

land; and its 144 members would be numerous enough to include the most wise and pious Churchmen lay and clerical; or, if they should elect for each united diocese eight clerical and eight lay representatives, the representation of the Church by 192 members would certainly be sufficiently large." The National Synod could (he adds), probably within six weeks, frame a constitution and canons and rules of discipline for the Church, and define accurately the powers of the Supreme National Synod, and of the diocesan synods subordinate to it. All this might be completed on or before the 1st of October next, in a manner satisfactory at once to the laity and clergy; while it would recognise, as in Canada and America, the just authority of our bishop.

The future of the Irish Church is a subject of deep interest to all Protestants. Doomed as it is to be severed as a branch of the United Church of England and Ireland, as by law established, it is not doomed to extinction as a lamp of truth. It is even by Act of Parliament to be recognised as "the Church of Ireland." It is still to be regarded as the Church of which Bedell and Ussher and Jeremy Taylor were the illustrious ornaments; and to use the words of a clerical writer in an Irish journal, "It is a Church which has had its martyrs, its sufferings, and its victories. We are an ancient Church of settled organization. We have our old ways, our old synods, our old foundations to fall back upon."

The same writer states that the Church Union as created by Mr. Pitt's Act of Union is gone, but "our union with the Church of England remains as it was before. Our doctrine, worship, creeds, and government are not in the least changed—they are above all Acts of Parliament. So long, then, as "the Church of England remains Protestant, and "true to her creeds, worship, and Articles, our union "must subsist."

The question remains, How is the Free Church to assert its claim to be the original Christian Church of Ireland? There is much to be done in the way of drawing up a Constitution, in arranging the finance and framing new regulations; but the same writer truly says,—"We have abundant materials. "We have an attached laity, comprising the great "bulk of the intellectual power of the country, and in our Ancient Synod, enlarged, strengthened, and reconstituted by the lay element, we shall meet "our difficulties with courage and with hope."

THE ESTABLISHED CHURCH IN THE UNITED STATES.—Several of the United States' periodicals are beginning to draw attention to the exemptions and money-grants which have been obtained by the Church of Rome, both from the New York city government and from the State Legislature: grants for separate schools, leases of valuable lots, at a nominal rent, for the purpose of religious institutions, and money for building and for carrying on operations—these are obtained by that Church, when no other religious body would venture to ask, nor would have any chance of obtaining, the like privileges. It is, therefore, shown to be the course of things, that the Church of Rome advances to the position of an "Established Church in the United States, supported by public funds, making known its wants, and having them supplied—at present upon petitions which are acceded to, but which may hereafter assume the shape of requisition, to be complied with. It is viewed as a singular contrast that, while Great Britain pulls down an Established Church, in order to satisfy the papacy, a republican corporation and legislature are found to clothe the representatives of the papacy with that which, within not a very distant period, may enable them to claim all the prerogatives of an establishment.

EAST GRINSTEAD SISTERHOOD.

To the Editor of the Record.

Sir,—Having noticed a letter on the above subject in your paper on June 2, I beg leave to say in answer to "W.s" inquiries that the Sisterhood of St. Margaret, East Grinstead, is *ultra Romish* in practice and principle. The Convent of St. Margaret was founded in 1855, by the Rev. J. M. Neale, who had been inhibited by the Bishop of Chichester. In 1857 Dr. Neale obtained unenviable notoriety by his conduct in the case of Miss Scobell, daughter of the Rector of Lewes. The notorious D. Littledale (villifier of the Reformers of blessed memory) is an old friend of the Sisterhood, he hears the confessions of both sisters and pupils, and has edited some of Dr. Neale's works. Not only Confession (which is exacted in all Sisterhoods) but Penance of the most revolting kind are practised by this Community. They have also "Reservation" in direct opposition to the latter part of the 25th and 28th Articles of religion.

The Hackney Sisterhood (St. Mary's Priory) 12 of whom, with their priest, the Rev. R. Tuke, curate of St. Anne's, Soho, lately seceded to Rome, were a branch of St. Margaret's, East Grinstead. The late Bishop of London, Dr. Pait, was "Visitor," and Mr. Mackonochie, of St. Alban's, "Warden," or Confessor of "St. Mary's Priory." Those of the Sisters not honest enough *openly* to declare their allegiance to Rome removed to *Haggerstone*, and having changed the name of their Convent to "St. Saviour's Priory," are now pursuing their work of proselytising. Other branch

houses belonging to East Grinstead Convent are at Aberdeen and Wigan.

For some years past an East Grinstead Sister has had charge of a London "Refuge." The Very Reverend Mother Prioress Hilda Mary, of Father Ignatius' Convent at Feltham, is also an East Grinstead Sister. I trust others may follow "W.s" example and make inquiries before subscribing to any institution. Many hotbeds of Popery are now supported by the money of Protestants.

"Tractarian Sisters and their Teaching," a shilling pamphlet published by Hunt, 23, Holles-street, Cavendish-square, gives much reliable information on the subject of Sisterhoods.

June 4. ONE BEHIND THE SCENES.

SIGNS OF THE TIMES.

To the Editor of the Record.

Sir—Many who are not called into active service are still, like Eli of old, "sitting by the way, watching for their hearts tremble," not indeed, for the Ark of God that rests where it has always rested, on the Rock of Ages. But they tremble, as well they may, for much which they hold dear. If it were said to some of these watchmen, "Let him declare what he seeth," might they not answer that they see a remarkable, an astonishing, an astounding absence of sound Bible reasoning in the reported speeches in the House of Lords of those who, from their learning, their ability, their position, "ought to be teachers" even there. How is this?

Yours truly,
A SUBSCRIBER AND CONSTANT READER.

FEELING THE WAY TOWARDS THE "VENERATION OF SAINTS AND MARTYRS."

While one of the courts is dealing with the case of a person, whom Ritualism seems to have made an inmate of one of the lunatic asylums (see "City Movements"), it may be worth while to glance at some few of the "developments" of the monthly organ of that Perversion, the July number of which is before us, in order to show how steadily progressive it is towards Popery, pure and simple. In an article on saints and martyrs, the writer laments that "we, with all our boasted liberality and enlightenment, should refuse to accept the traditions of the middle ages," the "reverence of saints," etc. He thinks the traditional accounts of the family history of Saints Mary Magdalen and Martha, and Lazarus, are "full of thought for a reflective mind." (The Scriptural version of their lives is not sufficient.) St. Cecilia and her husband, St. Valerian, have a particular charm for the ritualistic mind, as likewise (we quote) "the legend of the mysterious marriage of St. Catharine, of Alexandria," who was carried by the angels to heaven, there to join the noble army of martyrs. The legend of "St. Christopher, the Giant," together with "the histories of St. Barbara, St. Ursula, St. Thelma, St. Alban, St. Margaret," and we do not know how many others, are commended as fit studies for Christian men, and especially Episcopalians of the present time. The writer asks, "Why should we leave their remembrance entirely to the Roman Catholics? Why thrust them from us as elements of contamination?" In the glorious *Te Deum*, we sing "The Noble Army of Martyrs Praise thee." In the Apostles Creed we avow that we "believe in the communion of saints." And so we do,—but we do not believing in worshipping themselves, nor do we ascribe to the Martyrs the praise which is due only to God himself. Saint worship is no part of the doctrine of the church, as set forth in the articles and the creeds—but it is part and parcel of the corrupt system of Rome, which the Church Monthly, and the sappers and miners for whom it speaks, are endeavoring to engraft upon the worship of the Protestant Episcopal Church in the United States. Why cannot the writer be honest about it, and confess that this is the objective point he and his party are aiming at—aiming at it too, with a boldness, which *The Tablet*, or the *Freeman's Journal*, or the *Boston Pilot*, or the *Baltimore Mirror*, or any other regularly recognised organ of Popery, could not well excel, when it says, in conclusion: "why should the majority of us obstinately thrust from us a mass of reading that is interesting alone from its antiquity. * * * Let the reader take up, for half an hour, any one of Peter Ribadeneira's Volumes, and it will not be long e'er he recurs to it, and that he will end by having a far higher regard, if not Absolute Veneration, for the Saints and Martyrs of the early Christian Church."

LITIGATION ABOUT SYNAGOGUE FEES.

The *Hampshire Advertiser* reports that at the Portsmouth county-court on Thursday a case came before Mr. Gale, affecting a question interesting to Hebrews. Mr. Levy, clothier of Landport, brought an action against Mr. Benjamin Abrahams, watchmaker, living at Norwich, to recover £4. 15s., £4. 10s. of which had been paid into court. The dispute was as to the other 5s. Mr. Levy said that he was overseer at the Jewish Synagogue, and it was his duty to conduct all funerals that took place. He so conducted the funeral of a Mrs. Simpson, and he charged 10s. for Mr. Rappaport, as "second reader." Mr. H. M. Emmanuel, agent for Mr. Abrahams, proved that he had told Mr. Levy he must charge beyond 5s., and had said that in fact the fee was really only 2s. 6d. Mr.

Rappaport said that he had always received 10s., except on three occasions—twice 5s., and once 2s. 6d. but that was because the persons were poor. He was a clergyman, a teacher of languages, and also a "Thomas." His duty as second reader was, when a death occurred, to go round and inform the male congregations of the death, so that they might be present at the funeral. Messrs. A. Moses and Ahronsberg proved to its generally being 10s. Defendant was called, and said that he engaged Mr. Emmanuel as his agent to carry out the necessary arrangements, and he said that some of the fees that were charged had been doubled, but the fee for second reader ought only to be 2s. 6d., and he refused to give more than 5s. Mr. H. M. Emmanuel said that for the last forty years the fee had only been 2s. 6d., but lately they had increased it to 5s., and now were trying to raise it to 10s., which was a great injustice to the poor. His Honour thought it had been customary to give 10s., which he thought a reasonable sum, and he gave judgement for the plaintiff with costs. His Honour also expressed his opinion that it would be better for the congregation to settle these matters.

A NEW SECT.—"THE CHURCH OF PROGRESS."

A new scientific-socialistic-aesthetic body resolutely opposed to Christianity in all its essential elements, but which yet feels the need of something like conformity to the Christian Church in external organization and nomenclature, is announced, and its programme before us. It is ushered in by Messrs. Baxter Langley and Hodges. The new Society has for its proposed basis the following: "Our Church is founded upon the recognition of primary importance of human welfare, and its purpose will be to develop the power of philanthropy by education in the truths of science and philosophy, and by the elevating influence of the highest and purest art." The reason for its existence is said to be that "Churches of the age are losing their hold upon the minds of the people, and the tendency of opinion is to regard duty as of the highest importance, and as independent of doctrine or theological dogma, and even superior to it. Science and the knowledge of positive truth is more incalculated, whilst theological instruction is less sought after, and general desire is expressed for sanitary reforms and physical improvements as the bases upon which moral progress is most easily accomplished. In accordance with these views the present manifesto commences with likening the course of human society to the geological strata. Each layer preserves records of existence fitted for the then current physical condition, but unsuited to the future. So all social organizations will surely die, and become fossil, when they cease to adapt themselves to the conditions of the age. Therefore, in the course of things, science, art, health, and music are to be now put forward as the chief ends of man. Say they: "We are a religious body then, not a theological one. We ask no one to adopt or deny any of the creeds of the Churches. We shall endeavour to promulgate truth, and truth is always divine." Of course, man being the sole end, and human taste, the sole method, of the new philosophy, it does without God. He is not "in all their thoughts."—*Evangelical Christendom*.

Mr. Gladstone's offer of the Deanery of Durham to an "Essayist and Reviewer" indicated his notion of the qualities desirable in the present crisis for a ruler of the Church. Dr. Temple was said to have declined the promotion as being too much interested in the newly passed Endowed School Act; but rumour whispered that at a time when five or six mitres were dangling within his view, he was not unwilling to decline the Deanery in the prospect of a Bishopric.

Scarcely had Dr. Temple made his retiring bow to the Premier, when another clergyman of the same latitudinarian and progressist-school was nominated as his substitute. If good scholarship and zeal for the modern system of education were sufficient qualifications for a ruler in the Church, no one would have a right to object to Mr. Lake. Those who believe that Christianity soars above the sphere of intellect, will, however, pause before the congratulate the Church on the nomination of a Dean whose influence for good and for evil, spiritual as well as intellectual, so nearly concerns the prospects of the Durham University. We do not undervalue either high talent or good scholarship; but far beyond these secular advantages, we should have desired to see in the position of the Dean of Durham a man, who, by the influence of example and of character, would have been fitted to leaven the undergraduates of the University with true religion, to introduce by degrees pious tutors, and so to send forth to our towns and our parishes men of God fitted to be as "the salt of the earth," to counteract the poison of infidelity, and to make known the everlasting Gospel of our Lord and Saviour.

There are rumours abroad as to Mr. Gladstone's intentions with regard to the vacant See of Salisbury which show how little confidence is inspired by Mr. Gladstone in regard to Church matters. It would seem that he combines the sacerdotalism of a Romanist with the latitudinarianism of a neologian admirer of "Ecco Homo."

Another rumour, repeated with a confidence that makes it appear more than a rumour, states that the venerable Bishop of Winchester is about to retire, with Farnham Palace in possession, and half his income, and that the Bishop of Oxford has received from Mr. Gladstone something equivalent to a promise of promotion to that diocese. The course which the Bishop of Oxford has pursued on the Irish Church Bill, so inconsistent with the course he took last year on the Suspensory Bill, combined with his frequent interviews of late with the Premier, adds weight to this current and confident belief, and his Lordship's consecration of the new church of Eynsham, with its crucifix, piscina, and other outlandish and illegal ornaments, in spite of the Vicar's protest, may yet come before the tribunals. At all events, it is a sad prospect for the security of our ecclesiastical Establishment, when the Prime Minister is supposed to associate himself, in the bestowal of deaneries and mitres, with all the elements of destruction, Rationalistic, Ritualistic, and Sacerdotal, which are now beating against the foundations of the Church of England, and threatening it with overthrow.

Political.

"AMERICA AMONG THE NATIONS."—We have lying before us, in a daily journal, the Baccalaureate sermon of the president of one of our prominent New England colleges. The subject is "America among the Nations." We notice it here mainly for the reason that it shows, in a striking way, the wide divergence of modern thought from the old Christian ways of thinking. The object of the discourse is to show the high place which America, or, as the speaker should have said, the United States of America, has among the nations. "America, the youngest of the nations, means, among the nations, a new and high civilization, quite above what has yet been seen on the earth. America means universal freedom, universal education, universal Christianity." These are brave words. Are they anything more than words? Are the destinies of humanity thus indissolubly linked with the prosperity of this republic? Is the future of Christianity to be determined by the American people? We do not so read the Scriptures. Not in any such spirit did the Apostles speak. They were members of a nation that was God's chosen people, among whom He had dwelt; but their eyes were not turned to Jerusalem, holy city as it was. Nor did they look to Rome, the metropolis of the earth. In their eyes, national power and greatness were as the fading flower. They fastened not their eyes upon kings and emperors; they boasted not of political institutions, they expected no deliverance from the great ones of the earth. Their eyes were steadfastly fixed upon Him whom God had raised from the dead and set at His own right hand—the King of kings and Lords of lords. He alone can bring liberty, peace, joy to the enslaved and groaning nations. Not till He should "receive the kingdom and return," could the earth be delivered from the bondage of corruption into the glorious liberty of the children of God. Till He should come, the world must continue in bondage to the great usurper—the enemy of God and man.

In the lapse of time, as the Lord delayed His coming, a new ambition seized the hearts of Christians. They would bring the world under the power of Christianity, and make the Church the mistress and educator of the nations. It was a forsaking of the true hope of the Church, but it had something noble in it. The spirit found its special manifestations in the Roman Church, and all history attests how indefatigable she has been in bringing the nations under her sway. Still, it was in the name of Christ that she was carrying on her conquests. It was the Church—Her body—that was exalted and glorified. Through her should the blessing of liberty and education and religion come to all people.

But now, as we see in the discourse before us, it is the fond dream of many that salvation shall come to the world, not by the coming of the Lord in His kingdom, nor by the agency of the Church, but by one nation, and this our own. We are God's chosen people, taking the place of the Jews of old, and the instrument which God will use to bless all other nations with liberty, education and Christianity. How we have been called to this high office, does not appear. When this Divine commission was given us, is not stated. We suppose that we are no more to wait for the Lord and His Kingdom, and may look upon the Church as practically effete. It is the mission of America to establish universal Christianity!

Patriotism is a very good thing, but if we are Christians, and have any understanding of Christianity, we must earnestly disapprove all attempts to teach men to put their trust in human institutions, just, strong, and popular as they may be. We hope that our nation may be long preserved in prosperity and peace, but it is certain that she has no commission from God to teach other nations. Obeying God, and acknowledging His Son as the Source of all power, she may hope for a blessing; otherwise, she will decay, and

pass away like the states and kingdoms of old. To make the destiny of Christianity dependent upon our national success, and to identify religion and universal suffrage, may be pardoned in an enthusiastic boy who delivers his first oration, but scarcely in a man of mature years. Whether, as the preacher anticipates, the time is near when everybody will vote, without distinction of sex or color, we cannot say, but we may be allowed to doubt whether even this will bring in the millennium.—*Hartford Churchman*.

The following article we think worthy of attention, as showing the repose (?) of Ireland, and the spirit of some of the Romish Ministers of peace.

GREAT FENIAN DEMONSTRATION.

SYMPATHIZING WITH FENIAN PRISONERS.

"SAXON GARRISONS" AND "ROTTEN FLUNKIES."

The following is from the *London Times* of the 4th instant:—

The "mass meeting" on behalf of the Fenian prisoners, which was held in Limerick on Sunday, is reported at considerable length in the local journals. It represented the sympathizers in the counties of Limerick, Tipperary and Clare, and was an orderly demonstration, more numerous than those which have been held in Mallow and other places. It was preceded by a monster assembly of the trades, who marched in procession, in which great posters were carried, with the words "God save Ireland" printed on them. The men all wore emblems, consisting of green rosettes and sashes, and in some instances orange was united with the green, and numbers of the fair sex who took part in the procession also displayed the national colour. It is estimated that from 20,000 to 25,000 people marched in procession, but they did not all go to the place of meeting, and the number there was about 8,000 to 10,000. The chair was taken by Mr. Kelly, a member of the Corporation. Among the letters of apology which were read was one from Mr. Butt, Q.C., and the following from the Rev. Mr. Vaughan, P.P.:—

"BAREFIELD, Ennis, July 29, 1869.

"MY DEAR SIR,—I received a note from the Amnesty Association to attend the meeting in Limerick on Sunday next, to condemn the conduct of the Limerick members for their recency on the occasion of Mr. Moore's motion, and regret, from having to attend two chapels, I cannot be with the honest people. You won't have presiding at or aiding your meeting a Mayor, or Town Councillor, or any of the rotten flunkies who compose the Saxon garrison in Ireland, and so much the better, as the presence of such mean crawling slaves would leave it with subserviency and corruption. Doubt be narrowed in the object of your meeting, but take in a wide range of discussion—wide and deep as the history of our oppressed country, and bold to suit the manly daring of a sorely wronged and insulted people. The nation that cowers beneath the tyrant's stroke and cries over the misery of her starved, exiled, and imprisoned children, and does nothing more, is beneath the dignity of contempt, and deserves to continue in a state of degradation and slavery. Should you wish to be respected assume a bold, defiant threatening tone, put on the great soul and strong arm, and depend on it you will be respected and listened to in proportion as you are feared. At the present day, in every country, the voice of the people is respected and heard, and, when unswayed by tumult and when expressing right and truth, is the source of legislation and power. In Spain the imbecile Bourbon vanished before it, and France with a voice of thunder, exacted from her perjured ruler some share of constitutional freedom. We have the same right to freedom as any of the nations of the earth; and as sure as God planted in the human breast the instinct, the immortal yearning for freedom, we must not remain a degraded, enslaved, and beggared people.

Very faithfully yours,
"JEREMIAH VAUGHAN, P.P.
"Mr. Laurence Kelly."

THE CRACOW CASE AND THE ROMISH PRIESTHOOD.

The hideous Cracow convent story forcibly illustrates a peculiarity in the conduct of Roman ecclesiastics throughout the world, which makes it very difficult to get at facts in any case where the conduct of priests, monks, or nuns is involved. They invest the old French injunction about washing one's dirty linen at home with all the sanctions of a terrible superstition, carried out with the zeal of a body in which an *esprit de corps* takes the place of the ordinary feelings of non-celibate human nature. The preservation of the reputation of the clergy and of nuns is held to be of such overwhelming importance to the well-being of the Church that every law of morals is to be strained—we will not say intentionally broken—in order to keep the laity in the dark. In the priestly and conventual body there is no such thing as that avowed division into parties which exists in all lay societies, whether national or local, and which makes the preservation of scandalous secrets comparatively difficult. In the Roman Church it is the united clergy against the disinherited laity; and in such a normal condition of affairs it is easy enough to see with which side the victory will ordinarily lie. At the same time they