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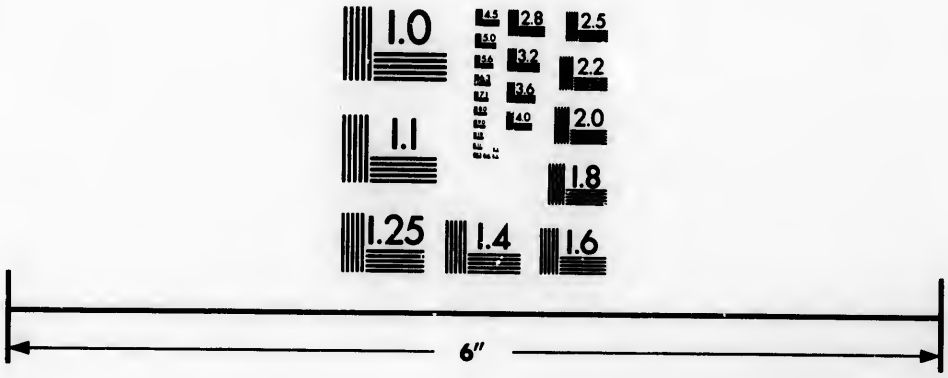

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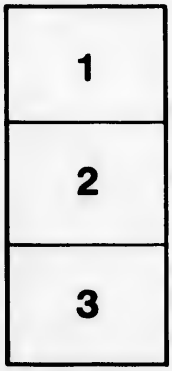

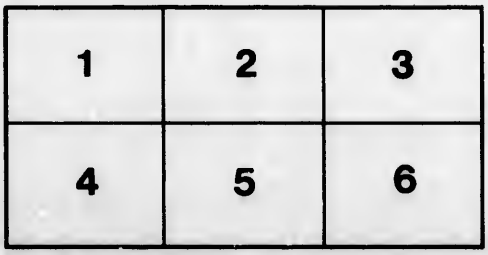

OBSERVATIONS

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DR. DAVARDIS

MIS-CALLED "STATEMENT OF FACTS,

AS THEY OCCURRED AT THE LATE ANNUAL MEET

[illegible]

DIOCESAN CHURCH SOCIETY."

BY [illegible] WETMORE, A. B.

ADVOCATE GENERAL.

[illegible]

Des[illegible]

SAINT JOHN, N. B.

PRINTED BY WM. L. AVERY, PRINCE WILLIAM STREET.

1849.

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OBSERVATIONS

ON

DR. BAYARD'S

MIS-CALLED "STATEMENT OF FACTS,

AS THEY OCCURRED AT THE LATE ANNUAL MEETING

OF THE

DIOCESAN CHURCH SOCIETY."

BY WM. WRIGHT, A. B.

ADVOCATE GENERAL.

——— "From Priest-craft happily set free,
"Lo! every finished Son returns to Thee:
"First, Slave to *Words*, then Vassal of a *Name*;
"Then *Dupe to Party*: child and man the same:
"Bounded by Nature, narrowed still by Art,
"A trifling head, and a contracted heart."

DUNCIAD

SAINT JOHN, N. B.

PRINTED BY WM. L. AVERY, PRINCE WILLIAM STREET.

1849.

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ERRATUM.—Page 17, ninth line from foot, for *partum* read *partem*.

OBSERVATIONS.

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DUNCIAD.

WHEN a distinguished member of one of the learned professions—an elderly gentleman withal—undertakes to publish "*a statement of facts*," his readers have a right to expect common candour and fairness at his hands. That these qualities are not the characteristics of Dr. Bayard's recent pamphlet, must be evident to all who were calm or unprejudiced spectators of the events which he professes to narrate. I do not accuse the venerable and learned Doctor of wilful perversion of truth: I will presume him as a *gentleman* to be incapable of such baseness. It may be that an intemperate zeal acting upon a heated imagination has got the better of his judgment, and led him to view what really occurred through a false medium; while a morbid lust of popular applause has urged him to thrust himself and his opinions thus prominently before the public, without considering the justice of his censures or the injury they may do.

I propose, in the few observations which occur to me, to correct the errors into which the Doctor has, (I will assume) unintentionally fallen, since many of his assertions are as unfounded in fact, as his imputations are unwarranted; and I shall endeavour to shew what I believe to be the real end and object of the movement, in which he is either a principal actor, or an able tool in the hands of some concealed manager.

First, as to the *facts*. And here let me contradict an assertion boldly made by Dr. Bayard, that the correspondence between the Lord Bishop and Dr. Gray had "been circulated in "this City by His Lordship's friends, prior to the receipt of His "Lordship's answer by Dr. Gray, to whom it was addressed." This is not the case. I was myself the bearer of the answer from Fredericton, in an unsealed envelope; and immediately on my arrival in this City—having His Lordship's permission to peruse it, and perceiving it to be an original draft from the

interlineations and alterations it had undergone—I thought it right to make a copy of it, which I did with all possible despatch, and then having sealed the envelope, I sent the original the same evening by my own servant to Dr. Gray. *After* (not before) it had been so sent, I shewed my copy of the correspondence privately to some of my friends, and with the same permission, who also copied it; there being nothing in it of a secret or confidential character, but relating solely to subjects of the highest general concern. The date, which was many days anterior to the letter leaving Fredericton, has probably led to the mistake. Being an original draft, His Lordship doubtless dated it when he first sat down to pen it, and not having much leisure on his hands, could not complete it before the lapse of some days. It is strange that this should be called a breach of privacy, by those who made no scruple of hawking round the town the Bishop's private note to Dr. Gray, expressing "disapproval of one of the Books to which objections had been made."

With this exception, I shall pass over the first six pages of Dr. Bayard's pamphlet, as the matter they contain bears about the same relation to the "*Facts as they occurred at the late "annual meeting of the Diocesan Church Society,*" as the Goodwin Sands did to Tentorden steeple. That portion of the pamphlet is in truth no more than a very shallow and superficial review of the Rev. Mr. Coster's defence of a work called "The Companion to the Prayer-book." In which the Doctor displays as much knowledge of the subject as he does of Latin, where he says Mr. Coster, "*questionem resurgit*—renews this "question." *Resurgo* happens to be a verb neuter; but perhaps this may be Doctors' Latin or Dog Latin—for Physic and the Dogs do sometimes go together. Now for the "*Facts.*"

In the 7th page, Dr. B., after quoting some of the Articles of the Church Society, remarks "that the Lord Bishop assumed a prerogative not given by the Constitution, when he "invited, as he did, on the preceding Sunday, non-subscribers "to attend the meeting."

As Dr. B. has never, until lately, manifested the least interest in the affairs of the Society, it is not surprising that he should be unacquainted with its usages—one of which has ever been to admit non-subscribers as well as members to the General Anniversary Meetings. There is nothing in the Constitution prohibitory of such a course, and it has reason as well as custom to recommend it; as the publicity thus afforded tends to increase the number of subscribers, and exclusiveness forms no part of our Church system. Besides I am told, that the notice

was given agreeably to the understood wishes of Dr. Gray himself.

The Doctor next states that "the spacious room was filled "at the appointed time by a most respectable assemblage; "and the Lord Bishop was unanimously called to the Chair."

Here again the Doctor is at fault. The Lord Bishop was not "*unanimously called to the Chair*," simply because there was no occasion for such a call. His Lordship took the Chair *virtute officii* as President of the Society. As to the respectability of the meeting: it doubtless contained many persons of the highest respectability, Dissenters as well as Churchmen; but I can answer for its having also contained a large number of persons who had been forewarned that "*a row would take* "*place*," and who went solely and with the declared intention "*to see the fun*." These were the gentry who swelled the majorities of which the Doctor appears so proud, and who, as he says (p. 13), made the room resound "with plaudits and exclamations!" He might have added, with yells and hisses, when it served their turn! Indeed (in p. 14) he admits that in this "most respectable assemblage" Dr. Botsford was "*repeatedly interrupted by uproar that would have characte-* "*rized* PANDEMONIUM."

The Doctor cursorily alludes to the Prayer which preceded the business of the evening, (Did *he* take part in it?) the Bishop's address, and the *Platform Resolutions;* which one would think at least entitled to some notice in a work professing to be a "statement of facts;" and which were as follows:

1. Resolved, That the state of the Society's Funds, as shewn in the Accounts submitted to this Meeting, is highly satisfactory, and calls for great thankfulness to Almighty God, "of whose only gift it cometh."

2. Resolved, That the amount of Contributions made to the various objects of the Society this year, though one of unexampled difficulty, is, to this Meeting, most satisfactory evidence that the Society is held in very great esteem by the members of the Church throughout the Diocese.

3. Resolved, That this Meeting derives great pleasure from the success which continues to attend the Sister Societies in the Dioceses of Nova Scotia, Quebec, Montreal, Toronto, and Newfoundland.

4. Resolved, That the Society for Promoting Christian Knowledge having nearly completed the 150th year of its existence, and being about to celebrate its Third Jubilee, this seems an occasion peculiarly suitable for again offering to that Venerable Society the grateful acknowledgments of this Society, for the many and great benefits which it has, through the Divine blessing, been the means of conferring upon the Church, both in the Mother Country and the Colonies.

"When these speeches," continues the Doctor, "were "ended, the Chairman held up another Resolution, remarking

" at the time that the names of a mover and seconder were not " inscribed upon it, and intimating his wish that some gentle- " man would take it. The Rev. Dr. Alley immediately com- " plied, and moved that the thanks of the meeting be given to " the members of the Executive Committee and Officers of the " Society, and that they be requested to continue in office."

Then for the first time appeared symptoms of opposition, and an amendment to the effect " that the Officers should be " individually nominated and elected," was carried " after a " warm discussion."

I would here beg the reader to observe that the Resolution thus attacked had been considered so much a matter of course, or so hastily prepared, that no pains had been taken to secure a mover or seconder for it. It was left, as it were, to take its chance; and Dr. Alley, of St. Andrews, took it up in courtesy to the Bishop's request. Yet Dr. Bayard, in the face of this fact, which he himself records, unblushingly asserts (page 26), " I think there would be no difficulty in proving that the " 'packed party' pre-occupied the platform, inasmuch as " many of the gentlemen accompanied His Lordship from " Fredericton, took precedence in the addresses, and *were* " *supplied beforehand, by His Lordship*, with some 'packed " resolutions,' the *last of which* was unpacked by an over- " whelming majority of the members present, as it manifested " the *predetermination of the Bishop to have his own way in the* " *election of officers.*"

What a base and unfounded imputation! Well might His Lordship make the exclamation, which he did, " more in sor- " row than in anger,"—" *How suspicious you are!*"

But I shall not content myself here with a bald exclamation, however expressive of the surprise and disgust with which I read this page (26) of Dr. Bayard's pamphlet. I shall shew that this passage about "packing" and "unpacking," which, I doubt not, he thought vastly fine and vastly witty when he wrote it, contains a *succession of mis-statements*, more numerous than were ever before compressed into so small a compass, save in a work *professedly* of *fiction*. 1st: Says the Doctor, " Many gentlemen accompanied His Lordship from Frede- " ricton." This is untrue. His Lordship came *alone;* and I was informed by him, that he did not even know who composed the Local Committee appointed to come down to the meeting. 2dly: " *Many* gentlemen" came, says the Doctor. How many? Just *three*, viz.: the Rev. Mr. Ketchum, Judge Street, and Mr. F. W. Hatheway, who, with Mr. J. A. Street, then attending the Circuit Court at St. John, comprised the

Fredericton Local Committee. Of these four, the Bishop, from the time of his leaving Fredericton, never saw but two until the meeting. 3dly: "The packed party," says the Doctor, "pre-occupied the platform." So far from this being the case, neither Mr. Ketchum nor Mr. Hathewny opened their mouths, and they were not so near the platform as Judge Parker or Dr. Gray. 4thly: "The packed party," says the Doctor, "were supplied beforehand, by His Lordship, with "some packed resolutions." This is equally untrue. The only persons asked by His Lordship "*beforehand*" to speak, were Judge Parker and the Rev. Dr. W. Gray, (who both declined!) Judge Street, and Mr. J. A. Street (who complained of the short notice), Mr. Ritchie, M. P. P., (a Fredericton gentleman *of course* "packed" by His Lordship, *risum teneatis amici!)* Rev. Dr. Alley, Rev. Mr. Coster, Messrs. John H. Gray, F. A. Wiggins, Beverly Robinson, J. M. Robinson, and myself. Thus, of the "*packed party*" of "Fredericton gentlemen," who were either asked to speak by the Bishop, or did speak with his approval, *two* were from Fredericton, *seven* from St. John, *one* from St. Andrews. Three, if not more, were intimate friends of Dr. W. Gray, and one was Dr. W. Gray himself! Mr. Ritchie's polite note, in answer to the Secretary's, is probably still in existence.

How clearly does this climax of error test the Doctor's accuracy! What would he himself say to any unfortunate Druggist, who made half as many blunders in spelling out one of the learned Doctor's prescriptions!

The Doctor next proceeds (page 8), with great apparent self-complacency, to give us *in extenso* a very "neat and appropriate speech," which he made on the occasion; and which was followed by another "neat and appropriate speech," made by Mr. J. Lawrence. It was remarked at the time, that these speeches smelt strongly of the lamp, and their publication, *totidem verbis*, at this day, proves the justice of the remark; and that the *movement*, they had been prepared beforehand to support, had been carefully organized.

The object of Dr. B.'s speech is summed up in its concluding paragraph. "I unhesitatingly come forward as a parent, "a Vestryman, and as a Protestant, to resist the first sys- "tematic encroachment of Tractarianism in this Parish, and "accordingly I beg leave to ask the Chairman of the Book "Committee, *through Your Lordship*, whether books, such as "I now hold in my hand, the 'Companion to the Prayer "Book,' and 'Office of Chorister,' were introduced into the "Depository, agreeably to the tenor and spirit of the 8th Ar-

" ticle of the Constitution; and if not, which I must suppose " was the case, by whom, and by what authority they came " there? I also beg leave to ask the Chairman, in his cha- " racter as our Rector and Spiritual Instructor, whether these " books meet with his approval, and whether he considers " their doctrines in conformity with the Church of England? " I shall pause, my Lord, for a reply."

" The Rev. Dr. W. Gray, the Chairman of the Book Com- " mittee *immediately*" (mark this, reader,)—" immediately" —without asking His Lordship's permission—without waiting one moment for His Lordship to take any action in the matter—without exercising the ordinary courtesy due to the Chair; but " immediately," as if *he* were the great oracle of Faith and Doctrine, " responded, stating that the books to " which reference had been made were not admitted into the " Depository with the sanction of the Committee—that *he* " disapproved of them—that *he* considered the 'Office of " Chorister' objectionable, principally for its absurdity, but " that the 'Companion to the Prayer-book' contains doc- " trines decidedly opposed to those of the Church of Eng- " land."

The Rector's words were not exactly as the learned Doctor gives them. They were, as nearly as I can recollect (and I find my memory sustained by that of many other gentlemen), *as* follows:—" The doctrines contained in those books are, " in my opinion, not in accordance with the doctrines of the " Church of England, but *are in accordance with those of the* " *Church of Rome.*" And it was not until after he had been told by the Bishop, that the Chief Justice and two other respectable Laymen had stated that they saw nothing objectionable in the book called the " Historical Notice of the Office of Chorister" (not the " Office of Chorister," as Dr. B. calls it), that he qualified his sweeping condemnation by confining it to the other book above-mentioned.

If time permitted, I could easily shew that the " Historical Notice of the Office of Chorister" is, as its name imports, a mere passage of history; and though the custom it describes appears absurd enough in our day, it was appropriate to the age in which it obtained, and was scarcely more absurd than the masks and mummeries of the reign of Glorious Queen Bess, of Protestant and happy memory, in which the gravest nobles of her Court took part. Must history be silent of the truth? or must we tear from its page all that we now think absurd? If so, I think the History of Puritanism will be sadly mutilated!

But the Doctor is open to a much graver charge than that of merely mis-quoting Dr. Gray's words. Any one not cognizant of the true state of the case would naturally suppose, either that Dr. Bayard had on that evening, for the first time, heard of the objectionable books being sold from the Depository, or that, if he had previously known it, he had no other means than those he adopted of having the evil investigated and corrected. Yet, strange to say, such was far from being the case. Several weeks, if not months, before the General Anniversary Meeting, these two unhappy little books had, by most diligent search, been discovered by Dr. Botsford and another gentleman; and by him or them certain copious extracts had been made and circulated among their particular friends. The Book Committee, under its Chairman, Dr. W. Gray, had taken up and investigated the matter; the manner in which the books had been selected in England, imported into this Province, placed on the shelves of the Depository, and there ferreted out by these zealous Popery-hunters, had been ascertained; and finally, after a severe censure passed by the Committee upon the Secretary of the Society, for the irregularity he had committed in placing the books upon the Society's shelves, he was made to remove them to another set of shelves in the same shop, and Messrs. Chubb & Co. informed that those books "were not received or recognized by the Com-" mittee, but were directed to be kept separate and distinct," as will appear by the Remarks appended to the Abstract Account of the Committee, dated 31st December last, and handed in to the Auditors prior to the General Meeting.

All this was of course known to the Chairman of the Book Committee, Dr. W. Gray. It was also probably known to Dr. Bayard himself. For can it be supposed that he would recklessly bring forward a serious charge, inculpating that Committee, and by consequence its Chairman, without first communicating his intention to that Chairman? It is not common for one gentleman to attack another, in public or private, without previous warning. Common fairness and manliness demand it, in order that the party attacked may be prepared to stand on his defence. I am willing, then, to assume that such notice was given. And if so, why, it may be asked, did Dr. W. Gray conceal from his brother Committee-men the fact of such notice, that *they* too might be prepared for *their* defence? Why was a long-tried, and valuable, servant of the Society, whatever his faults, exposed to the humiliation of a public censure and dismissal, after having been already tried, condemned, and censured in the Committee, which was the proper

tribunal to receive and deal with his offence; which, after all, amounted to no more than an *irregularity*, occasioned by his putting upon one of the articles of the Society, a construction different from that sustained by the Committee? Why did not Dr. W. Gray, when appealed to by Dr. B., in presence of the General Meeting, as above described, state, with the candour belonging to his station and character, not merely that objectionable books had been imported without the sanction of the Committee, but the *whole* truth—that these books had been dismissed from the shelves of the Depository, had not been taken into the Depository's accounts, and formed no part of the Depository's stock? Had he done so, what would have become of Dr. Bayard's motion? These questions admit of but one solution. People must and will entertain their own opinions upon the subject. But I hesitate not to declare mine, —that with whomsoever the plot originated, a plot existed. The condemnation and removal of the books was the pretence, not the object; for they had been condemned and removed from the shelves of the Depository already. The real object was, in the first place, to attack, condemn, and punish, without the chance of fair hearing or defence, the Secretary of the Society; and secondly, to place the Lord Bishop of the Diocese in a position, which might extort from him a public confession of Faith and Doctrine, in presence of a mixed assembly, composed of Clergy and Laity, Churchmen and Dissenters, ladies and children, boys, and those whose uproar Dr. Bayard has himself compared to the noise of Pandemonium!

Dr. Bayard (page 16) labours to avoid the imputation of having entertained the design of catechising His Lordship. He says—"I did not solicit the Lord Bishop to express *his* "sentiments." True; but the Doctor did bring forward a resolution, and initiate a discussion, in which silence on His Lordship's part became impossible, without subjecting himself to the charge of really entertaining Tractarian opinions. We all know how silence is generally construed, by those whose minds are pre-occupied by even slight suspicion.

In the same page (16) Dr. Bayard says—"In the course of "the evening Judge Parker came forward, and expressed his "sincere regret that there were such objectionable books in "the Depository; and he said that the subject demanded in-"quiry and explanation, and hoped that His Lordship would "promote it." I am by no means clear that the Judge said so; but I ask—Would he have so expressed himself, had he known that the subject had been already inquired into, and the objectionable books removed?

And here it is proper I should explain a matter which has led to much confusion and misconception. The books of the St. John Depository are kept for sale at the public book-store of Messrs. Chubb & Co. Three sides of the back store only are allotted to this purpose, the fourth side being occupied by a window and desk. The books to which no objection existed (being books on the catalogue of the Society for Promoting Christian Knowledge) were ranged on shelves occupying the north and west sides of the back shop. Those books which were exceptionable, by reason of their not having been imported in strict accordance with the 8th article of the Society, were placed on shelves occupying the eastern and less conspicuous side of the same back shop.* As they had been sent out by the Bishop, while he was last in England, the Book Committee thought it would not be respectful to remove them altogether, without first asking His Lordship's permission; and I myself, at a meeting of that Committee, of which I was then a member, long prior to the General Meeting of the Society, suggested the propriety of our Chairman addressing a note to His Lordship, apprizing him of the difficulty existing with regard to those books, and requesting their removal. Had this been done, I have His Lordship's authority for declaring that he would most readily have complied with such a request. Our Chairman did not wholly accede to my suggestion, but expressed a wish that I should myself write to His Lordship on the subject. Not wishing to put myself so prominently forward, by assuming a duty which I considered appertained more properly to the Chairman, I declined it, but offered to be one of a sub-committee, with our Chairman, to wait upon His Lordship, immediately on his arrival in town to hold the General Meeting of the Society, and then to make the application for removal of the books, which in the mean time occasioned no inconvenience, as the shelves they occupied were not required, nor did the books form any part of the stock of the Depository, not having been taken into account, and Messrs. Chubb & Co. having been instructed not to sell them as the books of the Society. Accordingly, on the Bishop's arrival in town, I held myself in readiness to attend the summons of Dr. W. Gray, to wait upon His Lordship; but no such summons came. And it will scarce be credited, that no communication whatever, direct or indirect, written or verbal, was made to His Lordship by the Book Committee or their Chairman, on the subject of the objectionable books, until *after* His Lord-

* Among these *objectionable* books were the Greek Testament, Cruden's Concordance, and the Bishop of Fredericton's Sermons.

ship's arrival in town to hold that meeting, at which such a storm was raised about his ears, and then only was the communication made to him, not officially by the Committee or its Chairman, but in a quiet way, during a morning visit, by one or two of its members. Well might His Lordship inquire, as he did, "Gentlemen, why did you not inform me of this "sooner?"

I now return to the pamphlet. After giving in full his own and Mr. Lawrence's speeches, as specimens, I presume, of modern eloquence,* Dr. Bayard proceeds (page 12):—"This "motion was opposed by some of the movers of the platform "resolutions, who asserted, that no person could form an "opinion upon the doctrines of a book unless he had read it "throughout; and before the question could be submitted to "the meeting with propriety, each member voting upon it "should be thus qualified. The Chairman expressed his en-"tire concurrence with these sentiments, and added, that such "discussions would convert the meeting into a debating The-"ological Society. The excitement increased, and the Lord "Bishop, forgetting his duty as Chairman, and supporting the "opposers of the resolution, entered with much warmth and "impatience into the discussion. He became a determined "partizan, and in the course of his address to the audience, "he confined his remarks *exclusively to the 'Office of Chorister,'* "although repeatedly told by the Rev. Dr. Gray and myself, "that we" (mark the *We*, gentle reader,) "objected to the "'Companion to the Prayer-book.'"

Why is it withheld that one of the opposers of the resolution —one of those who spoke most strongly on the impropriety of condemning books without having first read them, and thus "pinning our faith on another man's sleeve,"—was no less a person than the Master of the Rolls, whose excellent and pointed remarks went home to every man's judgment? With him, I am assured, the Bishop had had no previous communication whatever.

Again. Did the Doctor not hear, or has he forgotten, the reason His Lordship assigned for confining his remarks exclusively to the 'Office of Chorister,' as the Doctor persists in mis-calling the book? If so, I will inform him. The Bishop stated that he had not seen either of the books, until after his arrival in town, since which, his time had been so much occupied, that he had not found leisure to read "The Companion

* For why does not the Doctor favor us with some other of the speeches made on the occasion; for instance, those delivered by Judge Street, Dr. Alley, Mr. F. A. Wiggins, Judge Parker, Mr. J. H. Gray, and the Master of the Rolls?

to the Prayer-book," and was unable to express any opinion about it. But that he had looked into the "Historical Notice of the Office of Chorister," and noticed the passages marked by Dr. Gray (who had lent him the book) as objectionable, but that they did not appear to him objectionable; and His Lordship then referred to the opinion expressed by the Chief Justice, and myself, upon the same work.

And yet, because the Bishop declined giving an opinion on a book he had never read, he is to be branded with the term "Partizan."

And now, with respect to these hard names, and still harder imputations and insinuations, scattered throughout Dr. B.'s work, and which are as unfounded as they are indecent, applied to one holding the sacred office of a Bishop of our Church, I shall dispose of the whole disgusting batch at once. If Dr. Bayard has not yet learnt from the teaching of his Church Catechism "to order himself lowly and reverently to all his betters" (probably he thinks he has no betters), I fear he is too old to learn from my teaching. But as "straws shew how the wind blows," so do these specimens of the Doctor's style indicate the spirit and temper in which he sat down to pen his pamphlet, and must, in the eyes of all dispassionate and candid readers, greatly lesson the value of his assertions. With the weight only of straws will they fall upon that exalted person against whom they are directed, and whose character stands far beyond the reach of such puny missiles!

Confining myself, then, solely to the Doctor's "*facts*," which, I must say, are "few and far between" in his pamphlet, and which remind me of the "two grains of barley hid in three bushels of chaff—you shall search for them all day, and when you have found them they are not worth the search;" I come next to an assertion, (p. 12), that "the Chairman (the Bishop) "capped the climax of evasion by assuring the audience, in "the most unqualified manner, that '*the Books ARE not in* "'*the Depository;*'" and the Doctor again (in page 15) enlarges upon "the Bishop's unqualified assertion to the audi-"ence, viz.: '*the Books* ARE not *on the shelves of the Deposi-*"*tory.*'"

His Lordship's precise words were—"*I have, since my com-*"*ing to St. John, visited the Depository*, and the Books are not "in the Depository."

Now, if the reader will have the kindness to turn to page 9 of the pamphlet, he will see that the motion before the meeting, when His Lordship gave utterance to these marvellous words, so fraught with evasion as Dr. B. would have us think,

was "*That a number of books* HAVE BEEN *placed upon the shelves* "*of the Depository in this City, without the sanction of the Book* "*Committee, highly objectionable in their doctrines, and calcu-* "*lated to injure the interests of this Society and of the Church* "*generally*," to which Mr. Lawrence, as the Doctor goes on to say, "suggested the addition of the following words: 'and that "'they *be immediately removed* from the Depository;' which "were accordingly annexed to the original resolution."

What more then, I would ask, was His Lordship's expression, than a plain and natural remark upon the motion before the meeting? His Lordship had been informed that the Depository Committee had excluded from their stock all the objectionable books that had been once placed upon their shelves; they *were* removed, gone, and most of them sold out and out, not by the Society, but by Chubb & Co., on account of whom it might concern. Then why bring forward a solemn motion to remove what had been already removed? "They are not," said His Lordship, "on the shelves of the Depository." Could any but a man, whose mental vision was distorted by prejudice, discern evasion here?

Dr. B.'s next "Fact" is (page 13) that the Bishop "stated "that it was his maxim '*to live and let live.*'" His Lordship did make this statement; and it is quite in accordance with his general character, which is as far removed from *bigotry* on the one hand, as it is from *superstition* on the other. He is one of those rare instances of men who practise as they preach. He does not say, "*Stand off, for I am holy, and thou art unholy!*" He does not take upon himself to exclude from the pale of salvation, Dissenters on the one hand, or Roman Catholics on the other. He says: I point out to you the Church of England in her Articles and her Rubric—the true medium between those extremes. She is the *Reformed Catholic Church*, with her *written Charter*, from which be careful that you do not stray. Take these Articles and this Rubric in their literal, not in their non-natural, sense; remembering always that "to err is human;" and that, that *private judgment* of which you are so proud, unless restrained by proper rule, may lead you from your Church by more roads than one. Yet, while you consult those writers who profess to shew you the way of salvation—those Books which may serve to guide your judgment; do not rashly condemn those against which a senseless cry has been raised, for which you will yourselves see upon closer acquaintance, that there is no foundation. Do not say, as Dr. Bayard does (in page 14 of his pamphlet), that the 6th Article of the Constitution of the Church Society has been broken, because

"Books containing doctrines which *the Rector of the Parish has* "*condemned* are found in the Depositories of the Society." The Rector, though a very pious man, is yet but man—he is but a *Human* Saint after all; and as Dr. Johnson once said, "It is not possible for a fallible being to be infallible?"—No! Judge for yourselves, taking for your guide—1st. The Bible; 2dly. Those standard works which the Church has always received as its best expositors. Yet, while prosecuting your search after truth, in humble hope of that Divine Light which alone can safely conduct you, do not spurn those who are engaged in the same search, and whose private judgment differs from your own. "Live and let live!" that is my maxim.

Now I undertake to assert that this was the substance, or tenor, of what His Lordship really, though in fewer words, expressed, Dr. Bayard to the contrary notwithstanding. The Bishop's obvious meaning was, that it was unfair, as a general rule, forcibly to exclude all opinions with which we cannot entirely agree. He did not use the expression "Live and let live," in connexion with, or in reference to, any particular Book or Books. Not to the "Companion to the Prayer-book," for he had not then read that little work: not to the writings of Newman or Ward, for their names were not once mentioned; and it is Dr. Bayard's fertile imagination alone which has produced the connexion.

Dr. Bayard goes out of his way (in page 16) to publish the contents of a note he had received from Dr. Botsford—for certainly this was not one of the "Facts as they occurred" &c. His object is to insinuate, that either the Bishop, or Mr. Coster, had stated what was not true, respecting the placing of the Books on the shelves of the Depository; and for this purpose, what the Bishop *added* on that occasion is *suppressed*, namely, "that he had placed them upright instead of on their sides." Now mark—how plain a tale shall put down this base insinuation of Dr. Bayard's.

When the Books, selected by His Lordship in England, arrived in this Province, Mr. Coster, the Secretary of the Society, and one of the Book Committee, and I will say almost the only one of the Book Committee who took any trouble about unpacking, numbering, and arranging the Books—conceiving that His Lordship's sanction, manifested by his having selected the books, though not formal or in writing, was sufficient authority—placed these Books upon the Depository shelves; on those, I believe, which I have already described as the least conspicuous. But as a part of these Books did not fall within the 8th Article of the Constitution, they were not taken into the Depository's

stock, and were laid upon their sides, as indicative of their not being exposed for sale by the Society. The Bishop on his return to the Province last autumn, called one morning at the Depository, and observing a number of the Books placed on their sides, inquired by whose order it had been done. The shopman briefly answered that Mr. Coster had so placed them; and His Lordship without knowing the reason of the matter, and considering it absurd that Books should be so placed, with his own hands set them up on end, as Books are usually placed on shelves, and even removed some of them from an upper to a lower shelf. Now, if the Bishop erred in so doing—why did not the Book Committee inform him of his error? Why did not its Chairman, Dr. Wm. Gray, to whom the transaction was soon made known, call His Lordship to account? Not before a mixed assembly of people—but in private, or before an assembly of Churchmen only? Not after public clamour had been raised—but at a season when the error could have been easily set right in peace and quiet? But to return to the subject. Is it not plain, after this statement, that neither His Lordship nor Mr. Coster said, or intended to say, what was not strictly true? The former did not place the Books on the shelves, in the ordinary meaning of the expression—for they had been already placed on the Depository's shelves, though upon their sides, by Mr. Coster; and the latter was not incorrect in his information to the Committee, because the removal from one shelf to another, and the setting the Books on end in the manner above described fully justified the assertion. Both assertions were true, though made in different senses.

Let us now go back to the Doctor's "Facts." "He" (the Bishop), says Dr. B. (page 16), "said amongst observations of "a similar character, that he had left England, and all that "was worth living for, to come to America; but that he had "not come to submit to '*Lynch law*,'—that he would not be "forced to declare his sentiments: but this much he would "state that he abjured Popery as much as any man—that *Pope* "*Self-Will* was in the room; that he was an Englishman, and "had the blood of an Englishman in his veins, and would not "submit to a packed party."

Dr. B. does not venture to say that any of these expressions were used in the connexion in which he has given them; and if not, is it fair, is it manly, is it honest, so to place them before the public? Nor is this the only incorrectness. I sat much nearer to His Lordship than Dr. Bayard did, being one of the platform speakers, whom the Doctor has (in page 26), with such spirit and decency, charged with being a "packed

party," and I solemnly declare, I heard not His Lordship say anything about "his blood" or "his veins," (as Dr. B. asserts in page 16, and reiterates with severe remarks in page 18); nor did His Lordship once use the phrase "packed party."—This elegant expression is all the Doctor's own. The Bishop's words were simply "that he was too much of an Englisnman to "give way to clamour or violence." He might have said "Lynch law," though I think that particular expression was uttered, not by His Lordship, but by one of the platform speakers aforesaid. But it matters not who used the term, for it was one most descriptive of the manner in which the Secretary of the Society was treated by his opponents on that occasion. And it is untrue, that any of the language, attributed to His Lordship, was spoken in a violent manner, or with any "demonstration of "feeling," other than was natural to a person in the trying and painful position in which he was placed. His expression, "*Pope* "*Self Will*," was in allusion to a part of Mr. Lawrence's speech, *suppressed* in the copy given by Dr. B., in which Pope Pius IX. was mentioned as "a wandering beggar on the face of the "earth." The Bishop said, as nearly as I can recollect, as follows: "Allusion has been made to the Pope of Rome, but let "me tell you, gentlemen, there is a Pope who has much greater "power than the Pope of Rome, and that is Pope Self Will—"that Pope is now in this Assembly" &c.

There were not wanting those who thought the expression very applicable to a person then present, and *not* in the chair. For my part, I understood it to apply to the violence then manifested by many; and generally, to all headstrong persons who would set up their private judgment in matters of Faith and Doctrine as an infallible test.

I pass over the learned Doctor's theological extracts with as much nausea as I probably should his medical compounds. No person of sense would undertake to decide upon the merits of any work merely from extracts, even had he confidence in their not being garbled. Those who feel curious about the matter, had better consult the books themselves, or read Mr. Coster's Defence, on the just principle—"audi alteram partem." But I will briefly remind the Doctor, that if these works contain poison, he is taking very direct means to propagate the virus; more especially as only two or three copies of the objectionable books have as yet been imported.

This, then, brings me to page 23 of the pamphlet, where the "Statement of Facts" proceeds as follows:—

"After the discussion respecting the books had terminated, "the Rev. Mr. Coster was again proposed as Secretary, and

" requested to continue in office. I moved an amendment to " the resolution viz.: That there be two Secretaries, Clerical " and Lay; and I nominated gentlemen accordingly. The " proposed amendment excited a long and warm discussion, " in which the Lord Bishop took a most decided part, throw- " ing all his influence into the scale with the nomination in favor " of the Rev. Mr. Coster, and manifesting a degree of intole- " rance, equally incompatible with his exalted office as a Bishop, " and in direct violation of his duty as a Chairman of the " Meeting."

What *intolerance* Dr. Bayard saw, I cannot imagine. Prejudice so distorts the mental vision, that persons under its influence often imagine they discern what in reality has no existence. Most persons with whom I have conversed on the subject of the Meeting, expressed admiration at the Bishop's *Patience* and *Forbearance* in the trying position in which he was placed, and surprise that he did not leave the Chair when the violence and clamour first broke forth. But I do not deny that His Lordship did openly, and in strong terms, recommend the meeting to re-elect Mr. Coster, saying " that he would not " treat a menial servant in so unkind a manner as to dismiss " him without notice, and without thanks," or words to that effect. His Lordship reminded the meeting that the Society owed its origin, under Providence, in great measure, to the zealous exertions of Mr. Coster's brother, the Venerable Archdeacon; that for thirteen years Mr. C. had faithfully and gratuitously served in the laborious office of Secretary, often incurring expense and trouble of no ordinary kind; that it was enough to discourage gentlemen from undertaking such offices, if they were to be repaid only with ingratitude; and that if such were to be the rule, he should advise any gentleman who might be elected to give himself as little trouble as possible in discharging the duties of the office; or something which conveyed a similar meaning, though, like Dr. B., I will not vouch for " the identical words of His Lordship."

But supposing His Lordship said all this. What then? Is there anything wrong, or undignified, or unchristian, in doing unto others as we would that others should do unto us? Is it wrong to treat an old servant with kindness—to indulge a sentiment of gratitude for services faithfully and zealously performed—to give him credit for having the ordinary feelings of human nature, and to spare those feelings the infliction of a needless wound?

But there was another reason, not known to the meeting or to the public, for His Lordship's favour towards Mr. Coster's re-election.

Mr. Coster had, on that very morning, sent in a formal resignation of his office, and had only been induced to withdraw it at His Lordship's personal request, on the ground that so sudden and unexpected a step on his part might embarrass the Society. His Lordship, who has always taken a warm interest in the affairs of the Society, and thus become familiar with its details, knew well how arduous the Secretary's duties were, and how difficult it would be to find any one, at short notice, who could, or would, discharge such duties, with the ability and zeal which characterized the late Secretary, whose long experience alone in the routine of duty was of great service to the Society. He therefore wished, and urged him, to remain in office. Could it, then, be otherwise than painful to His Lordship to witness his sudden dismissal, not merely without thanks, but with marks of displeasure? And this, too, not by a fair vote of the Society, but by a clamourous assemblage of persons, many of whom were not only not members, but not even Churchmen! Had it been possible in such a mob to take the question, I am persuaded there would have been found a large majority of members of the Society in favor of Mr. Coster's re-election.

The next "facts," detailed by the Doctor, are the election of Mr. Ketchum as Secretary, and of Dr. Botsford as a member of the Executive Committee.

Of the former I shall say nothing, as all are agreed on the propriety of the nomination. As regards the latter, though much has been said about the mode in which he became qualified to serve; I shall abstain from observation, beyond this—that I believe Dr. Botsford to be a man of too honorable feelings, to act on the Committee, if he did not consider himself *duly* qualified. Most persons, however, suppose that Dr. Botsford's pound was paid to the Rector merely to qualify the former for election to the Executive Committee. For why, ask they, was the pound not paid to one of the gentlemen who has so assiduously performed the duty of collectors but a few days before the meeting? Why did the Doctor content himself with a subscription of one shilling sterling per annum, until the very evening of the commotion, which he came prepared, with a hat full of extracts, to support? Certainly, it is not usual for a man to increase his support to a Society, just at the moment when he is finding fault with its proceedings; and we can only account for it in this instance, by supposing that the Doctor's grounds of dissatisfaction, whatever they once were, had ceased to exist.

In page 26 of this venomous pamphlet, Dr. Bayard, speaking

of the election of the Executive Committee, says, "He," (the Bishop) "then read two or three names, *threw* the paper on the "table, and directed the Secretary to read it."

The Doctor has put this in for effect. Pity it is not true! The Bishop did not *throw* the paper on the table, but gave it to Mr. Ketchum, who is willing to testify that such was the case.

To be sure, this is a small matter, but it shews the Doctor's spirit, and accuracy, as an Historian of Facts.

The last "Fact" related by the Doctor is the "adjournment," (p. 26).

It is probable that His Lordship the Bishop did, when answered that there was no further business to transact, say, "I "adjourn the meeting," without waiting for a vote of thanks. For he must have felt disgusted with the proceedings; and even a vote of thanks must, under the circumstances, have been distasteful; but the good feeling of a large body of Gentlemen present, would not suffer this customary token of respect and courtesy to be omitted; and the Chief Justice having been called to the Chair, a vote of thanks was moved, and passed unanimously, to His Lordship—"for his able and *patient* con-"duct in the Chair."

Will the Doctor venture to deny this? His *work* it appears was done. He had left the room; and admits (so strongly was the spirit of party roused within him), that he would not have concurred in an ordinary mark of civility!

So much for Dr. Bayard's "*Statement of Facts*" ! ! !

And now, one naturally asks, What is all this about?—What means this Cry of Tractarianism?—What can be the object of those who now so loudly raise it? Has any case of Apostacy occurred? Does the whole history of our Province present one solitary instance of an individual who has gone out from the Church of England to the Faith of Rome? No! Not one! But I can mention many, by name—respectable and educated persons too—from Dr. W. Gray's own flock, who have left our Church, and joined the Baptists. Some too—and they not few—who have gone to sects of other denominations. Whence then this No-Popery cry? Let Dr. Bayard answer the question. In the last page of his pamphlet is a little paragraph—which, like the postscript to a Lady's letter, betrays the whole secret. Tractarianism *is a good Party cry*, and with good management, and good *Doctoring à la* Bayard, may be made *profitable* to the pockets of the criers. Hear the Doctor!

"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 with-
" draw their aid from the Diocesan Church Society, in conse-
" quence of its importation of Tractarian Books ; and *to esta-*
" *blish a Fund for the assistance of those Clergymen* who are
" *opposed* to Tractarianism" ! ! !

Aye! Is it so, good Doctor? Is the "*unrighteous mammon*" at the bottom of all this? Does any one covet a portion of those annual funds which go to sustain Missionary Visits where there is no settled Clergyman, and aid to *new and poor* Missions—The establishment of Divinity Scholarships, and assistance when necessary to those who may be under preparation for the Ministry—Aid to *Sunday and other Schools* in which Church principles are taught—A supply of Books and Tracts in *strict conformity* with the principles of the Established Church —Aid to the building and enlarging of *Churches and Chapels*— Aid to the building of Parsonage Houses—and the creation of a fund towards the augmentation of the stipends of *Poor* Clergymen—towards making a provision for those who may be incapacitated by *age or infirmity*—and for *Widows and Orphans* of the Clergy—and towards the education of the children of *poor* Clergymen?

Are these holy objects to be abandoned,—superseded,— absorbed, in a scheme to create a fund for those who choose to *call themselves Anti-Tractarians?*

For eleven years the Church Society went on, and by God's blessing, prospered. St. John, which so long stood aloof—cold and indifferent—at length shakes off its torpor, and joins this great Society. What is the result? Scarce two years have since passed, and we are threatened with an open schism. That this Society has already done much good, and is capable of doing much more, cannot be denied. That it is the source, to which, under Providence, we must in future look for the main support of our Provincial Church, is evident. But though it be a mighty engine for good, it is like other engines of mere human construction, susceptible of injury as it is of improvement. Let us unite in the good work of reforming what is amiss—and supplying what is wanted. It will be time enough to talk of New Societies, when we find ourselves unable to repair the old one. Let us cast aside our unworthy jealousies, and suspicions. Let us "forget and forgive"—"*Live and let live.*" And we may then, and not till then, expect a blessing on our work.

If I have stated any thing in the foregoing pages which is not strictly true, it was unintentional. If I have drawn unfair conclusions, or cast unjust imputations upon any one, I deeply

regret it; and will make all the reparation in my power when convinced of the error. Personalities, I at all times, abhor. Of Dr. Bayard's pamphlet, I have said nothing which its contents do not warrant, nor of its Author any thing half so unkind, or one-fiftieth part so unmerited, as his indecent censures of the Lord Bishop, who of course could not stoop to reply to him. Of the part taken by our Rector, I may appear to have spoken harshly, but not more so than plain truth demanded. I disclaim all hostile feeling against either of these Gentlemen. I do not blind myself to their many good and estimable qualities, and I only grieve that men possessing such talents should bend their energies to a course which, as appears by the passage, above quoted from Dr. Bayard's work, is fast tending to a disruption of our Church Society.

Most gladly would I lend my humble aid to any measures which may really benefit our Church. Most cordially will I unite with those who seek to preserve its purity in Faith and Doctrine. They shall find me as ready as any man to repel "fond novelties," and what Dr. Bayard terms "*Innovations* "*within the pale* of the Episcopal Church of England." But I will not rush to the assault with the blind fury of a Puritan Iconoclast, nor aid in the demolition of a sacred structure, merely because some persons tell me that it needs repair.

Above all, I will not have recourse to unworthy means, whatever be the end in view. I will not stoop to detraction or misrepresentation, to purchase the support of any party. Much less, will I slanderously assail the motives and character of the Bishop of the Diocese, or endeavor to undermine his just influence and authority, by attributing to him opinions he has never professed, and which his preaching and his practice alike contradict.

WILLIAM WRIGHT.

March 26th, 1849.

P. S. In addition to the mis-statements noticed in the preceding pages, the following will not escape the observation of those who are acquainted with the real facts of the case.

1. p. 8—"This amendment was carried after a warm dis-"cussion, and the election was delayed for an hour or two." No discussion took place, for not a word was said against it; nor was the election delayed, by means of it, for five minutes.

The "warm discussion" was elicited first by "the Extracts," and secondly by an attempt to put in two Secretaries in the place of one.

2. p. 8—"Practices and doctrines condemned by our Ec-"clesiastical Courts." None of the questions involved in this discussion have been made the subject of proceedings in the Ecclesiastical Courts.

3. p. 14—"Because you are *ashamed* of them." Dr. Botsford's expression was, "Because you are *afraid* of them."

4. p. 15—"Marsters, successor to Burns." Mr. Marsters is not successor to Mr. Burns, nor in any way connected with him.

5. p. 15—"The question did not rest upon the present "tense." The question did rest upon the present tense, for how can books be removed from shelves unless they *are* upon them?

6. p. 16—"The Bishop stated that a list of books had been "given to him on his way to England." No such list had been given to him, nor did he say that there had been any such list given him. There is here some misapprehension of what His Lordship really said—as I cannot suppose Dr. Botsford would be guilty of asserting any thing but what he believed at the time to be true.

7. p. 22—"Tales of the Town." This book having been imported in 1845, the importation of 1848 is not "the first sys-"tematic encroachment of Tractarianism" (so called) "in this "Parish." (p. 8.)

8. p. 23—"The Bishop and his party were a minority." Then why did Dr. Bayard and his party withdraw all their four Resolutions!

9. p. 24—"Mr. Coster expressed his determination to resign "office." Mr. Coster had before expressed his wish to resign; but at the time referred to by Dr. Bayard, Mr. C. expressed his determination *not* to resign, but to contest the election with Dr. Bayard's nominees, under a protest that none should vote but Members.

10. p. 26—"Whereupon the names were taken." The names were not taken; but of those who pretended to vote for Dr. Botsford, TEN were challenged by name, as not being Members.