

June 14th. We do not intend to wade through the inconsistencies which characterize the documents, but briefly touch upon a few salient points. Most readers cannot have failed to notice the striking similarity in the style of composition which pervades these documents, but it would be shocking to entertain the idea that *one* person indited them. But though the style might be similar, there is a striking difference between the *modus operandi* to convict the Archdeacon. On page 10, the Bishop writes, "I can no longer rely upon his fidelity or loyalty to *myself*, or on the faithful performance of his duties as Archdeacon. So long as his hostility was directed against me personally, I bore it patiently, and abstained from noticing it, but since his attacks included my loyal Clergy and Laity, and our educational institutions, silence and forbearance cease to be charity,' etc., etc. Now read this from page 42, which the Bishop and his *loyal Clergy and Laity* sign:—"We would, therefore, distinctly state that we admit the right of the exercise of private judgment upon all matters, and of the expression of such opinions in the public press or otherwise. But the *contents* of the said letter, or the *subject* animadverted upon therein, did not in the *least degree* enter into the question before the Council, nor had it *anything* to do with the decision arrived at." What is the use of going on, for the Bishop and the Council could not have thought such contradictory matter would ever meet the public gaze. But once more at page 48, they assert that the Archdeacon desired Dr. Schulte to show "Churchwoman's" letter to the Dean, and point out to him what the *public opinion* was on the subject to which it related. These gentlemen, anxious for the welfare of the students, ask, "Was this the act of an honest man?" How melancholy to think they do not know, that *one* person, though of the weaker sex, may be the honest and truthful exponent of public opinion, as

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