

bear that inference. I believe there is in this diocese, and close to this City, one of your Lordship's Clergy, who was also a "Methodist Minister" a gentleman highly esteemed in this Community, and deservedly so, and whose theology would not, I am sure, coincide with the "Priest of St. Albans."

You say, my Lord, that it has taken Bishop Cummins twenty-eight years to find out that the Prayer Book is full of Popery. Not necessarily so. Thousands of Churchmen have seen that from their boyhood, but it was looked upon in a great measure as a dead letter, and it is only lately that it has been attempted to be brought into practice, and we all see the evil effects of it, and the Roman Catholic body rejoice in the fact that bringing these objectionable matters into practice in the church has brought thousands of converts to their faith, and there is little doubt the "Reformed Church" is not looked upon with favor by that body. It spoils the harvest.

You give as a reason for Bishop Cummins' secession, "Because the spirit of bigotry which is akin to that of persecution actuates him." Pardon me for calling this a most unfortunate and damaging reason on your Lordship's part. Bigotry, my Lord! Will your Lordship, or any considerable number of your clergy, consent to meet on common grounds with the clergy of the other Protestant denominations for any good Christian purpose? Certainly not; 'tis only some two months back when a large temperance demonstration took place in this city, and every Christian denomination in this city was represented on the platform by its clergy, even to those of the Roman Catholic clergy (much to their credit), *but not one Church of England clergyman was there!* Is this bigotry, my Lord, or what is it?

Then, as to persecution, in what category are we to class the late excommunications by your Lordship's orders? Surely not clerical or paternal solicitude—but "curses like chickens come home to roost."

The "Priest of St. Alban's" and your lordship also seem anxious and almost express a doubt as to whether or no the members of the Reformed Church are not "Drunkards and Infidels." 'Tis to be regretted that the "Priest of St. Alban's" had not visited the Court House yesterday either at morning or evening service, and I fancy his mind at all events would have been quite at ease on that score.

I feel that I ought to apologize to your Lordship for addressing you *anonymously*. My *only* reason for so doing is, that I do not desire or court public notoriety, and I feel that the matter under discussion is of vital importance, and ought to be settled one way or another.

I do not expect that your Lordship will notice my letters through the press, but perhaps you will be so kind on some evening, at an early date, at the Bishop's Chapel, to endeavour to explain away our "disbeliefs," as stated in my previous communication, and rest assured, my Lord, you would have a large and anxious audience.

I have the honor to be,

Your Lordship's obdt Servant,

SENEX.

Ottawa, 16th March, 1874.