

CORRESPONDENCE.

"THE PROTESTANT PULPIT OF MONTREAL."

SIR,—In the SPECTATOR of August 3rd, under the heading of "The Protestant Pulpit of Montreal," your correspondent "Quien Sabe" makes certain statements concerning the *great Church Revival*, and in particular, regarding the *able and devoted leader* of the movement in Canada, which from the *erroneous views* advanced by the writer upon the matter, should not pass without correction.

If "Quien Sabe" will only give the *subject* a little investigation, he will learn that what he styles "*Ritualism*" or "*Sacerdotalism*" is in reality the *very embodiment* of "*Protestantism*," since it *not only protests most emphatically* against the *doctrinal errors* of Rome, but also against those *equally dangerous and unscriptural dogmas* which have come into existence since the Reformation.

Will "Quien Sabe" kindly bring forward his proofs of the *relation between* and the *identity of*, *Romanism* and "*Ritualism*"?

RITUALIST.

MORE INFORMATION WANTED.

SIR,—Your correspondent "Civis," in the SPECTATOR of the 3rd inst., says: "The Protestants of this Province as well as the whole Protestant community of the Dominion are beginning to look up the actual position of the Church of Rome in Quebec." I think "Civis" is correct. The Guibord Case was watched with great interest as a test of the powers of the Roman Hierarchy, and lately (the 7th August) an article in the *Witness* on the appointment of Roman Catholic bishops in Canada, are some of many indications that might be quoted to show this drift of thought. Let it be encouraged. Surely there are in our midst many whose researches on this subject would enable them to enlighten the public. I do not ask this from any sectarian spirit, but for the sake of truth and right. In this spirit, then, I would request "Civis" to state the Act which, as he says, renders the procession of the host illegal in England, and how this applies to Canada. I would also like some one well informed on the subject to enlighten us as to the status of Roman Catholic bishops in Canada; is it more in the eyes of the law than the ordained minister of any other sect? If it is more, is it obtained by Royal Letters Patent? And if it should be shown that the ministers of all sects are on the same footing in Canada, how is it that the curés appointed by Roman Catholic bishops can legally collect tithes from their parishioners.

QUERENS.

"CHRISTIANITY AS AN ENERGY."

SIR,—I have read attentively your sermon in last SPECTATOR, "Christianity as an energy." As an illustration of that view, it is a valuable and suggestive essay; but I trust you will pardon me for saying that as an exposition of the text, "The Kingdom of Heaven suffereth violence, and the violent take it by force," it manifests to my mind an utter misapprehension of the subject. You say the meaning of the passage is "The Kingdom of Heaven has put forth a new spiritual energy, and men of ready mind and earnest spirit have seized hold of that energy and are borne along by it," a meaning that appears to me to turn it upside down.

Some of your articles since the 12th of July might be epitomized by the words of the text, "The rights of Orangemen suffer violence, and the violent have taken them by force," but no one can understand this to mean that the Orange society is being reinvigorated, and putting forth an unwonted energy.

Were we to read in the papers some morning, "Zion Church has suffered violence, and the violent have taken it by force," we should conclude that its minister had been cutting up in some extraordinary way, and the mob had attacked it, broken its windows, turned him out, and bolted the doors; but it would not occur to any one to think it meant a religious revival, and the putting forth of a new spiritual energy by the Church.

So with the subject of the text. It is clearly action not *for* but *against*, not friendly energy but violent hostility. It is the work not of friends but foes. And who are the foes? Let Jesus himself reply: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; ye neither go in yourselves, nor suffer ye them that are entering to go in." "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." John began to preach the good news, "The Kingdom of Heaven is at hand," and confirmed his doctrine by an austere and abstemious life, but they say "He hath a devil." Then Jesus himself came preaching the same thing, "The Kingdom of Heaven is at hand," and he confirmed his teaching by commencing to do the work of the Kingdom—alleviating suffering in every shape, eating, drinking, and holding kindly intercourse with the people in the various phases of social and domestic life; but of him they said, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." It was a great scandal to these church dignitaries that such persons as John and Jesus should pretend to be setting up the Kingdom of Heaven. The State backed the Church, and they beheaded the one and crucified the other.

This was locking the door and taking away the key with a vengeance, and however true it may be that in after times men of earnest spirit arose and did good battle for the Kingdom, the energy here referred to was the energy of treason, "We will not have this man to reign over us."

The clergy of that day having barricaded the entrance, their successors have followed suit, and continue to the present time the same dog-in-the-manger conduct; they neither go in themselves, nor suffer those to enter who would go in. John and Jesus, the twelve and the seventy, preached, "The Kingdom of Heaven is at hand," and proceeded with the work of setting it up, but you clergy do not allow it an existence in this world at all! It is relegated to a future state; its mansions are in the skies! and we are to get into it after we are dead! Verily, verily, the Kingdom of Heaven still suffereth violence, and the violent having taken it by force, keep it.

SENEK.

BOWING TO THE NAME OF JESUS.

SIR,—A very sound churchman in England once gave me his reason for bowing when the name of Jesus was mentioned in the Creeds, and it was the most sensible I have heard. He said the doctrine of Unitarianism was gaining so much ground that he bowed to the name of Christ, simply as a protest against those who disbelieved in the Saviour as equal and one with God. He admitted the text, "At the name of Jesus every knee shall bow," could have no possible legitimate connexion with genuflection as practised in the Church of England, the more especially so, since the English version, as is well known is incorrect, and the proper translation makes the text still more inappropriate to the subject. As it runs:—

PHILIPPIANS II., VERSES 9-10.

9. "Wherefore God who hath highly exalted Him, and given Him a name above every name.
10. "That to the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

BOWING AT THE NAME OF JESUS.

DEAR SIR,—Catholics bow the head at the name of Jesus in honour of that person who lived thirty-three years on this earth as a man, being also God,—one person, two natures,—Son of Mary and Son of God. He now sitteth on the right hand of the Father, whence He shall come to judge the living and the dead. Methodists sing: "Jesus, the name high over all; in hell, or earth, or sky. Angels and men before him fall, and devils fear and fly."

Catholics of the Roman obedience also literally bend the knee (genuflect) in honour of the Divine Jesus when they recite the Nicene Creed in the celebration of the Holy Communion (Mass).

I think you are large hearted enough to receive in good part what I shall now say:—You are mistaken in saying that Roman Catholicism is different in Canada from what it is—say, in Rome, in France or Germany. There is a constant communication between the head and the members. The Pope is the head of the Church; many of the priests of Montreal have studied in Rome under the Propaganda; bishops and priests are continually passing from their dioceses to Rome and back. These men bring back the theology and the philosophy of Rome; so that it is very unlikely that there will be any important difference. In doctrine there is not even the shadow of a difference. The best text-books on more than one subject are Italian, and you will find that all text-books on theology and philosophy have to be examined by competent divines before being received into schools.

You will also find, on further inquiry, that the people of Italy are in many things superior to the English. The English nation is now a great nation, but the Italians had attained a very high rank in civilization and literature when Merrie England was like the back settlements of Canada and the United States at the present day. You know that the people of Italy are superior to the English in painting, sculpture, architecture, and perhaps music and poetry. At the present day Italians take high rank in medicine, in hydraulics, and in astronomy.

Do not think that I am an enemy to England—I love England—my position is this—"England, with all thy faults, I love thee still."

Artists we are told never find a model perfect in all respects—similarly no country is perfect—some have one advantage, some another—the good God seems to maintain a sort of balance.

You will find that the people and clergy of this Province are much better scholars than you think. Our clergy speak and write Latin almost like a mother tongue, having peculiar facilities for this.

Greek is well taught in our colleges. We devote a great deal of attention to metaphysics and ethics, in other words to philosophy. The natural sciences are also studied, and you will find Roman Catholic writers up in Darwin, Huxley, etc. In Belles Lettres, you will find our people and clergy well versed. The only subject in which there may be a deficiency being mathematics.

I am sure that if you will make a few enquiries you will be astonished at the extent of Catholic literature. You will find a depth and a universality which will astonish you.

You now know well the literature of your own side, but from this to the day of your death you will not be able to exhaust the treasure of pure gold which is to be found in the Holy Catholic Church—the spouse of Christ.

Permit me, Rev. and Dear Sir, to say further, do not be satisfied with second-hand statements, go for yourself to the fountain-head when possible. The best way to study history is to go direct to the State papers.

In England these for ages back have been preserved, and if a man wants to know the truth, say about Queen Elizabeth, he can have access to her letters, State papers, &c. Now I would suggest to you to accept no second hand statements about the Catholic religion—get authoritative documents. For example: "The Catechism of the Council of Trent," "The Missal," "The Psalter," and "The Ordinal." Read them for yourself, and my word for it you will be delighted; you will find a treasure which you had not suspected. You may obtain these and other authorised works in English, Latin, French, Italian, Spanish, &c. Of course, if you desire the *ipsissima verba* you will take the Latin, but you will find the English translation very close.

I would recommend you, if you wish to know the real thing, to purchase books of devotion, and again my word for it you will be surprised. I do not say you will understand or approve of everything at first sight. No; it will take time and Christian singleness of purpose—a firm resolve to pursue the truth at any cost. Some good works are: "Think well on't," "Furniss Tracts," "Perry's Instructions," "Golden Manual," "Spirit of Prayer," "Duty of a Christian towards God," and "The Catholic Christian Instructed." These are but a few of the hundreds within reach of Catholics. On examination in any good Catholic book store you will find a devotional literature in comparison with which Protestants have little or nothing—I speak for that branch of Protestantism with which I have most acquaintance. Its devotional literature is of the dreariest description.

I would be quite willing to send you some of the above books, but it would be very inconvenient.

CATHOLIC.