

evidently were not, why compels many Judases to eat the bread of the Church in dishonesty. Of course this is our own private opinion, and we believe that a safety valve was greatly needed somewhere. Bishop Cummins was brought up a dissenter, and it appears like our foreign friend in Toronto, who is still, what he was in his own country, a Presbyterian, and not a Churchman, that the Bishop never repented of his sectarian errors, but entered the Church on account of its undoubted respectability, and therefore it is not to be wondered that he returned back to the beggarly elements of his sect again. Let this be as it may, the following will speak the feelings of very many Churchmen in the United States of America who are more concerned with this apostasy than we are:—

THE REFORMED EPISCOPAL CHURCH.—The following is the ecclesiastical record of the persons who

organized that delectable sect yeleft "The Reformed Episcopal Church."

1. George David Cummins; suspended by the Most Rev. the Metropolitan, on his apostasy.

2. Chas. E. Cheney; degraded or deposed by Bishop Waitt house, Aug., 1872.

3. Marshall B. Smith; degraded or deposed by Bishop Odenheimer, April 19th, 1864.

4. Rowland H. Bourne; degraded by Bishop Potter, July 1st, 1870.

5. Mason Gallagher; degraded by Bishop Potter, Sept. 26th, 1871.

6. Charles Tucker; deposed by Bishop Littlejohn, May 2nd, 1870.

8. W. D. Feltwell; 9. B. B. Leacock; date of degradation unknown.

It is hardly necessary to remark, that a stream seldom rises *higher* than its fountain, or that a man cannot give a *good title-deed* of property which is not his own; nor can a criminal under sentence hold office.

COMMON SENSE AND CONFESSION.

From the Detroit Parish Guide.

So much nonsense is talked just now about Confession, even by Church dignitaries, who ought to know better, that I shall be glad to put it briefly in a common sense way:

We are at times "afflicted and distressed in mind and body, or estate." Now, when the trouble affects the body, we naturally go to the doctor; when it affects the estate, we go to the lawyer; and in either case we retire into his private consulting room, and tell our tale to himself alone; in fact, we make an "Auricular Confession," which he is bound not to

reveal. Similarly, if we have any trouble that affects the mind, whether it be a sin of omission or commission that disturbs the conscience, we go to the Priest, as the Church bids us, and to him we "open our grief or grava-men," i.e., reveal to his private ear the burden that presses upon our soul. So that through the Divine authority which was committed to him at his ordination, we may "receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of our conscience and avoiding (getting rid) of all scru-