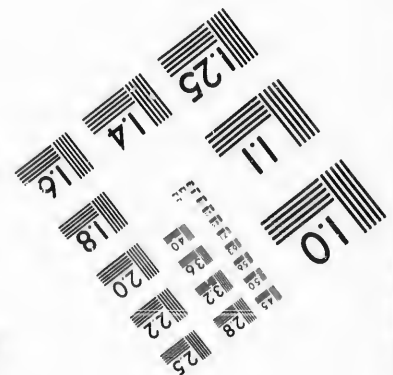
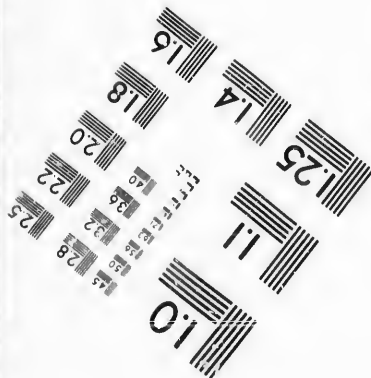
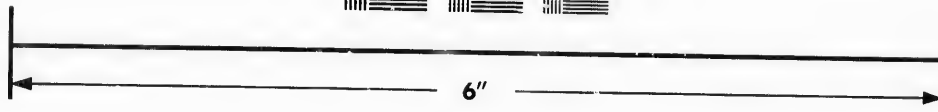
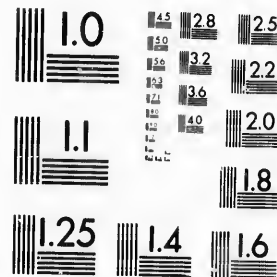


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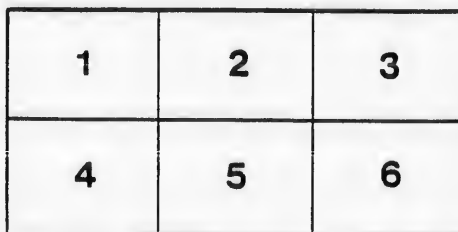
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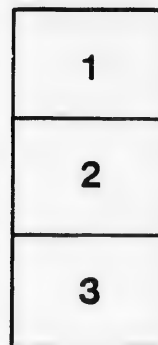
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*In J. Gaspar's March 283.718  
1854 X*

# COMMENTS

UPON A RECENT RESOLUTION

OF THE

COMMITTEE OF THE

NEWFOUNDLAND CHURCH SOCIETY,

IN A LETTER TO

A Member of Her Majesty's Council

OF THAT COLONY.

---

NOT PUBLISHED:

But printed for the use of the Governor.

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ST. JOHN'S, NEWFOUNDLAND.

J. C. Withers, Queen's Printer.

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Since writing the following letter, I have read, in print, an article entitled the "Newfoundland Mission," extracted from the Christian Remembrancer, in which, the writer, speaking in laudatory terms of the Episcopate of the Bishop of Newfoundland, clearly perceives and most uncompromisingly vindicates the principle involved in His Lordship's letter to Mr. Collett. Having from the first declared that I was willing to rest the whole question upon that very letter—and in the view that, beyond the Colony, the important point at issue, which, in effect, is whether or not the administration of the Ordinances of the Church ought to be made dependant on the payment of a certain sum of money, will be considered in the spirit of common sense—I have caused these papers to be printed, for my own convenience : but they are not published.

K. B. H.

9th December, 1853.



GOVERNMENT HOUSE,  
8th December, 1853.

SIR,—I have received your letter of the 7th inst. in which you ask me to permit Judge Simms and yourself to have a copy of the resolution and correspondence which I recently submitted for your perusal ; and add that the Judge and yourself had heard versions of the affair, some of which you conceived were not strictly consonant with truth.

2.—I, also, have been, for some time, aware that statements of an erroneous character were current on the subject of those papers ; and as it is desirable that it should be placed in its true light, which you and the Judge will have the opportunity of doing by having the papers before you, I willingly put His Honor and yourself in possession of a copy of them for that purpose.

3.—Stress is laid in the Resolution on my having accepted the office of Patron of the Society ; and on my having, in that character, delivered an Address at the Annual Meeting. I accepted the office on the understanding, of course, that the objects of the Society being laudable, its proceedings would be equally commendable : so, likewise, my address was especially designed by me to be a protest against whatever might be contrary to the genius and principles of the Church of England.

4.—In the month of July or August last,—but I cannot speak precisely as to the time—a pamphlet was placed in my hands, from which it appeared that a Clergyman, at one of the outports, had demanded a larger sum for his ministrations, from one of his parishioners, the son of the author of the pamphlet, than he was willing and professed himself able to pay. The matter was accordingly referred by Mr. Collett to the Bishop, who defended and sanctioned the proceedings of the Clergyman.

5.—With reference to the principle involved in this matter, I, in the correspondence, expressed the opinion

that the system had the appearance of permitting a Clergyman to put his price upon the ordinances of the Church and the ministrations he dispenses among his people.

6.—The arguments used against me, throughout, were in the sense that Mr. Collett was—what the Archdeacon at his interview with me represented him, in the most ignominious terms, ~~to be~~—a man utterly unworthy of belief. In stating that I could not in justice accept that representation of Mr. Collett's character until I had further proof on the matter, I observed that even if that person's character was as bad as represented to be, it did not affect the principle involved. At this point terminated the correspondence on the subject; which, by the Archdeacon, was referred to the Committee of the Newfoundland Church Society.

7.—The Resolution of the Committee is founded upon this correspondence and upon the Archdeacon's report to the Committee of what had transpired at his interview with me: the gist of their arguments written and oral being that Mr. Collett was a man without honor or virtue—statements declared almost in the same breath by the parties who put them forth to be "aspersions."

8.—This marvellous resolution, with a fatuity in harmony with its entire character, with a kindness fortunate though unintentional, itself declares the falsehood of the ground on which it offers an insult to me, refutes the argument on which the resolution itself was based, leaving, certainly, not an atom of its reasoning behind, but, still, all the baneful influences of discord, and a gross and infatuated insult offered to the Governor, who is singled out as the "Representative of Her Majesty" and directed to conform to "the Royal Instructions" to him.

9.—This Committee, assuming to represent and to control, and actually coercing, the entire Clergy and Laity of the Church of England in this Colony, and to prescribe the conditions of Church Membership, affords a most disheartening specimen of the wisdom and gentleness with which, without admitting any restraint, it would exercise its large powers.

+ "Scoundrel and liar."

10.—Unable or unwilling to perceive the principle involved, it fastened with unfortunate tenacity upon the alleged unworthiness of Mr. Collett's character and the consequent falsehood of his statements; passing over the Bishop's own letter to which I called their attention, defending, with a clearness admitting of no misconception, a Clergyman who had carried out the system in question—a system which His Lordship acknowledges to have laid down. They, then, in order to insult me, who had refused to accept their representations of Mr. Collett's character, admit them to be "aspersions" and charge them upon me.

11.—The Committee not only required that I should be so deluded as to believe and be guided by "aspersions" stated at the time to be such; but to believe that I was the author of the "aspersions" against which I had protested, and thus do more than fulfil the oracle. With consistent rigour they charge me with the entire "responsibility" of their own affront to common sense, truth, and myself.

12.—I believe Mr. Collett to be an upright and respectable man; but, supposing for the sake of argument, that he is as bad as he was represented to me to be, and that certain details in his pamphlet were swept away with the "candle ends" alluded to in the "Report;" yet, as I have stated in the correspondence, if certain four letters are not fabrications, the main point adverted to remains established.

13.—In the serious difficulty created in my mind, in relation to my adopting the agency of this Society, and finding that I was expected to subscribe towards the support of its funds, from which the Clergy are indiscriminately maintained, when by so doing I appeared to sanction proceedings which are not in harmony with the character of the Church of England and which I entirely disapproved, I paused; and resolved myself to distribute my contributions, towards the support of the Clergy and for Church purposes, and not through the medium of the Newfoundland Church Society.

14.—Accordingly, as part of my contributions, I requested the Archdeacon to accept the sum of £35, it being understood that it was for his private use and that it should form no part of the funds of the above-named Society ;—intending to send a sum of the same amount, and under similar conditions, to the Clergyman of St. Thomas's Church, at which my family had occasionally attended.

15.—This, it seems, is what the engagements of the Society with the Clergy do not permit to any one of the members of the Church of England ; and, thus, if I do not violate the dictates of my conscience, I am not only prevented from contributing towards the outward means of Divine worship according to the rites of the Church of England, and the support of its Ministers, in a Colony in which each member of the Church, in his sphere, is peculiarly called upon to be liberal ; but, at the same time,—supposing that I come under the same discipline which is applied to my fellow-churchmen in the outports—I am liable to be unlawfully excluded from the Ordinances of the Church.

16.—If the system is tested by the results it has actually produced, its true character will be easily seen. It will be demonstrated that the principle which, beginning with the humbler members of the laity, requires a quintal of fish from the fisherman, requires, in the ascending scale, one hundred pounds and upwards from others, including the Governor ; rendering them, in default of payment to this self-appointed authority, practically liable to excommunication ; while the Clergy, in whom is vested the power arbitrarily to determine both the ability to contribute and the amount of contribution, are tempted to exercise their function on motives not proper to it.

17.—This, as it appears to me, is a high-handed usurpation, from the thralldom of which it is desirable that the Church-of-England people should be disengaged. Notwithstanding the noble bounty of the Propagation Society, the Church of England in the colony must still,

and unquestionably ought to, be sustained largely at the cost of its members. But this local Society, instead of affectionately and rightfully eliciting the offerings of the people, does, in effect, erroneously check or reject many of them.

18.—The liberality of the Propagation Society, which furnishes the only regular resources of the Church of England in this colony, exempts the Clergy from entire dependence upon the people for support, and ought to free them from the temptation to misemploy their function. But these advantages are neglected or misused through the local system which is put in force; the clerical office itself is thereby degraded by converting the Ministers of a Missionary Church into rigid tax-fixers and tax-collectors; while the bounty of the Society is intercepted, and its beneficent designs are liable to be frustrated,

19.—Our attention must not be withdrawn from the root of these serious evils by minor points put forward in certain "Reports" recently published under the direction of the Committee of the Newfoundland Church Society; which, whatever they may have "triumphantly refuted," do not touch "the principle involved," nor shew that the evils I have adverted to have been checked in their operation. Indeed, I am quite willing to allow the whole question to rest upon the Bishop's own letter to Mr. Collett.

20.—I must not conclude this letter without a few words respecting the much maligned author of the pamphlet in question. His sturdy and genuine sentiments coming into collision with the views of a Theologian evidently of a peculiar school, have caused Mr. Collett to come under the imputation of "opposing Christ's Ministers," and have subjected him to shameful abuse from other quarters—abuse declared, however, by the authors of it, with admirable and characteristic consistency, to be "aspersions." This amende honorable I trust Mr. Collett will accept, for it certainly is explicit and comprehensive, and was made with but brief delay. To Mr.

Collett we owe this much at least : that the collision has struck out sparks of fire both in the outports, and from under the shadow of our beautiful Cathedral, which have thrown a clear light upon our position ; and demonstrated the urgent necessity of a reform of the system adopted by the Newfoundland Church Society ; a consummation which—considering how often good is educed from evil—I hope may be achieved.

I have the honor to be,

Sir,

Your most obedient servant,

KER B. HAMILTON.

The Honourable WILLIAM THOMAS.

+ The Archdeacon, the author of the  
Resolution, resides close to the Cathedral.

## APPENDIX.

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GOVERNMENT HOUSE,  
4th November, 1853.

MY DEAR SIR,—I have decided, for reasons which conscientiously constrain me, myself to distribute such sums as I may contribute towards the support of the Clergy and for Church purposes, in such a manner as I may think best; and not through the medium of the Newfoundland Church Society.

Accordingly, as part of my contributions, I request you will do me the favor to accept the enclosed sum of £35—it being understood that it is for your private use and that it forms no part of the funds of the above named Society.

KER B. HAMILTON.

The Archdeacon BRIDGE, M. A.

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THE RECTORY,  
5th November, 1853.

MY DEAR SIR,—For the kindness which you have extended to me personally by the contribution which I have just had the honor of receiving, I trust your Excellency will not consider me ungrateful, because I cannot retain it.

When any member of our Church has contributed towards the funds of the "Newfoundland Church Society," I am not aware that his Pastor is prohibited from accepting and applying to his own use, any offering besides which such member may be pleased to make to him; but I am quite sure that I cannot properly and conscientiously appropriate to myself your Excellency's liberal gift, under the circumstances set forth in your note of yesterday's date.

The Clergy of the Island who receive any portion of their maintenance from "the Newfoundland Church Society," (and I am one of them) have entered into an understanding with that Society to collect from their flocks for its funds, in consideration of the Annual stipend allowed to them therefrom : and it would manifestly operate to the prejudice of the Society, and be inconsistent with the honest interpretation of that understanding, should any such clergyman consent to accept a double contribution,—one public from the Society,—the other private from individual Parishioners. I am therefore unable, both from a sense of what is due to the Society, and the dictates of my own conscience, to retain the handsome sum Your Excellency has been kind enough to ask me to accept, and I now respectfully return it.

I deeply regret that Your Excellency now disapproves of the Newfoundland Church Society,—having on two previous occasions, expressed or exhibited Your approval of it,—(1) when on Your arrival amongst us, Your Excellency acceded to the request of the Committee to accept the office of Patron ; and (2) when as its Patron, you presided over its Annual Meeting last June.

In the Address Your Excellency delivered on the latter occasion, you pronounced the objects of the Society "laudable," and, in the absence of "legal provision for the support of public religion," declared "the duty of making individual contributions for the maintenance of the open worship of Almighty God,"—not, indeed, individually, *i. e.* separately, but "as a community." In the Report then read before Your Excellency, the Committee gratefully referred to Your acceptance of the office of Patron, and announced to the Meeting, and by the subsequent publication of their Report to the Members of our Church at large throughout the Colony, that Your Excellency had "promised the Society Your fullest support both pecuniarily and otherwise."

I presume that statements of the proceedings of the Managers of "the Newfoundland Church Society," which have been made to Your Excellency as statements of facts, have produced the decision you have just communicated to me, to withhold your promised support from the Society. Although ignorant what the statements may have been, I do not hesitate to affirm that no proceedings connected with the management of the Society, and the ministration of its funds, have ever given occasion for it.

Your Excellency would not, I am fain to believe, condemn the meanest individual unheard,—much less a Society such, and with such objects as "the Newfoundland Church Society;" and I therefore ask with confidence to be informed of the grounds on which Your Excellency's countenance, extended to "the Newfoundland Church Society" in January and June last, has been withdrawn now. The Society, if accused, desires and deserves enquiry, and the opportunity of defending itself, and I beg to remind Your Excellency that the Lord Bishop, at the Anniversary Meeting, earnestly requested that if any reports to its prejudice were brought to Your Excellency, you would have the kindness to ask for explanations of them.

From its institution "The Newfoundland Church Society" has been under the Presidency of the Lord Bishop of the Diocese and the management of a Committee, the great majority of whom are Lay-Members of our Church, as well as gentlemen of character and standing in the community; and when one in Your Excellency's high position, withdraws your countenance and withholds your promised support from a Public Body, I venture to think it becomes imperative, (certainly it is natural) to enquire what abuse of their sacred trust, the parties responsible for the administration of its funds, are accused of, to subject the Society to loss, and its Directors to the censure and condemnation now passed both upon them and it.

It will be my duty to lay this communication before the Committee of "the Newfoundland Church Society," and I presume that Your Excellency will not object to my submitting to them your note to which it is a reply.

I have the honor to be,

My dear Sir,

Your faithful Servant,

THOMAS F. H. BRIDGE.

To His Excellency KER BAILLIE HAMILTON, Esq., &c.

GOVERNMENT HOUSE,  
7th November 1853.

MY DEAR SIR,—I have received your note dated 5th instant ; and have to express my regret that, after I and my family have had the advantage of your ministrations in the Church of which you are Rector, you do not feel yourself at liberty to retain the acknowledgment I had offered.

I assure you that I sincerely lament the necessity which, in my opinion, exists that I should not avail myself of the agency of the Newfoundland Church Society in the distribution of my contributions towards the support of the Clergy and for Church purposes. I have come to that decision with pain—with extreme reluctance—and as a matter of duty. I may, here, refer to the circumstances disclosed in a pamphlet styled "the Church of England in Newfoundland," which, with other reasons, have created serious doubts in my mind on the expediency of the agency in question.

But your note requires one or two further observations from me.

Nothing can be farther from my thoughts or intentions than to cast the slightest imputation upon the honourable gentlemen who form the Committee of the Newfoundland Church Society or upon their administration of its funds.

When I accepted the office of Patron, I could not, of course be aware of circumstances which have since come to my knowledge and now influence me : but I beg to state most explicitly that I do not wish to diminish the amount of what I had intended to contribute towards the maintenance of the Church.

I am sensible of the various benefits which would flow from a Society which would permit the union in it, and obtain the consent, of all the members of the Church of England in this Colony ; and, both in my public capacity and as an individual member of that Church, I ardently desire to see such an Institution in active operation : but I cannot conscientiously subscribe towards the support of a Society from the funds of which the Clergy are indiscriminately maintained, when, by so doing, I appear to sanction proceedings which are not in harmony with the character of the Church of England, and which I entirely disapprove.

This note, together with my former one and your reply to it, you will, of course, lay before the Committee.

I remain,

My dear Sir,

Your's faithfully,

KER B. HAMILTON.

The Venerable Archdeacon BRIDGE, M. A.

THE RECTORY,

8th November, 1853.

MY DEAR SIR,—On receiving Your Excellency's note yesterday, I convened the Committee of "the Newfoundland Church Society" for this day at 2 P. M.

But having again considered that the only tangible reason Your Excellency has been pleased to assign for now rejecting the agency of that Society, and charging its Managers with the appropriation of its funds, (in their alleged indiscriminate maintenance of the Clergy) to the encouragement of "proceedings which are not in harmony with the character of the Church of England,"

is the influence made upon your mind by the statements in an anonymous Pamphlet styled "The Church of England in Newfoundland;"—and knowing, and being prepared to show to any unprejudiced person, that those statements are a tissue of vile and malignant calumnies, which have been already refuted, and are known to have been so by those who have published them,—I am induced to offer to Your Excellency to make such representations to you, as will, I believe, convince you of the falsehood, as well as maliciousness of that Publication.

I am persuaded that Your Excellency would regret doing a wrong to any one—especially to your Bishop, or any other Clergyman of our Church, or the gentlemen who discharge gratuitously the responsible duties devolving on the Committee of "The Newfoundland Church Society;" and as the Pamphlet on which Your Excellency has been led to rely, does the Bishop of this Diocese, an exemplary Clergyman, and the Committee, the most grievous injustice,—I presume that Your Excellency will rejoice to have your false impressions removed, as much as I shall rejoice to be instrumental in removing them.

Trusting that my motives in submitting this offer to Your Excellency's consideration will be understood and appreciated; and begging to add that my duties will only leave me at liberty to wait upon Your Excellency (should you desire to see me) before 11. 30. this morning.

I have the honor to be,

My dear Sir,

Your Excellency's

Faithful and obedient Servant,

THOMAS F. H. BRIDGE.

To His Excellency KER BAILLIE HAMILTON Esq., &c.

GOVERNMENT HOUSE,  
8th November, 1853.

Sir,—I received your note, and disapprove of the style and manner of it, even in my capacity of Patron of the Society; and do not admit the correctness of the construction you put on my note in regard to the Committee.

I must remind you, that in accepting the office of Patron of the Society, my duty was not confined to encouraging my fellow Churchmen to contribute to the laudable objects professed by the Society, but also that it devolved upon me to guard against abuses, such as those which have been brought to my notice.

The abuses publicly stated to have occurred—*not* by an *anonymous* writer—should be as publicly disproved and disowned; and I need not say that I would rejoice to be satisfied that there is no truth in the statements to which I referred.

This object cannot be accomplished by you in a morning visit to me; but I am willing to see you at 11. 30. this forenoon, to hear whatever you may have to say in relation to the matter.

KER B. HAMILTON.

The Venerable Archdeacon BRIDGE, M. A., &c.

THE RECTORY,  
8th November, 1853.

Sir,—Having laid before the Committee of "the Newfoundland Church Society," the correspondence which has passed between Your Excellency and myself, (as permitted by you to do), and also repeated to them what transpired at the interview with which your Excellency honored me this morning,—I have been directed to transmit to your Excellency, in accordance with your request, a copy of the Report, read by me to Your Excellency, of Messrs. Robinson and Hoyles, who have been employed professionally by the Committee since the 17th of October last, when the existence of the

Pamphlet styled "The Church of England in Newfoundland" first came to their knowledge, to investigate the matter contained therein.

The Committee cannot doubt that the said Report will have that weight to which it is entitled: and in that confidence they respectfully request to be informed of Your Excellency's decision with regard to your promised support to the funds of the Newfoundland Church Society.

The Committee point, with feelings of humble gratitude to Almighty God, to the pleasing circumstance of the income of the Society having increased from 1845 to 1852,—a period of seven years,—from £170 to upwards of £1800, as a convincing proof that it is the ~~only~~ *very* Society which Your Excellency would rejoice to see in active operation, and that it permits the union, and has obtained the support of the great body of members of the Church of England in this Colony; and the Committee would further express their conviction that whatever the "other reasons" are from which Your Excellency hesitates to subscribe to its funds, when they are communicated to them, they can as completely and triumphantly refute them, as they have done the slanderous statements of the Pamphlet referred to.

I have the honor to be,

Sir,

Your Excellency's very obedient and

Humble Servant,

THOMAS F. H. BRIDGE,

Pro-Secretary.

His Excellency KER BAILLIE HAMILTON, Esq., &c., &c.

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In accordance with the instructions of the Committee of the Church Society we have carefully considered and investigated the charges contained in a Pamphlet entitled "The Church of England in Newfoundland."—We have obtained information from several quarters, and though not upon oath we believe that it may be relied upon

with equal security, and we have no doubt upon our minds that the whole of the charges are utterly devoid of truth.

The first imputation is, that the Rev. W. K. White refused one Samuel Kirby, to baptize his child until said Kirby should contribute a certain sum to the Church Society, and that; in consequence of such refusal, said Kirby had to take his child to Burin, a distance of 60 miles, and there had it baptised by Mr. Gathercole.

We have satisfied ourselves that, at the time referred to Kirby had no child unbaptised; that all his children had been baptised by Mr. White without any payment or demand of payment, that Mr. Gathercole did not baptize a child of Kirby's; and that the same child which was privately baptized by Mr. White, was received into the Church at Burin by the Rev. Mr. Hoyles—the Father stating when asked why he brought the child so far from his home, that it was because the Godfathers and Godmothers resided at Burin.

The second charge is, that the Rev. Mr. White being sent for by a dying woman, named Edith Kirby, wife of the above said Samuel Kirby, being requested by her to administer to her the Sacrament of the Lord's Supper, he refused, until she had made particular confession of her sins to him, and that she died without the reception of that Sacrament. We find that no such confession was required of the woman,—that Mr. White did sedulously attend her during her last illness—that no such request was made by the sick woman,—and that the husband of the deceased thankfully acknowledged the care and attention of the Clergyman to his late wife, and asked and received assistance.

The third charge is, that the Bishop required Mr. White to light candles during the day in the Church of Harbour Beaufett, and on the Communion-table—which Mr. White approved of and did.

We have ascertained that this likewise is without a shadow of truth. The same Mr. Collett who makes this charge resides at Beaufett,—he made a present to the

Church of a pair of Candlesticks,—with his own hands he screwed them to the Communion-table,—they were removed therefrom by Mr. White, and placed against the wall over it;—there they remained for years, occasionally used as the other candles in the Church at evening Service;—a few years ago the Lord Bishop was expected at Harbour Beaufett on his visitation—the Church was cleaned up to receive his Lordship,—the old and dirtied ends of the candles throughout the Church as well as from these Candlesticks were removed, and clean and whole ones put in their place;—this was done before the arrival of the Bishop, who does not appear to have known anything of the transaction;—they do not appear to have been used at all whilst the Bishop was at Beaufett,—and this is the only foundation for the charge.

The evidence we have received upon these several facts leaves no doubt upon our minds, not only that the charges are groundless, but that they must have been published with a knowledge of their falsehood.

(Signed)

B. ROBINSON,  
H. W. HOYLES.

A true Copy,

(Signed) THOMAS F. H. BRIDGE.  
St. John's, 8th November, 1853.

GOVERNMENT HOUSE  
9th November 1853.

SIR,—I have to acknowledge the receipt of your letter dated yesterday, with its enclosure.

I repeat that it is with extreme reluctance I recognized the necessity of noticing certain circumstances connected with the Church here; and I am still constrained to say that the Report, of which you have furnished me a copy, has failed to remove the impressions made on my mind.

A main point—I may say a source whence other results flow—is, that the system appears to permit a

Clergyman to put his price upon the Ordinances of the Church and the ministrations he dispenses among his people. I need not go beyond this point, which, if the 1st, 2nd and 3rd letters, and the first at the head of page 14 in the pamphlet are not fabrications, remains established.

I cannot in justice accept your representation of Mr. Collett's character until I have further proof on the matter ; but, even if that person's character should be as bad as you state, it does not affect the principle involved.

I have the honor to be,

Sir,

Your most obedient humble Servant,  
KER B. HAMILTON.

The Venerable Archdeacon BRIDGE,  
Secretary Newfoundland Church Society.

THE RECTORY,  
10th November 1853.

SIR,—I am desired by the Committee of "the Newfoundland Church Society" to acknowledge Your Excellency's letter of the 9th inst., and in conformity with a Resolution unanimously adopted by them this day, to transmit to Your Excellency the annexed statement in reply.

I have the honor to be

Sir,

Your Excellency's

(Signed) Very obedient and humble Servant,  
THOMAS F. H. BRIDGE,

Pro. Secretary.

To His Excellency KER BAILLIE HAMILTON, Esq., &c.

The Committee of "The Newfoundland Church Society," having considered the reply of the Governor, (as Patron of the Society,) of yesterday's date, to their communication of the preceding day, feel themselves called upon to express, though with extreme reluctance and pain,

their unfeigned surprise at His Excellency's announcement of his determination to withhold his support from the Society ; and this under the influence of a Pamphlet, the allegations in which have been repeatedly and completely refuted ; and that in so determining, His Excellency has rejected the clear and conclusive evidence of their falsehood, which has been laid before him by the vivâ voce statements of the Venerable the Archdeacon, and the written Report of two Professional Gentlemen of acknowledged judgment, experience and character, first read to His Excellency by the Archdeacon, and then at His Excellency's request, furnished to him by this Committee.

This Committee also express their unaffected regret that His Excellency the Governor should have now placed himself in direct and open opposition to the Lord Bishop of the Diocese, to whom by the express Letter of " The Royal Instructions" he is required to be aiding and assisting in his designs for the promotion of the Established Religion in this portion of the Queen's Dominions; and thereby cast imputations upon the administration of a Prelate whose life is devoted to the furtherance of the Gospel according to the doctrine and discipline of the Church of England, as well as upon a Clergyman whose labors, in an humbler sphere, this Committee believe to have been as exemplary, as under the Divine favour, they have been beneficial to his numerous and scattered flocks.

This Committee further express their deep sorrow that His Excellency has, on such grounds as he has stated, rejected the agency of " The Newfoundland Church Society," which they are justified in affirming has done and is doing, by God's blessing, so much in providing for many hitherto destitute parts of this Island and of the Labrador, the means of grace as administered by the Church of England;—A Society which from its foundation, has enjoyed the Patronage of the Representatives of the Sovereign in this Colony, the Presidency of the successive Bishops of the Diocese, and the direction of Gentlemen of standing, respectability and integrity in this community;—a Society which has steadily advanced in the affection and confidence of Churchmen of all ranks in Newfoundland,—which can furnish the best evidence of its increase in favour and usefulness in the augmenta-

tion of its income in the comparatively short space of seven years,—viz. from £170 in 1815 to upwards of £1800 in 1852,—and which is looked to as the only source whence must be drawn, (perhaps at no distant period) the means of maintaining the Clergy and promoting the objects of the Church of England in this Country.

This Committee cannot but deplore the refusal of Her Majesty's Representative to coöperate with the Lord Bishop of the Diocese and the Committee of "The Newfoundland Church Society" in carrying out its pious, and, as His Excellency so lately termed them, "laudable" objects.

(2) This Committee takes occasion to declare that the principles and the proceedings of "The Newfoundland Church Society" are unchanged;—that they are now, what they were when His Excellency the Governor accepted the office of Patron in January last;—aye! and what they were, when in June last, five months later, His Excellency presided over its anniversary meeting, approved its objects, and declared the duty of Churchmen to contribute "as a community," to their promotion.

The present "system" was adopted in 1845, when the "Society for the Propagation of the Gospel" had intimated to the Bishop the intention, which was the next year more formally announced in the following Resolution of that Society:—

"After July 1st 1849, the Bishop's Salary from the Society to be reduced to £250, and that of every missionary then on the list to a sum not exceeding £100. Such sums to be continued on the condition of what is reduced by the Society being made up by the people."

Under these circumstances, the necessity of union, and combined action, and general contributions, was felt and acknowledged by all who were interested in the welfare of the Church of England,—in the continuance of her sacred ministrations where they were already enjoyed in this Colony, and in their extension where they were yet unknown. His Excellency the late Sir John Harvey recommended the system then adopted, in an admirable address delivered at the annual meeting of the "Church Society" in 1845, and published by the Committee in their Report for that year. In the same year, the Lord Bishop of the Diocese issued a Pastoral Letter to his Clergy sub-

mitting to them the "plan," which, after much deliberation, had been allowed and approved by the Committee of the "Church Society."—The Committee so allowing and approving the plan, were the Hon. Messrs. W. Thomas (Treasurer), C. F. Bennett, T. Bennett, and B. Robinson, and E. M. Archibald, G. H. Dunscomb, B. G. Garrett, A. Hogsett, H. W. Hoyles, G. Mellersh, N. Mudge, J. M. Rendell, T. Row, H. Stabb, M.D., and H. P. Thomas, Esquires.

Under date of the 15th September, 1846, the Lord Bishop addressed a second Pastoral Letter to the Clergy, communicating the before-mentioned Resolution of the Society for the Propagation of the Gospel, and again recommending "the proposed plan of collections." In that Letter His Lordship decreed,—“at the end of these three years—(the three years allowed by the Society before the reduction)—the payment can hardly be considered voluntary; I mean, that though the Church will be closed against none, and the poor and destitute will ever be ministered to cheerfully without cost or charge, yet others can hardly expect visits of a Clergyman or the offices of the Church, who do not make their due and required contributions. Is this demand unreasonable or irreligious? Contrary to Scripture or the practice of other Churches? What says the Apostle?—“Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel.” And though it will be hard and painful to appear to expect payment for services which you would gladly render, if it were possible, “without money and without price,” yet you will not forget that much of your present Salary is drawn from the contributions of those, many of them poor in this world, who derive no benefit from your ministry.”

*refutation* Surely there is no true member of the Church of England but must entirely approve of and concur in these principles and rules! This Committee may safely challenge a ~~repetition~~ of them, on many grounds of Holy Scripture, or of reason and justice; and they are fully persuaded that the Lord Bishop of Newfoundland has not at any subsequent period, either publicly or in any communication with or to any private person, sanctioned a departure from them;—certainly his Lordship has not done so in the 2d letter referred to by His Excellency, as estab-

lishing the main points of his objection to the system of the Church Society, as "a system which appears to permit a Clergyman to put his price upon the ordinances of the Church and the ministrations he dispenses among his people." For that Letter is but an echo of the Pastoral Letters of 1845 and 1846, and a declaration of what is the necessary token and acknowledgement of Church-membership in the case of an individual, whose gains enable him to give it.

Circumstanced as the Church is in this Colony, there must be, in all competent cases, some tangible avowal of membership with her to establish that relation, and a perverse refusal to acknowledge the duty so plainly and positively enforced by the Divine Head of the Church Himself, of giving the labourer his hire, by any individual able to contribute towards it, may, with equal safety and propriety, be regarded as evidence that such an one, whatever he professes, does not belong to the communion of the Church, the claims of whose Ministers he repudiates, and upon whose means of grace he sets no value! This Committee affirm that the rites of Religion are not denied to any Member of the Church of England who is unable to contribute to the support of her Ministers; and they affirm it without any apprehension of its being truthfully contradicted; and referring to the letter in page 14 of the pamphlet to which their particular attention has likewise been directed, they only read in the language of the Rev. Mr. White the expression of a proper desire on his part to be certified that persons who claimed a Sacrament of the Church at his hands, were Members of the Church, by the only proof they could give of their Church Membership,—not, it should be observed, by the previous payment of, but by a declaration of their "readiness to pay their Church-dues." This committee are of opinion that Mr. White's words do not admit of the interpretation, that he exacted such payment, or even a declaration of readiness to make it, as the condition of their admission to the Holy Communion, in alledged obedience to a "system" which permits him as a Clergyman to put his price upon the Ordinances of the Church and the ministrations he dispenses among his people.

(3) This Committee are reluctantly constrained to remark on the last Paragraph of the Governor's Letter, that

it was in no way called for by their communication of the 8th inst., nor is it in reply to any part of their communication. Whatever passed in reference to Mr. Collett at the interview which the Archdeacon had with the Governor, this Committee, without offering any opinion upon the justice or otherwise of the alleged imputations on Mr. Collett's character, consider that His Excellency has gratuitously and unnecessarily published aspersions on that person : and that for the publicity given, or to be given to them, His Excellency alone is, and will be responsible.

The introduction of matter so entirely unconnected with and irrelevant to, their letter, this committee, without pronouncing upon the object of it, deeply regret and deplore.

Having at the request of the Governor compared the above copy with the original documents, we certify that the said copy is in every particular correct.

J. NOAD,

(Member of Council.)

S. B. KEKEWICH,

(Aid-de-Camp.)

St. John's, 11th Nov., 1853.

SECRETARY'S OFFICE,  
11th November 1853.

The Resolution in question.

SIR,—The Governor desires me to return to you your letter of the 10th inst., and its enclosure, which have this moment reached him, both of which His Excellency declines to receive ; the style of the latter being entirely derogatory to his character of Representative of the Crown.

I have, &c.,

JAMES CROWDY.

The Venerable The ARCHDEACON.

SECRETARY'S OFFICE,  
12th November 1853.

SIR,—Referring to my letter to you dated yesterday, in which I informed you that the Governor declined to

receive the Resolution of the Committee of the Newfoundland Church Society forwarded by you to His Excellency—that document being entirely derogatory to the character of the Governor as the Representative of the Crown; it is now His Excellency's direction that, on this day, and immediately upon your receipt of this letter, you will inform that Committee that His Excellency refuses to continue to hold the office of Patron of the Society or to be in any manner connected with it.

I have, &c.,

JAMES CROWDY.

The Venerable ARCHDEACON BRIDGE.

