

great. More I cannot therefore do than pray for you, which I will do in all sincerity.

Yours,  
FANNY MARIA PITTAR.

(His Answer.)

"MADAM,

An unusual pressure of urgent duties, has prevented me from answering your letter before now, and, even now, my reply must be brief.

You are entirely mistaken in supposing, that I feel a moment's doubt or hesitation respecting the infallibility of the rule of faith, on which I rest—and your misapprehensions in this respect, notwithstanding the repeated declarations I have made to you on the subject, prove to me how correct I have been in resolving not to discuss the matter before you—prove indeed how absurd it would have been for me to have entertained the proposal for a moment.\*

The texts you adduce, respecting the expression "Mother of God," you must allow me to say, are completely wide of the mark; they tend to prove the divinity of Christ, which doctrine I hold, but they leave the expression entirely unsupported, and I therefore repeat what I said before. "that it is unscriptural as well as unreasonable, blasphemous, and false."

I beg to return Wiseman's book, which I have read. It bears the stamp of the writer's mind, learning, ingenuity, and plausibility, but sooner might you build a castle on a cobweb, than the doctrine of transubstantiation upon his argument. In spite of his talents and his special pleadings, the doctrine hangs like a millstone about his neck, heavy in its iniquity, dishonoring to God idolatrous in its practice, and ruinous in its consequences. I beg you to excuse this short reply to your long letter; but you must, I think, be aware, that all which appears so new and attractive, and convincing to you, is neither the one nor the other to me; and you ought not to expect me to give the time to write out formal refutations of errors which have been repeatedly and fully exposed from the press. I cannot do more than express the bitterness of sorrow that I feel, for the fatal step you have taken, and my earnest prayer that you may yet be recovered out of the snare which has been laid for you.

Your's very truly,  
D. T. K. D.

Need I produce more facts, to excuse myself to those of my family, who may read what I have

\*Strange, if I was so much mistaken, that in less than nine months after the date of this letter, this worthy gentleman should have dissented from the Church, foreaken his parish and flock, to become a nonintrusionist.

here stated. Will any condemn me for the choice I have made?

My case stands thus; I find my soul in danger,—I first apply to a bishop of my former church, to come forward and save it, at the same time, pointing out the danger and the enemy that threatened it; but he says, "No, I cannot face the enemy openly—I must know your mind first, for I fear I should fight with weapons unsuitable and unavailable!" Then, I try a second—a man with less policy, but more courage than the prudent bishop, and he says, "oh, yes; I will meet this dreaded man;" but before they are five minutes together, he acts on the principle of a good retreat being better than a bad stand, and up he starts and runs out of the room.

(To be continued.)

## POETRY.

### VESPER HYMN.

Father of Light, who light and day  
Hast bound in one for ever sure,  
Who Earth's foundations firm didst lay  
In heavenly light, to rest secure.

Thou didst the glowing morn a while  
With ev'ning pale and call it day,  
Confusion dark shall shun thy light;  
Lord, hear us when we weep and pray.

Let not our heart, oppressed with crime,  
From thy salvation's gift depart,  
Nor worldly thoughts of fleeting time,  
In sinful deeds enslave our heart.

Teach us to seek the gate of heaven,  
And thence the gifts of Life attain;  
Let every sin from us be driven,  
No vice on our affections gain.

O Righteous Father, hear our prayer,  
Father of all and thine own Son;  
And Holy Ghost the Comforter,  
Who reignest ever Thro' in One.

AN ABBEY BURNED.—The ancient and noble abbey of Dissentis, in the canton of the Grisons, was entirely consumed in the night of the 28th ult.—Its magnificent church, its treasure, and its rich and splendid library, were completely destroyed. The friar who discharged the functions of cook perished in the flames. The abbey of Dissentis, founded in the seventh century by Sigebert a Scotch Benedictine, had been before burned in 1790.