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Church Observer.

"One Faith;—One Lord;—One Baptism."

MONTREAL, 29th SEPTEMBER, 1869.

THE POPE'S REPLY TO DR. CUMMING.

LONDON, Sept. 22.—The Ritualists, both clerical and lay, are just now deeply and very generally excited over the contents of the letter or report of Pope Pius IX, in which he repudiates the idea of non-Catholics or persons not in full communication with the Catholic Church attending the Œcumenical Council at Rome and taking part in the proceedings. Puseyism or Ritualism will not do. Delegates must belong to the holy mother by profession and baptism. Rev. Dr. Cumming will not, consequently, have an opportunity of an oral discussion with the assembled prelates. He had prepared himself for this, for in a letter recently published he says: "I wrote to Archbishop Manning, the Catholic Archbishop of Westminster, begging of him, as the chief minister of his church in England, such information as he might feel it proper or expedient to furnish on these points, namely: Shall I be heard? Shall I have freedom of speech within the limits prescribed by the nature of the Council? Shall I be allowed to show why we Protestants stand aloof from the Roman Church; what we should require of her in order to enable us to resume communion with her as a branch of the church universal?" The Archbishop sent me a long and courteous reply, assuring me we should meet with all charity and respect in making any grave and earnest communication to the Council, at the same time he expresses his inability to give any information as to the *modus agendi* at the said Council. This, he added, depended on the highest authority of all."

After all the efforts of the Ritualists and their kind to assimilate the Church of England in its ritual and doctrines to that of Rome, it must be extremely mortifying to receive the reply, of which we have but as yet a telegraphic report, to the letter sent by Dr. Cumming to the Pope to know whether Protestants might attend at the Œcumenical—surely not so any longer—Council about to be assembled in the city of the Seven Hills.

In the deliberations of that august body of prelates none but those who have been baptized and acknowledged as Catholics—of course Roman—are to be admitted, none others will be tolerated, no, not even those who have been coquetting with the Church of Rome, by bowing and dressing as she does in the service of the church

and in many instances by professing the same errors—they find themselves also excluded. What wonder that they are said to be disconcerted? Whatever Dr. Cumming and the various sects outside the Anglican church, together with the Evangelical party within it, might have expected, they certainly, after all the fondness declared by them for the practices of Rome, felt almost sure they would be admitted and recognised; but to their chagrin they are placed in the same category—nay, they are perhaps regarded as the most unmanly of all heretics by the Church of Rome—for as the Pope is recently reported to have said, "they are like bells who call people to the church, but do not enter it themselves." By this reply of the supreme Pontiff the Ritualists hardly know what to call themselves—they are not, by their own admission, Protestants; and in this we quite agree with them; and now they are not even allowed by the Church of Rome to be denominated Catholics. They stand at the present moment a laughing-stock to the religious world,—a monument of silly stupidity, despised alike by friends and enemies. We trust they have sufficient good sense left to induce them to give up their Romish imitations both in doctrine and practice, and resolve with the same zeal they have manifested in sowing errors in the church to join the large number of faithful adherents to the principles and precepts of the Reformers, in extending the usefulness of the Church of England. Union with Rome can never be accomplished; even the most sanguine of those who have thought so heretofore, must now for ever abandon this fond idea. We, on our part, could not embrace the many errors of Rome; for example, the "Immaculate Conception," which proves too strong for Pusey himself, the great advocate for the Union; nor could the others give up one single doctrine they now maintain to admit us, for to do so would be to destroy their infallibility, which would act as a death-blow to their entire system.

Let those who are crying aloud for union seek to cultivate it amongst themselves; let them not, as, alas! to a great extent they have done, distract and divide the church to which they nominally belong, and at whose altars they serve, but rather let them be willing, and which they will do if they really seek to do good, imitate the Church of Rome in acting together with those who are one with them in the essential doctrines of salvation, who admit "one faith, one Lord, one Baptism," in seeking to remove all error, and in proclaiming the Gospel of Peace, which, as a solemn charge, was entrusted by Christ to His Church to be performed in all ages.

SEPARATION FROM THE MOTHER COUNTRY.

We remember when the South of Ireland was kept for years in a ferment by the subject of a "Repeal of the Union" with England, and that wily orator O'Connell, although well able to excite vast assemblies to frenzy by appeals to their feelings, was not able to name either in public or private discussion a single beneficial result which might be expected to follow the success of the measure he so strenuously and persistently advocated.

It was very easy when addressing an ignorant mob to raise a shout of execration against England; by saying she took away the best of Irish beef and mutton, while the fact of her giving full value for the articles was carefully concealed, and to say that Ireland should cease to be divided and wretched if she had "a Parliament of her own," when not a word was said of the time preceding the union in which the fable of the Kilkenny cats came near being realized, and a strong arm was needed to keep the Irish from devouring one another. Many in England, who should have been wiser, wished to indulge "Repealers" in their desires, and leave Ireland to manage her own affairs, caring little for the many interests of their fellow countrymen that were interwoven in Ireland's prosperity; and that the union of both proved a benefit to each country; and very similar unwarranted proceedings, and unchristian views prevail with regard to the union which subsists between England and Canada, which has been productive of incalculable benefit to both in the past, and which it lasts (may that be "in secula seculorum") must give honour and power to the mother and her well-grown daughter.

There are no doubt found in this country, men, who imagine it is time for Canada to walk alone, and, in ignorance of the history of nations, and direct contradiction of the testimony of facts, think it would be best

to have her do so; but if such an isolated, independent condition suited Carthage and Rome in barbarous ages, is it to be considered suitable for the times of the railroad, the steamship, and the electric telegraph? Go back to the date of Rome and Carthage's rivalry, with all its barbarities, and lack of means of communication before you ask us to share in the spirit of independence which was born of its ignorance, and the failure in improvement, or rather the falling to decay, which sprang from its selfishness. "Live and let live" may be a suitable motto for the narrow minded, but live and aid others to live should prove the actuating principle of the philanthropic politician, which like "the quality of mercy blesseth him that gives and him that takes."

And no doubt many in England say Canada should take care of herself, and are urging Gladstone and his party to carry out the policy of retrenchment on which they came into power, and the pressure from without is sufficient to restrict, and the pressure from behind sufficient to push on the present government of England, in a way and to an extent it does not like, while it dare not resist; but the party that would so deal with Canada is not England, or a majority of her people, but a minority composed of men who consider national wealth national wealth, and would gladly see England's honour diminished provided her purse is filled; and against those on both sides of the atlantic who wish for separation we say "union is strength." England small in extent but great in power—limited in home territory, but vast in colonial lands—by ships which make oceans roads of commerce, and telegraphs by which she converses with her people in every part of the world, is no more independent of her colonies than they are of her; and we trust she will turn a deaf ear to the cry of factious agitators at home and abroad, and hear the Lord of the whole earth saying "lengthen thy cords and strengthen thy stakes."

HELLMUTH'S LADIES COLLEGE.

We commend to the attention of our readers some particulars printed in another column respecting Hellmuth's Ladies College. Such an institution has long been needed, and we are sure it will meet with liberal and extensive support. A sound and superior education can there be obtained. It will be an important consideration that this education is based upon Protestant principles, and when we state that Dean Hellmuth will continue to largely devote his time to the College, it is a sufficient guarantee that the religious training of the young ladies will be such as any Protestant parent could desire. It is therefore with pleasure that we chronicle the opening of Hellmuth's Ladies College with very good prospects of success. And we have no hesitation in recommending it to our readers who may wish to place relatives or friends in a position to obtain a superior education. There will no longer be the excuse of cheapness or better education with which some Protestant parents and guardians quiet their consciences, when they send their daughters or wards to educational establishments where their early religious principles are changed, or at least weakened.

The educational advantages offered by Hellmuth's Ladies College are of the highest and most complete description. Not only will the pupils be trained in all those accomplishments which we desire to see in the female sex, but their physical development will receive careful attention. The wonders of science and the mysteries of Nature—too often as sealed books to girls and women—will be revealed by careful and efficient teachers, who will not fail to impress upon their companions in the study of God's wondrous works, that there are indeed "sermons in stones, and good in everything."

The modern language will be taught by Ladies who speak French, German, and Italian to perfection. French is the language spoken in the school, but it is a comforting assurance that the much neglected, but ever-beautiful old English will be their constant study, and that the choicest works of the masters of English literature, carefully chosen by Dean Hellmuth, are included in the large library at the disposal of the students.

Those domestic and useful acquirements which are the peculiar province of the sex, enabling them to carry the household keys with credit will not be neglected. The graduates of Hellmuth College will doubt-

less be good housekeepers as well as educated and accomplished women.

As our correspondent says, we will say little here in praise of Dean Hellmuth. Not but that he should have a large measure, but the best wish we have for him is that he may long be spared to see his College increasing in prosperity and influence.

We are glad to notice in the report of the proceedings of the Convocation of the Diocese of Illinois that the name of the Rev. Edward Sullivan appears in two of the most important Committees of the Diocese—the one the Standing or Bishops' Advice Committee, and the other that of Missions. The members of these Committees, which are very small in number, consisting of but three clergymen and an equal number of laymen in each, are elected by the delegates to the Convention. It being the first time Mr. Sullivan has sat as a member of the Convention, it is very evident that these talents and abilities which made him such a favourite in this city have been quickly recognised in his new and extended field of labour. In connection with this Convention, we observe that the action of the Bishop of Whitehouse in reference to Mr. Cheney has been sustained by a large majority of the House.

We have received a long interesting communication from the Bishops of Rupert's Island, which will appear in our next issue.

We have also a long account of the Inauguration of the Hellmuth Ladies' College, which we reserve for next week.

We have received a letter on Church Music signed A. N. D. S. but cannot publish it till we receive the name of writer. Our rule being to insert no anonymous communications.

Correspondence.

We are not responsible for any opinion expressed by our Correspondents.

SYNOD OF ONTARIO, AND SERMON BY REV. J. S. LAUDER.

To the Editor of the Church Observer:

DEAR SIR,—The sermon preached at our late meeting of Synod has just been handed to me, and as it is presented to the public endorsed by a resolution of Synod as "replete with true church principles," it may be desirable to inform the public through your columns what those "true church principles" are, and they can judge for themselves whether they are in harmony with the doctrines of our Reformed Church. The preacher boldly states his views without any mysticism, and that on the first page. He says—

"Many practices have been revived of ancient usage, and many doctrines, which slumbered or were held in abeyance, have started suddenly to a new life. The divine appointment of our clergy and their apostolical succession; daily prayers in the churches; weekly communion; more importance and prominence given to the prayers of the church than to the sermons; a higher tone in regard to baptism, not only as an outward rite, but as an inward regenerating grace; a stricter and more continued application to the sacrament of the Lord's Supper, not only as a spiritual memorial of Christ, but also as a positive channel of God's grace in the body and blood of our Lord, verily and indeed taken and received by the faithful!"

The preacher enlarges upon these subjects, and, deploring the preaching and teaching of past years, further states—

"All dogmatic teaching on fundamental and vital truths was abandoned. The pulpit became a place for the declamation of empty platitudes on faith, pity and holiness, without any teaching as to the means and channels by which those graces were to be received and sustained. A Protestantism, bare and empty, was held up as the ideal of religion, and catholic truths were cast to the winds."

"If you were to say to a man now that you were a Protestant, he would not, from that, be able to form any idea as to your religion. We must, therefore, fall back on our true name, 'The Church of England,' and her distinctive principles, for the right understanding of what we are and what we believe. I am bold to say that much of the teaching of the past hundred years has to be undone, and the people have now to be taught what they should have always known, dogmatic truths. They have to be taught that the Church is Christ's institution in the world for the salvation of sinners. They have to be taught that baptism is a life-giving sacrament, and not a ceremony for merely giving a child a name; that in it we are made partakers of Christ, and that the 'new' or 'eternal life' there begins. They have to be taught that the Lord's Supper is the food for the soul, that in it we feed on Christ, and sustain the regenerate life of the 'new man.' They have to be taught that the ministry, in its threefold order, is divine, and that the Christian priesthood has a power derived from Christ Himself, through apostolical succession, which distinguishes it from the irregular ministries of the sects, and prevents any communion, outwardly or inwardly, with them. These dogmas of our religion have been so

kept back that many of our people have come to believe that they are not ours but Rome's. By reason of this, non-communicants have multiplied, sacramental grace is despised, and while some have taken refuge in the sloth of 'irresistible grace' or the 'final perseverance' of a conceited Calvinism, others are longing for a 'special conversion,' which seldom comes. All this has to be undone. Men have become weary of its coldness and dullness, and hence the desire for a revival of the usages of primitive Christianity, and a more outspoken declaration of the dogmatic faith of the Church."

Such are some of the views propounded, and I think the public ought to know the following facts:—

1st. That the sermon was not published at the request of the Synod.

2nd. That it was published "by request" of certain members of the Synod and by subscriptions.

3rd. That some of the clergy and very many of the laity entirely disapproved of the doctrines advocated, and believe that such teaching is contrary to the Word of God and the standards of our Church.

It was ruled at a former Synod that the sermon should not be published at the expense of Synod, and that a mere formal thanks should be tendered to the preacher in courtesy.

It is therefore to be regretted that language should be used in the "resolution of Synod" which many members could not accept, believing that the doctrines set forth were Romanizing in their tendency, and that the sermon was not "replete with true Church principles."

Yours,

A TRUE CHURCHMAN,  
ONTARIO.

EDUCATION.

To the Editor of the Church Observer.

SIR,—Since receiving the letter on Education over the initials "T. R. J.," which appeared on the 22nd inst., I have made enquiry about the *modus operandi* of the Convents' tuition, and had been informed that the Nuns always declare that Protestant pupils are not interfered with as regards their religion, and that they can take and use their own Prayer-books while in their chapel. Now, can any thing be more preposterous than to suppose young children, using their own prayers in a Roman chapel, where every thing is going on to attract the senses, excite curiosity, and by degrees enlist admiration, and (as the writer above referred to stated) soon allure the young into the snares of Romanism?

I was also informed that out of about one hundred and seventy pupils in one of these Convent Schools, over one half are Protestants. Surely "T. R. J.," does not over-stretch his grounds of alarm, for any one can see in less than half-an-hour that the Roman church is making marvellous strides to absorb the entire education of this city, and Province of Quebec. One only requires to look at the number of Schools, Convents, and Nunneries which are in course of erection in every part of the city, and in all parts of the country, to be convinced of this fact. I was also informed that the Nuns have a proper division of pupils in class-rooms, and that, attached to each class-room, is an ante-room, to which each class retires for private devotion, and that in each room there is a figure of either the Virgin Mary or of some other saint, and that the children have the privilege of decorating those figures to the best of their ability; also, that the Protestant pupils have a figure in a room for themselves, said to be either Our Saviour or something connected with him.

It is quite clear that "Rome's Tactics," as they are called in the series of articles which appeared in your valuable paper, are being practised on our Protestant children in this country, while our eyes are open, and without any apparent effort to avert them. They certainly move step by step; they would not have a child run a race with a full grown person—hence they say, get accustomed to beautify and dress your own figure, and you will soon endeavour to excel in that, and, as a natural consequence, when you are entirely removed from the influence of your parents and Protestantism, you will soon enter the other rooms, and vie with the Roman children in dressing and even adoring their images, and so almost unconsciously become rapturously delighted with the sight-seeing worship of Romanism.

I was also told of another American young lady, from New York, who became a convert to Romanism, and was this Spring admitted as a Nun; also, that many of those who go to these Convent Schools become perverts, and quite a number of the Nuns, with the usual plausible subtlety of their body, assert that they were once Protestant themselves, thus to steal on the credulity of the young; that they know the difference, and are satisfied that their change was correct. My informant mentions that all the children must appear both in the chapel and at prayers; they must kneel and bow just as all the Roman children do; in a word, they are all under Roman sway, they must conform.

Surely, Mr. Editor, enough has been written on this subject, and certainly enough is known to induce Protestants to awaken from their lethargy, and have their lamps trimmed and oil in their cruises, lest when the Bridegroom cometh they may be found sleeping.

I can give names and places for all that I have written in this letter, and will do so to any person who may require it.

It is very strange that in the east end of our city there are few or no Protestant schools, thus leaving the field entirely to Romanists, and the many Protestants living there almost entirely at their mercy.

Yours respectfully,  
"CONSERVATOR."

Montreal, Sept. 25, 1869.