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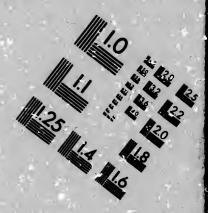
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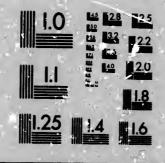


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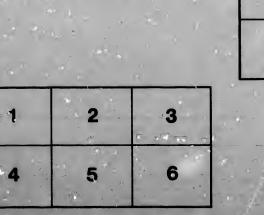
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## ROMANTICISM.

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THERE is not a little of the romantic expressed by the Italian Jesuit, P. Matteo Liberatore, in his "Church and State," when he says that the capital and substantial ground, wherefore liberty of conscience must be reprobated, is neither peace nor national unity, but in truth the obligation to profess the true faith and thereby insure. the attainment of man's superior good. Such is the language of the-Ultramontanes, who pretend to be the only true Catholics, and it should be interpreted accordingly. The starting point with them is faith in the infallibility of the Pope: Hence they deem it sufficient to profess obedience to the Catholic Church in the person of hervisible head, who alone enjoys a universal jurisdiction. To him isgiven the plenitude of ecclesiastical power for the right government of the Church and the eternal salvation of souls; all the treasures of divine revelations, of truth, righteousness and the gifts of God are in . the hands of the Pope, who is their sole dispenser and guardian. He carries on Christ's work upon earth, and is in relation to us what Christ would be if He were still visibly present to rule His Church..... The Pope, having right to direct and indirect temporal power, may employ external means of coercion for the salvation of souls and thegreater glory of God; else the Church could not last to the end of the world. There are, however, no Christian States now; the agewe live in is the dark age of anti-christian dominion, the age which precedes the appearing of the bodily Antichrist to rule for two years. and a half, after which, by the coming and intervention of Christhimself shall be introduced the glorious millenium of absolute papal dominion over the regenerated world.

Poetical and dramatic, rather than historical and prophetic, the Ultramontane view may, with a clear conscience, be characterized as romantic; it shows such a preponderance of imagination over judgment. Some may think it magnanimous, pious and humane; others

State States



may be content with it as traditional and prevalent, or they may look upon it as a theory of feligion more or less probable and useful, or they may conceive it so vividly and hold it so passionately as to take it for objective truth of overwhelming importance; but it cannot stand the tests of a faith truly divine and supernatural. This, however the romantic believer will not admit, because he thinks the reverse, and depreciates the Protestant faith as merely human and natural.

The contention between Romantic and Protestant is not a dead issue. Napoleon I. had at last to confess that in attempting to engraft the Institutions of the Middle Ages on those of the nineteenth century, he had erred. But on his fall Romanism revived, the Jesuits were restored, and their policy of papal infallibility has been adopted by the Roman Catholic Church. Pope Leo XIII, magnifies the theology of Thomas Aquinas, his allocutions show him to be full of the philosophy of Frederick von Schlegel and Vicomte de Bonald, and every nerve is being strained by him, with the help of the Jesuit Company, to move the Hierarchy and make the temporal powers yield to his omnipotence. In Canada itself, the Roman Pontiff speaks through the Government of Quebec and agitates every corner of the Dominion.

Those who protest against the "Act respecting the settlement of the Jesuits' Estates" are called fanatics by its supporters, as if it were only an act of long delayed justice, which could give offence merely to minds governed by an over-heated imagination rather than by sound judgment. Do our accusers know what fanaticism means? Anyhow, the lawlessness of romance is quite apparent in the Jesuits' Estates Act; and also the misapprehension of the relations of means to ends. The authority of civil law is not claimed, but morality is invoked and the peace of the community is alleged, as reasons for redressing the forfeiture. A strange way to uphold the moral law 1 a strange way to make peace 1 It may accord with the canons of Roman Catholicism. It does not accord with the principles of justice and prudence. It cannot stand the tests of that Catholic faith which is truly divine and supernatural.

Let us look into the nature of the thing from which such acts spring. Romanticists are accustomed to say, that it is a mystery into which even philosophers must not pry, a matter of faith and feeling, not a matter of reason and discussion. But the spirit of rational enquiry is not to be quenched by any such indolent or crafty presump-

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tion. The faith into which Roman Catholicism resolves itself claims to be divine and supernatural and therefore infallible. Is the claims well or ill-founded? Let the pature of the thing be examined and

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### THE NATURE OF THE THING.

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In describing the nature of the Roman Catholic faith, we shall translate from Father Gury's Compendium of Moral Theology, He says :- Faith, in general, is assent on the authority of a speaker, More closely to our subject, faith, in as far as it is a virtue, is defined to be a habit, supernatural, infused, inclining the intellect to assent firmly to truths revealed by God and proposed by the Church, on account of the authority of God the revealer. But in as far as faith is an act, it is said to be a most firm assent crediting things revealed by God, on account of the authority of God revealing. Faith is habitual or actual, according as it is a habit or an act. The formal object of faith, or reason on account of which faith is yielded, is God speaking. The material object of faith consists of the things to be known and believed. 1) The Church being under one visible Head, is one in all lands, governed and conserved by the assistance of the Holy Spirit, infallible in matters of faith and manners and to be heard by all, The vices opposite to faith are infidelity and heresy, Infidelity, taken generally, is in a man not baptized, the want of faith for they are said to be infidels who have not received through baptism the habit of faith. Heresy, properly taken, is error voluntary and pertinacious against any truth of faith proposed by the Church, in a person who has received faith. In a broad sense, it is error also involuntary against any trath of faith. A sacrament is a sensible sign instituted by Christ to signify and produce the grace promised by Christ. The sacraments work ex opere operato, that is, by the power of divine institution, independently of work done by the minister and the subject.

It is the habit of the Jesuits' faith, that we are at present most concerned to notice, and not how it is said to be engendered and developed, but what it is in its nature. This habit, we are told, is an inclination of the intellect to assent firmly to truths revealed by God and proposed by the Church, on account of the authority of God the revealer. In short, it is a disposition to assent firmly to all Roman Catholic teaching as certainly the Word of God to us. And we shall subject it to good tests ; but we dare not say that we are prepossessed in favour of such a principle. It reminds us so much of the ides of faith exposed by David Hume, the Scottish sceptic, when he wrote as follows :—" Upon the whole," said he, "we may conclude, that the Christian religion, not only was at first attended with miracles, but even at this day cannot be believed by any reasonable person without one. Mere reason is insufficient to convince us of its veracity; and whoever is moved by faith to assent to it is conscious of a constant miracle in his own person, which subverts all the principles of his understanding, and gives him a determination to believe what is most contrary to custom and experience."" Hume intended to hit Christianity, but he mistook for it the religious faith of the Jesuits. THE TESTS.

The tests to be applied are two, the common sense of true Christians and the Word of God in Holy Scripture.

First, the common sense of true Christians. This is twofold, namely, that which they have in common with other men and that which is peculiar to themselves. Conversion to Christ does not deprive a man of any good sense previously possessed. He is as rational as ever, and much more so. Hence he can with the less prejudice and the more acumen use his understanding to judge of the papal faith. Did Pope Leo XIII. expect to abash the free-thinking Italians, when he wept so many tear: and worshipped the Sacrifice of the Mass as an' antidote to the prevailing passion for Giordano Bruno? The doctrine of transubstantiation, although it be the prop of the papal priesthood, is sufficiently gross to shock the faith of the natural man; much more, to offend the judgment of the enlightened Christian, who knows by experience the harmony of his reason, both intuitive and discursive, with his spiritual perception. For, the regenerate man discerns things spiritually as well as naturally, and thus is doubly fortified against the errors of popery. Add to the common sense of Lamennais the spiritual sense peculiar to the true Christian and you will have a good test by which to try and to estimate the character of the Roman Catholic faith.

Besides, we have the Bible." Not that it is a secondary rule, subordinate to the other. "The Quaker and the Romanist agree in holding the subordination of Scripture to another authority in matters of faith—the former finding this authority in his inward light, the latter vesting it in the Church." The Rationalist, as mystical as either, as cribes the superiority to the natural understanding of man. Rightly however, the pre-eminence belongs to the Word of God in the Bible which propounds both the matter and the form of the true Catholic faith, with all necessary precautions against error." It is a miraculous and standing revelation given by God to men in their state of sin in order that they may be saved by grace through faith in Christ. It transcends the law of nature, being not only divine but supernatural. The Holy Spirit, its author, uses it as the ordinary means of imparting a gracious and saving faith. For, "He is the efficient of our faith, or the agent who causeth us to believe, enlightening our minds and draw ing our hearts to consent to the truth, but the evidences of divinity we see in the scripture, through the Spirit's enlightening us, are the reason or motive of our believing; they move us to believe, objectively. but the Spirit, effectively." Here is no fanaticism; but a genuine and intelligible intercourse between the Living God and reasonable souls, Those who know this way of believing ought to be excused (if they distrust the testimony and dislike the ministry of the Roman Catholic priesthood. We should count ourselves worse than knights-errant if we expected to win Christ and be found in Him by hearing and obeying the visible head of Romanism. The truth and soberness the apostle Paul commend themselves to our consciences, when he says : " The word is nigh thee, even in thy mouth and in thy heart that is, the word of faith which we preach ; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The essential chiracter of the Roman Catholic faith we find to be, in effect, a habitual inclination of mind to assent firmly to the testimony of the Roman Catholic Church as the infallible Word of God to'us. This habit is ascribed to the operation of the Holy Spirit and said to be necessary in order that men may please God and work out their salvation. Can it stand the tests, christian common sense and authentic Scripture? Let believers in Christ judge for themselves, as they are entitled and well able to 'do. Romanists may insignate that all except themselves are blind and incapable of discerning spiritual things. But we know ourselves better than they do and as we are not without spiritual understanding, so we can search

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the scriptures of truth and determine whether the Roman Catholic faith be Christian or anti-Christian. We know what the scriptures teach, and comparing it with the papal doctrine we must say that the prevailing character of the Roman Catholic faith is anti-christian.

Pretending to speak for the French Canadian people, La Virité says: "Our ideal is the formation here, in this corner of the earth watered by the blood of our heroes, of a nation which shall perform on this continent the part France has played so long in Europe, and which she may continue to play if she would but resume the Christian traditions violently ruptured at the Revolution of 1789. To do that, it is not theoretically necessary that she should become a monarchy again ; but it is necessary that she should return to Christ. Our aspiration is to found a nation which socially shall profess the Roman Ca.holic faith and speak the French language." In this declaration we can see the spirit of Romanism. It cares not for a French monarchy, it is content with a French republic, and it even regards the French language as only of subordinate importance; above all, it would have the intolerant Popery which predominated so strongly in the old Bourbon regime; which persecuted the Protestants, crushed the Jansenists and defeated the Gallicans ; which preferred the casuistry of the Jesuits and promoted infidelity, fomented strife at home and abroad, pampered the higher classes of society and oppressed the common people, till at last the body politic, extremely vexed and unable to relieve its troubles by the overthrow of the company of Jesuits and by some other remedial measures, determined to go into the Revolution. The grand problem to be solved was, what shall be the relative importance of the Commons as compared with the Nobles and the Clergy? The cry was raised by the. Abbé Sieyes, "What is the Third Estate? Everything. What has it been hitherto in a political sense? Nothing. What does it ask to be? Something." Then the States-General assembled, and revolutionary France took its own way. Are we in Canada to invite a return of effete Bourbonism, under the name of Christian religion? The idea is monstrous; yet it is the natural outcome of the mental habit said to be infused and confirmed by the ordinances of the Roman Catholic Church, inclining men only to. Popery. Many hesitate to say point-blank, that the Pope is Anti-Christ. It is not expedient at present to enter into any dispute either with Præterists or Futurists. This, however, must be boldly affirmed, that the char-

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acter of Popery, especially as it is defined and developed in these last days by the craft of the Jesuitical party, is glaringly anti-christian, being utterly opposed to the ordinances and ends of the gospel. Ve have said the Jesuitical party; because, after all, there are other, parties, laic, clerical and regular, conflicting within the Roman Catholic Church; although the Jesuits gained the ascendency in the Vatican Council by the definition and proclamation of Papal Infallibility.

Emile Chevalier in one of his Dramas of North America, "La Huronne," tells of a secret society, the Holy Association of the Sons of Liberty, whose word of pass was Canada, and its word of recognition Rome; and how that there were in it certain enthusiastic spirits, who allowed themselves to be caught by the charms of the marvellous. Avowing to the Supreme Being that the love of fraternity and liberty was their so.e. motive, they set themselves to discuss a plan of independence for Canada. "But no person, with the exception perhaps of the Grand Master and Alfred Robin, acked himself seriously the question, how they were going to chase the English out of the colony. Yet, although the Anglo-Saxons were no; in the majority, they had the moral force, and were to be reckoned with."

Is there not some truth, as well as humour, in the comparison when such would-be liberals and patriots, as the Germans call particularists, are likened to a bone-gnawing dog sculptured in a cartouch, with the legend under-graven, "In gnawing it I take my repose; a time will come, which is not yet come, when I will bite him who shall bite me." Canadians, whether they speak French, or English, or Gælic, or German, or Italian, or Scandinavin, or Indian, would do well, when any spirit of revenge or party rage stirs within them, to meditate devoutly on the admonition given by a divinely inspired Apostle, "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself; but if ye bite and devour one another, take heed that ye be not consumed one of another." "The higher life of societies, as of individuals, is "to live soberly, righteously and godly," So living, they can live together in peace and harmony, not otherwise. MAR WE WE WE

Let no one feign that either Kepublican France, or the United States of North America, will ever be so infatuated as to encourage the establishment of a Jesuit Government in Canada. They know too much of the evil of machinations against political unity to be so demented.

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They are not so fond of counter-revolutions as readily to abandon the principles of constitutional liberty, which they have learned to love and assert. You might as well calculate on the British people conspiring, in accordance with the secret treaty of Dover, to restore the religious and civil despotism of the Stuarts. Let no one desire to split the confederation of the Provinces in the Dominion of Canada, imagining that the breach would open the way for the monarchy of the Pope. If Napoleon the Great could not break down the Kingdoms of Europe and pound them into one Frankish Empire, much less can the Universal Bishop of the Roman Catholic Church, with his stale enchantments, either in Canada or anywhere else, restore the Papacy of the Middle Ages on the ruins of modern convictions and experience. There is a moral force in the civilization of the nineteenth century of the christian era, sufficient, under God, to frustrate forever all the romantic adventures which can be attempted in behalf of a faith hostile to the existence and progress of Christian humanity.

From the standpoint of Vatican politics, there seem to be three kinds of liberals : First, those who contend for equal rights to Romanists as well as Protestants; second, those who stand up for equal rights to Protestants as well as Remanists ; and, third, those who argue for paramount rights to Romauists. The first class includes ordinary Protestants, some of them inclining to yield to Romanists more than is due. The second contains those liberal Romanists of whom the writer of the pamphlet La Source du Mal says : "They not only acknowledge that we must indulge in the practical toleration required by circumstances, but when they assert that Protestants have equal rights with Catholics, they go further still. As the exercise of liberty appears to them legitimate, they are prepared to sacrifice the rights of the Church, and even its principles, to free-thought." We would say rather, they cherish Gallican ideas, and are the true French Canadians. The notion of constitutional liberty is not foreign to them. To them it is natural and traditional. The third class, claiming paramount rights to Romanists, consists of Jesuitical papists, who are liberal only to themselves. Enemies to constitutional and laical civil government, they really hate French law, fully as much as British law. Their peculiar notion of religion makes them imagine that they, especially the clergy and the monks among them, occupy a state of supernatural dignity entitling them to

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domineer over all other me... But their intense fanaticism fits them only for association with one another. It would be more dangerous if it were less exclusive. The prediction of the hoerally disposed Janus is likely to be fulfilled. Papal infallibility has became a mater of faith and the extent of the Church will be thereby gradually narrowed when the more educated classes are forced out of the Church, the easier will it be for Loyola's steersmen to guide the ship and reduce the true flock that still remains in it, to more complete subjection and a fatal end. We mean the Church of the Pope, not the Church of Jesus Christ. For the Jesuits, having at last overborne the Roman Episcopate and completed the papal system by concentrating the life of their Catholic Church in its head, may now subvert the Pope himself with all his dependents, thus causing the abolition of Popery.

We can sympathize with the French philosopher, Pellissier, when he said-" Democratic institutions impose themselves on the modern world ; but far from successfully consolidating them, the world is torn by the pitiless hatreds of races and classes. Against this frightful contradiction reason is disarmed; and is new breath of Christian charity do not come to extinguish the hatteds, the world, a prey to this strife of races and classes, will be a hell," But what did he wean when he went on to aver, with a sigh, that the supreme victory over violence is possible only with and through catholicism, and pointed to Pope Pius IX, as the champion of justice and liberty? True it is, that the world needs a faith which worketh by love. We must have Christianity in order to perfect human society. But the religious dogmas of papal catholicism are a catholicon extremely contradictory to universal reason and to the everlasting gospel of the Supreme Mediator, the Lord Jesus Christ, and must therefore be rejected

It will not do any longer to treat the people as a body of riminals and deny to them their legitimate share of power. If democracy tends to anarchy, monarchy tends to despotism. Mutual benefit and mutual confidence can be attained only by mutual justice, the basis of which, the modern world has come to think, is to be discovered through the general sense of the people expressed by universal suffrage, rather than through the obtrusive representations of the Roman Pontiff, who certainly has no monopoly of wisdom. Let the authority of holy scripture and the genius of the Christian faith pervade and direct the human race; then, only then, shall the true conciliatory policy be insured to the world. Why should men, amid the full blaze of nineteenth century enlightenment, allow themselves any longer to be deceived by the pretensions of Vaticanism, as if it were identical with Christianity? What was foreseen by sagacious observers more than two hundred years ago, should now be clear to all, namely, that "the great design of grasping temporal power upon a spiritual account will prove at last to be the greatest badge of Antichrist." Papal tyranny stands openly condemned at the bar of natural conscience and before the judgment-seat of Christ. It is a sure sign of failure in a system of religion, when moral influence is postponed to military force.

If Champlain and Richelieu conceived the idea of establishing a French Empire in America, they made a great mistake when they expected the missionary system of the Jesuits to help them. In Canada, as elsewhere, the history of Roman Catholic colonization, especially during the "heroic age of New France," is a history of confusion and collapse. Knights of the Cross, like M. de Montmagny, and devotees like Jean de Brebeuf, may do their best to create a northern Paraguay, but they cannot succeed. To debar the Hugwenot was to let in the Iroquois and provoke the Puritan. When the Jesuits were yet puissant, Montesquieu wrote that their Society was the first to show in America the idea of religion joined to that of humanity; but afterwards Voltaire found too much cause for denouncing their method of action, as a shameful and intolerable pedantry which attempted to promote the happiness of men by treating them like infants and slaves. Yes, popery and infidelity and fanaticism must give place to the pure Gospel of Jesus Christ, in order that mankind may be wise and happy.



