

## PREFACE.

It is only a few months since, that the publication of "The Church of England in Newfoundland" awakened the attention of Churchmen to a few of the errors attempted to be made by the Church Authorities and some of their subordinates, upon that degree of spiritual and mental and social freedom of the Laity, which the Holy Scriptures sanction, and happily the Rules of our Church also, permit.

The means charged, were, the unjust and arbitrary refusal of the Sacraments of the Church—the extortion of money, even from the poor, by means of such refusal—and the novel introduction of symbols and forms indicative of doctrines not Evangelical.

The proofs adduced, were several original letters of the Clergy, and sundry Declarations and Statements of parties concerned in, or witnesses of, the transactions in question.

Attempts have been made to meet these charges by denials of some circumstances, by quibbling statements of others, by legal opinions containing neither law nor fact, and by evasive explanations of a clerical phraseology in the Letters, apparently calculated when written, to admit of divers interpretations, did not the concomitant acts and deeds of the parties furnish the best illustration and evidence of their true meaning.

A full reasoning of personal vituperation has been also supplied by the Tractarian party, to disguise their lack of argument and fact. Like the malicious Quaker, they have said, "Friend, I'll not strike thee myself, but I'll give thee an ill name, and then perchance others will dispose of thee."

The following pages embrace, it is believed, decisive confirmation of all the controverted facts contained in the first number of "The Church of England in Newfoundland," with further evidence bearing on questions of doctrine and ceremony which cannot be gainsayed. "Out of thine own mouth will I condemn thee," has been said by authority more exalted than that of all High Church dignitary of these days, and certain it is that however unpalatable may sometimes be the productions of former incantations avowable to the party concerned, still when they are clear and unmistakable, no evidence of the objects and intentions of the will, and of the mind of the individual, can be more convincing—except that of *his acts*—when both concur, they are conclusive.

Abundance of such testimony will be found in the following pages: but as the maintenance of sound and honest Protestant principles and not a personal warfare is the object of this publication, a mass of facts and evidence bearing upon the principles in question, but which might evoke personal feeling, has been withheld from publication, at least for the present.