

with equal security, and we have no doubt upon our minds that the whole of the charges are utterly devoid of truth.

The first imputation is, that the Rev. W. K. White refused one Samuel Kirby, to baptize his child until said Kirby should contribute a certain sum to the Church Society, and that; in consequence of such refusal, said Kirby had to take his child to Burin, a distance of 60 miles, and there had it baptised by Mr. Gathercole.

We have satisfied ourselves that, at the time referred to Kirby had no child unbaptised; that all his children had been baptised by Mr. White without any payment or demand of payment, that Mr. Gathercole did not baptize a child of Kirby's; and that the same child which was privately baptized by Mr. White, was received into the Church at Burin by the Rev. Mr. Hoyles—the Father stating when asked why he brought the child so far from his home, that it was because the Godfathers and Godmothers resided at Burin.

The second charge is, that the Rev. Mr. White being sent for by a dying woman, named Edith Kirby, wife of the above said Samuel Kirby, being requested by her to administer to her the Sacrament of the Lord's Supper, he refused, until she had made particular confession of her sins to him, and that she died without the reception of that Sacrament. We find that no such confession was required of the woman,—that Mr. White did sedulously attend her during her last illness—that no such request was made by the sick woman,—and that the husband of the deceased thankfully acknowledged the care and attention of the Clergyman to his late wife, and asked and received assistance.

The third charge is, that the Bishop required Mr. White to light candles during the day in the Church of Harbour Beaufett, and on the Communion-table—which Mr. White approved of and did.

We have ascertained that this likewise is without a shadow of truth. The same Mr. Collett who makes this charge resides at Beaufett,—he made a present to the