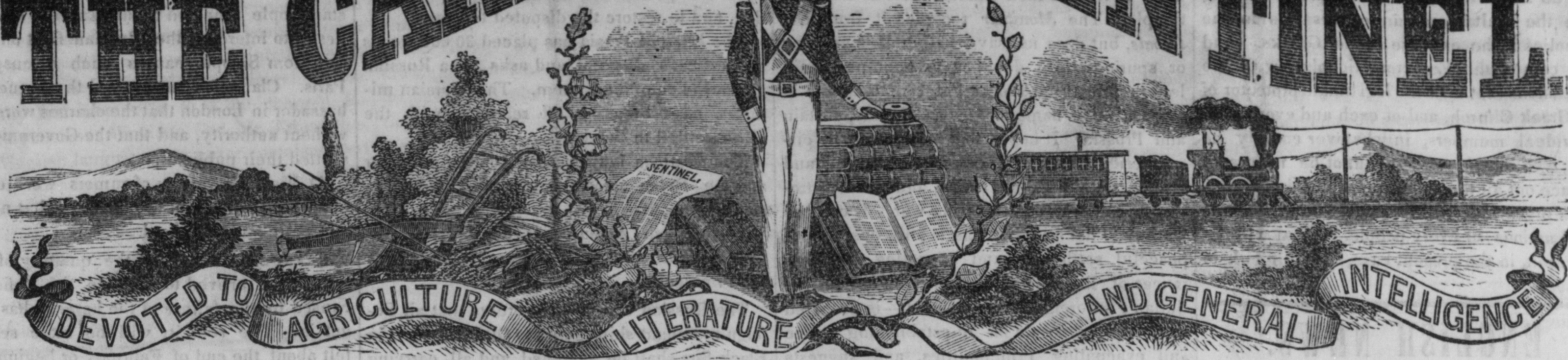


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Protestant Corner.

[From the Brauford (C. W.) Protestant.]

Endowment of Popery.

THE following extract from the Edinburgh *Witness* ought to be attentively read and considered. Popery, like the "horseleech's daughter," is constantly crying "Give, give." Insatiable as the grave; the intolerant, insidious and persecuting church of Rome is always on the alert to encompass the downfall, and, if possible, the total subjugation of all who are opposed to her. The pusillanimous, liberal, statesmen of England have for several years been attempting to conciliate and obtain the favour and support of the Church of Rome, by increased endowments to that sink of iniquity Maynooth College, and by otherwise conferring favours upon the priesthood; and what have they gained by all this liberality? Nothing, absolutely nothing. The more they give, the more impudent and extravagant become the demands of the priests and their followers.—Does the Romish church thank England for her liberality? No; true to her principles, she would rejoice at the destruction of the whole Empire, and as Nero fiddled while Rome was burning, and gloated over the destruction of life and property around him; so would the Romish church "sound the loud timbrel," and rejoice over the downfall of Great Britain. Look into the organs of that church, even in Canada, and one of them cannot be found, which breathes a single sentiment of loyalty, except the Pope. Listen to the addresses of the priesthood—they are deeply laden with indignation against England, and calculate only to arouse feelings of animosity to British institutions, in the minds of their followers. The Leopard cannot change his spots, neither can the church of Rome depart from her well known intentions of eternal and unmitigated warfare with protestantism—Let the protestants of Canada beware. Many of them, in the present spirit of liberality, and with the very best intentions, are fostering a system that in the end will "bite like a serpent and sting like an adder." Let the Legislature who are so extremely anxious to endow popery in Lower Canada, take warning by the following extract, and if they cannot retrace their steps, let them place an extinguisher upon the farther progress of the system, by turning a deaf ear to the applications of Priests and Nuns for Acts of incorporation. The writer in the *Witness* says:—

Though the finest exhibitions of Rome's true character and real intentions may be expected in those countries where she believes that she is unseen, her more dangerous proceedings are those she is adopting at our own doors. Her more distant operations are useful chiefly in the way of enabling us to interpret her manoeuvres among ourselves. These it becomes us especially to watch. We brought before our readers, in our article of this day week, a deliberately concocted plan, now nearly consummated, of planting a body of salaried priests, of some six or eight hundred strong, all over England and Scotland, occupying positions which they will know how to turn to account when a crisis happens in this country. We

are to have a Popish chaplain attached to every jail where a Romanist criminal may be found—and, thanks to the demoralizing influences of Popery, there are few of our prisons in which such do not occur; a Popish chaplain attached to our poor-houses, where the same description of paupers are there found; and, lastly, a Popish chaplain attached to every regiment in which the Romish soldiers rise to a certain number. The consent of the Government has been announced to this new mode of endowing the Romish priesthood, and returns have been laid before Parliament, as respects both the prisoners and the army, showing the number of Romish criminals in the former, and the number of Romish soldiers in the latter, in order to regulate the number and distribution of these Popish officials. Let our readers be assured of this, that the plan has already been partially carried out, both in the jails and by the circulation of seditious doctrines. The same spirit which at festive meetings gives the Pope's health precedence of the Queen's in the army places the cleric above the military authority. Every bishop is sworn to the Pope, every priest is sworn to the bishop, and every member is sworn at confession to the priest, not formally it may be but still with awful and binding sanctions is he taken bound to obey the priest before all living authority. Where then, would we be in the event of a foreign invasion—no unlikely event, when Father Ignatius is going round Europe exhorting its kings to combine for the conversion of England? But, say some, the spirit of discipline would carry it over the teachings of the priest. This only shows on what broken reeds men will lean. The Church of Rome has provided that, in all cases of conflicting authority, the soldiers shall obey his priest, and not his general. So here is a third of the British army in process of being disloyalised, and by men paid for the purpose; and were the invasion of Britain to be attempted by a politico-religious army of which so many hints have reached us from abroad, the men we would have most dread would be those very men which we have fed, and clothed, and trained.

POPERY AND PERSONAL FREEDOM.—The Papists demand religious liberty! The words in a Papist's lips, are jargon. He has never had it in any country on earth. Has he it in Rome? Can a man have the absurdity to call him self a freeman when the priest may tear the Bible out of his hand—when without license he cannot look into the Book of Life—when, with or without license, he cannot exercise his own understanding upon its own sacred truths, but must refuse even to think, except as the priest commands—when for daring to have an opinion on the most essential of all this—his own salvation—he is branded as a heretic, and when for uttering that opinion, he is cast into the dungeon—when the priest, with the Index Expurgatorius in his hand, may walk into his house and strip it of every book displeasing to the caprice, insolence, and ignorance of a ceteris of monks in the Vatican? If the legitimist and noble beast of the Englishman is that his house is his castle, what is the house of an Italian Papist but his dungeon? If the Irish or the English priest demands "religious li-

berly," let him demand it of his master, the Pope. If the Papists desires it, let him break the Popish fetter and emancipate himself. Till then, we must look upon his claim as lawlessness instead of liberty, and hypocrisy instead of religion. We affirm, in the most unequivocal manner, that, to be free, nations must be Protestant. The Popish is utterly incompatible with freedom in any nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish country in the world has been able to preserve or even to have a conception of, the simplest principles of civil liberty.—*Blackwood's Mag.*

Miscellaneous Extracts.

Pope Nicholas.

The following is an extract from the English Correspondence of *Zion's Herald*:—

How the world will fare now that we have two Popes instead of one we cannot imagine. Nicholas is now the avowed head of the Greek Church; and is, moreover, backed by a much greater temporal power than the Italian Pope. We should not be surprised, if some day, the descendant of this prince, enscathed at Constantinople, should lay claim to the old universal Roman Empire, demanding, at the same time, the submission of the Bishop of Rome to his authority as of old; to see Councils again summoned by this power to enact and exact new canons for the Government of the universal church—or, in case of disobedience visit the refractory with fire and sword. The recent events startle us with an idea which never entered our head before, namely, that of danger, to the religious liberties of the world from this quarter. How inscrutable are the ways of God! Whilst the world has been dreaming of the return of the old popish power to pre-eminence, and anticipating persecutions, imprisonment, and exterminating cruelties,—a giant was being nourished in the desert, out of sight, out of mind, who is now coming forth with claims, and backed by a power truly appalling. As the north now turns its hordes upon the south and upon the West, it is not as when the people of the same races over-ran the old Empire.—they came forth this time like Mahomet and his disciples as propagandists of a faith, not, indeed, new to the world, but in a perfectly new combination.

Events have induced us to read books on Russia, with great interest just at this time; and, if these are to be relied upon, and no doubt they are, then the faithful of the Greek Church of Russia, are as much devoted to Nicholas, as the head of the Church, as God's viceregent on earth, as the Latin Church could be to the Pope in the hey-day of his power. It is, though the thing seems incredible to us, this faith in the religious office of their Emperor which inspires the Slavonian people with their devotedness to him. He stands in the place of God to them; they consider him the embodiment of the Divinity; his will is to them an inspiration, a prophecy, a scripture; his march at their head is the march of the Lord's anointed; the dangers they incur, they incur to gain a certain and glorious paradise.

and the conquest they gain, they gain for the man ordained of God, to subdue and rule the world. A faith of this nature held by such a people, is a most portentous affair for the future destinies of the human race.

The Russian people are exactly in that state to lead themselves to such an enthusiasm as this. They are enough advanced in civilization to be used as tools, but not enough advanced to think for themselves. Indeed, it is clear that the policy of the Government, has, all along, been to keep knowledge from the people. They know nothing about the state of the world, are in total ignorance of all matters of truth, principle, or government. They would not know what the term constitution meant; and, would be equally bewildered with the word republic. And the church has contributed to this state of things. Peter the Great, subverted the Patriarchate of Moscow, which possessed a quasi independence, attached the church absolutely and irrevocably to the state, as its tool and instrument.—the clergy, are as much and in the same manner the servants of the State, as the army or the police.

Thus, by the suppression of knowledge, or rather its non-introduction, the entire bondage of the soul, the espionage of the officials of Government, the lessons of their religion, one universal net-work of centralized power exists through the entire system; and the morale of the whole has been to indoctrinate this sixty millions of people with the unshaken belief that they are, as the followers of divinely commissioned man, destined to rule the world.

The attempt upon Turkey is only one thing—one development of this faith; other and similar manifestations await mankind if this proves successful, and sooner or latter, we have no doubt it will. When we read, many years ago, Count Jeque's narrative of the Russian Campaign and the French retreat, we discredited his account of the operation of Alexander's appeal to his people, by the use of this religious motive,—but we are now convinced of its truth. It was this very passion deeply hidden in the souls of the Russians to which the Prince appealed;—it was responded to universally, and the giant started upon his legs at once, and, as we know with what results. The same thing is going on now; and there is not a Russian out of the sixty millions who is not prepared to die for their prophet-king. This element has always proved itself, to be a title, irresistibly powerful; and we fear is destined now to "shake terribly the nations."

WHAT IS THE CAUSE OF IT.—As often as the fact has been stated, there are many who are ignorant of the cause of all the noise now made touching the threatened rupture between Russia and Turkey. Few are aware that it is all for Christianity—*political* Christianity—and yet it is true. The European war with which the world is now threatened arises out of the quarrels of the Greek and Latin churches at Jerusalem; the quarrels of those unwashed, who dispute the profits of manufacturing holy relics as fierce dogs dispute the possession of a bone or vulture the filthy prey. These quarrels afford pretexs for the interference of political powers whose sole object is the gratification of