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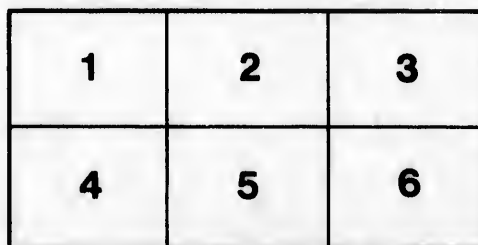
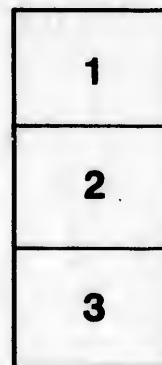
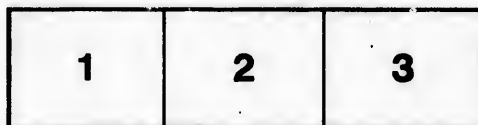
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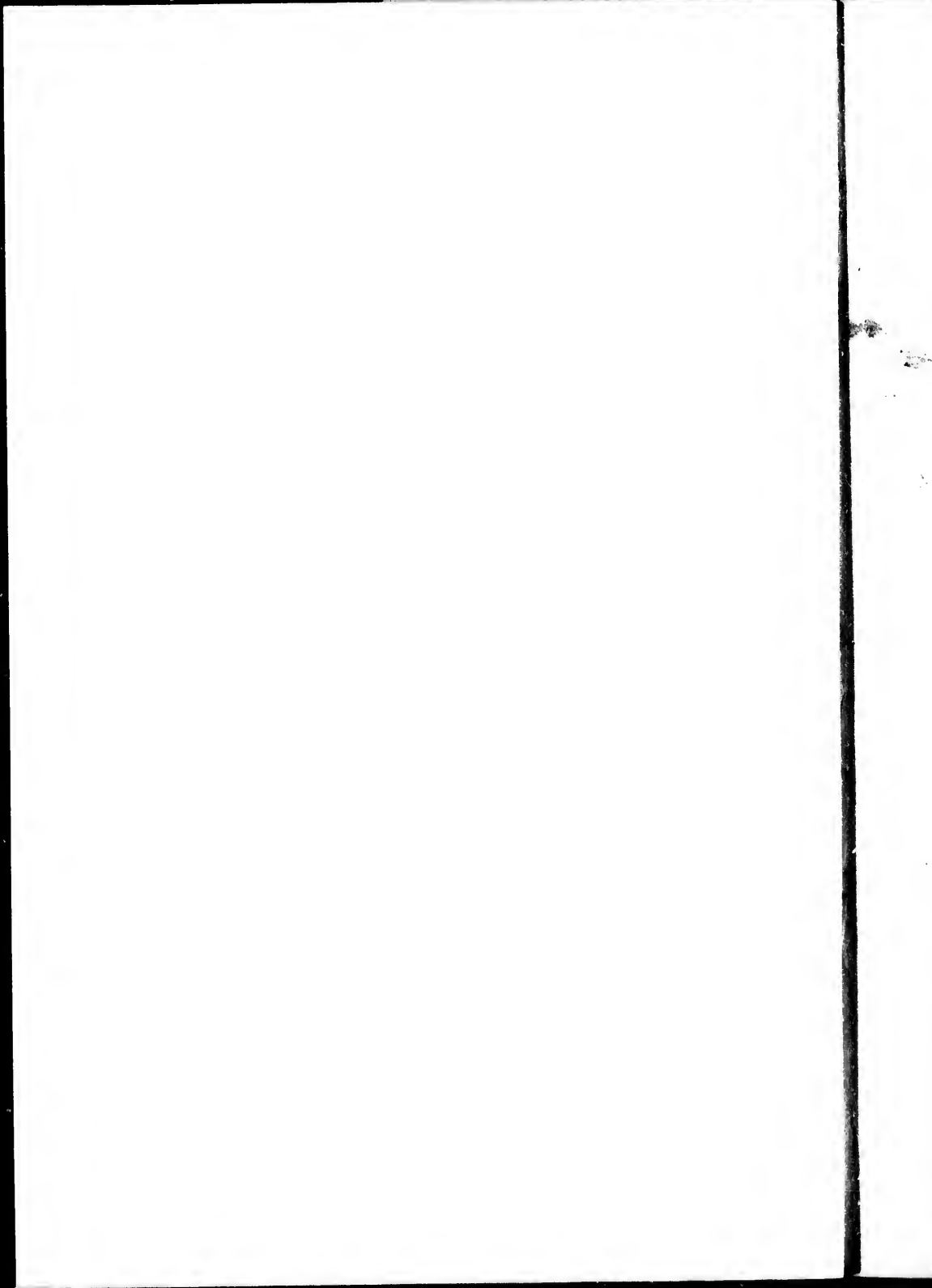
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*Statement of facts*  
A

# STATEMENT OF FACTS,

AS THEY OCCURRED AT THE LATE ANNUAL MEETING

OF THE

DIOCESAN CHURCH SOCIETY:

WITH

A REPLY TO SOME MIS-STATEMENTS AND EXPOSITIONS

IN THE

REV.'D F. COSTER'S DEFENCE

OF THE

"COMPANION TO THE PRAYER BOOK."

*See Page 9*

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BY

ROBERT BAYARD, M. D., &c.

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SAINT JOHN, N. B.:

J. & A. McMillan, Printers, Prince William Street.

1849.

*duplicate*

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ROBERT DAVY, JR. & CO.

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1857

## STATEMENT OF FACTS, &c.

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A few days after the Meeting of the Diocesan Church Society in this City, held on the 18th January last, I was called upon by a gentleman from an adjoining Parish, who informed me, that the Lord Bishop of Fredericton "*had withdrawn his approval from the 'COMPANION TO THE PRAYER BOOK,'*" against which objections had been urged by myself and others, and had stated "*that it should not be re-imported.*" I was authorised to give publicity to this statement; and was permitted to see the paragraph declarative of it in a letter from his Lordship. The Lord Bishop, in a letter addressed to the Rev. Dr. W. Gray, reiterates this "*disapproval.*" His letter is a reply to one from the Rector of this Parish, written in compliance with the Bishop's request, respecting objectionable Books in the Depository in St. John. These letters have 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. The Rector in his letter made some extracts from the "*Companion to the Prayer Book,*" and the following are his Lordship's remarks in reference to it: "*As I have WITHDRAWN MY APPROBATION, on grounds deemed sufficient by me, I am at a loss to know why you urge the same objections. THE BOOK IS WITHDRAWN. Cadit quæstio.*" The question ceases. Not so with the Rev. Mr. Coster, who, *questionem resurgit*—renews this question.

This assurance induced me to abstain from any further discussion upon the subject, although I felt myself called upon to correct an erroneous impression published in the "*Chronicle*" and "*Courier,*" namely, that my inquiry ought not to have been made at the Anniversary Meeting of the Society. I think I shall satisfy every unprejudiced reader, that I was perfectly correct as to place, time and circumstance. This morning, I received a communication, entitled "*THE COMPANION TO THE PRAYER BOOK DEFENDED against the unfounded objections of the Rev. Dr. I. W. D. Gray, Rector of Trinity Church, St. John,*" and subscribed by "*F. COSTER, Rector of St. George's, Carleton, St. John.*" We have here in rapid succession the disapproval of a book by the Right Rev. Lord Bishop of Fredericton, and the approval and defence of the very same book by the Rev. Rector of Carleton, who has by this publication placed his



Lordship in an awkward position, irrespective of his disapproval, to which I shall direct the reader's attention in a subsequent part of the following statement, which the Rev. Mr. Coster has elicited, by asserting, in his *inconsistent defence*, that "*Dr. Bayard made his ill-advised attack* upon some of the "books, which had been imported for the Diocesan Church "Society."

We are here told that the books were imported for the Society. It will appear hereafter that the Bishop, as Chairman of the Anniversary Meeting of the D. C. Society, stated that the books were not on the shelves of the Depository; and Mr. Coster further stated that he removed them from the shelves, when directed so to do by the Book Committee. If the books were "imported for the D. C. Society," why were they not upon the shelves? And if they were upon the shelves, why were they removed from them? The "*Defence*" has thrown the Lord Bishop and the Secretary upon the horns of a dilemma, and it will require some ingenuity to reconcile the incongruities, and thereby extricate these gentlemen from it. I shall have occasion to advert to this more fully hereafter.

The Rev. Mr. Coster confirms a statement which will be made when I detail the proceedings at the meeting, that the "Companion to the Prayer Book" was *the* book to which the Rev. Dr. Gray and myself directed the attention of the Lord Bishop. I wish the reader to bear this in mind, and contrast it with his Lordship's address to the meeting, and reference to the Chief Justice and William Wright, Esq.

I may venture to assert that the Rector of St. John will expose the weak parts of the Defence made by the Rector of Carleton as soon as the correspondence now pending upon the same subject between the Lord Bishop and himself has terminated; which, I presume, will in due time be published, as the circumstances already mentioned now render it obligatory upon the Rev. Dr. Gray to place the *entire* correspondence before the Laity generally for their information. But I cannot refrain from noticing the peculiar way in which the Rector of Carleton endeavours to remove a "superlative" objection. "The Companion to the Prayer Book" inculcates, p. 157, "To confess our sins to a Priest even in health is a pious and ancient custom, and not only a sign of repentance, but the **BEST** means "of obtaining pardon, and amending our lives." The *author* of the *Defence* says, "The superlative, '*the best,*' an unguarded expression as it seems to me, *should* have been altered by "him (the author of the book) to the positive *a good,* or have "been *qualified by some such words as one of, or next to confession to God.*" We must take the *words* of the "Companion to the Prayer Book," as indicative of its doctrines, and not

the *words* which the Rev. Mr. Coster would willingly substitute for them, to exonerate it not only from the Bishop's disapproval, but from the "well-founded objections of the Rev. Dr. I. W. D. Gray."

The Rev. Mr. Coster, in page 4 of his *Defence*, confesses that he thinks "*it would have been better expressed had he,*" the author of this "excellent little book," *not* used the superlative expression "*best.*" By the same parity of argument, any Tractarian may attempt to reconcile the grossest attack upon Protestantism. As for instance, WARD, in his "*IDEAL,*" &c., asserts that the Church of England should sue on her knees for re-admission into Rome. Now, to adopt the language of the *Defence*, "I think it would have been better expressed had WARD introduced the monosyllable *not* between the words '*should*' and '*sue.*'" Charity may put the best construction upon positive expressions, but it has no right to alter, erase, or substitute terms. I must therefore protest against this method of defence to substantiate the *ill-advisedness of my attack.* The "*superlative,*" in the "*Companion,*" places the Defender of it in a superlative difficulty.

In the conclusion of Mr. Coster's defence, he states in the most unqualified manner, that Dr. Gray was the "originator, contriver, and manager of a most distressing discussion—to use the words of a friend of his own—or as it might, with "great propriety, have been called, a most disgraceful row." I feel myself called upon to refute this unfounded accusation, and I may state most unequivocally and unreservedly, that I had determined to submit the question at the Anniversary Meeting of the Society, in consequence of having been informed by Dr. Botsford that he had purchased the book "*The Companion to the Prayer Book,*" from the Depository: he met me in the street, mentioned the book, and its objectionable character, and I then and there told him I would originate an inquiry respecting it at a full meeting of the Society. Dr. Gray was not aware of my intention, until I consulted him respecting the doctrines of the Book, which was some time after my conversation with Dr. Botsford; to whom I pledged my determination; and I beg leave to assure the Rector of Carleton, that neither the Rev. Dr. Gray nor any other Reverend should have diverted me from my purpose: therefore, "Dr. Bayard" has not been "ill-advised," and he is willing to assume the entire responsibility.

In reference to Mr. Coster's remark about the "distressing discussion," I can readily imagine that it did *distress* some persons; and the sequel will prove that the "*disgraceful row*" part of the story, proceeded not from the originator and supporters of the inquiry, but from the opposers of it.

I am aware that some persons will condemn any public exposition of the question at issue, asserting the expedience of privacy in such matters. The Laity throughout the Province are interested in the inquiry, and therefore the objection is untenable, and the adoption of it would do irreparable mischief. Moreover, the Lord Bishop of Fredericton has circulated a letter received by him from the Rev. Dr. Gray, and his Reply to that letter on the subject of these objectionable Books, prior to the receipt of the Reply by the Reverend Gentleman, to whom it was addressed. This transaction,—his Lordship's expressions at the meeting, which I shall quote in their proper place, and the Rev. Mr. Coster's defence of the Book which his Lordship has condemned, and the improper assertions contained in it, call for a public statement of the whole affair.

It is well known that laymen, in different parts of this Province, have complained of the circulation of books containing Tractarian doctrines, which have been purchased from the funds of the D. C. Society.

Non-resistance, and the apathetic cry of "*peace*," favoured the diffusion of the Heterodoxy during and for some time after the publication of it in Oxford, until many of our Bishops, Clergymen, and Laity, throughout England, perceiving the dangerous error of their supineness, unitedly opposed the "*innovations*" which, notwithstanding, continue to disturb the peace of the Church in Great Britain; and passing beyond the boundary of their birth-place, have, in their progress, divided our Church in this province. The question of Tractarianism demands public investigation, when the doctrines of the Oxford Tracts are publicly promulgated in books sold at the Depository of a Church Society. Privacy, under such circumstances, would be delusive and unsafe: and "*peace*," without inquiry or exposure, would be a compromise of principle. The expressed opinions of some of the highest Dignitaries in our Church warn us against this false security.

It may be asked, why has a layman assumed the responsibility of publishing proceedings which involve doctrinal discussions? I reply, Because a Layman originated the inquiry, in proper time and place, at the Anniversary Meeting of the Diocesan Church Society, and because subsequent transactions have imperatively called for a more public disclosure of facts. I shall detail the proceedings of the Meeting, and ask a few questions arising from them. The doctrinal and theological discussion is assumed by a gentleman fully competent to sustain it, namely, the Rev. Dr. Gray.

The following extracts from the Articles of the Constitution prove undeniably that the Anniversary Meeting of the Society convenes expressly for business purposes. The 4th article

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designates the officers of the Society, "*who, with the exception of the President and Vice Presidents, shall be annually elected at the Anniversary Meeting.*" The 13th article provides for the meeting of Parish Committees "*previous to the Anniversary Meeting, WHEN the recommendation to the General Committee of Special Objects shall be determined on.*" The 18th article concludes, that "no article of the Constitution of this Society shall be rescinded, altered, or amended; except with the concurrence of two-thirds of the members present, AT A GENERAL MEETING; and notice of any motion shall be given *at the general meeting* previous to the one at which such motion is to be made." And Mr. Carman's notice, published on the 17th page of the Twelfth, or last year's Report, proves the intention of the Constitution with regard to this meeting for the transaction of business. And I may here remark, 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 this meeting.

I shall refer, in the course of the following statement, to the 8th Article of the Constitution of the Society, and shall therefore transcribe it for the reader's information. It provides "*That the Society will circulate no books, which are not in the catalogue of the Society for promoting Christian Knowledge, except such as the Bishop may approve.*"

The Lord Bishop of Fredericton preached in Trinity Church on the Sunday preceding the Anniversary Meeting. At the time of giving notices, he requested the attendance of the members, and invited all persons friendly to the objects of the Society to attend the meeting. The spacious room was filled at the appointed hour by a most respectable assemblage; and the Lord Bishop was unanimously called to the Chair. He directed the Rector of the Parish to precede the business of the evening with prayer; after this, he addressed the audience upon the objects and success of the Society, and observed "*that this meeting was the largest and most respectable which he had ever attended in the Province.*" After the conclusion of his address, his Lordship, as Chairman, called upon several gentlemen to move some *platform resolutions*, with which they had been previously furnished. When these speeches 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 gentleman would take it. The Rev. Dr. Alley immediately complied, 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.

The resolution was opposed by several gentlemen, urging that it should be divided into two distinct resolutions, and that the officers should be individually nominated and elected. This amendment was carried, after a warm discussion, and the election was delayed for an hour or two. In the mean time I rose, and addressed the Chairman as follows :

“MY LORD,—I beg leave most respectfully to submit to your Lordship’s consideration, as the President of the Diocesan Society, and as Chairman of this meeting, and to the particular attention of this large and highly respectable audience, a few observations introductory to a resolution which I intend to bring forward.

“I duly appreciate and respond to your Lordship’s expression of hope in your opening address that the proceedings of this meeting should be characterised by conduct worthy of its object, and I beg leave most explicitly to assure your Lordship that I will confine my remarks within the pale of our laws, and of that respect which is due to the exalted offices which your Lordship holds as our Diocesan, and as Chairman of this meeting. And as my resolution will in all probability occasion some collision of opinion, I sincerely hope it will not create any collision of courtesy among gentlemen discussing an important question.

“Mr. Justice Street, in the course of his address, stated that the Diocesan Church Society was deeply rooted in the affections and confidence of the people throughout this Province; and I rejoice at it. But, my Lord, if the tree is so deeply rooted and esteemed, we should be the more watchful, and remove any parasitical sucker that may vitiate its fruit. I hold in my hand a specimen of some books obtained from the Depository of the Society in this City, which, in my humble opinion, are calculated to prejudice the interests of this Society, and the cause of Protestantism in this Province, as they manifest unequivocally some of the distinctive characteristics of practices and doctrines which have been condemned by a large majority of Bishops in England—by a large majority of eminent and talented clergymen—by a large majority of the laity—by the decided stand of the University of Oxford, where these doctrines first appeared in the ‘*Tracts for the Times*,’—and lastly, and most conclusively, by our Ecclesiastical Courts.

“Stimulated, my Lord, by a sense of duty, and encouraged by such high and commanding authority, I unhesitatingly come forward, as a Parent, a Vestryman, and as a Protestant, to resist the first systematic 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 Article 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 character 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. Wm. Gray, the chairman of the Book Committee, immediately 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 doctrines decidedly opposed to those of the Church of England.

I then continued: “My Lord, I came prepared with references to particular passages in the ‘Companion to the Prayer Book,’ as illustrations of its objectionable character, but the declaration of our Rector’s sentiments supersedes the necessity of reading them, as I cannot refer the audience to better evidence; I shall, therefore, conclude my remarks, at present, by moving, “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 calculated to injure the interests of this Society, and of the Church generally.”

This motion was seconded by Mr. J. Lawrence, who suggested the addition of the following words, “and that they be immediately removed from the Depository,” which were accordingly annexed to the original resolution. Mr. Lawrence supported the motion in a comprehensive and appropriate speech.

I subjoin the following observations, made by Mr. Lawrence, to show that the resolution was not brought forward and supported by any language or appeal to the Bishop for his sentiments, authorising the unguarded expressions, with which his Lordship insulted the mover and supporters of it, and to which I shall direct attention hereafter.

“MY LORD,—It is with deep regret, that, in common with many present, I have heard of the introduction into this Province, and into the Depository of the Society in this city, of a number of books, the tendency of which is to sap the foundation of *Protestantism*, and to weaken our attachment to a Church, which has, in the hand of the Almighty, produced

“many champions for truth, and which has proved herself, the great bulwark of Christianity.

“It must be apparent to every unprejudiced mind, that a great injury has been done to this Society, inasmuch as the fourth section, of the 6th Article of the Constitution, has been violated, for, it expressly states, “that all books imported, shall be in strict accordance with the principles of the Church of England.” I appeal to you, my Lord, Reverend Gentlemen, and Laity, if I am not correct when I assert, that the book to which the mover of the resolution has referred, and which the Rector of the Parish has condemned, is not in accordance with her principles. Never let us forget, that it was in defence of the pure doctrines of our Church, that the Martyrs bled and died, men whose names shine forth in the great constellation of Christianity, as luminaries to save us, and the generations to come, from shipwreck on those shoals of error in faith and doctrine, from which they were so providentially preserved. To circulate such books, is to do injury to the characters of men, of whom it may be truly said, the world was not worthy. Who then, in this assembly, will not, with me, exclaim, “from all false doctrine, heresy and schism, Good Lord deliver us?”

“While the objects contemplated by this Society are varied, such as missionary visits, the founding of divinity scholarships; aid to Sunday and other schools, the building of churches, the importation of books, and assistance to widows and orphans of deceased clergymen; these are but auxiliaries to the accomplishment of one grand object, the spread of the everlasting gospel; a noble work, and worthy of the best energy of the mind. It becomes then, my Lord, an important question as to the best way of accomplishing this great work. Let the Church answer it, at the ordination of her ministers. The only instrument she places in their hand is the sword of the Spirit, which is the word of God, and we believe it to be the experience of the ministry in every age, that just in proportion as they have used that weapon, and that only, has been their success in saving souls. Could we to-night summon before us, the general assembly of the church of the first-born, all those who have fought the good fight, and have finished their course, they would bear united testimony to the power of the Bible, as the great instrument, in the hand of the Spirit, to subdue the pride of man, to enter the citadel of the human heart, and compel submission to the terms of the gospel; while on the other hand we find, that in those countries where the doctrines contained in other books opposed to it, have been preached for ages, the only fruit to be found at the present day, is “wrath, anger, malice, and all uncharitableness.”

“Many of the clergy and laity have read Tractarian books, and have become fascinated with the beauty of their language, with the dignity which they claim for our nature, and at last they have imbibed their sentiments, they have left the church of their fathers, and joined the church of Rome. While we regret the steps they have taken, we cannot but admire the consistency of their conduct; for, after having forsaken her principles, it was but common honesty in them, to cease to minister at her altars, or to retain their membership.

“The tendency of the doctrines contained in such books, are well understood in the mother country, for she who sways the sceptre of the British empire knows well, that the perpetuity of her throne and the peace of her subjects, are endangered by them; for she has rewarded that Prelate who has proved himself the great champion of Protestantism, in opposition to Tractarian writers, with the highest ecclesiastical gift in her power, the See of Canterbury, over which CRANMER once presided.

“Is it not imperative then, upon every true friend of his Church, whatever his rank or station in society may be, if he wishes to transmit her, in all her *purity, strength and vigour*, to his children’s children, to stop the circulation of every book, which is not in accordance with her principles? And unless that is done, and done to-night, great will be the injury inflicted upon her, and greatly will the progress of this Society be retarded. Let us then as the true friends of the Church, imitate the spirit of the great Apostle when he said, ‘if meat make my brother to offend, I will eat no more while the world standeth;’ and say of such books as have been improperly placed in the Depository, we will remove them at once, and import no more for ever.

“My Lord,—I cordially concur in the sentiments advanced by two of the previous speakers, in reference to the Society for Promoting Christian Knowledge. A century and a half has passed away, since the day of its formation, and from that period to the present, she has been going on from strength to strength; onward and upward has been her course, and on every hand she has scattered the glad tidings of peace; since then nations have arisen, and nations have passed away, but this venerable Institution still exists, possessing all the vigour of youth, with the wisdom of age, and why? because she is built upon the foundation of truth. The highest compliment then, which we can bestow upon her, is to import her books, and her’s only.

“My Lord,—It is a well-known truth, that the earth yieldeth her increase just in proportion to the purity of the seed sown, and the extent of the labour bestowed upon it: And,



“as in the natural world, so in the moral. If we expect to behold an abundant harvest to the Lord, of the peaceable fruits of righteousness, the true and genuine seed of the Word must be sown, for on that, and that alone, will the blessing of Heaven descend. To the accomplishment of this great object we must be united; and to effect and cement that union, we must be true to the principles of this Society: And then, ere long, will the distant forest, on the Sabbath morn, echo back the sound of the village bell, inviting the humble woodsman to the Sanctuary, to worship the God of his fathers, in the same matchless liturgy in which they worshipped. Then may we hope to behold the dawn of that day when the ‘wilderness shall blossom as the rose,’ and the desert become the garden of our God.”

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 entire concurrence with these sentiments, and added, that such discussions would convert the meeting into a debating Theological 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 objected to the *“Companion to the Prayer Book.”* His Lordship, however, persevered in his adherence to the *“Chorister,”* observing, that much had been said about *this* book, but that he himself had not seen any thing objectionable in it. He said that he had submitted the book to the judgment of three lay gentlemen, now in the room, well qualified to give an opinion upon the subject, and asking whether he might bring forward their names; and being answered in the affirmative, he mentioned the Chief Justice and William Wright, Esq., who expressed their assent. And here I would direct the attention of the reader to the statement in the Rev. Mr. Coster’s *“Defence,”* confirmatory of the assertion, that the *“Companion to the Prayer Book”* was *the objectionable work.*

I shall make some extracts from this Book, to illustrate its character, and the approval of his Lordship’s Referees. The Chairman capped the climax of evasion by assuring the audience in the most unqualified manner, that *“the Books ARE not*

*"in the Depository."* This declaration drew forth shouts of apparent triumph from his Lordship's party ; as it soon became demonstrable that there was such a party. I immediately told the Chairman that the books *were* in the Depository and were purchased from it, and the Rev. Dr. W. Gray confirmed this assertion, and said, "My Lord, the books were in the Depository, "and were there up to a very recent period." His Lordship asked him with petulance, "Do you call all Mr. Chubb's "store the Depository?" "No, my Lord," replied Dr. Gray, "I limit it to the shelves selected and set apart for the purpose, "and the objectionable books were within those limits, and "others of a similar character were intermingled with the books "of the Society." Dr. Botsford also rose and stated, that he felt himself called upon to declare, *as one of the purchasers*, of the books, that he procured them from the shelves confessedly occupied, then and now, by the Depository Committee. The room resounded with plaudits and exclamations of "hear ! hear !" in approval of the manly and honest conduct of the Rector and Dr. Botsford. I shall have occasion to refer to this interrogatory of the Lord Bishop in a subsequent part of this Statement of Facts, and therefore wish the reader to bear it in mind. Several gentlemen who opposed the inquiry, observed that people frequently differed in opinion as to questions of doctrine, and advocated the "Companion to the Prayer Book" upon this principle. And when his Lordship, in the course of his remarks upon the subject, stated, that it was his maxim "*to live and let live*," the inference was irresistible, that he entertained similar views ; and that the "*except*," in the 8th Article of the Constitution, had rendered the preceding clause of the law a nullity. This maxim will not apply with safety to the question at issue. The recognition of it in the selection of books, for the Depository of the Diocesan Church Society, would lead to Latitudinarianism, which must dismember it. Let us suppose that a NEWMAN, or a WARD, shortly before their departure from our Church, were members of our Society ; must we, for their sakes, upon the principle of "*live and let live*," introduce "Ward's Ideal," "*et hoc omne genus*?" His Lordship's "*maxim*," if adopted, must break down the partition wall of Protestantism ; and if he really intended that it should receive the interpretation which *circumstances and association* gave it, in such case, it will be incumbent either to amend the 8th Article of the Constitution, by erasing the *exceptible* power given to the Bishop, or to effect an improvement in the control and appropriation of the funds, or to dissolve the Society by vote ; as I am inclined to believe that an overwhelming majority of its members will not subscribe to his Lordship's accommodating "*maxim*." Let us

examine the working of it in the present instance. The Diocesan Church Society professes, among other laudable objects, enumerated in the 6th Article of the Constitution, to aid "Sunday and other Schools, in which Church principles are taught; and to obtain the supply of books and tracts, in strict conformity with the principles of the Established Church." Books containing doctrines, which the Rector of the Parish has condemned, are found in the Depository of the Society: these doctrines are said to be adverse to the principles of the Established Church: objections are urged against them at the Anniversary Meeting of the Society: the Lord Bishop presides as chairman: some gentlemen advocate the books, upon the principle that they may accord with the sentiments of other readers: his Lordship does not oppose their proposition; but confirms it with the declaration of his "maxim" of "live and let live." I shall give extracts from the "Companion to the Prayer Book" to illustrate the doctrine, and the reader can draw his own conclusion respecting the safety or danger of this liberalism. I wish him also to contrast the expression of his Lordship's "maxim" in the Meeting, with the expression of his disapproval of the book *out* of it, as stated in the commencement of this exposition. "Live and let live" is a charitable maxim; but there are cases to which it ought not to be extended, and I may cite one of them, namely, the introduction of Tractarian books into the Depository of a Protestant Church Society. Let the Tractarian live and enjoy his opinions, but books supporting his peculiar doctrines ought not to form part of a Protestant Library. After several gentlemen, who supported the Bishop's views, had spoken upon the subject, Dr. Botsford rose and endeavoured to obtain permission to read some doctrinal extracts from the "Companion to the Prayer Book," but he was interrupted by the opposing party with clamorous cries of "No extracts—read the whole book." Nevertheless he continued firm, and repeatedly tried to read, but was as repeatedly interrupted by uproar, that would have characterized *Pandemonium*: and now commenced the "*disgraceful row*," perpetrated by those who tried to overwhelm Dr. Botsford's voice with the tumult of their throats, assisted by their feet. And, if the Rev. Mr. Coster has a correct recollection of the proceedings of the evening, he must acknowledge the truth of this statement. Dr. Botsford, when he found that he could not obtain a hearing, said, "gentlemen, you are unwilling to hear the extracts, because you are ashamed of them,"—he then repeated some from memory, viz: "Confession to Priests," &c. During the noise and interruption, the Chairman of the meeting never attempted to command or enforce order. The conduct of the Bishop and his

supporters suggests the question, why were they opposed to the reading of a few extracts? The answer is obvious.

During the discussion his Lordship stated that he must assume part of the responsibility of importing the books, as a list was submitted to him, which he supposed was correct, whereupon the Rev. Mr. Coster, Secretary to the Society, rose and further stated, that he had put the books upon the shelves, and he must confess that he had acted indiscreetly, but that he removed them, as soon as he was directed to do so by the Book Committee. If the preceding words are not identically those of his Lordship and the Rev. Mr. Coster, they are nevertheless, the same in substance. The Lord Bishop here acknowledges that he imported the books; and the accounts in the hands of the present Secretary, will show that his Lordship purchased upwards of seventy pounds worth from *Marster's*, successor to *BURNS*, and others, in London: the Rev. Mr. Coster acknowledges that they were upon the shelves, and the Book Committee can confirm this statement. What must we then infer from the Bishop's unqualified assertion to the audience, viz., "*The books ARE not on the shelves of the Depository?*" It induced some to suppose that they never had been there. This inference was demonstrated by the plaudits of his party. I must refrain from any comment upon this proceeding, and shall briefly recapitulate the facts of the case, from which the reader must draw his own conclusion. The Rev. Mr. Coster states in his "*Defence*" of his "*excellent little book*," that "the 'Companion to the Prayer Book,' was imported for the Diocesan Church Society." Dr. Gray asserted that it was on the shelves of the Depository. The Bishop asked if he called *all* of Mr. Chubb's store the Depository. He subsequently assumes part of the responsibility of importing it. Mr. Coster acknowledges that the book with others was upon the shelves. Dr. Bostford declares in the meeting, that he purchased it from these shelves, and the Lord Bishop, without any qualification, or reference to the past, asserts that they, (the books mentioned,) *are* not in the Depository. The question did not rest upon the present tense. I asked, "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 Article of the Constitution.'" The declaration in the present tense is no reply to the question, or refutation of the assertions that the books had been there. It assumed the character of an evasion, and excited the astonishment of those who knew all the circumstances.

I received the following communication from Dr. Bostford, a member of the Executive Committee, upon the subject of the Books, which I submit to the reader, without note or comment:

“At the meeting of the Executive Committee on the day following the Annual Meeting of the Society, a discussion arose respecting the shelves upon which objectionable books *were then* standing. The Rev. Dr. Gray stated that they *were still on the shelves* belonging to the Depository, and that they had been allowed to remain there out of respect to his Lordship, as the Committee had been told by the Rev. Mr. Coster, that the Lord Bishop had placed them there with his own hands. The Bishop, after stating that a list of books had been given to him on his way to England, which he had purchased, said: “*I affirm, gentlemen, that I did not place them on the shelves with my own hands.*” The Rev. Mr. Coster was silent, and did not deny the statement of either party.”

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 inquiry and explanation, and hoped that his Lordship would promote it.

As his Lordship seemed unwilling to submit my resolution to the meeting, and in consequence of the facts which had been elicited by the discussion, I stepped forward, and addressing the Chairman, said, “My Lord, in consequence of your statement, and the acknowledgement of the Secretary, I withdraw my motion.”

Before I proceed further, I must observe, that I did not solicit the Lord Bishop to express *his* sentiments respecting any of the objectionable books, nor upon any other subject. And I may venture to assert the same in behalf of all the gentlemen who spoke in favour of my inquiry. I mention this to repel unjust imputations in which his Lordship indulged when he subsequently addressed the meeting; and it now becomes my painful duty to record expressions, and a demonstration of feeling, which proved that he had over-stepped his duty as Chairman, and had forgotten the respect due to his own exalted office, and to the audience, which he grossly and causelessly insulted, and which, in his opening address, he acknowledged to be the “largest and most respectable that he had ever seen in the Province.” He 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.” His Lordship manifested this feeling throughout his address, in which he made



some remarks, reflecting, as the Rev. Dr. Gray imagined, upon his conduct, and which drew from him the following reply: "My Lord,—Although I have not, like your Lordship, the honor of having been born in England, still, I have English feelings, and can answer a question in a straight-forward manner when it is proposed to me," &c.

I assert, that the Lord Bishop of Fredericton neglected at one time, and exceeded at another, his duty as the Chairman of a Meeting; and I must here refer to his conduct and language, and contrast them with the sentiments and avowals of a noble minded Chairman who presided at an important meeting, where conflicting opinions were advanced and discussed. This excellent chairman in his closing address to the meeting, observes: "In truth, I have been a mere regulator of time, and as it were, a pendulum vibrating between the conflicting parties on the right and left, and the only duty devolving on me seemed to be the care of regulating the vibrations with strict impartiality. Possibly it may be expected that I should now advert to the discussion itself, and attempt to lay before you a summary of the arguments: but this assuredly is no part of my office. I depose the balance before you. Examine the scales yourselves: it is for you, and for the public, and not for me to determine which scale preponderates. Were my private opinions of a ton, or a talent weight, or lighter even than a feather, I should deem myself unworthy of the place I have occupied were I to cast that feather in the scale."

The questions propounded were these: Were the books, specified by Dr. Bayard, in the Depository of this city? How came they in it? and by what authority? Did the Rector of this Parish approve of them? These questions did not imply the interference of the Chairman. It implicated the Book Committee and the Secretary.

The Lord Bishop did not regulate "the vibrations of the pendulum with strict impartiality." He became an excited partizan, asking extra-official questions, insulting one party, eulogizing another, and throwing his opinions into the balance on his *left hand*. I submitted my observations to his Lordship as President of the Society, and Chairman of the meeting, merely as an introduction to the resolution which followed them, and not as an appeal for the expression of his opinions. It was his duty to maintain order, hear the discussions, propose the resolutions, and take the decision of the meeting. I call upon his Lordship to particularize one act, or one expression committed or advanced, either by myself, or by any gentleman supporting my inquiry, sufficient to authorize his imputation that we were the abettors of "Lynch Law." The Laws of the Society had been violated. His Lordship's disapproval of

the "Companion to the Prayer Book" proves it. We endeavoured to maintain the integrity of them, and I now ask, who has "*Lynched*" them? Who imported the Book, from which his Lordship has withdrawn his approval, and expressed his determination that "*it shall not be re-imported?*" Who placed it upon the shelves of the Depository? and who originated, and who supported the inquiry, which has thus effected the expulsion of it?

I am at a loss to discover a cause for his Lordship's undignified allusion to his "*English blood,*" at such a time, in such a place, and upon such an occasion,—before a meeting which he acknowledged to be "*most respectable,*"—in a building devoted to the cause of Protestantism, and upon a question and inquiry, which his Lordship, as the head of a Protestant church, should have promoted, and not opposed. Did he really imagine that this declaration of the quality of his blood, would convince the audience of his irresistibility, and prevent any further discussion upon the subject? If so, he has deceived himself; he has over rated its importance; and undervalued the feelings of an insulted majority of his hearers in the meeting. And I now respectfully ask his Lordship to adduce proof sufficient to warrant his assertion, that we were "*a packed party,*" and the imputation that we attempted to coerce him, by "*Lynch Law,*" to declare his sentiments. The Lord Bishop of Fredericton has cautiously avoided any expression of his sentiments respecting Tractarianism. Various circumstances, since his arrival in this Province, have concurred to excite the suspicion that he was not opposed to it; and his conduct on the evening of the 18th January, has not removed them. On the contrary, it has confirmed the impression on the minds of many. It is true, he said in the meeting, that he "*abjured Popery as much as any man.*" The authors of the Oxford Tracts do the same, throughout many of their writings, in which they artfully inculcate its doctrines. His Lordship must be aware of the anxiety of his Laity upon this subject; and it is cause of sincere regret that he did not unequivocally avow his sentiments respecting *Tractarianism specifically*, and thus, quiet apprehension, or confirm the prevailing opinion. This would have been candour. But his Lordship has mistaken his own policy, as well as the "*trenchant*" character of our "*North American wit,*" which (in his *Tour* through the Province) "*he laments to say, is too sharp for the spiritual labourer;*" and which I rejoice to say is not so dull as to be easily acted upon by the Tractarian innovator. I ask his Lordship was his language, which I have already quoted, the language of piety, the language of a Prelate, claiming Apostolic descent, the language of a Bishop who felt any wish

to conciliate the respect and affection of the people? He spoke truly when he said that "*Pope Self-will was in the room,*" and the audience could easily distinguish his Chair and prominent position, and his *imaginary infallibility*, when he endeavoured to force the continuance of a gentleman in office, without any appeal to the opinion and wishes of the members, who were the constituted persons to elect him.

The following extracts from the "Companion to the Prayer Book," printed by J. Burns & Marsters, London, will enable those who have not seen the book, to form a tolerably correct opinion concerning it.

*Definition of a Church.*—Page 75.

"In accordance with St. Cyprian, the church is in the Bishop, and the Bishop in the church, and they that are not with the Bishop, are not in the church."

If this is an Ecclesiastical Canon, "*the restless and mischievous Tenant of the See of Exeter,*" must have a host of excommunicated persons "*not with*" this arch-Tractarian.

*Secret and Mystical Prayers.*—Page 87.

"The reason of these *Secreta*; secret prayers said by the Priest, may be partly for variety to refresh the people; but chiefly, as I conceive, that by this course, the people might be taught to understand and reverence the office of Priest, which is to make an atonement for the people, and to present their prayers to God by that very offering of them up, making them more acceptable to God, all which depends not upon the people's consent, or confirmation of his office, but upon God's alone appointment and institution, who hath set him apart to these offices of offering gifts and sacrifices for the people; and therefore, as it was appointed by God, that when Aaron, by his priestly office, was to offer for the people, and make atonement for them, none of the people were to be present. So the Church orders that at some times, when the Priest is making atonement for the people, and offering for them, and the acceptance of our prayers, the merits and passion of Christ, none should seem actually to assist, but the Priest should say it (*mustikos*) secretly and mystically.

The author of the "Companion to the Prayer Book," wherever he may be, either in England or New Brunswick, carries the ceremonies of our church back to Mosaic customs.

*The Sacrament.*—Page 122, &c.

"It is not man that makes the Body and Blood of Christ by consecrating the holy elements, but Christ that was crucified for us." After quoting St. Cyril about the danger of losing



any of the elements, the author continues: "It is to be given "to the people kneeling, for a sin it is *not to adore* when we "receive this Sacrament, and the old custom was to receive it "after the manner of adoration. This Sacrament should be "received *fasting*, because our minds are clearest, our devotion "quickest, and so are we fittest to perform this most high ser- "vice, when we are in our *virgin spittle*, as Turtullian ex- "presses it. It is for the honour of so high a Sacrament that "the precious Body of Christ should first enter into the Chris- "tian's mouth, before any other meat."

Our Saviour gave no such command when he gave the Tokens of his Death to his Disciples **AFTER** they had eaten the Passover.

*Baptism.*—Page 135.

"Further, it is worth the while to explain to you why you "stand to the West when you say this:" (namely, renouncing the Devil,) "The sun-set is the place of darkness, and the Devil "is the Prince of Darkness, and therefore, in token of this, ye "renounce the Prince of Darkness, looking to the West. When "you have renounced the Devil, then the Paradise of God is "opened to you, which was planted in the East; and therefore, "as a type of this, you are turned from the West to the East, "the region of light."

*Visitation of the Sick.*—Page 157.

"The minister may not forget to move the sick person, and "that most earnestly, to liberality towards the poor: Then we "are giving up our account to God; and therefore, then most "necessary is it to do the best we can to obtain a gracious "absolution at the Day of Judgment: Now, *nothing seems "more powerful with God* to procure that than liberality to "the poor."

The author of the "Companion" seems to have forgotten "Though I bestow all my goods to feed the poor, and have "not charity, it profiteth me nothing." This Scripture does not suit a Tractarian translator, who thinks that "*there is no- "thing more powerful*" than money, to purchase absolution. The rich, in this case, have a decided advantage over the poor man.

*Confession to Priests.*—Page 157.

"Lastly, the Priest must advise the sick man to confess those "sins which do most trouble his conscience. *To confess our sins "to a Priest, even in health*, is a pious and ancient custom, "and not only a sign of repentance, but the **BEST means of "obtaining pardon**, and for amending our lives, and is but too

"much neglected." See the Rev'd. F. Coster's easy way of overcoming doctrinal difficulties of a *superlative* character, in his "Defence."

### *The Ordinal.*

"The Priest's power to forgive sins is to be exercised in a three-fold manner. 1. In the Sacrament of Holy Baptism, which is ordained for the remission of sins. 2. In the Sacrament of the Holy Eucharist, and 3. Generally in the Rite of Absolution."

I must refer all who feel interested in the Theological discussion of these several extracts, to the correspondences of the Rev. Dr. W. Gray, with the Lord Bishop and the Rev. F. Coster, which will doubtlessly be published.

#### EXTRACTS FROM THE "OFFICE OF CHORISTER."

Page 35.—"It will not be irrelevant to give some account of the interesting ceremony of the Boy Bishop."

I may here briefly state, that a boy was chosen from the band of Choristers, who was installed as Boy Bishop; preached a sermon; was robed pontifically; had all the honours of office paid to him, and if he died during tenure of office he was laid out in state with all his robes upon him.

Page 58.—"We have little disposition to comment on the expediency and propriety of the custom here described, one thing only we would fearlessly assert, viz., that there is no sufficient ground for the *commonly received opinion of its absurdity and profanity*. If it had been absurd, it would hardly have prevailed simultaneously in France, Germany, Switzerland, Spain, and every Diocese in England. If it had been profane, *Queen Mary* would not have revived it after *Henry the Eighth* had suppressed it; nor would Dean Calet have ordered the boys of his school at St. Paul's every Childermas day, to come to St. Paul's Church, and hear the *Child Bishop's* sermon, and after that be at the *High Mass*, and each of them offer one penny to the Child Bishop."

The two following extracts show the dignity of the office :

Page 61-2.—"Nor was their dress the only thing which marked the Choristers, as set apart from, and *superior* to other lay members of the congregation. The painting in St. Nicolas' Church, Ghent, already mentioned, represents them with the *Tonsure*, the use of which, both in the ordination of Ecclesiastical persons, and the investiture of Knights, betokened a special and permanent consecration to God's service. The ancient statutes of Exeter cathedral require that the Chorister should receive the Tonsure."

Page 63.—A Bishop having enjoined the propriety of catechising the Choristers three times a year,—

“How far the spirit of this has been disregarded may be inferred from the fact, that within the past year, the school-master of one of our Choirs on commencing his task of catechising the choristers, discovered that one of those on whom he was striving to impress the responsibility of a *child of God*, was actually *unbaptised*, and had served as a *minister* of the church, for months before he was a member of it.”

These extracts are sufficient to prove the folly and worthlessness of the book, and the author's own words confirm it, as it appears from them, that it was commonly considered “*absurd and profane*.” Moreover, his reference to *Queen Mary*, and to the adoption of the custom in the countries mentioned, show its anti-Protestant character. Its utter absurdity renders it harmless: but, nevertheless, it is purchased from the funds of the D. C. Society, placed in its Depository, advocated by the Lord Bishop, and approved by his referees. I ask these gentlemen, if they can define its utility; if not, why were the funds of the Society misapplied, in purchasing such disgusting nonsense?

It will not be irrelevant to give a brief extract from the “*TALES OF THE TOWN, by Henry Walford Bellairs, Perpetual Curate of St. Thomas', Stockport,*” also printed by Jas. Burns. This book is likewise Tractarianising unsuspecting readers at Miramichi. It confessedly avows allegiance to the “*Tracts for the Times,*” and is an uncompromising adherent to their doctrines. It enjoins “*Confessions to Priests,*” “*Daily and weekly Communions,*” makes “*Confirmation a Sacrament,*” “*Smooths over the difficulties between the churches of England and Rome,*”—Endeavours to establish the advantages of unity with Rome, and asks, “*who can tell what evils we are suffering now, and what blessings we have forfeited for our disunion? Where are the Saints of old? Have we now living, men holy as those, who were on earth, when the church was less disunited than it now is? Where are the Miracles wrought of old? Where are the Martyrs? Whose is the fault?—’Tis the fault of both, I fear,*” that is, the English and Romish churches.

The extracts from the “*Companion to the Prayer Book*” and “*Chorister,*” must surely satisfy every unprejudiced reader that the character of them justified my appeal to the D. C. Society, for their expulsion. The first book, against which all objection was urged, has since been condemned by the Bishop, thus proving the correctness of my proceeding, as to time, place and circumstance; and I now ask his Lordship, if he can

reconcile his very objectionable and insulting language in the Society with these facts.

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, throwing all his influence into the scale with the nomination in favour of the Rev. Mr. Coster; and manifesting a degree of intolerance, equally incompatible with his exalted office as a Bishop, and in direct violation of his duty as a Chairman of the Meeting. The Rev. F. Coster, in the course of the discussion, offered to *resign office*, but the Lord Bishop expressed his unwillingness upon the subject, and advised him not to submit to the opposition of "a packed party," and accordingly the then Secretary consented to remain in office, if elected. Some of the opposers of my amendment argued in favour of the "*good old ways* of the Society," and expressed their disapproval of "*any innovations*." I was really in hopes that the gentleman who spoke thus, intended to anathematize the *innovations* of Tractarianism; but this hope was soon dissipated by his determination to support the motion for one Secretary, and for the Rev. Mr. Coster as that officer. I addressed the Chairman, and asked, "If it was an innovation to conform to the Laws of the Society, which stated, that there might be *one or more Secretaries?*—that, if this Law was objectionable, the framers of it were in fault,—that the proceedings of the evening had proved 'the *good old ways* of the Society' to be very *bad old ways*, inasmuch as books had been placed upon the shelves of the Depository, without the sanction of the Committee, and 'the Secretary had acknowledged the irregularity' (to use no harsher term,) of his conduct,—and furthermore, as those books were very exceptionable in their doctrines.

The discussion upon the amendment continued some time, as it was obvious that the Bishop and his party were a minority: but his Lordship could not conceal his feelings, which were frequently manifested in the most unguarded expressions, equally offensive to the Meeting, and derogatory to his Lordship, as a Bishop, and a Chairman. In the course of his remarks, he said, that it would be an act of injustice to remove Mr. Coster from his office as Secretary,—that he had been a zealous and faithful servant for many years,—that it was poor encouragement for gentlemen to act as Secretaries if they were to be repaid with ingratitude,—and, *for his part, he would advise any gentleman, who might be elected, to give himself*

*little trouble concerning the duties of his office.* His Lordship made some additional remarks in the same extraordinary strain.

Reader, if the preceding expressions are not the identical words of his Lordship, they nevertheless convey the identical meaning of the very words, which he may have used. The inference from either is precisely the same. I desire to direct attention to this circumstance, as his Lordship's sentiments excited just indignation, and induced the Hon. Mr. Hazen to reply to them. The Rev. Mr. F. Coster again rose, and addressing the Chairman, said, that he would not submit any longer to such insult, and accordingly expressed his determination to resign office. Immediately afterward, Judge Parker moved "that the Secretary's resignation be accepted," which was seconded, and very generally supported.

The Lord Bishop's unjustifiable and extra-official remarks brought the Honourable Mr. Hazen upon the floor: he told his Lordship that he had acted very improperly as Chairman in making such extraordinary observations,—that the people of this Province would not submit to such dictation,—that they had a lawful right to elect whom they chose, and that they would exercise that right,—and that he was astonished to hear a Christian Bishop, and Chairman of the Society, make the avowal, that he would advise the gentleman who might be elected as Secretary to neglect the duties of his office, merely because the Rev. Mr. Coster was not continued in office. The Chairman denied the charge, saying, that Mr. Hazen had misunderstood him: but this gentleman repeated his assertions. I was standing beside Mr. Hazen, and near his Lordship, whom I distinctly told that such was the substance of his words, and such the only inference that could be deduced from them. Some few persons, apparently the advocates of Episcopal infallibility, have censured Mr. Hazen's expressions of honest indignation. But the Bishop's "*improper conduct*," and I will add, exceedingly improper conduct, elicited his very appropriate animadversion; and I believe I declare the feeling of the majority of the Laity in this Parish when I say, that we are indebted to this Honourable gentleman for his manly resistance against Priestly domination, and his timely co-operation in asserting and defending the Rights of the Laity, as regards the discussion of questions involving a great Principle, and the elective franchise of the members of the Diocesan Church Society.

My resolution for two Secretaries was still before the Meeting. Shortly after the resignation of the late Secretary, several gentlemen proposed the Rev. Mr. Ketchum, assigning as their reason that the Reverend gentleman whom I nominated could not conveniently attend to the duties of the office, as he did not

reside either in St. John or Fredericton; and as he was not present in the room to give information upon this subject, I immediately concurred with the nomination, and the Rev. Mr. Ketchum was unanimously elected. The motion for the two Secretaries was previously withdrawn, in compliance with the wish of *all parties*, and in order that the Meeting might proceed with the election of the Executive Committee, which was accordingly done.

After several gentlemen had been proposed as members of the Executive Committee, I nominated Doctor Botsford. Mr. Daniel Scovil, and the Rev. Mr. Coster, from Gagetown, opposed the nomination, giving, as their reason, that Dr. Botsford was not eligible, in consequence of the smallness of his subscription to the funds of the Society, which requires a subscription of one pound, to qualify the member for a seat in the Executive Committee. Dr. Botsford was dissatisfied with the proceedings of the Society, and, in common with many other gentlemen, confined his subscription to a very small amount, sufficient to give him membership, and entitle him to vote at the Anniversary Meeting. But, early in the evening, and before the commencement of business, he gave the Rector of the Parish one pound increased subscription, as there was no other person to whom he could give it; the gentlemen who had the subscription papers having given them to the Secretary. This rendered him perfectly eligible as a member of the Committee. I may here observe, that the laws of the Society are such, that the moment a gentleman subscribes, that moment he becomes a member, and entitled to all the privileges of the Society, in proportion to the amount paid. It soon became apparent that the opposition arose from personal feelings with some, and from a misconception of the subject with others; and although Dr. Botsford, when the objections were first made, expressed his readiness to decline, I still maintained my nomination, as it now became a question of right *versus* party feeling, influencing many of the oppositionists. The question excited much warmth of discussion; the oppositionists denying the eligibility of Dr. Botsford. I submitted the question to the Chairman, requesting him to decide, whether Dr. Botsford was, or was not, a subscriber, under existing circumstances, and to inform the meeting how long a time must elapse between the payment of the subscription, and the eligibility of the subscriber, as the laws had not defined it. The Lord Bishop replied that such subscriptions were frequently made, and that he considered Dr. Botsford eligible. The money was then paid by the Rev. Dr. W. Gray to the Secretary of the Society; and after some further discussion, the question was taken, and the respective parties took opposite sides of the room. His Lord-



ship was asked to give his opinion as to the majority, and he gave it in favour of the "Nays." This was immediately disputed, as it was obvious that they "Ayes" had a decided majority, whereupon the names were taken, and it was found that the "Ayes" amounted to 64, and the "Nays" to 42.

In the course of the election of Executive members a Rev. gentleman, who had nominated a friend, and who thought that he might not have been included in the list taken by the Secretary, in consequence of the confusion at the time, respectfully requested his Lordship as Chairman, to read the list before it was submitted to the voice of the Society, as he held it in his hand for this purpose. His Lordship forgetting that it was his duty to read the list of members proposed, without being called upon, petulantly observed, "*How suspicious you are: do you think I intend to cheat you?*" He then read two or three names, threw the paper on the table, and desired the Secretary to read it. The list of Executive members was then submitted and adopted.

The Chief Justice now proposed an adjournment. His Lordship answered him laconically, and said he believed there was nothing more before the Society; and asking if there was any further business, and being answered in the negative, he said, "I adjourn the meeting." I was near the Chief Justice and his Lordship at the time, and distinctly heard the adjournment. Immediately after this declaration, some gentleman called out and requested the Chief Justice to take the chair, as I am informed, which was done, and a vote of "Thanks to the Lord Bishop" was proposed and carried. This vote, I assert, was not made until *after* the Meeting; and therefore, it was not a vote of the Anniversary Diocesan Society. I mention this, because I should have felt myself called upon to oppose the motion, if it had been made before the adjournment, in consequence of the conduct and expressions of the Lord Bishop, which I have already noticed. As soon as the Chairman adjourned the meeting, I left the room.

The result of this meeting must have convinced the Lord Bishop of Fredericton, that the majority of the Laity in this city, are opposed to Tractarian principles. Dr. Botsford was proposed as a member of the Executive Committee, to obtain his services, and at the same time to test the opinion of the majority; for, although his Lordship stated, that we were a "*packed party*," 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 overwhelm-

ing majority of the members present, as it manifested the pre-determination of the Bishop to have his own way in the election of officers.

The Lord Bishop of the Diocese, in both of his letters, to which I have already alluded, states, "that he had *withdrawn his approval* from the 'Companion to the Prayer Book,' and "that it should not be re-imported." Again, "as I have *withdrawn my approbation*, on grounds deemed sufficient by me, "I am at a loss to know why you urge the same objections. "The book is withdrawn. *Cadit quæstio.*" His Lordship's phraseology suggests some important questions. If approval is *withdrawn*, it implies that approval pre-existed; otherwise it could not have been withdrawn. His Lordship has not assigned "the grounds deemed sufficient by himself." He sanctioned the importation of the book; and his own language authorizes the conclusion, that he *once* approved of it. If the book was worthy of importation, it was surely worthy of a place in the Depository, and of protection from the Bishop who approved of it. Why then has it been withdrawn? Surely not to gratify a "*factions*" and "*packed party.*" If the book contained nothing hostile to the doctrines of the Church of England, and was *ever* worthy of approval, it was his Lordship's duty to protect it with *continued* approbation, and to defend it from "*unfounded objections.*" But if, on the other hand, the doctrines in the book are adverse to Protestantism, "*approval*" continued, or "*withdrawn,*" is out of the question. Its exclusion from the Depository should be based upon unequivocal condemnation. The "*grounds*" of *objectionable doctrines*, would be "*deemed sufficient,*" not only by his Lordship, but by the Laity. I ask his Lordship, *did* he did not, in common candour, accompany the expression of his disapproval, with the *causes* of it? Whatever may be his sentiments upon the subject, I assert that, in justice to the Laity throughout the Province, he ought to have given these "*grounds.*" His Lordship's *mode of expression* has embarrassed the interpretation of it, and surrounded his disapproval with ambiguity. The question involves a principle. If the book is doctrinally objectionable, it should be *unequivocally* condemned. If it is doctrinally correct, it should be unequivocally defended. Principle should preponderate in the scale against "*factions,*" "*packed parties,*" and *expediency.*

It was stated by a gentleman in the late meeting of the Diocesan Church Society, that he foresaw, that the questions which have divided the Episcopal Church in England, would, sooner or later, divide the Church in this Province; and he regretted that the subject had been brought before the meeting of the Society to disturb its peace and harmony. I duly appreciate



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 pre-empture 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.

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