

the gentleman's love of peace, irrespective of its bearing upon the great question at issue. Tractarianism, under the baneful patronage of the sophistical Bishop of Exeter, the wily advocate of its tortuous and "*fond novelties*," is still distracting the Church of England, and most especially within his own Diocese, where, in the language of a Reviewer of his recent acts of tyranny and persecution, "*He stands at this moment in an aspect of portentous and disgusting antipathy to the true interests of the Church*," and, "*in a recent scene of Episcopal Judicature in Plymouth, giving to Dr. Pusey and his Sciolists, the advantage of escape, by a premeditated and ex parte vindication, and lending the remnant of his sexagenarian respectability—if indeed a shred of it does remain, to bolster up a system of delusion, which, in his earlier days, he would have scorned*." As for instance, an institution of the "*Orphan's Home*," at Morice Town, in Plymouth, patronized by the Queen Dowager, until it was corrupted by the Bishop of Exeter, and placed "*under the management of the Sisters of Mercy, imported by his Lordship from some untold whereabouts, and visited by Dr. Pusey, whom the Lady Superior and her sisters designate 'Father,' and 'in whose name or writings,' this Bishop of Exeter publicly declares, 'there was nothing but what any one might be proud of'*." Tractarianism has done and is still doing its work in England, and it is to be hoped that the general indignation which it has excited throughout the Laity, and which is now assuming a very determined character, will induce the competent powers to arrest its further progress within the pale of our Church. This schism, as I have already stated, has reached our Province, and has manifested itself not only in characteristic symbols, but in the circulation of books unequivocally Tractarian, imported in direct violation of the laws of the Diocesan Church Society, and sold from its Depositories. The temporary disturbance of the peace and harmony of the Institution is of little consequence, compared with the unresisted spread of Tractarianism; and if the Laity of New Brunswick were fully aware of the mischief which it has created elsewhere, and which it will create in this Province, if its progress is not opposed, they would rise, with an overwhelming majority, and check it. If it should become requisite, parallels of Tractarianism in England and New Brunswick can be easily drawn, showing identity of principle and similarity of practices, in the lengthened line of the former, and the shorter line of the latter.

I have authority for stating, that a number of affluent and influential gentlemen in this city, and other parts of the Province, have expressed their full determination to withdraw their aid from the Diocesan Church Society, in consequence of its importation of Tractarian books; and to establish a Fund, for the assistance of those Clergymen who are opposed to Tractarianism.

As the Reverend Mr. Coster has commenced this public discussion, and may possibly reply to this Statement of Facts, he must allow me the privilege of a Rejoinder. I beg leave, however, most explicitly, to disclaim all personal feelings in the controversy. If the principles of the Episcopal Church of England are worth the amount annually paid for the propagation of them, they are surely worth inquiry and defence, when there is reason to believe they have been assailed *within its pale*. Such has been the case in England; and such, it must be confessed, is the case in New Brunswick, if any inference is deducible, relative to doctrine, from the objectionable Works already quoted, and from the Lord Bishop's *disapproval* of the "*Companion to the Prayer Book*." The question is a general one, interesting equally to the Clergy and Laity.

I may here briefly state, that I have confined my remarks, in the preceding Statement, exclusively to *Innovations within the pale* of the Episcopal Church of England, and introduced in direct violation of the Laws of the Diocesan Church Society.

In conclusion, I may observe, that I have submitted this Statement, relative to the proceedings of the Anniversary Meeting of the Diocesan Church Society, to several Lay Members, who were present at it, and they confirmed the correctness of the Facts. I made a memorandum of the occurrences immediately after the meeting. It is possible, however, that there may be a slight difference, as to the *order of time*, in some of the proceedings.