

tation of Dr. Cummins, has seen fit to use his powers to injure and oppose the Society which he left. And the R. E. C.'s don't like it. They not only struck his name off the list, but they employ the same kind of argument about which they were so virtuously indignant in the case of Dr. Cummins. Notice the parallel.

The quotations we make are the words of a "Bishop" of the R. E. Society :

1. "Primate" Gregg is condemned by the Tulchan fraternity in America because he "violated a sacred trust" They claim that they elevated Dr. Gregg "to the Episcopate" for a particular purpose and for "an especial work." Dr. Cummins was also elevated to the Episcopate for "an especial work," that of assistant Bishop of Kentucky.

2. He (Gregg) accepted this trust and "promised obedience to the * * discipline * * of the Church." So did Dr. Cummins.

3. "He (Gregg) well knew that if he had been considered capable of his present course he would not have been recommended or elected." So did Dr. Cummins.

4. "He (Gregg) entered upon the duties of his trust knowing what were * * the form and government of the Church." So did Dr. Cummins.

5. "He (Gregg) has repudiated his allegiance and betrayed those who confided in him" Did not Dr. Cummins the same?

6. But "Bishop Cummins could not stay in the Church without violating his moral sense." This was his excuse, and does not Dr. Gregg say the same?

7. Dr. Gregg is charged with larceny because he gave to his new body a name similar to that of the Cummins' schism. Did not Dr. Cummins commit the same larceny as to name?

8. Dr. Gregg has endeavoured to take some "Reformers" into this newest schism, and did not Dr. Cummins make efforts to secure adherents from the Church?

But Dr. Gregg aimed to become an "ecclesiastical Despot." Did not Dr. Cummins in his first call admit only those who were of like mind with himself, and was not the whole platform proposed by himself and hastily read over in a private room by a committee in 15 minutes, and reported to his confederates and passed without discussion?

Fallows finds fault that Gregg consecrated Toke as Cummins did Cheney.

Fallows breaks forth thus : " *Who released you (Gregg) from your obligations as a Bishop of the Reformed Episcopal Church, and conferred upon you (Gregg) the power to attempt another ecclesiastical organization?* " Who released Cummins from his obligations and gave him the power to attempt to form another ecclesiastical organization?

Fallows accuses Gregg with "stealing" a name, with purloining the Prayer Book for gain, and with rascality generally. He concludes by refusing to give him a letter of dismission and promising to report him for punishment to the Council of the Church.

MORAL.

"Strange that such difference should be,
'Twixt Tweedledum and Tweedledee."