Lordship in an awkward position, irrespective of his disapproval, to which I shall direct the reader's attention in a subsequent part of the following statement, which the Rev. Mr. Coster has elicited, by asserting, in his *inconsistent defence*, that "*Dr. Bayard made his ill-advised attack* upon some of the "books, which had been imported for the Diocesan Church "Society."

We are here told that the books were imported for the Society. It will appear hereafter that the Bishop, as Chairman of the Anniversary Meeting of the D. C. Society, stated that the books were not on the shelves of the Depository; and Mr. Coster further stated that he removed them from the shelves, when directed so to do by the Book Committee. If the books were "imported for the D. C. Society," why were they not upon the shelves? And if they were upon the shelves, why were they removed from them? The "*Defence*" has thrown the Lord Bishop and the Secretary upon the horns of a dilemma, and it will require some ingenuity to reconcile the incongruities, and thereby extricate these gentlemen from it. I shall have occasion to advert to this more fully hereafter.

The Rev. Mr. Coster confirms a statement which will be made when I detail the proceedings at the meeting, that the "Companion to the Prayer Book" was *the* book to which the Rev. Dr. Gray and myself directed the attention of the Lord Bishop. I wish the reader to bear this in mind, and contrast it with his Lordship's address to the meeting, and reference to the Chief Justice and William Wright, Esq.

I may venture to assert that the Rector of St. John will expose the weak parts of the Defence made by the Rector of Carleton as soon as the correspondence now pending upon the same subject between the Lord Bishop and himself has terminated; which, I presume, will in due time be published, as the circumstances already mentioned now render it obligatory upon the Rev. Dr. Gray to place the *entire* correspondence before the Laity generally for their information. But I cannot refrain from noticing the peculiar way in which the Rector of Carleton endeavours to remove a "superlative" objection. "The Companion to the Prayer Book" inculcates, p. 157, "To con-"fess our sins to a Priest even in health is a pious and ancient "custom, and not only a sign of repentance, but the BEST MEANS "of obtaining pardon, and amending our lives." The author of the *Defence* says, "The superlative, '*the best*,' an unguarded "expression as it seems to me, *should* have been altered by "him (the author of the book) to the positive *a good*, or have "been *qualified by some such* words as *one of*, or *next to* con-"fession to God." We must take the *words* of the "Companion to the Prayer Book," as indicative of its doctrines, and not