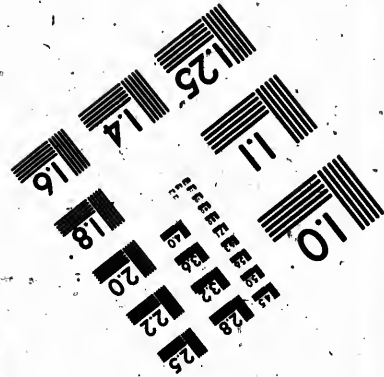
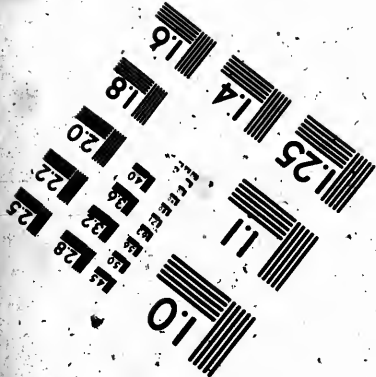
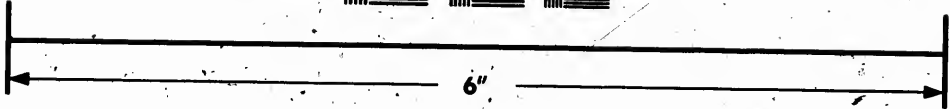
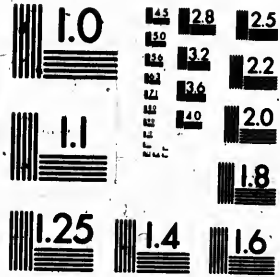


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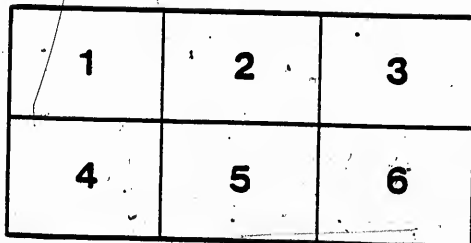
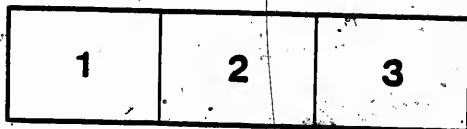
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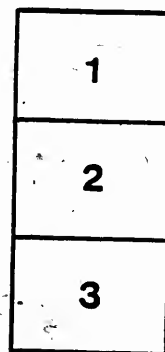
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MEMORIAL UNIVERSITY
OF NEWFOUNDLAND

MEMORIAL UNIVERSITY
NEWFOUNDLAND

WITH PARTICULAR REFERENCE TO THE PRESENT
STATE OF RELIGIOUS TOLERATION IN
THE ISLAND.

BY REV. JAMES GARDNER,

Minister of the Gospel at St. John's.

BOSTON:

WELLS AND GARDNER,

AND SON, 21 NASSAU ST. BOSTON, AND JOHN
WELLS, ST. JOHN'S, NEWFOUNDLAND.

1842.

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A VIEW, &c.

That which gives importance to any country is population: any tract of land containing a considerable number of the human race is an object worthy the attention of all and of every one who has the welfare of his common nature at heart. This is what gives a character and an importance to NEWFOUNDLAND in the eye of all who have had an opportunity of becoming acquainted with its history and experience. It is under an impression of duty that the writer of these pages sits down to collect a few documents, and so to lay them before the public that the attention of the wise and the good may be directed towards a class of their fellow creatures, which has hitherto shared comparatively very little in the sympathies and kind assistance manifested in the public spirit which have characterized surrounding nations.

Newfoundland for many years has contained a settled and increasing population; although many of the merchants and some of the fishermen only visit the island and any the coast, yet the far greater part of the people

arrived, from
a man of the name
North American
fishermen, who were
nominated planters. In
years, along the coast of the island
the establishment of a
capital. This town is the seat of government, besides the Governor, who is always advised of council and with him there are constituted, in the legislative bench of magistrates, a Surrogate, or a Deputy, with officers of justice and law. *But as Newfoundland is not colonized, nor the capital town incorporated, the island is without local legislation, than which nothing can be more prejudicial to a settlement consisting of from 60 to 80,000 souls: this is felt in St. Johns, more than in any part of the country, from the great increase of inhabitants, which before the dreadful fires, amounted to upwards of 10,000.*

For the religious instruction of this people, provision has been made for some years; a place of worship was built by the Episcopalians of the church of England; for the service of which the *Society for propagating the Gospel in foreign parts*, furnished a clergyman, with the stipend of two hundred pounds a year, which has been continued to the present time. This Episcopal *Society for propagating the Gospel*, has during a series of years, supported with a liberal salary three or four other clergymen in several of the parishes: one at Harbor Grace, one at Trinity, and one, for some time, at Burin, and one lately established at Twillingate.

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The contiguity of Newfoundland to the Irish shore, and the settlement of some merchants and planters from that country, have contributed in no small degree to attract great numbers of the lower order of that people, who, of late years, have come over by ship loads, and have dispersed themselves almost all over the settled parts of the island. Among these, it is to be feared, that often the most abandoned characters among the Irish, have found an asylum in Newfoundland. The native character of the Irish nation is well known; they are a people, brave, courageous, and enduring; but when we see the contrary vices, they may be ascribed to two causes, a bad government and a worse religion.

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With their usual industry, the country have raised themselves to the island, and established themselves in the crica. St. Johns is the great market of the crally land; and here, sometimes, the children, are so crowded together, as to be with peril, vice, fish and misery. In former times, when the trade was more regular, and at present, the laborious Hibernians earned good wages, and their plantations wear the appearance of prosperity; they brought out from their native country, a number of priests, who erected chapels in several places, and at length established a bishop's see at St. Johns, where there is a very large mass-house served by several of the priesthood. Popery thus established and entrenched, has contributed in no small measure to fill the country with vice, and St. Johns, in particular, is thereby become a sink of iniquity. The priests have contrived so to wriggle themselves into the favor of government, that the magistracy have almost given over to them the legislation of their flocks: hence the outrages, misdemeanors, and thefts, committed by these lawless people, are seldom brought before the eye of the public. The priests receive the confession, and sometimes the stolen property, or part of it; which stolen property, in any measure the priest pleases, is returned to the rightful owner, but with such wily art and solemn reservation, that the thief and villain is screened from justice, and piously forgiven his sin by this Father Confessor and Holy Pastor. But what crowns this scene of fraud and violence, is the folly of the merchants and tradesmen

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...policy should have been adopted by others, is surpris-
...ing. What sort of morality can be expected in a coun-
...try; where the priests are habitually administering the
...ordinances of forgiveness and of comfort to men, whom
...the officials know to be thieves, adulterers, liars, swear-
...ers, and the priests know what besides. The moral
...state of this class of people; will be further developed in
...the view we shall take of other branches of the commu-
...nity, in some subsequent detail.

About the year 1770, some pious soldiers, and a few other individuals, were awakened to a sense of the miserable condition of the town; they discovered their concern for the spiritual welfare of their neighbors, by calling on them frequently, and especially on the Lord's day, to meet with them for the purposes of serious conversation, reading the scriptures, and prayer. These measures, since irreligious people affected to despise, and others thought it worth their while to oppose and

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Some few years since, moral state of this island attracted the notice of the Methodist Missionary Society, and they sent out a number of missionaries, chiefly

...with several
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...and handsome

Having now given a brief and general view of the different characters of the professedly Christian instruction, and which the inhabitants of Newfoundland are favoured, we may proceed to state the efforts such means have produced, and what is the present state and condition of public morals.

During the late wars in Spain, the demand for dried fish was such, that Newfoundland rose to a pitch of affluence unexampled at any former period. With this prosperity flowed in a vast foreign population, and an equal flood of vice. In almost every house you might hear music and dancing, the drunkard reeled in the streets, and intemperance and every debauchery were indulged to a most alarming degree. This was the case not only in St. Johns, but all the Out-Harbours drank of the intoxicating cup, so that immorality and profaneness threatened to deluge and destroy all public decorum. The occasion of this unnatural influx of wealth did not last long, but with the return of more moderate success in trade, it is to be lamented that the few good habits cultivated in former times, were not again cheerfully resorted to and cherished. The character and impression given by this spurious prosperity continued, though the immediate causes subsided.

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It will be found in the
ornament to a church, and in the
warrant of public money. The
the pure month which it receives, are
very moderately enjoyed in this part of the island. We
have noticed the provision made for the same by the
Episcopal church of England, in the appointment of
four missionaries. One of these has an establishment
at St. Johns, where there is a large and respectable con-
gregation; this missionary is also acting^o chaplain to
the garrison, for which he receives some allowance from
government in addition to his two salaries from the So-
ciety at home, and his congregation at St. Johns
church. With all these duties, it cannot be expected
that this clergyman can perform much missionary la-
bour beyond the immediate circle in which he is placed.
The three other Episcopal missionaries are nearly as
much localised as is he at St. Johns; they do the regu-
lar duties of their church, for which they receive a sala-
ry from their congregation, and beyond this sphere,
they attempt very little spiritual labour. We have an
opportunity sometimes, of seeing the account these mis-
sionaries render of their success to the Society at home
—the return states, so many *married*, so many *christen-*
ed, so many *buried*; as to the progress of the Protest-
ant religion, the number of sinners reclaimed from the
error of their ways, the prospects of piety among the
catechumens under their care these come not within

^o The real Chaplain has a stipend from Government to the
amount of 500l. per annum: but this clerical gentleman has
never seen the island, he does his duty by proxy, which proxy
he does not pay.

...the Soci-
...with
...I cannot
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...I would be miserable,
...they pretend to think it both in them
...which would be the highest glory of a
...missionary to perform. They symbolize
...the Popish priesthood, they stir up the govern-
...ment to persecute missionaries sent out by the English
...Dissenters, and they do these things under a pretence
...of serving the church of England.

It has long been an eye-sore to these clergymen, that
Christian ministers of all denominations, have claimed
the right to celebrate marriage. More than once there
have been attempts made to confine this right to the
Episcopal and Popish clergy, and to such of their spir-
itual assistants as should be warranted by them. The
laws relating to the celebration of marriage, between
England and her colonies and settlements abroad, stand,
or did stand thus: in England, no person, minister or
clergyman, can perform the marriage rite, except he be
*in Holy orders according to the rites and ceremonies of
the English Episcopal church*, and this rite must be per-
formed either by banns or license, and in a consecrated
church. By this law, all dissenting ministers, presby-
terians and popish priests, are prohibited from perform-
ing the marriage rite in *England*. But the Acts of par-
liament by which this is so clearly stated and command-
ed, conclude by saying, that these Acts shall not extend
to the Jews, nor to the people commonly called Quakers.

era, and in the year 1793, the law was
passed in the House of Commons, which
gave the civil magistrate the power of
the regulation of this civil marriage, and
to celebrate their marriages, and to perform
themselves, hence the law has been construed
according to the custom of the civil churches to which they
have belonged; and in cases where no minister could
be procured to solemnize the nuptials, magistrates have
officiated, and where these have not been at hand, school-
masters and even any layman have performed the office.
These marriages have always, even when solemnized at
home, been by law officers declared valid and nothing
deficient on account of the non presence of a minister of
the church of England. Thus it has been in New-
foundland from time immemorial.

It has been observed, that the Episcopal clergy,
though so few in numbers and so unequal to the spiritu-
al duties of the whole island, have repeatedly manifested
a disposition to prevent other ministers, especially such
as are denominated Dissenters, from exercising them-
selves in the performance of this rite. In the year 1816,
a circumstance occurred which gave the Episcopacy at
St. Johns an opportunity of bringing the matter before
the government. A young couple, who had a mind to
be joined in the ties of holy wedlock, and that without
the consent and knowledge of their friends, applied, un-
der a false name, to the minister of the Congregational
church for his services in the celebration of the marriage;
but as the parties refused to give respectable references,
he declined. The same young couple in a day or two,

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and therefore ...
preparation ...
was appeared according to the ...
ornament House ...
attended by his Secretary and the town ...
cluding the Episcopal ...
pointed on the commission of the peace. ...
tribunal, Messrs. S. and C. were publicly permitted to
take their chairs and sit down to hear a venerable old
Admiral of the British navy descend on the elements of
law, and on usages civil and ecclesiastical. And it is
presumed, that it is an additional proof of the Governor
Admiral's intrepidity, in his venturing so far off his own
element; but we think it will appear in the issue, that
in this experiment, he was a little misled by his ghostly
missionary magistrate.

The Governor stated the affair of the late clandestine marriage, and reprobated it as the sad consequence of dissenting ministers pretending to officiate in such cases. He likewise insisted upon it, that all marriages must be solemnized according to the rites and usages of the church of England, and pronounced all marriages not so solemnized to be null and void, and all the offspring of such marriages to be illegitimate. This was a sweeping clause, for there never had been a marriage celebrated in the whole island of Newfoundland, according to the rites and laws of the English church, there were no real canonical places in which to publish banns and to perform marriage service, there were no bishop's courts to grant licenses, nor had there ever been any regard

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junction, ...
while they continued to ...
their former position, as they then did, they should ...
certainly prevent the solemnizing of marriages as had been
the practice time immemorial in the island; and that
should they be interrupted in the discharge of their duties,
by any Governor, they were prepared to bring the mat-
ter before a jury in the Court of King's Bench in the
city of London. Thus ended the Government House
conference. In a few days after, the two ministers
drew up a statement of the case, and laid it before the
public, through the medium of the Newfoundland
Mercantile Journal, with their resolutions to resist every
encroachment upon their liberties. In these statements
and resolutions the public opinion seemed generally to
concur. But the Episcopal clergy were determined
upon the subjection of these intruding and presuming
ministers, and accordingly the Governor, (Admiral
Pickmore) upon his return to England, applied to Par-
liament for an Act to regulate these momentous con-
cerns. The case was laid before the King's ministers,
together with the papers written in the Mercantile
Journal, subscribed by Messrs. S. and C. From the
examination of which it appeared to some, high in of-
fice, that all the Newfoundland clergy had an indisputa-
ble right to celebrate marriage according to their re-
spective customs and usage, and that all such mar-
riages were perfectly lawful, others had their doubts;
but Earl Bathurst, we are told, expressed his regret that

... things were
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... After some pro and con the long
... in print, a copy of which
... reached Newfoundland in the fall of the year 1817. It
... was in the hands of the Dissenters first, and by them
... published in the Journal. This Parliamentary Instru-
... ment set forth the great inconvenience that had arisen
... from marriages having been solemnized by persons not
... duly qualified, and declared it unlawful after the first of
... January, 1818, for any person not in "HOLY ORDERS"
... to celebrate marriage, except in cases wherein persons
... in "HOLY ORDERS" are not to be obtained; and then—
... What?—why nothing. Those people who were not
... within the reach of a minister in holy orders, might be
... married by the magistrates, or by the planters, or by the
... schoolmasters, or by themselves; by any body, or no
... body, or they might remain unmarried for all the Act
... says on the subject.

Upon a perusal of this Act, a question or two natur-
ally arises: i. e. who are and who are not in "Holy Or-
ders?" Clergymen of the church of England undoubt-
edly are: and are not priests of the church of Rome?
and are not Presbyterian clergymen? and are not all
those ministers who have been ordained and solemnly
set apart to sacred duties by pastors of churches of their
own faith and order? It is no uncommon thing in
Acts of Parliament imposing civil duties on persons in
general, to exempt the clergy thus: "Nothing in the
3

... or to any minister or member of a Dissenting congregation in holy orders or pretended holy orders, or to any popish priest in holy orders or pretended holy orders, officiating in any place or congregation recognized by law."^a

From hence it might appear very plain to many persons, that there could be no doubt but that the New Act confirmed the right of celebrating marriage to all spiritual characters and that it only excluded laymen. This appears natural. But ministers in Newfoundland, dissenting from the church of England, well knew that the Act was procured designedly for their exclusion, and therefore, that the term "*holy orders*" was intended to set forth only such as were *Episcopally ordained*, and that this was the impression intended to be made upon the public mind. However unnatural and ungenerous and even unjust, such a sentiment might appear to be, yet the intention of the Act on the one hand, and the impression made by it on the other, induced the dissenting clergy not to continue the assertion of their rights, until there might be an opportunity of representing the whole matter to the British Legislature, in order to the obtaining a more explicit Act on the case. For there is no doubt, but that His Majesty's Ministers were grossly deceived by the representation made by Admiral Pickmore.

^a In this part of the world I have not access to the British Statute Book, so that I cannot give the reader, date and chapter and section, which I could do were these volumes before me.

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... singular, and
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... Catholic clergy. This Act
... the people priests with the cler-
... of the English church, and to place His Majesty's
... Protestant Dissenting subjects, in a religious light, be-
... low the Catholics. Whether this is congenial with the
... character of the British constitution, or whether Pro-
... testant Dissenters have merited such treatment, the read-
... er will judge. But the fact^e is, that Admiral Pickmore,
... before he made application for the Act, assured the
... Catholic clergy that it should not operate against them,
... it was only designed to shut out the Dissenters and
... Methodists. This circumstance is confirmed as a fact,
... from the omission of the Catholic priests at the Govern-
... ment House conference. If it had been the wish and
... intention of the Governor to confine the celebration of
... marriage to the Episcopal clergy, it is natural to expect
... that the priests would have been called up on that occa-
... sion, and included in the charge delivered to those min-
... isters who were present. Upon the whole, it is evident
... that the Newfoundland government intended to infringe
... upon the legitimate rights of His Majesty's Protestant
... Dissenting subjects in the island, and that this effect
... produced to a degree disgraceful to the contrivers and
... abettors of such a plot, and to the great detriment of
... the Protestant religion; a brief statement of facts will
... show.

^e So the Catholics of St. Johns say.

As the...
character and... of the British government.
Hence the...
governors, and others...
a Protestant church...
papists lie in England to the present day, &c. &c. Up-
on this principle, and... Christian principles
too, no doubt the Society for propagating the Gospel
has sent out four Protestant clergymen to Newfound-
land. Upon these principles the Methodist Missionary
Society have sent out eleven of their missionaries, with
a commission to preach and disseminate the faith of
Christ in every part of the island where they shall find
an opportunity. In prosecuting these duties, they en-
counter great difficulties, they perform great labours,
they endure great hardships and privations; they make
great sacrifices and expose themselves to many dangers;
their labours are attended with but little honor from
men; the society with which they mingle is often not
such as would induce men of their former habits to
continue in the work, as they do, for years together. In
pursuing these duties, they do not stipulate with the

• It has been...
against Popery... the Governor coming into office, in public;
this practice has somewhat offended the Catholics, and many
Protestants have expressed a wish that it could be dispensed
with. This dispensation with the two last Governors has been
admitted, but had it been admitted... it would have ap-
peared under less suspicious circumst...; as things are now
in Newfoundland, it gives the papists occasion to triumph over
some of His Majesty's best friends.

To check the progress of the
British churches, leaving the missionaries; some of these countries, where
they find many people who need, and who are willing to
receive instruction, a people who cheerfully embrace
the services of these truly authorized and well recom-
mended ministers of the gospel. But these good men
have scarcely set their feet on the island, and addressed
themselves to their work, before they are called to stand
before the Supreme Magistrate and some of the Episco-
pal clergy in order to be told "That the ministry they
are come to exercise is a *spurious and assumed office*,
that the churches to which they belong are *not true*
churches; but that the *Popish church is a true church*,
and the *Popish clergy is a true and legitimate clergy*;
and, moreover, that the Popish church stands upon the
same footing as the church of England. They are
told also, that they must no longer solemnize marriage,
this must be left to the clergy of the church of England
and to the priests of Rome."—Well, the Christian mis-
sionary flatters himself that he can preach the gospel,
and lead men to heaven, without the ghostly privilege of
celebrating marriage, but in this respect he is some-
what mistaken; however, he goes forth under this im-
pression, and proceeds to establish his ministry in one
of the remote settlements. Upon his arrival, an honest
planter salutes him thus: "Well, Sir, what, you have
come to be our minister?"—"Yes, my good friend, are
you not willing that I should?"—"I suppose, Sir, you

Why friend
your duty, and to preach the gospel to you, and to per-
form many other offices which a minister of Christ may
be expected to do, but as to the office of marriage, I
believe we must decline that at present."—"Ah, Sir, I
thought so from what the church person said the other
day, when I was over at ——— he said that the Methodists
would not be let to marry any longer, and he said too,
that the Roman clergy was much more fit, and that the
new law gave them full license. And I am afraid, Sir,
from what he said, that all the people that have been
married by you or your folks, are not properly married,
and then, you know, the children must be base-born,
and this would be a sad thing. But, Sir, do you know
that Father O Gorman was along yesterday this way,
and he married five or six couple, and took away in his
pocket as much as forty or fifty dollars, for you know
that a man that does his work well ought to be well
paid; and I am sure I had rather pay well to be well
married, than run a hazard, though you so often marry
for nothing; yes, Sir, and he too christened a good
many children, and forgive some sick people their sins,
and promised to pray for their souls if they should die,
and I reckon he got something for that too, for our folks
seemed mighty well pleased; and he promised to call
again soon, and I dare say he will; and so, Sir, I do
not think that we shall come much to your meeting.
though I used to like to hear your preachers when I
lived over the Bay, and I think every body would be
glad to see you now if you had but power to marry.

But these good men
island, and address
they are called to stand
and some of the Episco-
That the ministry they
and assumed office,
belong are not true
church is a true church,
and legitimate clergy;
church stands upon the
England. They are
solemnize marriage,
the church of England
the Christian mis-
preach the gospel,
ghostly privilege of
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with under this im-
s ministry in one
arrival, an honest
r, what, you have
good friend, are
suppose, Sir, you

The reader, perhaps, may think that a man who has
his own the Methodist ministers to the contrary
and he will find it a pity. That this should be the con-
sequence of the late marriage Act, and of the estimate
in which church of England ministers hold the Eng-
lish clergy is very natural; and what any person of the
least discernment might expect.

A statement of the inconveniences and disabilities
arising from these circumstances and particularly
operating upon a certain class of Christian ministers
would have been, by the dissenting body laid before
Parliament, but the dreadful calamities with which Providence
visited St. Johns in the fall of last year occupied
every active mind in some other way and therefore
things have remained in statu quo: but it is to be most
earnestly wished and hoped that a true representation of
the case will be laid both before the public and the legis-
lature in order to the obtaining a full redress of griev-
ances.

It seldom happens that when once oppression has
gained upon the victim of its cupidity that it ceases to
tyrannize and to taunt. So in this case, the dissenters
being in a measure interdicted by law, they must be
held up to the public as a class of society unworthy of
that respect due to others. Men of influence and of ob-
viance began boldly to call in question the loyalty and the
legal standing of dissenters altogether. It became almost
a settled opinion with some that in England they were
unknown and unprotected and that in Newfoundland
they ought to be treated as the outcasts of society. The
death of His Excellency the Governor, which took

cannot be which... the...
could, if...
our opinion...
of our religion. And how a...
once, when he has...
ing doctrine of the church of Rome in...
Beverus Biscopi...
the laws of Great Britain, the...
ters are in every respect, as much...
tions, as the priests of the Roman church; and to show such
decided partiality for the latter, as appears to have been cu-
tomary in this place, in many instances as well as in the present
is to oppose both the Law of the Land and the plain doctrine of
Protestantism.

Referring more immediately to the present case—both the
Rev. Mr. S. and the Rev. Mr. C. are gentlemen, and men of edu-
cation and talents; and they have statedly in their Congrega-
tions some of the most respectable people in St. John's. As loyal
British subjects, it is natural to suppose they would wish to pay
the last tribute of respect to the late Representative of His Ma-
jesty, and the exclusion of them, is both an insult upon their loy-
alty and their religious profession.—But laying aside all refer-
ence to their individual feelings and personal character—they
are the ministers of Protestant Congregations, fully equal in re-
spectability, if not in number, to that of the Roman Catholic
Bishop; and for a Protestant government to pay a compliment
(at the expense of their brethren) to that religion, against which
so many legal disabilities actually exist, and which is solemnly
abjured by all persons in high office, is both inconsistent and in-
decent. I have not the least wish to deprive the Roman Cathol-
ic priests of that respect which is due to their rank in society.
But as a Protestant, I affirm it is not right that Protestants of
any denomination, should be insulted (as I maintain they must
be on the present occasion) by such gross and public neglect of
their ministers. Are they worse members of society than those
who attend the Mass.—Are they more immoral or more disloy-
al?—The contrary is palpably the fact.

frequently call upon the priests to interfere, but
 which only belong to the nation. But the priests
 themselves magistrates. The public good is
 peace, do officially and in the public papers, with
 own signatures subscribed, declare the impotence
 their own arm, and the low condition of their
 bench, by acknowledging the high obligation they
 the town are under to priestly authority. So that if
 can walk the streets in safety or lie down upon our
 we must thank the priests—if we apprehend a thief
 recover our lost or stolen property, we must go cap
 hand to the priests. Surely this cannot be in any
 of the British dominions, one would think it must be
 Italy or in Spain or in Rome. It is no uncommon
 thing in St. Johns, to see a poor miserable creature
 drove along the streets by the priest, who is dealing
 dreadful blows by way of chastising the delinquent
 some crime discovered by the holy father: this *strange*
castigation is often inflicted upon *females*, in a way

* This new Marriage Act has rather increased than remedied
 the evil. For some time last winter a young couple of respect-
 ble families stole a wedding, the marriage being celebrated
 a common soldier; and as the Act now stands, let but the pe-
 ties only get out of the parish of a clergyman and they may
 be married by a chimney sweeper. In January last, a man and
 woman came over to St. J. from Petty Harbor, and were
 married by the Episcopal minister while the man had a wife liv-
 ing at Broad Hempstone in Devonshire, the man's name is Clark
 and the woman's Mummer.

...to...
...the public...
...declare the...
...condition of...
...high obligation...
...authority. So...
...or lie down...
...if we apprehend...
...property; we...
...this cannot be...
...would think...
...me. It is no...
...poor miserable...
...the priest, who...
...sustaining the...
...the holy father...
...upon females...
...rather increased...
...a young couple...
...marriage being...
...now stands, let...
...a clergyman and...
...In January last...
...on Petty Harbor...
...while the man...
...the man's name...
...is Clark,

...should
...the merciful
...is all for
...rights of the
...without the
...of

The late dreadful fires have exhibited scenes of inquiry unparalleled in the former history of Newfoundland. How these conflagrations originated, has never been stated. The first, on the night of the 7th November, broke out in the back part of an uninhabited house, in the very thickest part of the town; a Waterford Journal says it was by accident, (as at so great a distance must be well known,) and not by any vile incendiary, as some slanderers on the spot have insinuated. The second fire on the morning of the 21st is thought by many nearly connected, to have been by accident, and not a few would wish it could be proved that both were so. But some little time after these two strange events, the Grand Jury found under a store standing upon piles on the shore a little above high water mark, the remains of a fire, which had burnt out, only charring a little the floor and joist over head; the store, it was found, had contained some moist substance on that spot, and had thereby made the floor damp, by which means, and the hand of a kind Providence, the fire went out and left only the brands to say a fire had been there. Now this, I presume, was not by accident.

... or rather that
poor ...
the flames, ...
owners, this was a scene ...
ages committed by the fire. ...
were much on the alert, and called ...
people to assist in extinguishing the flames, but to no
effect. And they exerted themselves much afterwards
to recover the plundered property, and a great deal
of valuables were regained by their means; they searched
suspected houses, they thundered and anathematized
from the altar, they drew out much at confusion, and
thus a great deal of stolen property came back into the
hands of the persons to whom it belonged. But what
sort of a religion must this be, that a large proportion of
the congregations are thieves, so addicted to thieving
that the priests must in the exercise of discipline be-
come police officers and knights of the cat-o-nine tails.
Ministers of other congregations, have never found it
necessary to be thus employed; they may, and it is very
likely they have, persons in their churches of light and
vicious characters, but then they are not found in such
abundance as to render it necessary to disgrace the clerical
character as Popish priests are disgraced. No
Christian pastors would be seen at the head of such a
rabble as meet at the chapel, much less would they ad-
minister the sacramental privileges to them, as is done
there stately and without scruple.

This is the piety, and this is the moral influence pro-
duced, by what is profanely called the Holy Roman

...of these pages, by no means think that
the denomination to which he belongs, should have
granted to him any other, or be put in possession of
any rights not possessed equally by all and every other
denomination. *Disturbed liberty of conscience is the
fundamental tenet of Protestant Dissenters.* They claim
only what they would grant. Let them only but pos-
sess this liberty unshackled, and they will succeed in
propagating their sentiments, just in proportion as those
sentiments include interesting and important truths; if
the principles they inculcate be not according to the
Spirit of truth, no legal establishment would make them
so; and if they be, no legal disabilities will make them
error.

Thus have we taken a hasty and brief view of the
moral state and character of Newfoundland: this very
thing was undertaken once before while the writer re-
sided in the island, he intended then to have exhibited
this subject in his appendix to the Sermon preached and
published in *Commemoration of the Benevolence of the
Cisterns of Boston, who sent down after the dreadful fires
a gratuitous supply of bread and flour for the distressed
sufferers*; but was prevented by the impossibility of
getting the statement printed, as may be seen by a re-
ference to that appendix, page vii.* The printer found
from the nature of the matter to be published, that it

* A few copies of this Sermon remain unsold, and may be had
on application to the Author, or to Mr. Samuel T. Armstrong.

It would have been a great honor to have been
advised in his private capacity, and I am
was no less gratified than a gentleman who
owed and subscribed to a liberal and
subtle priesthood, could afford him the protection
secret or open enemies. And here I feel
upon thus publicly to acknowledge the great obligations
I am under to that gentleman, the King's Printer, for
the many civilities I have received in his office, and in-
deed to other gentlemen of the same profession. Nor
would I fail to recall the pleasing remembrance of that
respect shown to me and my family during two years re-
sidence, from all ranks of the community with whom I
had the honor to be associated. I can distinguish be-
tween men and men in office.

Neither must I omit to apologize to the Methodist
missionaries, for the liberties I took with their office and
qualification in the former publication.—I hope they and
their friends never did otherwise than perceive that the
light and free style adopted in relation to them, was nev-
er intended to reflect on their talents either natural or ac-
quired. I am growingly persuaded that a sense of duty
and an application to it, discover true greatness of mind,
and that a diligent search after knowledge is true learn-
ing—a diligent, resolute application to the means of im-
provement is the certain and only way to accomplish
great things, as

“Gutta seruat lapidem non vi; sed tempore cadente
Sic homo fit doctus non vi; sed tempore legendi.”

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was the case
ors drank of
profaneness
e decorum.
alth did not
rate success
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n el verfully
and impiet-
ued, though

