

an English Church in Toronto," this perversion is worthy of a "Catholic (not Roman) Jesuit." "Senex" stated what he had seen in Toronto with no desire to sneer at the faith or form of worship of the Roman Catholic, but to show that the form of worship followed in the Ritualistic churches so much resembled that of the Church of Rome, that Roman Catholics mistook these churches for their own.

'Tis to be regretted that this backwoodsman could not find it convenient to attend next Sunday at the Court House, and he would then see whether we "good, staunch Protestants worship sitting in high-backed pews with ducked heads during the prayers." I take it he might derive some little benefit by his attendance, if it were only in the shape of Christian charity, of which he seems woefully deficient. One thing at all events is not practised among us, we don't sing our prayers or get men in dirty white nightgowns to sing them for us.

Will this worthy backwoodsman, if he is a "priest," which I more than suspect, dare to tell his congregation that *he has the power*, duly commissioned by our Saviour, to forgive or retain sins, or tell them that, in receiving the Holy Communion, they are "verily and indeed" eating and drinking the body and blood of Christ? He knows well he dare do no such thing, but he and such as he are trying hard to get the laity schooled to such a belief, and if they are not stopped they will succeed in instilling such doctrine, which certainly is not Protestant, into the minds of our children through the Sunday School—but I forget, "Backwoodsman" is not a Protestant, he is a member of the "Catholic Church of England." "O tempora, O mores."

"Senex" never wrote any such thing as "that the thirty-nine articles were only given for the guidance of the clergy." What he did say was, that they were not taught or read in Sunday Schools or families and were *looked upon more as a guide to the clergy than anything else*.

As to the "Apostolic Succession," it is such an absurd hallucination that I do not deem it worthy of notice, but admitting for argument sake, that it does exist in this so called "Catholic Church of England," where did it come from? Why, introduced through the instrumentality of an Apostate priest of the Church of Rome, a bantering worthy of the source from whence it sprung.

The next time this "voice from the back woods" favors us with its sweet sounds will he be pleased to stick to the truth and not misquote to suit his miserable argument.

I do not know that "Senex" will thank me for taking his part in the matter, as he has pretty well shown that he can take his own part, but knowing he is absent from the city, I have thought well to do so.

I observe also in last evening's issue a long water-gruel epistle from my friend "Ignatius" on the Apostolic Succession. It is really not worth answering, it is perfect twaddle worthy of a village schoolmaster. There is one point, however, which may be noticed,

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