

ward conduct at least, of brotherly love and Christian charity and respectful courtesy even towards his Bishop, is to show that it is *this*, and the unhappy consequences, on his part, that have resulted from it, and *not*, as the pamphleteer intimates, any longing for "Episcopal Absolutism" on the part of the Bishop, that has caused the members of Synod, including many of the Archdeacon's oldest friends, to feel, in spite of themselves, as it were, that they could no longer so place their confidence in him as to continue to sustain him in his former prominent positions in the Diocese.

I am, of course, aware that Archdeacon Marsh, in one of his printed letters to the Bishop (page 22 of his "Explanations"), utterly disclaims any such animosity towards him as that with which I, and so many others, charge him; he does so in the following terms: "It may be that my own expressions with regard to your Lordship have been similarly interpreted, for only thus can I account for the accusation of personal hostility to your Lordship, which I totally deny." All that I can say with respect to this singular disclaimer of "personal hostility," that after my own repeated witnessing and hearing for so many years of unmistakable acts of such "hostility" is, that it only affords another instance of the unfortunate power of self-deception, even in the minds of generally conscientious men, when they are only too willing to be so deceived.

For the sake of the Diocese, then, I must constrain myself to state a few, out of the many, instances that have fallen under my own observation, which manifest only too painfully the character of Archdeacon Marsh's feelings towards the present Bishop of the Diocese.