

Now if you mean to express regret for the publication of your former letters, as I suppose you do, and to admit that you wrote hastily, and without sufficient consideration of the impressions likely to be produced by them, I must candidly say, and I say it with a feeling of kindness and good will towards you, that your sentiments ought to be more clearly enunciated. If, betrayed by your fears or by warmth of feeling, you have written unadvisedly and erroneously, and have laid to the charge of your Bishop what you now perceive to be unfounded imputations, would it not be more honorable, as well as more just, frankly to retract them, and to admit that you were wrong in writing as you did? I have no doubt that a calm review of the whole case will, at some future time, if it does not now, convince you that this is the true and only course by which you can reasonably expect to soothe the irritated feelings of many members of the Church, and to restore that peace and unity and Christian fellowship, which you, and I, and all of us, should earnestly desire to promote.

You do not refer to your imputations upon the Clergy generally. Am I right in assuming that you consider the charges, made (or supposed to have been made) by you, to be virtually retracted in your second published letter to me, and in the observations at the end of your letter to the Parishioners, inasmuch as you there state that you were misunderstood, and had not intended to accuse any of them?

With respect to the language of our formularies, you are right in supposing that I referred, more particularly, although not exclusively, to the denunciation of the phrase, "His sacred Body and Blood." I am quite unable to discern the distinction between it and the words "His most blessed Body and Blood" used by the Church, but since you think there is an essential difference, and declare your concurrence with the latter, although you condemn the former expression, I say nothing more on this point.

I have said that your letter of 19th instant, is not so explicit as according to my judgment we might reasonably have expected it to be, and I might point out some particular statements in your former letters, which ought to be specifically and definitely retracted, were it not that I might thus renew the controversy. Nevertheless I now leave the matter in your hands, and if you are satisfied, in your own mind, that your letter contains all the reparation that is due from you to the Bishop and the Diocese, I will accept it as intended by you, and will not insist upon anything further, lest, by adhering too closely to my own opinion, I should unwittingly incur the responsibility, of needlessly impeding the restoration of peace and harmony.

I must, however, honestly tell you that my difficulty in accepting your explanations has been very much increased by the issue of the "Church Monitor," which I am unable to reconcile with the profession of a desire for unity and concord. Since it has been commenced, without reference to the Bishop or notification of the name of the Editor, it could not, even if it were in all other respects unobjectionable, claim to be in any sense the organ of the Church of England in this Province; and considering the character of nearly all the articles in the specimen number, it can scarcely be regarded otherwise than as indirectly a republication of the substance of your letters, and as a libel on the Diocese. Any stranger reading it would be justified in assuming that Ritualism is rampant here, whereas it is very well known to all persons acquainted with this country, that the Protestant feeling is very strong, and that the tendencies of the people are almost universally in the opposite direction. They are so far from unduly exalting rites and ceremonies, or any of the externals of public worship, that they rather require to be exhorted to give adequate attention to these things, so far at the least as to provide, to the best of their ability, for the decent performance of all religious rites in accordance with the customs of the mother Church. The commencement of such a paper, at the present time, appears to betoken a determination to perpetuate, instead of endeavouring to heal, our unhappy divisions, and to create or cherish suspicions. Its effect must be to divert the minds of the people, from attention to the care of their own souls,