

ROMANISM IN AMERICA.

IN Canada the Church of Rome was originally Gallican in tone and policy, hence the friendly relations which existed between the Church of England and the Roman hierarchy. The apathy of Churchmen in regard to the Jesuit movement arises no doubt from this old feeling of mutual charity and respect. The difference between the Church Gallican and the Church Jesuit, or Ultra-Montane, is as the difference between a domesticated animal and a wild one. To treat the Church of Rome in Canada to-day as in days gone by, is as though a tigress were fondled, because a cat had once been a household pet. Gallicanism, with its breadth of sympathy and tolerance, is now dead in Canada. The Church of Rome here is now a Jesuit Church. For us to keep up the truce of charity which reigned in the days of Gallican rule, is treason both to our Church and our country.

The American *Church Review*, we need hardly say, was and yet is, decidedly "High Church" in tone. We say this for the benefit of those who have been deluded into the absurd belief, a form of most vulgar superstition, that those of this School lean towards Romanism. An article published in that *Review* thirty years ago will show that the movement now beginning to be so active against Jesuit intrigue is not of to-day, but that for over a generation there has existed an intense spirit of antagonism against the Jesuits in the minds of the more cultured members of the Church in America. The article opens thus:—

"From the Bishop of Rome and all his detestable enormities—GOOD LORD DELIVER US." So once prayed the Church of England. The feeling of this petition can never leave either the Church of England, or the Church of America. The very charter of their place is "No peace with Rome." Church principles and Romish principles are destructive of each other. One or other must go down. Two sects may agree to share divided empire, but the position of THE TRUE CATHOLIC CHURCH, and a pretended Catholic Church can only be a position of ceaseless antagonism."

The writer proceeds to show how cleverly the Romish party have fostered the favorite belief of certain Protestants that "Romanism is modified in modern times," that with a free press and an open Bible Popery will come to nothing. He remarks that a free press and popular institutions are just the very institutions for displaying Jesuit powers in political intrigue, diplomatic corruption, and secret wire pulling. "The denials of the Jesuits who are sworn to deny or assert anything cannot impose upon us. We know that their end is the establishment of a despotism, utterly irresponsible to God or man, over all men's lives and fortunes in this land. The chief Roman Catholic organ in America, the *Quarterly Review* for January, 1853, says, "We believe the direct temporal authority of the Pope, the Church, by divine right in person of the Pope, bears both swords, temporal and spiritual. Whenever the occasion occurred in past

ages the Church asserted her power, not in empty words, but in deeds,—to judge sovereigns, to bestow or take away crowns, and to absolve their subjects from their oath of allegiance." (Riel was not, for instance, a rebel, if the Roman Church absolved him—ED. D.C.) Again, "What the Church has done, that is exactly what she will do, if circumstances occur, it may be a difficulty, but it will not do to shrink from it. (Raise say another rebellion in Canada, "if circumstances occur.")

"It is not merely a false Church or gospel we oppose. We are never to forget that the errors of Rome are only parts of an organized system which by any means and all means, seeks to establish itself in power, crush out all opposition and trample down all resistance. For that position of supremacy over all men's souls and bodies Romanism is striving in America." The *Review* proceeds to detail the policy of Rome in securing vast properties which enable it to buy up Legislatures and Courts of Justice. In Canada the Church of Rome buys up sections of voters, and literally bulldozes Protestant voters into either silence as in Montreal, or into active support, as in certain constituencies, in Ontario,—or compels men like those illustrious Protestant champions, the Blakes, to support the Jesuit policy by reducing them with political influence. Well may Grip picture Mr. Edward Blake with a ring through his nostrils, led about by a Jesuit!

The writer draws a picture which answers as well for Canada as the States. "The Priests command all Roman Catholic voters, who vote as they are bid. The Church of Rome manipulates the politics of the land, and sells and trucks and barter, her Bishops with the great leaders, her priests with the dirty pot-house leaders of any political party, that will pledge her the object she has in hand. She has stood now for years as a political party, holding in many places the balance of power, ready to sell votes for a reward. The vice and ignorance of her laity are advantageous in this matter. Political leaders, who would sell their souls for office, or its rewards, are secretly closeted with Romish Priests and Bishops before elections bartering votes for advantages."

Cases are given in which Jesuits induced voters to set the very common law of the land at defiance by voting public money to the Jesuit schools!

"But the grand advantage of Romanism is that it meets no resistance. Protestantism torn to tatters, with no sure basis of Faith, split up and wrangling on opinions, without pretence of Divine sanction, or any Apostolic descent to have influence on human conscience in its teachings, it stands looking on in stupid wonder at the spread of Romanism, utterly unfit to deal with the great question of the time." A vigorous contrast is drawn between the independence of certain Roman Catholic countries and the subserviency of so-called Protestant ones after the latter have been manipulated by the Jesuits, men who although drummed out of every Catholic country in Europe, are now in Canada supreme in the political sphere, claiming even the right to ignore the authority

and rights of the Crown. We commend the following to Canadian Churchmen.

"We have Romanism of the Jesuit type here with us in America. We have to deal with it. We should meet it on no half-way ground of apology, no mazy debates about theology, as if it were only a system of false opinions. There has been too much of that already. It should be met on its own ground, on its avowed position,—that namely of an organized system, under the pretence of Christianity, to establish a Foreign Prince and Bishop, as the supreme lord over men's souls and bodies, wielding the two swords, temporal and spiritual at his pleasure. The first assertion being that "the Bishop of Rome hath no jurisdiction in the U.S. of America. Weak, amiable Protestants are now without excuse. American Popery has defined its position."

So also has Canadian Popery. Encouraged by our indifference another advance has been made by a R. C. Bishop, who boldly announces that the Church of Rome has equal powers of taxation with the State! We rejoice that he has done so. We earnestly trust that this claim, so consistent as it is, and in a logical line with the Jesuit policy as revealed in the Estates Act, will be pushed by the Roman Church with all possible rigour. Ontario Protestant property owners are already swindled under the Provincial law, to provide funds for Romanist Schools, and for Romanist officials. Would that they would press the law with ten-fold severity! Then, those whom Principle, Patriotism and Churchmanship fail to arouse would spring up in defence of their pockets. A Purse as an oriflamme is not very romantic, but it has led to many a victory!

THE GLORY OF THE CELESTIAL AND THE GLORY OF THE TERRESTRIAL.

THE following is quoted from a sermon by the Rev. H. W. Grimley, M.A., preached on the 3rd May, before the Church Burial Reform Association. The preacher took as his text, 1 Cor. xv. 40, 44.

There are bodies celestial, and bodies terrestrial. There is a natural body, and there is a spiritual body. There is a celestial realm, and there is a terrestrial realm. There is a spiritual world, and there is a material world. Man is a dweller in both worlds. He lives in communion with both. In the human body the celestial and the terrestrial meet; the spiritual and the material are in union. As to his outward frame man is an integral part of the universe of matter. That which gives endurance to rocks and mountains enters into the frame of man to give it strength and solidity. Whatsoever gives beauty of form and colour to trees and flowers lends its aid to impart touches of attractiveness and comeliness to the human body. The earth is our nourishing mother. Her enveloping atmosphere is for us the breath of life. Her fertility yields to us the corn, and wine, and oil, with which we renew our strength, are made sharers in her gladness, and secure for our bodies pliancy and