

Prayer Book as little offensive to the Roman Catholics as possible, and to introduce a certain amount of Romanism, softened down indeed, and diluted, so as not to shock and alienate her Protestant subjects, but still sufficient to conciliate the great bulk of the Romanist population. Thus the Prayer Book was corrupted to please the Roman Catholics, and the Queen's object was so far attained that for 10 years the Roman Catholics repaired to the parish churches without doubt or scruple. Two more revisions were made in the 17th century, which rendered matters rather worse than they had been before. The third Prayer Book of Elizabeth was further Romanized in 1604, under James I., when by injunction of the King and without the authority of Parliament the words "verily and indeed taken and received," were introduced into the Catechism in connection with "the body and blood of Christ" in the Lord's Supper. That part of the Catechism which dogmatically teaches baptismal regeneration, was also further strengthened by the changes made in its formularies. The fourth Prayer Book thus corrupted was still more Romanized in 1661 under Charles II. when a further step was taken in the anti-Reformation road. In this addition the word "Priest" was substituted for the word "Pastor," and "Deacon" for "Minister." These last revisers did their best to make the service of Baptism inculcate a baptismal regeneration of the grossest form. Thus the Protestant Prayer Book, the second of Edward VI., has been altered again and as a matter of State policy, in the direction of Rome. Some would have us regard the present Prayer Book as a sacred relic of antiquity, framed by men of God, according to a Scriptural standard, and supported by Apostolic authority, whilst in reality we are in the humiliating position of having it imposed upon us, as it has been corrupted, for an unholy purpose, by the imperious Elizabeth, by the vain and frivolous James, and finally by the Romish and profligate Charles."

Such is the history and opinion of the present Prayer Book, held and promulgated by the "Church of Ireland Protestant Defence Association"—the book which Judge Lyon was never asked to revise, but which has been revised by the Council of the Reformed Episcopal Church, and also by the Church of Ireland.

As regards "Athanasius 2nd"—I was going to say "St." Athanasius, for no doubt he will be canonized at some future day—he is in the straight road to that state of bliss—to him I would merely say, controvert one single statement regarding the Prayer Book which I have given, and then you might have some chance of putting me in the wrong, but your mere assertion and personal twaddle—I treat with the contempt it merits.

There are, however, one or two points of the "Saint's" production I will refer to: He says if I do not belong to the Church of England, it is plainly none of my business what she does. In the first place I would inform Athanasius that I belong to the "Reformed Episcopal Church," against which the Bishop of Ontario thought it charitable to preach from the pulpit of St. John's in this city, and not satisfied with denouncing us from the pulpit, from our Bishop