

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

A LETTER

TO THE

RIGHT HON. EARL BATHURST,

LORD GODERICH,

AND THE RIGHT REV.

THE LORD BISHOP OF LONDON ;

IN REFUTATION

OF SOME OF THE GROSS MISSTATEMENTS CONTAINED IN THE NEWSPAPER
REPORTS OF THEIR SPEECHES IN THE HOUSE OF LORDS,

ON THE MOTION OF THE RIGHT HONOURABLE LORD KING,

“ FOR A COMMITTEE TO BE APPOINTED, TO INQUIRE INTO THE EXPEN-
DITURE OF THE PUBLIC MONEY, GRANTED TO THE SOCIETY FOR
THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, IN
HIS MAJESTY'S COLONIES OF NORTH AMERICA.”

BY THE

REV. CORNELIUS GRIFFIN,

*Late a Missionary of the Society, and successively Rector of St. George's Parish, Prince Edward
Island, and of Grand Manan, Province of New Brunswick, and one
of His Majesty's Justices of the Peace.*

“ There is less *real* religion in those parts of America where the Society's money has been
expended, than there would have been had it been sunk in the ocean.” *Dr. Mayher.*

LONDON :

EFFINGHAM WILSON, 88, ROYAL EXCHANGE.

1828.

LONDON :

Printed by Anne Maurice, Fenchurch street.

A LETTER,

&c.

VERITAS ODIUM PARIT.

London, 1st April, 1828.

MY LORDS,

I beg leave most respectfully to obtrude upon your attention a few remarks, in refutation of the gross misstatements attributed to your Lordships by the public papers, in your speeches in the House of Lords, in defence of the proceedings of the Society for the propagation of the Gospel in Foreign Parts, both as it regards the state of religion in the Colonies, and my conduct as a Missionary of the said Society.

My Lord Bathurst will be pleased to recollect, that, in May last, he stated in the same House of Lords, “ That it was desirable that persons should not be deprived of their situations, by any animosity that persons in the Colonies might entertain against them ; because the state of society of persons in those places was such, that it was *impossible to form any connection that did not expose in-*

dividuals to public or private animosity." After such a declaration from a Nobleman, who so long held the important situation of Principal Secretary of State for the Colonial department, it is surprising that your Lordships should rest your defence of the Society, and their American agents, and attempt to malign my character, on the evidently self-interested representations of persons in the Colonies, with whom, according to the solemn declaration of Earl Bathurst, "it is *impossible to reside, without being exposed to public or private animosity.*"

The contracted limits of a letter will not suffer me to enter at large into a refutation of all the errors and mis-statements, every where so luxuriantly abundant in the speeches attributed to your Lordships on that memorable night: suffice it then, for the present, to select two or three instances of inaccuracy, (not to mention them by a harsher word,) from that immense mass of misrepresentation, in order to enable the enlightened and virtuous British Public to form a just estimate of the quality and consistency of the whole.

My Lords Bathurst and Goderich did me the injustice to say, that "I am a man of such irritability of temper, that no one could agree with me, and that I got into hot water wherever I went." Your Lordships know full well, that the Society, on appointing me a Missionary at Prince Edward Island, placed me at the *absolute disposal* of Lieut. Governor Smith, who had been for many years at open war with the inhabitants; and was finally removed from

that Government, on the petition to His Majesty in 1824.* The Lieut. Governor, on my arrival, declared, that it was his misfortune to govern a most factious and rebellious set of people, and desired me not to associate with any of his opposers, under pain of his highest displeasure ; and, in particular, to beware of the Rev. Mr. Desbrisay, the chief of the faction. He directed me to officiate once every Sunday in Mr. Desbrisay's church, (the only church on the Island,) because Mr. D. had refused to perform two services ; that, in consequence of his refusal, the pulpit was occupied by Mr. Desbrisay's sons, as methodist preachers, and other dissenting ministers. This very naturally excited the clamour of the Lieut. Governor's opponents against me.

As the Colonies are considered as a part and parcel of the dominions of the King of Great Britain, I

* The following are some of the charges against the Governor—
 “ That he sent his son-in-law, Mr. Carmichael, into the House of Assembly, where the representatives were sitting—who addressed the speaker loudly — “ *Mr. Speaker, if you sit in that chair one minute longer, as speaker, the house shall be dissolved,*” at the same time shaking his fist at the Speaker.

“ That the Governor's son, Henry, was, during the sitting of the Assembly, detected and proved to have broken the windows of the apartment in which the House of Representatives were assembled and engaged in the public business.”

When the Governor was removed from his office on the complaints of the people, his son, Henry, who broke the windows, then about 23 years of age, was appointed comptroller of the customs at St. John's, New Brunswick, then about £1500—and now a stated salary of £1000 sterling per annum.

expected to be received as a fellow subject ; and, though removed from my native land, I trusted that I should not be removed beyond the sphere of His Majesty's paternal care and protection. On my arrival, however, I found myself treated as a foreigner and an intruder ; and one reason among many others why I was so treated, was, that the Rev. Mr. Jenkins, a *protégé* of Bishop Inglis, intended to come over to marry one of the Rev. Mr. Desbrisay's daughters, and reside there in my stead. By the contrivances of this confederacy, I received directions from the Society to obey the commands of Lieutenant Governor Smith to build a house in an uninhabited forest, consisting of about 130,000 acres. This was done, as the sequel will shew, to induce me to resign my situation,* to create a vacancy for this *protégé* of Dr. Inglis, whom the Society had appointed assistant missionary at Quebec, but he refused to go to that place.

I applied to Earl Bathurst for the common grant of 200 acres of wilderness land in this immense forest : this was denied me :—Earl Bathurst would allow me only “ *a sufficient space, whereon to build the house,*” not more than one-third part of an acre ; for which I was to pay a fee of three guineas ; while it is the custom to grant 20,000 acres of such land to

* In a conversation with the Rev. Mr. Hamilton, Secretary of the Society, since my return to England, he told me I had no claim for remuneration for the expenses of building and various removals, because I could have avoided them, by resignation.

natives of Colonies for about 20 guineas fees.* Contrary to expectation, I did build the house at my own expense, although subject to a thou-

* People from the mother country in general find it exceedingly difficult to obtain a grant of the smallest quantity of land, while grants of 20,000, 30,000, to 100,000 acres are lavishly bestowed on the natives of Colonies. These persons write pamphlets, and send home puffs for the newspapers "of the vast importance of the Colonies of the Mother Country, and of the rare quality of their lands, which, say they, '*produce crops, without labour,*' and *the poorest families sit down to a roast pig, wild ducks, and salmon every day.*"

Mr. Wilmot Horton's project is certainly a fine one—for the English to mortgage their lands, to export the surplus population of the mother country for the benefit of Colonists. Who were the witnesses, before the Emigration Committee, in favour of sending the Poor out of the land at the expense of the English? Why—Grantees, who have land to sell.

The Colonists threaten to send home all emigrants who come from the mother country without plenty of money in their pockets,—“This, say they, would be a practicable, undeniable exhibition of our sentiments. It will sound from one end of Great Britain to the other, like the watchword in feudal times, and will have more effect than a thousand remonstrances.”—*Vide Nova Scotian*, 30th August, 1827.

The following insulting paragraph from a Jamaica paper was copied into all the Colonial papers.—“The *Black Slaves* in the Colonies are forming subscriptions for the relief of their famishing brethren the *white slaves*, in England!”

The author of the Naval Sketch Book has this remark,—“It is ludicrous to observe how, in the opinion of Colonists, the mother country already begins to retrograde in civilization. It is not unusual with the Supreme Judges to condemn Paddies, in heinous cases, to a re-transportation to their native shore. Alas! poor Ireland!”

sand inconveniences in a colony where I was treated as a foreigner. Disappointed hopes induced this confederacy to forward numerous complaints against me to the Society, of the nature of which I am ignorant, as I have never been favored with copies of them, notwithstanding my repeated applications. The secretary of the Society once wrote to Lieutenant Governor Smith, to make inquiries concerning them, or some of them, who replied, "that the complaints against me were *totally unfounded*; that, if it had been otherwise, he should certainly have been the first to complain; and concluded by desiring the Society not to attend to complaints from the same quarter." Notwithstanding this representation in my favor from the Governor of the Colony, at whose disposal I had been placed by the Society, the Society sent me a letter, dated 3rd May, 1823, accusing me "*of demanding money from another missionary.*" I again and again stated to the Society that I had never demanded any money, and prayed to be made acquainted with the names of my accusers, or that they be required to exhibit proofs in support of their charges, and that I may be heard in my defence.* The Society never favored me with one word in reply on this subject.—In their next letter, they ordered me to abandon the house I had built, and to remove to Grand Manan, 800 miles distant

* Since my arrival in England, I have made applications to the same effect; but the Society refuse to hear me, or to give me any answer on the subject,—excepting, that their *will* is a *law*.

from Prince Edward Island; and the Rev. Mr. Jenkins was suffered to remain in my stead, with the wife he had married, and to enjoy his salary without a congregation.

Earl Bathurst states, "that, soon after my appointment by the Society to another situation, (Grand Manan,) I wrote a violent letter, charging a Mr. Ross with having been a party in a riot. In consequence of this, an ex-officio information was filed against him (Ross) by his Majesty's Attorney General; and, when the time came for the complainant (the Rev. Mr. Griffin) to make his charges good, he found himself obliged to withdraw them." Now, this is, *in toto*, a most egregious mistake, or positively saying the thing which is not. To make this matter clear, it is necessary to premise, that, in the Report of the Society for 1824, p. 123, it is recorded, "that the *church* of Grand Manan *is now finished*, and that Mr. Alley had drawn on the Society for their grant in aid of that church, and that he had also built a *new school-house*."

The Society, in their letter commanding me to remove to Grand Manan, also directed me to write to the Rev. Mr. Willis, Ecclesiastical Commissary, for instructions, previous to my departure from Prince Edward Island. I did so. The Ecclesiastical Commissary replied, "that he knew nothing of Grand Manan, and, of course, could not give me any instructions." The Society then directed me to proceed to Grand Manan *forthwith*, and attend to the instructions of the Ecclesiastical Commissary."

I wrote again to the Ecclesiastical Commissary, who replied as before, "he could not give me any instructions ; but, that if I *chose* to go to that place, a Mr. Ross would provide a house, and that, by the law of the Province, I should be the rector of the parish, and the *presiding* branch of the Church Corporation."

The Society again commanded me to "go to Grand Manan, and reside in the house of Mr. Ross, and attend to the instructions of the Ecclesiastical Commissary."

When I arrived at Grand Manan, I found the church a *mere shell of rough boards, unfit for service, and that there was no new school-house*, and that the aforesaid Mr. Ross, who was master of a fishing schooner, and a smuggler, and a person who could scarcely write his name, would not suffer me to reside in his house, and prohibited my solemnizing marriages, alleging that it was his duty as a magistrate.

The people of the parish informed me, that the church had been got into its present state by the contrivances of Ross and Alley, for their own advantage, the Society allowing additional salaries to those missionaries who report they have procured the erection of a church. Mr. Alley, who is a missionary and a military chaplain at St. Andrew's, came to the island about four years before, with a memorial to the Society, ready cut and dried, stating, that the inhabitants were anxious to build a church, and prayed the Society to grant them money for

that purpose. Mr. Alley also told them it was necessary, as a proof of their earnestness in the cause, to sign their names to it, with subscriptions, he assuring them, at the same time, they would not be *compelled* to pay. Ross, and three or four of his associates, put down their names, with figures, indicating £10 to each, which they have not paid to this day. Mr. Alley then appointed Mr. Ross, and his fellows, church trustees, until a lawful church corporation could be formed, by the appointment of a rector; with an understanding, that Mr. Alley would *once* a year, in the summer season, visit the Island with his family, and reside in Mr. Ross's house, for the benefit of sea bathing; that Mr. Ross should finger the grant, carry the money bag, and be created a magistrate to solemnize marriages.

I communicated an account of the unfinished state of the church, and that there was no house to reside in, to the Ecclesiastical Commissary, who said; "that as he knew nothing of Grand Manan,* he could give me no instructions; he left me to judge and act for myself;—he supposed I must either build a house, or take upon myself the responsibility of residing elsewhere: he also told me, by way of

* One of the duties of an Ecclesiastical Commissary is to visit and to inquire into the actual state of every mission and parish in his district. No bishop, no archdeacon, or ecclesiastical commissary, has ever visited Grand Manan, or that part of Prince Edward Island, viz. the uninhabited forest, in which I was ordered by the Lieutenant Governor and the Society to build a house at my own expense.

caution, that I should burn my fingers if I sent unfavorable reports to the Society."

I was then obliged to repair a ruined house about twenty feet square, containing two rooms only, at my own expense, as a temporary residence. And I officiated in the unfinished church, whenever the state of the weather would permit, and at other times in private houses, much to the satisfaction of the great body of the people, who attended in crowds to hear me.

I wrote an account of the unfinished state of the church to the Society, and to Bishop Inglis, and to Bishop Stanser, two Bishops of Nova Scotia, both at that time residing in England with their respective families. I never received any answers; but I soon found that I had burnt my fingers by telling the truth; for Bishop Inglis told a Mr. Zalmon Wheeler, of St. John's, then in England, "that he should *soon get rid of me.*"

The success of my ministerial labors inflamed the malice of Ross and Alley against me, inasmuch as it deprived one of the benefit of marriages, in his capacity of magistrate, in the absence of a clergyman; and the other, of his hopes of additional salary, as an occasional visiting missionary.

The people also informed me that the church had remained in its present disgracefully unfinished state, not equal in value to one quarter of the grants from government and the Society, for two years before my arrival; that when they heard of my coming, they requested Ross either to finish the church, or let

them do it. He would not suffer them to interfere, saying he did not wish a Church-of-England minister to reside on the Island.

The great body of the people then resolved, now, that they were enabled, by the residence of a rector, to complete the church corporation, to maintain their just rights, and, on the next Easter Monday then ensuing, to elect to the offices of churchwardens and vestry-men, persons who were *really* and *truly* well affected towards the church.

When Mr. Ross understood the resolves of the people, he threatened his vengeance as a magistrate, on all who opposed his election to the office of churchwarden, and declared that his accounts should never be exhibited; and that Mr. Griffin was an impostor, and no minister, whom the Ecclesiastical Commissaries had told him the Bishop intended to get rid of.

Mr. Ross went to St. Andrew's, to consult the Reverend Mr. Alley and the Reverend Mr. Best, the latter a son-in-law of Bishop Stanser, and a connection by intermarriages with this Ross. On his return to the Island he renewed his threats of vengeance, with the addition of those from Mr. Alley and Mr. Best: he brought to the Island several newspapers, containing accounts of the refusal of the people of Halifax, Nova Scotia, to admit the Reverend Mr. Willis, Ecclesiastical Commissary of New Brunswick, into their church. These papers were brought over, avowedly with intention to incite the

people of Grand Manan to follow the example of Halifax, and choose their own minister.

Information reaching me, that quantities of rum were promised by Ross, to all who would assist him in making an uproar, to secure his election on Easter Monday, with a double portion of the same inspiring spirit, in case of his success, I, with a view to disarm violence, gave notice that I would perform divine service, and preach a sermon in the unfinished church, (for the first time since the winter,) previous to the election business.

On the day of election, in my way to the church, I passed the house of John Inglis, a carpenter, a fisherman, a church trustee, and a dealer in rum without a licence. A number of drunken fellows rushed out of the house, exclaiming, " Mr. Best—hiccup—will take—hiccup—away your *gound*—hiccup—Mr. Alley is the head of the church—hiccup—I guess we shall do for you ;" with many profane expressions unnecessary to relate.

At the conclusion of the sermon, Mr. Ross, at the head of the drunkards, rushed into the church, and during the time of prayer, at the end, one Burke, a constable appointed by Ross, held up his fist in a threatening manner, and said "*Damn you, I wish I had hold of you.*" This was the signal for a general uproar. Ross suddenly sprang into the sort of reading desk where I then was, pushed me aside, and proclaimed himself president of the meeting, as a magistrate, churchwarden, and church trustee, by

the appointment of Mr. Alley ; that Mr. Griffin was no minister, he was an impostor, and Mr. Alley was the head of that church ; that I should not be suffered to speak one word, as I was GOING to influence the people against him. I several times attempted to be heard, but was prevented by the loud cursing and profane language of the “ baser sort,” who had crowded about me ; these declared, that the King, if present, should not speak, or suffer me to speak : he should lose his head first. I contrived to evade their violence, by escaping from the church, at the time Ross was nominating himself and his fellows to the offices of churchwarden and vestry-men. And, notwithstanding the riot act had been read, they continued rioting in the church for a long space of time, boasting of their victory, and that their accounts should never be seen. After some time they locked up the church, and retired to the house of the aforesaid John Inglis, to enjoy the promised portion of rum, where they continued all night, rioting, and dancing, and singing the praises of the Bishop John Inglis and his Ecclesiastical Commissaries.

The peaceably disposed present were ten to one in my favor, who would have resisted the violence offered me ; but I exhorted them to forbear, and appeal to the Government for redress. On the next day, they joined with me in a petition to the Lieutenant Governor, Sir H. Douglas, praying for redress, and that the trial of the rioters may take place as soon as possible on the Island where the offence was perpetrated, to avoid the expense and inconvenience

of the attendance of so great a number of witnesses at the county town of St. Andrew's, fifty miles distant from the Island. The petition was accompanied with numerous affidavits to establish the facts, taken before Moses Gerrish, Esq. the oldest inhabitant of the Island, one of the first settlers, and who had been forty years a magistrate, and at that time confined to his house by sickness. Sir Howard Douglas never returned an answer, and the old gentleman's name was shortly after struck out of the list of magistrates.

When the rioters heard of our petition to the Lieutenant Governor for redress, Ross went to St. Andrew's, where a letter was written to the Reverend Mr. Best, requesting him to remove me from the Island : this letter was signed by five persons at St. Andrew's, fifty miles from the Island ; and very few, if any, on the Island, are to this day acquainted with its contents. I wrote a letter to Mr. Best, requesting to be favored with the original letter by Ross and Alley, or a copy of it. The following letters shortly after arrived on the Island, dated the same day.

“ Fredericton, 3rd May, 1825.

REVEREND SIR,

“ You are permitted to repair to St. John's, and there await the Society's pleasure.

“ The letter you speak of, as having been sent by some of the inhabitants against you, *I received this morning, concerning which, nothing can be said at pre-*

sent ; when you come to St. John's, I *may* have an opportunity of seeing you.

(Signed) "GEORGE BEST,
Acting Ecc' Comm'."

To Reverend C. Griffin, &c.

'Fredericton, 3rd May, 1825.

"GENTLEMEN,

"In *answer* to your letter received *this morning*, I have to inform you, that the Reverend Mr. Griffin has been *authorized* to *remove from Grand Manan*, and that *immediate steps* will be taken to inquire into the late unhappy occurrences in the church on that Island.

(Signed) "GEORGE BEST,
Acting Ecc' Comm'."

To Messrs. Ross, Dogget, Brown, &c.

The discovery of Mr. Best's duplicity created great alarm at head-quarters. I again wrote for a copy of the letter against me ; to which Mr. Best replied,

"REV. AND DEAR SIR,

"I have to inform you that a criminal information has been laid by his Excellency's orders against the offending parties in Grand Manan. The whole affair is in the Attorney General's hands, and the law must take its course. Had I considered the possession of the letter sent to me by Ross and others would have been of any service to you, I would have sent it. *There is nothing in the said letter you need be afraid of, or care about.* It shall be shewn you when I see you here. Your safest way is to keep as quiet as possible. I know of no other remedy

for the disagreeableness you now experience, than your removal from the Island."

On the receipt of the above, I went to Fredericton, and requested to see the said letter, when Mr. Best replied, "*I have lost it;*" but report says he had sent it to the Society. Mr. Best further said, "if you do not quit the Island immediately, the Governor will be angry, and stop the prosecution." In my journey to Fredericton, several missionaries and others informed me that the ex-officio informations would never be tried; besides, it would be useless to attempt it, as no jury of Colonists would decide in favor of Englishmen, whom they considered as foreigners.

On my return to the Island, in order to remove my family and effects from it, the rioters boasted that the Bishop intended to screen them from a public trial. That the ex-officio information was merely a *feint* to amuse me, until the Bishop could take away my salary; when I must be compelled to return to England, and, of course, could not appear as evidence against them.

After I had removed to Bridgetown, Nova Scotia, I received two letters from the Attorney General of New Brunswick, one dated 8th June, 1825, informing me "that ex-officio informations had been filed against Ross and five others, for a riot and assault upon me in the parish church of Grand Manan, in consequence of directions from the Governor, and of *affidavits establishing the facts*, contained in a petition from me and others to him." The other, dated

the 30th July, informed me, “ that the trial of the rioters would take place at St. Andrew’s, (fifty miles from the Island,) on the 9th August, 1825 ; that he had forwarded subpoenas for the crown witnesses to Grand Manan, but he feared they would not reach so remote a place in time for the court.”

It must here be noted, that the two letters above-mentioned did not reach me by the post till the 11th of August, two days after the sitting of the Court. I at that time resided one hundred and fifty miles by sea and land from St. Andrew’s. No direct communication : consequently, I could not attend.

A short time after this, I received numerous letters from my loving parishioners in Grand Manan, complaining of the “ laws’ delay,” and that no subpoenas did ever reach the Island for the crown witnesses ; and, also, that since my departure, Ross had been proclaimed justice of the Quorum, with full power to solemnize marriages.

I then wrote to the Attorney General to renew our application to the Governor for the trial of the rioters to take place on the Island, as a matter of necessity, he having acknowledged it to be too remote a place for subpoenas to reach in time for a Court at St. Andrew’s. No answer was ever received.

After the trial had been put off, Mr. Best hearing that the people at Bridgetown, where I sojourned, intended to petition the Society for my appointment to that place, came over to Bridgetown, and advised the people not to petition the Society in my favor, as the bishop intended to get me dismissed for

my behaviour in Grand Manan; he also cautioned the traders not to give me cash for my salary bills, as, in the event of my dismissal, the bills would be protested, and they would be defrauded of their money.

When Bishop Inglis returned from England he wrote to me, " that the Society *intended* to stop my salary, and advised me to go to England without loss of time, as the prosecution against Ross and others was stopped; for Mr. Best (whom he had just created archdeacon,) had written to him, '*that the Attorney General had put into his hands certain papers, by which it appeared that the charge against the church trustees, Ross and others, was TOTALLY UNFOUNDED, and that the Governor would not admit Mr. Griffin again into the province.*'"

I wrote again and again to the Attorney General, to be informed whether the prosecution of the rioters had been abandoned as reported, and requested a copy of the papers mentioned by Mr. Best to the Bishop. After five month's silence, the Attorney General wrote to me, " that the trial of the rioters would take place at St. Andrew's, on the 8th August, 1826; but no notice whatever was taken of my request for the papers.

In June, 1826, I received a letter from the Society, which had been sent open to the Bishop, informing me, " that my salary would cease on 1st July, 1826; but, that they *did not impute to me any dereliction of duty, or immorality of conduct.*"

After the notice of my dismissal had been trans-

mitted to the Attorney General, he wrote to me that “ IF I wished the rioters to be brought to trial, I must perform the office of a sheriff in serving the subpœnas for the crown witnesses, and procuring their attendance at my own cost and trouble ; that he should order the subpœnas to be placed with the Solicitor General in St. John ;* but that if I refused to perform the services he required, he must submit the matter to the further consideration of the Lieut. Governor, Sir Howard Douglas.”

During my residence in Bridgetown I conducted myself, as a clergyman, so very much to the satisfaction of all classes of people, that they were induced to make inquiry into the state of affairs in Grand Manan ; and the result proving highly favorable to me, they *again* resolved to solicit my appointment to reside among them, and joined in a memorial to Bishop Inglis, requesting him “ to recommend to the Society my appointment to their church, as they were fully persuaded, that the permanent residence of the Rev. Mr. Griffin would conduce, with the Divine blessing, most effectually to promote the *laudable designs* of the Society, the *best interests of the church of England*, and the *advancement of religion and virtue.*”

As the Bishop did not then visit Bridgetown, as was expected, but went in a king’s ship to St. John’s,

* St. John is fifty miles by sea from Bridgetown, and Grand Manan sixty miles by sea from St. John ; no regular or direct conveyance to either place.

New Brunswick; and as I was then about to proceed to St. John's for the subpœnas, according to the direction of the Attorney General, the people requested me to present the above named memorial to the Bishop. On my arrival at St. John, I obtained the subpœnas; and I found the Bishop and Mr. Archdeacon Best preparing for a voyage to St. Andrew's, ostensibly for the purpose of consecrating an old wooden church, which had been built more than forty years, and then going to decay. When I presented the petition in my favour to the Bishop, he was utterly confounded, and said he could not fly in the face of the Society to do any thing in favour of a missionary whom they had dismissed. It was my lot to go down in the same passage vessel to St. Andrew's, where both the Bishop and his Archdeacon vied with each other to treat the dismissed missionary with all the insult possible. On passing near Grand Manan, I requested the Bishop to land on that Island, and make himself acquainted with its actual state.—He replied, “ I cannot consecrate an *unfinished church*; besides, it would be highly improper to visit that place until after the issue of the approaching trial.”

When the Bishop and Archdeacon Best arrived at St. Andrew's, they abode in the house of Mr. Alley. Mr. Ross was sent for by an express, from Grand Manan. Ross visited St Andrew's, and quickly returned to the Island, and reported, that the Bishop and Mr. Best had procured my dismissal from the service of the Society; that Lieut.

Governor Douglas had prohibited my admission again into the Province; and that I had fled to Boston, United States, for fear of punishment; that all the crown witnesses would be punished if they attended the court, or spoke one word in favor of Mr. Griffin, and denounced his vengeance on all such, by his power as magistrate.

A few days before the opening of the Court, the Bishop left St. Andrew's, and proceeded to Bridgetown.* But Mr. Best remained in that town to await the arrival of the Attorney General. On whose arrival, the 7th August, the day previous to the sitting of the Court, was spent in consultations between him, the Rev. Messrs. Best and Alley, and other friends of Ross; the arrival of a cloud of witnesses from Grand Manan against the rioters, (many of them volunteers,) filled the friends of Ross with

* When the Bishop arrived in Bridgetown in my absence, he called about five or six persons together at Foster's Tavern, and told them he could not forward their Memorial to the Society in my favor, as it would be flying in their faces, and he feared such a proceeding would induce the Society to withhold the grant in aid of the Bridgetown Church. The people then inquired of him why I had been dismissed? He replied, I do not know the particulars, but I am well persuaded the Society have decided according to justice and the dictates of their consciences. The people then told him it was generally believed he intended to place one Walker, whom he had just ordained Deacon, into their church; and such was the notorious immorality of his character, that the people had resolved to pull the church down the first time he attempted to officiate in it.

confusion and dismay. It was, at length, agreed, that Mr. Best should write a letter to the Attorney General to induce him again to delay the trial; to deposit the said letter in the hands of the Rev. Mr. Alley, to be delivered at a proper opportunity; and Mr. Best to flee from St. Andrew's that very night.

On the morning of the 8th August, the day appointed for opening the Court, the Rev. Mr. Alley used much exertion to intimidate the witnesses; the Rev. Dr. Thomson, another missionary, endeavoured to incite them to bring charges against my moral character—but all in vain.

The Attorney General, to save appearances, intimated that the trial would take place on that day. I attended with my little army of witnesses; when, behold! the Rev. Mr. Alley, and Mr. Ross, the fisherman, and smuggler, and ringleader of the riot, were seated on the bench, by the side of the Judge of the supreme court! The trial was put off till the next day. On the morrow, the 9th, all the witnesses attended as before, and Ross and Alley were seated as above, when the rioters put in an affidavit to put off the trial on the frivolous pretence of the absence of two witnesses in their favor, whom they stated had promised to attend, but they had never been subpœnaed. The Judge said to the Attorney General, "Have you any objection?"—"Certainly not," was the reply. The Judge then said, "let the trial of so and so come on to-day, and the King *versus* Ross and others to-morrow; and if any thing should happen to *that*, the next in

order.”—And, truly, according to the Judge’s *pre-sentiment, something*, as had been *predetermined* by *somebody*, did “*happen to that* ;” for about three hours after this transaction, the Attorney General informed me that he had just received from the hands of Mr. Alley, a letter written by Mr. Archdeacon Best, of which the following is a copy.

“*St. Andrew’s, 7th August, 1826.*

“SIR,

“I beg leave *officially* to communicate to you that the Rev. Mr. Griffin has not been in the service of the Society for the propagation of the gospel since the 1st of July last. They considering him an *unfit person* to be employed, in consequence of his conduct relative to the affairs at Grand Manan ; and that the suit now pending against the parishioners* there, must be considered as a matter unconnected with the church.

“I am, &c.

(Signed) “GEORGE BEST,
Archdeacon.”

To His Majesty’s Attorney General.

The Attorney General was much embarrassed when I pointed out the date 7th August, the very same day that I discovered him, Archdeacon Best, Mr. Alley, and others, at Mrs. Hutchin’s, in close

* Observe—Ross and five others designated by the general term the parishioners.

consultation about the Grand Manan affair. The Attorney General protested he knew nothing of the letter, and that it was put into his hands but a very few minutes ago, by the Rev. Mr. Alley. He then affected to lament, that he had consented to let the trial be put off on that affidavit; for if the trial had but commenced, before he received the letter, he would have gone through with it, but now he felt that he must defer the trial until after he could consult the Lieut. Governor on the subject. He for some time refused to give me a copy of Mr. Best's letter, and wished me to be content with verbal communications. After much hesitation he wrote as follows:—

“*St. Andrew's, 9th August, 1826.*”

“REVEREND SIR,

“Having, since I left the Court this morning, received an *official* letter from the Archdeacon, of which the annexed is a copy, (see above) I shall deem it expedient to defer the trial of the ex-officio information against Ross and others, until after my return to the seat of Government.

(Signed) “THOMAS WETMORE,

Attorney General.”

Rev. C. Griffin.

Notwithstanding this defeat, I resolved to remain another year in the Colony, although deprived of my salary, and depending on my private resources: during that time, I addressed memorials, praying for

justice, to the Archbishops of Canterbury and York, the Bishops of London and Ely, ex-officio members of the Society, and to the Principal Secretaries of State. The Archbishop of Canterbury retained my papers, but never favored me with an answer: but the Archbishop of York, the Bishops of London and Ely, returned my papers to me through the post-office, thereby putting me to a charge of six pounds (postage) for praying for justice,* after I had, on *ex-parte* statements, been deprived of my salary in a foreign land. The following is a communication from Earl Bathurst:

“*Downing Street, 15th Nov. 1826.*”

“SIR,

“I am directed by Lord Bathurst to acknowledge the receipt of two Memorials addressed by you to Mr. Secretary Canning, to acquaint you, that, having communicated on the subject of them with the Society for the propagation of the Gospel, it is not in his Lordship’s power to interfere with the decision of the Society; and he has reason to believe that your case has been *duly* and *impartially* considered.

(Signed,) “WILMOT HORTON.”

*Rev. C. Griffin,
Bridgetown, Nova Scotia.*

* All my Memorials were accompanied with affidavits to establish the facts complained of, both as it relates to “*the perversion of justice in the Province,*” and to the mismanagement of the funds of the Society, for the propagation of the gospel. I afterwards embraced an opportunity, by means of a friend, of reconveying the re-

In the interval between August, 1826 and 1827, I repeatedly requested the Attorney General of New Brunswick to make me acquainted with the result of his communication with the Lieutenant Governor, on the subject of Archdeacon Best's letter of 7th of August, 1826, and whether the trial of the rioters was abandoned, as again reported. I did not receive any answer until after the sitting of the Court in August, 1827, when he wrote as follows: "The ex-officio prosecution remains in *statu quo*. The Archdeacon's letter, and the circumstances therein stated, ought to be an obstacle to the further prosecution of it on the part of Government. I cannot move further in the business without the express order of the Lieutenant Governor, or unless you can prevail with the Bishop to direct the Archdeacon's letter to be withdrawn."

So much, my Lords, in refutation of Earl Bathurst's assertion, "*That when the time came for the complainant (Mr. Griffin) to make his charges good, he found himself obliged to withdraw them.*"

Another instance of the inaccuracy of Earl Bathurst's statements appears in the case of the Rev. Mr. Jenkins, who, he affirms, "was appointed a missionary to Quebec; but not *finding* that place agree with his health he went to reside in Prince Edward Island." Now, the truth of the case is

returned letters to the venerable Prelates to whom they had been addressed; and they have long been in possession of all the facts here referred to, with affidavits to establish them.

this: Mr. Jenkins was ordained a deacon in England for the office of *assistant missionary*, (another name for a curate to an Archdeacon) at Quebec, whither he was sent: but, *instead of going to Quebec*, a place he had never seen, he came direct to Prince Edward Island, to marry one of the Rev. Mr. Desbrisay's daughters, and resolved to remain on it, and threatened to ruin me if I did not go to Quebec, in his stead; he having the patronage of Bishop Inglis, the American confidential agent of the Society, the avowed patron of the *native interest of Colonies*, and the bitter enemy of Englishmen who have not married into American families.

The noble Earl also states "that I had been missionary five or six years, and during that period I *had been silent*; but, the moment I was dismissed, I complained of abuses." This is mistaking the case with a vengeance. I refer your Lordships to the Secretary of the Society for my reports, and I will cite one instance among many. I arrived in Prince Edward Island, 15th of May, 1820; and in my letter to the Society, dated 4th of November, same year, I stated that from the disputes between the Governor and the people, and the consequent disorganized state of affairs, (and you well know, my noble Lords, of what nature those disputes were, and that I had nothing to do with them,) and from other causes, I did not think it would answer the benevolent designs of the Society to maintain a missionary on the Island." And I beg leave to state, that, at that period, my opinion of the So-

ciety was the best that could possibly have been entertained.

I beg leave also to call your Lordships' attention to the following extract of a letter from Bishop Inglis, dated 12th of December, 1825, soon after his return from England, with all his episcopal "honors thick about him." "The information which you forwarded to the Society respecting Grand Manan was altogether of so extraordinary a nature, that the Society did not authorize me to place you in any of their missions, and I should much doubt whether you will be permitted to draw upon them for your salary, after the end of the present year. Indeed, I should be under some apprehension for any bills you may now draw. If you think you can explain all that has passed to the satisfaction of the Society, I should recommend your going to England without loss of time: your situation here is that of a clergyman without employment, and, of course, you will very soon be, if you are not already so considered, without salary; and I have no instructions to employ you. If you determine to go to England without loss of time, I will request the Society to continue your salary until you can have an opportunity of appearing before them."

Be pleased to note this letter was dated the 12th of December, 1825, and my dismissal was dated the 4th of April, 1826. It is clear, from this letter, that I had given information which had displeased the Society:—and what was this strange information? I reported the *church* at Grand Manan was

NOT *finished*; and that there was NO *new school house*. If you turn to the Society's printed Report for 1824, p. 123, you will read, "*The church of Grand Manan is now finished, and a new school house is erected.*" I told the TRUTH: *the Society*, according to Bishop Inglis and his Archdeacons, do not *like to hear the truth*, and I was punished with loss of salary!

I have already exceeded the limits I prescribed myself at the commencement of this Letter; it would fill volumes to point out, and refute, the countless errors and misrepresentations contained in the report of your Lordships' speeches. You have never been in America,—you spoke from report alone, and are excusable only because you did not know whether you were right or wrong.

I cannot, however, omit to notice the use which the Noble Earl is reported to have made of my letter to the Right Hon. William Huskisson, by representing that which was written *to* me, as that which came *from* me, and then, with exultation exclaiming, "*this is a damning proof of my irritability of temper, and of the inaccuracy of what I had asserted.*" All this heat and vehemence, displayed in attempts to prove that an injured person has sometimes felt intensely, and that he has sometimes spoken as he felt on the wrongs and injuries that have "*without a cause*" been heaped upon him; Shakspeare has justly observed, that,

" We cannot weigh our brother with ourself ;
Great men may jest with saints ; 'tis wit in them :

But, in the less, foul profanation.
That in the captain's but a choleric word,
Which in the soldier is flat blasphemy."

The letter to which I allude, and from which I extracted so copiously, for the information of Mr. Secretary Huskisson, was from a venerable and learned gentleman, eighty-six years of age, one of the oldest settlers, and had been more than forty years a magistrate, and from which I now beg leave to extract more copiously.

"It is with deep regret (says he) I inform you that you may remonstrate, you may *write, publish, protest, plead, petition, pray, and preach*. All, all, will be unavailing; your action of riot will never be tried in this county, or in this province: the ostensible reason assigned for discontinuing this action is, that when the king commenced the suit, it was upon the complaint of the rector of Grand Manan; that, now, no such person exists; therefore, it would be preposterous to pursue an action to trial and judgment, upon the complaint of a person who is defunct, as rector. This reminds me of Dr. Johnson's description of fallacious reasoning:

"A man that cries turnips
Cry not at the death of his father;
It is a sign, that he had rather
Have a turnip than his father."

"It is the general opinion of all classes of people, that the disturbance you have complained of was a

high-handed, scandalous, sacrilegious riot; yet you meet with a formidable opposition in your endeavours to bring the rioters to a trial. The laws of England are a stupendous fabric of human wisdom; but the administration of them is sometimes defective, especially in these colonies; for instance, our Governor has appointed William Ross, (a man who can scarcely read or write) a justice of the quorum; against whom, at the same time, an information of an *atrocious riot* was filed, and ready to be proceeded upon, with a cloud of witnesses in positive proof of the fact. Hear, Old England, and be astonished! This promotion of Ross alone fully convinces me that it never was the intention of our rulers that the rioters should be brought to trial: I suspect you have been treated with duplicity from the beginning; in short, the circumstances attending your case appear to be enigmatical: your character is not impeached, no crime has been exhibited against you, nor are you charged with any immorality; you are deprived of your salary, turned out of your church by a drunken mob, reduced to the condition of an outlawed and excommunicated person, and the perpetrators and the abettors of the atrocious riot are instantly promoted! Hear, Old England, and be astonished!

“ Archdeacon Best early treated you disrespectfully, by giving Craig, the schoolmaster, a certificate to receive his salary from the Society, after you had

refused him one on account of his *drunkenness* and other misdemeanors.*

“Under all your sufferings and persecutions for the truth and support of the established church, it must be some consolation to you to learn that the most respectable inhabitants of Grand Manan have resolved to send you a GOLD MEDAL, as a token of their respect, esteem, and gratitude, for your pious exertions, while you resided among them; and the most sincere regard and cordial affection with which this present is accompanied, must compensate for the smallness of the value of it, and they sincerely regret their inability to make you a present adequate to your merit.”

Another worthy and respectable inhabitant of Grand Manan writes to me thus.

“I could never believe that a blessing would ever attend a church where there is so *much iniquity hid under the cloke of religion in managing it*, though I believe now that good will come out of evil. It brings to my mind the good that happened to Israel by that wicked and malicious act of Joseph’s brethren selling him into Egypt. I be-

* A part of Craig’s duty was to act as clerk to the church. On a Sunday, not being in his place, he was sent for, and found drunk at the unlicensed tavern, kept by John Inglis, a church trustee. A bantling was sworn to him by one of his female pupils, yet he continues to receive his salary from “the Society for the propagation of the Gospel.”

lieve there was a hand of Providence in sending you to this remote island, and that God has seen the afflictions of his people, and has come down to deliver them by your hand; therefore, your suffering abuse is not all lost, for I believe the parish will reap benefit by reason of it, by the philanthropy that appears in your disposition. and every step of your conduct since you have been on the Island; that you will elucidate the truth for the benefit of the suffering and afflicted inhabitants of Grand Manan; and I trust the Government will support you as rector of it, while you conduct the duties of your office with that wisdom, and prudence, and truly Christian temper you have exhibited since you have been on the Island.”

In my petition, I stated it to be my opinion, that the venerable prelates are imposed upon by the artifices of the interested Americans. The Bishop of London, however, will not allow that they are imposed on; and, though he has never been in America, and can speak from report alone, positively declares that “my petition is full of errors and misrepresentations.” You have, my Lord, I fear, taken upon your shoulders a weightier burthen than you will be able to bear; but, as you have, voluntarily, taken upon yourself this responsibility, I most respectfully call upon your Lordship to disprove one single fact, if you are able to do so. Bear in mind, my Lord, that the eyes of the whole British public are upon you; the allegations must be met, allowed, or disproved. If you allow my allegations to

be true, you nullify your statement as reported in the House of Lords, that my petition is full of “ errors and misrepresentations.” If you attempt to disprove my allegations, an insurmountable barrier stops your progress; for they are *already* all *self-proved* by a comparison of one report with another. Therefore, to disprove my affirmations, you must necessarily invalidate those “ **AUTHENTIC DETAILS** of the *nature* and *extent* of the *Society’s operations* annually published, to incite the British public to view that corporation as the safest depository for their charitable contributions towards the propagation of the gospel in Foreign Parts.*” Alas! my Lord, methinks I hear you say, with

“ A dire dilemma, either way I’m sped.”

Your Lordship has totally failed in your endeavours to cover the transactions of Archdeacon Pott, relative to the hush money. Your Lordship is well aware of the very many fruitless efforts I have made, both personally and by writing, to obtain an interview with the Society, to communicate important particulars relating to the mismanagement of the church affairs in America, and to obtain satisfaction for the wrongs and injuries I have received. Understanding that Archdeacon Pott is constant in his attendance at the Society’s meetings, I called on him on the 2nd March, to urge him to use his influence with the Society to admit me to a hearing on a matter of so much importance to our coun-

* See the Society’s Annual Reports.

try, our religion, and myself; he, however, remained unmoved, and informed me that he could not enter into a question which had been determined by the Society. I then told him that I must appeal to the Parliament for redress. I heard nothing more of him till Sunday, the 16th March, when I received the following letter :

“ *Vicarage, Kensington, Sunday, March 16.*

“ REV. SIR,

“ Should you be at leisure, I should be glad of a few minutes conversation with you to-morrow, if you can meet me at Rivington’s, in Waterloo Place, about eleven o’clock ; should that be inconvenient to you, I should be glad to see you at Kensington, though it is not easy for me to fix a time, as I am called different ways, at this season particularly.

“ I remain, very truly,

Your faithful Servant,

(Signed) “ T. H. POTT.”

To Rev. C. Griffin.

As the business for which this interview was requested was not mentioned, it naturally excited my curiosity. At the time appointed, I went to Rivington’s; Archdeacon Pott soon after arrived, and took me into the parlour behind the shop, where he told me, that, upon reflection, he was well persuaded I had been greatly injured ; but he strongly advised me not to make a public appeal, as it would not be productive of any public good, and it would most

assuredly be productive of much harm to myself: he had the experience of many years on his side, and he had known many persons who, after appealing to the public, confessed they were sorry for it; and he concluded by offering me from the Society, first £50, then £100, if I would remain quiet. I declined the offer, and briefly told him that no pecuniary offer could compensate for the wrongs and injuries I had received; and that a bribe was offensive in a high degree.*

* In addition to the large tracts of land owned by Bishop Inglis, in "Wilmot," and the adjoining townships, he also is in possession of a tract of land in right of his wife, formerly a Miss Cochran, in the township of Rawden, where a church and parsonage house has been built at the expense of Government and the Society, though, according to the report of 1809, "*the greater part of the people in Rawden do not consider themselves members of the church, and those who do have very lax notions of what the church is.*" In 1822, the Rev. Mr. Hayden, a curate in Ireland, was appointed, by the Society, missionary and rector of Rawden, to the great disappointment of Dr. Cochran, a professor at the College in Nova Scotia, missionary, &c., who intended this place for one of his sons, when of age to receive "*holy orders,*" it being at a short and convenient distance from the Doctor's residence. When Mr. Hayden arrived at Rawden, Dr. Inglis sent a letter, to inform him that he could not be *inducted* or *instituted* to that place, on account of the absence of Bishop Stanser, then in England, from whom he had lately received a letter, intimating that the Society wished him to return home, and offered him £50 if he would do so. Mr. Hayden did not attend to this information, but took possession of the parsonage in right of his appointment by the Society. Innumerable complaints were then forwarded against him, which induced the Society to deprive him of his salary, and to offer him £50 for his passage to Ireland. Mr. Hayden refused to quit, and demanded the Society's reasons

The Bishop of London talks about "my offer to make apology for" what he has pleased to term, "my errors." This is altogether a mistake; before I can be convinced of my errors, if I have committed any, I must be allowed "to answer for myself, touching those things whereof I am accused." As the case now stands, I look to his Lordship and the Society for apologies—for justice, for redress, and satisfaction for the wrongs and injuries he and they have heaped upon me, in one continued chain of oppression; one injury defended by a second, and this by a third; and so on, *ad infinitum*. I beg leave to remind your Lordships, that I sent my petition to Lord King, on Wednesday, 12th March. I waited on his Lordship on Friday, the 14th March, when he told me he should present it to the House of Lords on Tuesday, the 18th; but, in order that it might not

for dismissing him. They replied that "*the continuance of the salary must be deemed altogether dependent upon the WILL of the Society guided as that WILL ever has, and will be, upon the circumstances of the case,*" and concluded by offering him £150 if he would quit the parsonage. Mr. Cochran being then just come of canonical age, was ordained both *Deacon* and *Priest*, within the space of *one week*, and his expenses to and from the Bishop were paid by the Society, and he was sent to dispossess Mr. Hayden. Mr. Hayden refused to quit, and sent to the Society that he had been at great expense for repairs. The Society gave him another £50, and the offer of another £100 to be paid him on his arrival in Ireland; but he still remains in Nova Scotia. Mr. Cochran has made two visits to the United States since his ordination, and appears to enjoy himself right well with the Society's salary of £200. Is all this bribery—"compassion,"—or waste of money?

come upon the Bishops, unawares, he should make no secret of his intention. It was pretty generally known about London, on Saturday, that it would be presented to the Parliament on the 18th. On Sunday, the 16th, I received the letter from Archdeacon Pott, above alluded to, appointing an interview on Monday, the 17th. This enumeration of dates will speak for itself, and be more satisfactory than thousands of words in explanation.

Having far exceeded the limits I prescribed myself, I must reserve the further refutation of your Lordships' attempts (as reported in the newspapers) to malign my character, in order to defend a positive waste of public money by the Society, which enables a favored few in the Colonies to ride in their carriages, when thousands in England are perishing for the want of bread to eat, for a future communication; I cannot, however, refrain from making this one additional remark, that if, according to the Bishop of London, 200*l.* per annum is but barely sufficient to provide the necessaries of life, for a clergyman in those Colonies, the cruelty of the Society towards me is abundantly manifested, in their compelling me to *build a house, to repair a house, to remove from place to place, and often to bear the rents of several houses at a time, all, all, at my own expense,* when all the other missionaries are allowed their travelling expenses in full, and, in many cases, receive grants for building and repairing their houses. And Bishop Inglis, who has a salary of 2000*l.* from the taxes, and 400*l.* from the Society, is allowed 150*l.* more from the

taxes, for travelling expenses; when, according to his own report, “he is conveyed by sea in *King’s ships*, and the gentry provide *abundance of carriages* for his conveyance on land.”*

The time would fail me, to give a detailed account of all the corruptions that exist in the Colonies, and of all the wrongs and injuries I have sustained from my ecclesiastical persecutors, who ought to have been my protectors, in a land, where according to the declaration of the Society, “*the missionaries are often placed under peculiar difficulties, from the circumstances of the country, and the manners and habits of the population;*”† and where, according to Earl Bathurst, “it is *impossible to reside, without being exposed to public or private animosity.*”‡

Enough, however, is now before the British Parliament and the British Public, in my petition, and in this Letter, to shew that there is “a marvellous

* In the Report of the Society for 1826, page 39, the Bishop of Nova Scotia’s visitation is described “as *a long, laborious, and perilous undertaking.*” The English reader should be informed, that, in these labours, he was accompanied with the whole of his family, including children of five or six years of age.

The only expense he incurred in these visitations, was the charge for his passage in a steam vessel to and from St. Andrew’s, to stop the course of justice; and, if he had been unaccompanied with his family, would have cost him only two guineas, for which he receives £150 for travelling expenses. In the Colonial Office there hangs a scale of allowances to Captains of his Majesty’s ships, for the conveyance of such noble passengers.

† See Report of the Society for 1823, page 161.

‡ See his Lordship’s speech in the House of Lords, May, 1827.

perversion of judgment and justice in the provinces," and the mischievous tendency of propagating the gospel by means of taxes, in Colonies where "justice stands afar off," where "truth is fallen in the street," where "equity cannot enter," where "truth faileth altogether," and "he that departeth from evil maketh himself a prey, *or is accounted mad*;" where "on the side of the oppressors there was power;" therefore "I had no comforter."

My character can stand the test of millions; this is not a vain boast. I have come, my Lords, into the highest court of the United Kingdom, and there were none who could testify aught against me, except that I have felt* the injuries that have been heaped upon me. Standing then as I do, with "clean hands," and I trust with a pure heart, in the sight of God, before the Imperial Parliament of Great Britain and Ireland, I trust that my petition, containing matter of such manifest importance to the British nation, will not be thrust aside on the mere *ipse dixit* of Mr. Wilmot Horton, as a thing of too con-

* The following is a sample of the losses that I sustained after deprivation of my salary, by the sale of my effects in order to return to England: The Land, House, and Offices, in the *uninhabited forest* sold for £5 : 13s : 4d.; digging the well alone cost £8 : 8s; articles of furniture, which cost £8, sold for sixteen shillings; books which cost £7 : 4s, sold for £1 : 7s.; ditto, cost £2 : 2s. sold for 2s : 6d., the losses on other articles in similar proportions. There is a small wreck of property yet remaining to me in England, which I sincerely trust may not be burdened with additional taxes, to export the people from the mother country to cultivate the estates of the possessors of large grants of land in the Colonies.

temptible a nature to be noticed. My petition is gone forth into the world, and cannot now be “hid under a bushel;” and I fervently hope and trust, that your Lordships’ thus reminded, and the whole House of Lords, with the Commons in Parliament assembled, in their great wisdom, will not only relieve this country from the wasteful expenditure of the taxes, by the Society for the propagation of the gospel, but take effectual measures to secure, to the subjects of his Majesty, *impartial administration of justice* from one end of the dominions of the British crown, unto the other; and to condescend to extend to me, also, an humble individual, yet a loyal subject, and a clergyman of the realm, “rightly and canonically ordained,” of untainted character, protection from the persecutions of those “who *have fought against me without a cause,*” and who have assumed to themselves an illegal and an unholy power of dispensing with the laws of the land, and the obligations of the gospel; that, under such powerful defenders, I may rest secure from evil, “*until this tyranny be overpast.*”

With profound respect,

I remain,

MY LORDS,

Your most obedient humble servant,

C. GRIFFIN.

PREPARING FOR PUBLICATION,

AN EXPOSITION of the PROCEEDINGS and TENDENCY of the SOCIETY for the PROPAGATION of the GOSPEL in FOREIGN PARTS, with a brief History of the Society from its earliest Records to the present Day; in which the mischievous effects of attempting to propagate the Gospel by means of Taxes on the People of England will be fully developed.

“Many good clergymen are wholly unfit for the Society’s objects.”

Bishop of Nova Scotia.

AN ACCOUNT of the PERSECUTIONS of the REV. C. GRIFFIN, and other ENGLISH MISSIONARIES, by the Society for the Propagation of the Gospel in Foreign Parts and their American Agents, to compel them to return to the Mother Country; to create vacancies for a favored few in the Colonies, who are considered by the Society, as the “most legitimate” receivers of the Taxes on Englishmen.

“Remember, O Lord, what is come upon us. Consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens, our necks are under persecution; we labour, and have no rest.”

Lamentations of Jeremiah.

LONDON :

Printed by Anne Maurice, Fenchurch-Street.