

r Ecclesiastical Assis-
speak for themselves, in
prove there were not
the Communion Table,
the other usual places,
Newfoundland, page 15.)
"that the Bishop de-
day time, &c." ? Was
use their own words,
? In common charity
it as a *blunder*, it may
be the value of this legal
given, perhaps John
No. 4) might not have
acted from the Bishop's
15) referring to the
h (among other things)
with due honor in all"
ed of half its signifi-
cance the Bishop's legal
on of a *penchant* on his
s libel" upon him, to
legal Talons upon the
late person who might
diocese, the opposite

e remarkable for what
contain. Though it
phlet, and in true ea
"that the charges are
ight it be said an inso-
they must have been
falsehood;" yet it is
inion" does not even
tained in the Pamph-

le reference is made,
did not exist, and the
ir inquiry and examin-
inssy those charges.

Masters' and Richard
justified by his Lord-
and then, again, the
early the whole of his

family to the Sacrament, (vide Church of England in New-
foundland, page 14) involving the minor *Excommunication*
without any Ecclesiastical or moral disability on the parts of
the applicants, would require very serious consideration in
the minds of two learned Counsel of respectability, who
would feel that they could neither deny, nor legally justify,
such refusals, and that the latter case might even subject
their client to certain legal proceedings, in which the Bishop
would not be the judge.

There was a degree of prudence, therefore, though not of
candour, in passing over such charges in silence.

But what is to be said of Ingram's case, (page 10 of Church
of England in Newfoundland) where the fee for churching
was had from the mother, and the parents and sponsors left
in the Church by the Clergyman, and the child unbaptized,
because Ingram had not signed his name to pay a quintal of
fish! * Nay, more, the child was refused baptism, until In-
gram, besides engaging to pay such demand, had worked in
the grounds of Mr. White, to the value of five shillings,
apparently as fee for baptism! Yet Ingram and his family
were in a state of poverty. He was compelled, from neces-
sity, the then coming winter, to apply for part of the Government
meal for his family, and had to work upon the roads to ob-
tain it. Is this "giving the Ministrations of the Church as
freely and cheerfully to the poor as to the rich, to those who
pay nothing as to those who can and do pay the largest sums?"
(Vide the Bishop's letter, "Church of England in Newfound-
land," page 4.)

Thus fades away "the clear and conclusive evidence
against Mr. Collett's charges." It vanishes with the "viva
voce statements" which accompanied it, and both together
are of no more value than a rescinded "Resolution," or any
other worthless thing.

They may be pointed at hereafter, the former as miserable
endeavours to excuse clerical delinquencies which nothing can
justify, the latter as an impotent attempt to wound with shafts,
which, albeit aimed high, met with a coat of Mail in their
progress, the effect (mitigated as it was by the generosity of
their opponent), being to give the discomfited Archers, the
trouble of picking up the pieces of their own broken wea-
pons:

* The quibbling denial of Church Membership, would not here
avail, as Mr. White churched the mother of the infant.