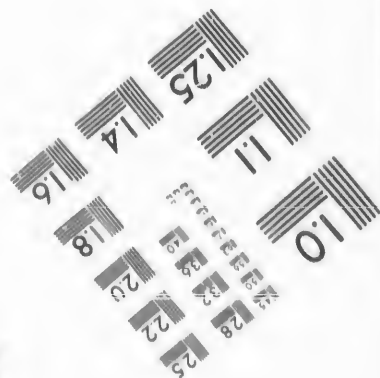
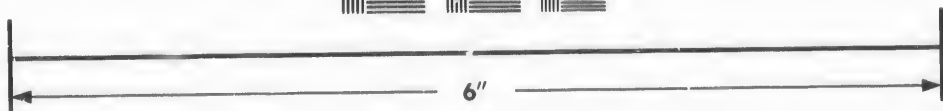
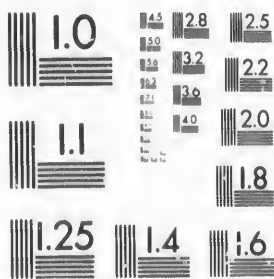


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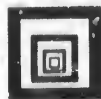


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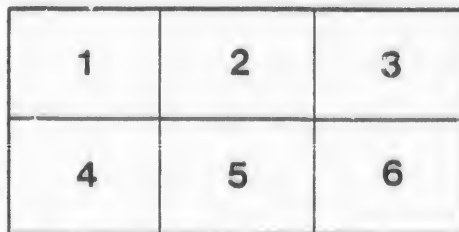
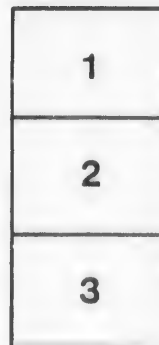
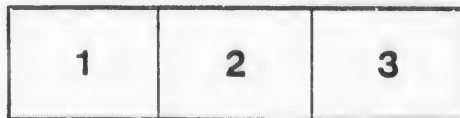
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# STRICTURES

ON . . . RECENT ANONYMOUS  
PAMPHLET ENTITLED

*“Diocese of Huron—Constitutional  
Government,” &c.*

BY

REV. A. TOWNLEY, D.D.

CANON OF HURON.

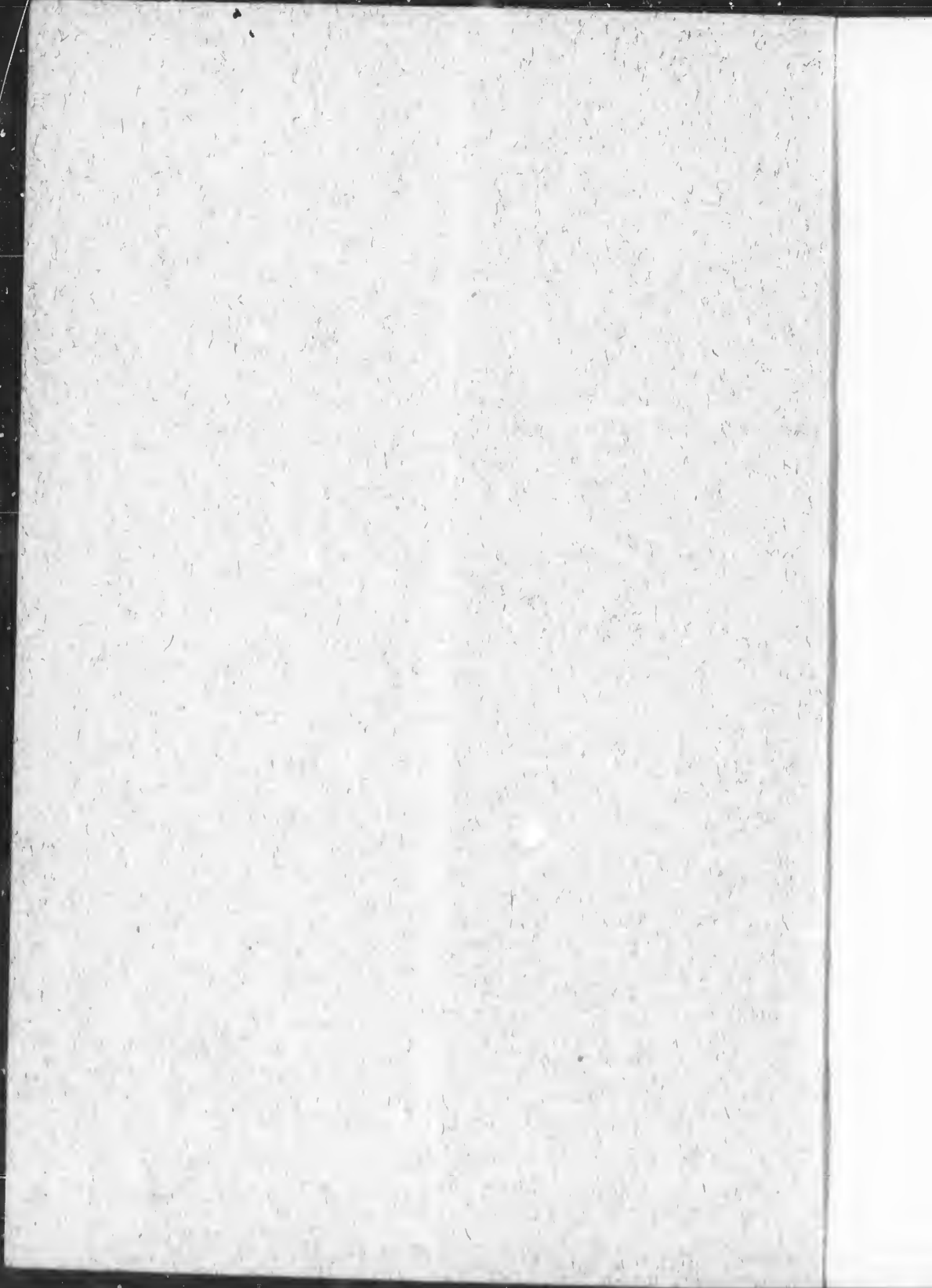
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1880.

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# STRICTURES

ON A RECENT ANONYMOUS  
PAMPHLET ENTITLED

*“Diocese of Huron—Constitutional  
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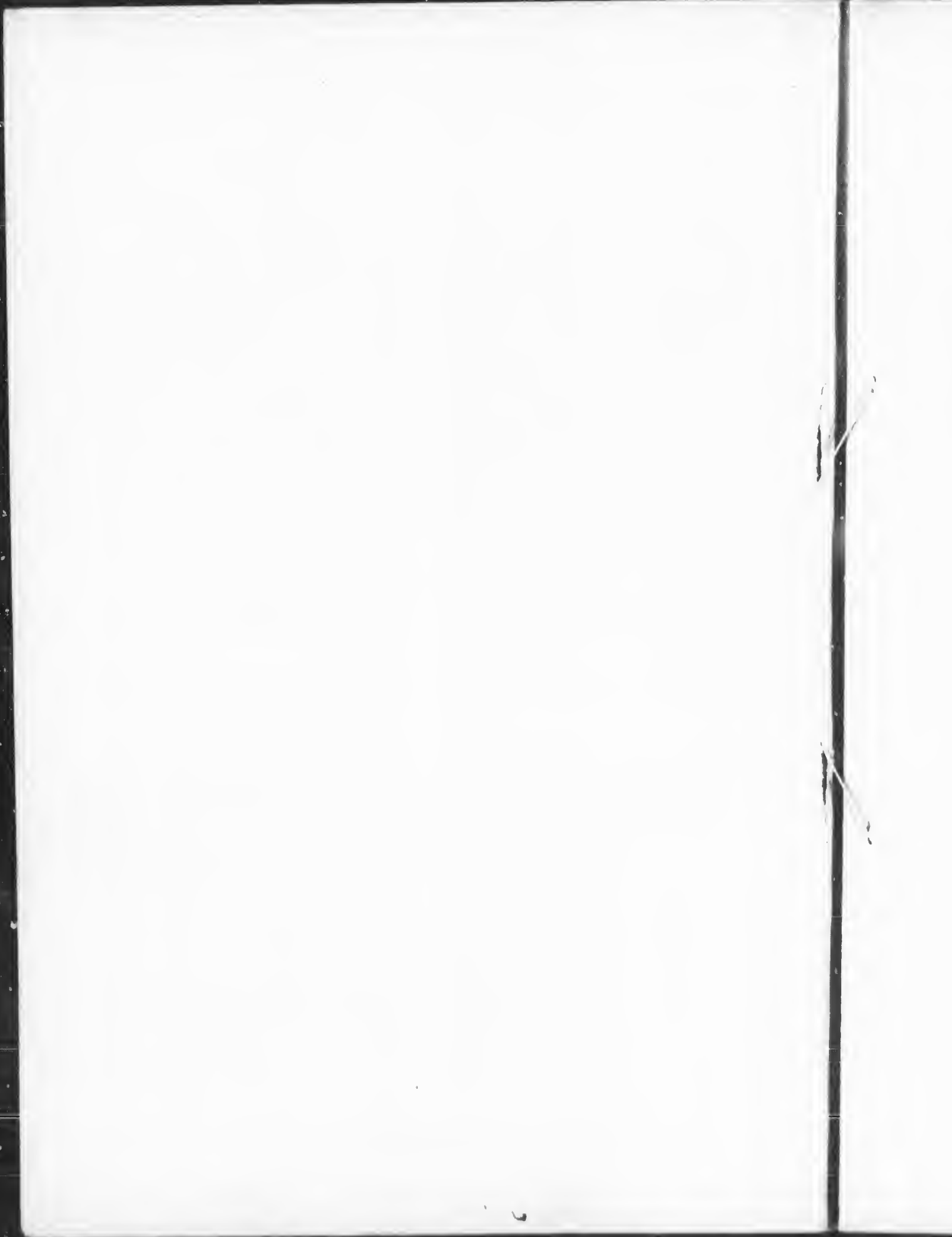
CANON OF HURON.

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PRINTED, NOT PUBLISHED—*Private.*

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1880.





(PRINTED, BUT NOT PUBLISHED—*Private.*)

## STRICTURES,

*&c., &c.*

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DEAR SIR,—

I was exceedingly sorry to receive another of those ill-advised and unhallowed pamphlets by which the Diocese of Huron has, of late, been so troubled and disgraced. As for the unctuous tone of piety by which their bitterness and unscrupulous irreverence and misrepresentation is sought to be lacquered over, it will but cause the men of the world to curl the lip of scorn with increased contempt.

The seriously incorrect statements in these publications, and their consequent injurious effect upon the peace and purity of the Diocese, have determined me, notwithstanding my superannuated partial retirement, to keep no longer silent.

And yet it may be asked, as has already been done by some of my personal friends, "Why should you, at your time of life, disturb yourself by interfering in contentions with which you have no immediate concern?" My reply is simply this,—That I trust, while life is spared me, that I shall never cease to take the deepest interest in whatever relates to the welfare of the Church of Christ ;

and, more particularly so, in the troubles and the joys of the Diocese to which, in the providence of God, I belong ; nor yet shall I ever shrink, while my intellect remains, from doing all that is in my power to forward its welfare, at whatever risk of unpleasantness to myself.

And now, it so happens that from my long and intimate connection with the Diocese of Huron, few persons are better acquainted with its workings, or who, from my present diocesan independent position, are less likely to be swayed by personal predilections. I write, therefore, as the *advocate* of no one, whether Bishop, Archdeacon, Presbyter, or People ; but to expose, in the name of my Divine Master, the slanderous exaggerations of these unworthy attacks upon the character and peace of our Diocese. Moreover, I do so, because I further know that no blessing can attend this incessant reviling of the Bishop, — God's Chief Minister amongst us,—and the unwearied efforts which are also being made not only to misinterpret his motives and asperse his character, but also those of not a few of the senior and much-respected Clergy who have grown grey in the service of the Church.

Before noticing a few of the special charges contained in the *anonymous* and most recent of these pamphlets, I would draw attention to the fact that it is surely cowardly and dishonorable to send forth ANONYMOUSLY ! a publication containing, as it does, such serious personal attacks upon the Bishop and a number of the most prominent Clergy.

I. To proceed, however, to the pamphlet itself : The first charge its writer makes is concerning what

he somewhat irreverently calls "a trinity of propositions" prepared for our last Synod; evidently wishing them to be regarded as tokens of "Episcopal Absolutism;" and hence, apparently from that motive, he thus *erroneously* states them:

"(1) Making it a penal offence to use the printing press in advocating measures of Church legislation.

"(2) Church Dignitaries to hold their position during Episcopal pleasure.

"(3) Clergymen to be dismissed with six months' pay, or at six months' notice."

Now, I repeat that it will be seen, as I proceed, that these "propositions" are, as I much regret to have to say, most incorrectly and disingenuously garbled.

(1) Thus, the first did not prohibit printing or "advocating" *general* views on Church legislation, as the writer insinuates, but was aimed against publishing to the world *special* resolutions, or Canons, which it was intended to bring before the next meeting of Synod, containing, as such irregular publications often did, personal attacks, without previously obtaining the permission of the *Standing Committee*—not the Bishop, mark you! The Canon, as *really* proposed, which is too long to be quoted here, can be found on page 42 of the last Huron Synod Report.

Whether the Canon, as proposed, were desirable or not, it is certainly significant, that when the Bishop appealed to the opinion of the Synod as to the principle involved, the Report (last year's) says: "The Synod almost unanimously rose in concurrence with his Lordship." The writer of the

pamphlet under review also withholds another fact, which clearly shows that the objection to such unauthorized special printing was not confined to the supposed autocratic longings of "Episcopal Absolutism," namely, this, that before the closing of the Synod the following resolution—very similar in character with that which our pamphleteer so strenuously condemns—was moved by Mr. Wm. Grey and seconded by Judge Davis, and "Carried unanimously": "Resolved—That this Synod hereby desires to express its strong disapprobation of the circulation or publication of anonymous publications relating to matters proposed to be brought before this Synod, and of language written or spoken with reference to such matters of a harsh or personal character."

Moreover, it is worthy of note, that that respectable body of Christians, the Wesleyan Methodists, absolutely prohibit their ministers from publicly assailing each other for any act connected with their ecclesiastical relations or religious opinions. And who will say that herein they do not act both wisely and scripturally?

But it is the two next propositions that perhaps still more deeply excite the ire of the writer before us.

Now, as I was one of those who, at an official meeting of the Bishop and several of the older Clergy, unanimously approved of them *both*, if I recollect aright, as they were *really* presented, I feel that it is only due to the Bishop and ourselves to state our reasons for so approving them, and which I for one still do, and greatly regret their being withdrawn. They were as follows:—

“(2) Church Dignitaries (*i.e.*, Archdeacons and Rural Deans\*) to hold their positions during the pleasure of the Bishop.” The reason, then, for our thinking that the Bishop should have this power was simply this: that in this country these officers are appointed solely by the Bishop, as assistants to himself in the discharge of his personal Episcopal duties. Hence, it appeared to be too self-evident to admit of argument that if, unhappily, such officials become opposed to him, or cease to further his work according to his own views, common sense would dictate that he ought to have the power, as he certainly has the moral right, of recalling their appointment, since the very purpose for which they were commissioned has been frustrated, and that consequently by retaining such officers, in place of being aids, they would only be hindrances to his work and usefulness.

Indeed, I cannot understand how any Christian gentleman could wish to retain such relations when he knows that his Bishop wishes them to cease. Certainly, whatever honor is attached to such offices must in such case at once vanish. And this remark applies to all similar appointments not necessarily connected with our sacred office as Christian Ministers. It is, therefore, a fallacy to object, as Archdeacon Marsh does, that resignation would involve an admission of the correctness of the grounds upon which the Bishop, and possibly his advisers, called for such resignation, since, on the contrary, it is quite clear, that while a

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\* As to the *Canons*, they being, in the Diocese of Huron, by Act of the Legislature, Trustees of Real Property, I question whether they could legally be so removed.

delicate sense of honor and Christian feeling would absolutely require, as it appears to me, such a resignation, it would be quite possible to accompany it with a firm and yet respectful disclaimer of any accordance with his Bishop's views, or to his personal unfitness for the said Dignity or office.

(3). To proceed, however, to the *third* of these propositions, being the one, I imagine, that, in the opinion of the anonymous writer, most clearly betrays the cloven foot of "Episcopal Absolutism," and which is given by him as follows:—" (3) Clergyman, to be dismissed with six months' pay, or at six months' notice."

Now, I beg my readers to note what was the true character of this "third proposition," or Canon, as it was really presented by us. Why, that so far from being an indication of "Episcopal Absolutism," it is almost ultra-democratic in its provisions. As printed in the last Synod Report, it was as follows: "And the STANDING COMMITTEE shall have power, with the consent of the Bishop, to dispense with the services of any Clergyman, upon giving six months' notice in writing or six months' salary." The Crown Rectories, however, being excluded, as I think, improperly, from its operation.

Such misrepresentation as the writer of the pamphlet in question has here been guilty of, in the strong *insinuation*, though I know he does not boldly say so, that this power of clerical dismissal was to be vested in the Bishop, would be unworthy of the merest man of the world; how much more, then, of one who makes such large pretensions of being himself actuated only by high Christian principle?

As regards the proposed Canon itself, I am of course aware that it met with little favor from Synod. But this, I think, must have been owing to a hasty and superficial view of the question, and from looking too much to the secular interests of the Clergy, rather than to that infinitely more important matter, the spiritual well-being of the Church of God. The Clergy are not put into the priests' office for "a morsel of bread," but to do the Eternal Work of Christ and His Church, at whatever sacrifice to themselves. If, then, any of us incorrigibly neglect to do that work, surely the power should rest *somewhere* to remove "the idle shepherd that leaveth (*i. e.*, neglecteth) the flock."

It may be said, "We have Canonical laws, let unfaithful clergymen be tried and punished according to them." But, alas! do we not all know that there are cases of indolent, evil-natured, or unfortunate clergymen, yea, and even of those unsound in the Faith, whom yet no Canons of the Church can reach, but whose parishes are, nevertheless, one after another languishing in ever-increasing spiritual decline. What, then, shall be done? Shall the Bishop and the Synod look on as unconcerned, or at least helpless, spectators, for fear they cause inconvenience, or even suffering, to some unfaithful, or at best incapable, shepherd; though at the same time the Master is being dishonored, and the flocks for whom He died are perishing? Or, shall it be left to the unhappy parish itself—which, by the way, from its very spiritual deadness, must be peculiarly incapable of judging aright in the matter—to *starve out* its appointed minister? Surely such a remedy would be almost worse than the disease;

dishonorable to Christ, whose ambassadors, however unworthy, they are ; most demoralizing to the parish itself ; and dangerous in the extreme to the principles of the Church, as a whole, and sometimes to the usefulness of the most faithful and uncompromising of the Clergy.

The proposed Canon, therefore, undoubtedly approaches more nearly than anything which has yet been suggested towards solving the confessedly difficult problem of how a Bishop and his Synod are to protect the people of the Diocese from the spiritual ruin entailed by an unworthy or incapable priesthood, while it certainly throws a broad shield of protection, perhaps too broad, over such erring clergymen ; since we may be very sure that any Standing Committee, composed of thirty Clergymen and thirty Laymen, elected by ballot, must be very deeply convinced of the stern necessity for so doing before a majority of them would agree to "dismiss a clergyman." And, even when they had done so, the consent of the Bishop must be also obtained before any action could be actually taken. And I must say that, not unfrequently as I have conscientiously dissented from my Bishop's views, I never yet met with one who, intentionally, treated his clergy tyrannically. Indeed, the Episcopal weakness in this day seems rather to lean, if one may say so with due respect, to a too-ready yielding to outside clamor.

Again, the attempt in the pamphlet under consideration to show that the present Bishop of Huron seeks to be an "Absolute Ruler," because Archdeacon Marsh no longer holds the prominent position in the Diocese which he formerly did, is an



unworthy piece of clap-trap ; since the writer knows full well that such position depends principally, not upon the Bishop, but upon the votes of the Clergy given in Synod, through the secrecy of the ballot box.

Alas ! it is the Archdeacon himself that has caused the difference, by his long-continued, sadly-unclerical, and, as I know but too well, bitter animosity to Bishop Hellmuth, even before he entered this Diocese.

Now, it gives me more serious pain than I fear the Archdeacon will give me credit for, to have to prove the truth of the foregoing assertion, by exposing the painful inconsistencies of one whom for so many years I have regarded with esteem and friendship ; but I feel it to be a duty I owe to the Diocese. And this, not so much for the vindication of even my Bishop, as an individual, as from the much higher ground that these various unwarrantable efforts to lower the character of the earthly Head of the Diocese is not only deeply wrong in itself, if Holy Scripture is to be believed, but is also calculated very seriously to disturb the work of Christ in our Diocese, of which Bishop Hellmuth is the Divinely-instituted Chief.

And hence my purpose in thus showing the long-continued "personal hostility" of Archdeacon Marsh to Bishop Hellmuth is, as one reason, to convince the Diocese that such unchristian prejudices—(I hate to use so harsh a phrase, but truth requires it)—has rendered the Archdeacon altogether an unreliable witness as respects his Bishop's conduct and motives. But my chief purpose in thus exposing the Archdeacon's want, in his out-

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.

Thus, soon after Dr. Hellmuth (now Bishop) became the Rector of St. Paul's, in London, Mr. Marsh gave notice of a resolution, requiring all Rectors, or Incumbents, to live within the bounds of their parish. Now, though couched in general terms, I believe it was felt by all present to be directed personally against the Rector of St. Paul's, and that not in the kindest spirit. Insomuch was this felt by myself to be the case, that though I had long been a strenuous advocate for the principle involved, I immediately moved in amendment, to this effect: "Unless the Bishop, for sufficient cause, should dispense with such residence;" which was at once carried. For, what were the facts of the case? Dr. Hellmuth was then living where he now does; it is true, it was not quite within the bounds of St. Paul's parish, but nevertheless the parish *was being cared for as it had never been before*, an energetic Rector and two Curates,—Messrs. Innes and Starr,—and Dr. Hellmuth having his own rooms in the Rectory, and being there every day, with, of course, horses and carriages of his own, etc. ! But, alas ! what a comment upon the Archdeacon's then motives does his own present conduct give, in his contentedly, for so many years, continuing to live in the City of London, miles away from his own church and the bulk of his flock, in the township of London, it also being one of our best-endowed Rectories !

But another instance of the Archdeacon's "personal hostility" to his Bishop, almost more painful in its character, if not so injurious in its possible spiritual results, as his absence from his parish, was the bitter and almost unexampled disrespect and

irreverence towards the very office of his Bishop, in the tone of his correspondence with him, about the time of his own resignation of the Secretaryship of the Church Society. That correspondence I heard, and while, in common fairness, I have again and again declared that "there was not a word in it, on the Bishop's part, which he would need to regret on his dying bed," I, at the same time, plainly told my old and personal friend, Archdeacon Marsh, when expostulating with him on the most improper character of his part of the correspondence, "Why, Marsh, though you and I are only brother presbyters, I would sooner cut off my fingers than treat you as you have treated your Bishop." I think I recollect almost the exact words. Nor was I alone in thinking and speaking thus plainly on the matter; for some time afterwards another clergyman, one of the Archdeacon's theological friends, and myself went and saw him alone, and entreated him to make some apologetic concession to the Bishop; but, so far from showing the least approach to any humble distrust of his own spirit, he not only at once sternly refused, but treated us, notwithstanding our act of brotherly kindness, with scant courtesy. If such conduct does not display "bitter hostility," then I know not the meaning of the phrase. And yet, at that very time, the Archdeacon had accepted the presentation to the comparatively rich Rectory of London Township and the honor of the Archdeaconry at his Bishop's hands!

Of the Archdeacon's late proceedings with respect to the most improper letter of "A Churchwoman," I shall not enter further than to declare my sad

disappointment that any animosity of feeling to his Bishop should have caused him to lend himself to so poor, and at the same time so unchristian and grossly disrespectful, an attack upon the warm welcome given by a number of prominent Clergy and Laity to their Bishop upon his return from Europe; an attack which, by an unavoidable inference, extended also to the Bishop himself. But deeper still is my regret at his subsequent conduct respecting it, and his proud refusal suitably to acknowledge his fault or conduct, so unworthy, in my opinion, of his better self. Alas, my brother!

And be it recollected, that even an humble and conscientious disapproval, in our judgment, of the official doings of others, by no means warrants a harsh and disrespectful treatment of them; how much less, then, a course of conduct towards our ecclesiastical superiors, calculated to bring them into contempt. So teaches my Bible, and the best and wisest of the godly doctors of the Church in all ages.

I have only one other point to notice as showing that very painful breach of the "charity" that "doth not behave itself unseemly, thinketh no evil, but hopeth all things," into which the Archdeacon's long-indulged unkind and disrespectful feelings towards his Bishop have betrayed him; and then I have done with this, to me, most unpleasant and painful part of this letter. I allude to the quiet sneer with which the Archdeacon speaks in the conclusion of his letter to the Bishop, on page 33 of his pamphlet, concerning the kind implied offer of his Bishop, by perhaps a stretch of forbearance,

to give him "letters testimonial." Surely that spirit of manly fairness upon which an English gentleman, to say the least, usually prides himself, should have led the Archdeacon to state, that *immediately previous* to the leave to "exchange" into another Diocese (which would require, as he says, "letters testimonial"), the Bishop makes this one of the conditions of reconciliation, "(3) That he (the Archdeacon) write an ample apology for his past conduct, with a promise for the future to act more loyally." For what right has the Archdeacon to assume, as he evidently appears to do, that his Bishop would give him such "letters" without requiring him first to comply with this "third" condition of reconciliation? Does not such an assumption as this, openly published, betoken a readiness to think evil of his Bishop's consistency, and a sad wish to lower him in the sight of others? Surely the feelings which prompted this conduct in a Christian and a Clergyman could only be the consequence of a deep-rooted animosity? Although, perhaps, unacknowledged by the Archdeacon to himself, such is the singular power, I repeat, of self-deception, when once we have admitted into our heart the evil feelings resulting from an uncharitable spirit.

I have *much* "extenuated," but "nought set down in malice;" but yet I think I have shown ample reasons why not only the Bishop *but the Synod* has lost the confidence which it formerly felt in Archdeacon Marsh; and that *this* is the reason why *the Diocese* no longer places him in the proud positions he once held; and *not* any "Episcopal Absolutism," as the writer of the pamphlet on "Constitutional Government" would have us believe.

But to return more immediately to the anonymous pamphlet itself; respecting which, however, I am glad to feel that there is not very much more that the special object I have in view requires me to say.

The present mode of the disposal of the "Clergy Commutation Fund" constitutes another of the charges which our pamphleteer brings against his Bishop. Now, the Synod well knows that, as an individual, I deeply regretted the present arrangement; but, nevertheless, that cannot blind me to the fact that the Bishop had a perfect right to hold and express his own strong convictions on the subject, and that if the Clergy were so convinced by his arguments as to vote for the present plan, they have no one but themselves to blame. It was simply impossible for the Bishop, had he wished to do so, to exert any "Episcopal Absolutism" in the affair.

Nevertheless, surely the Bishop of the Diocese, who is the Chief Shepherd on earth of the flock of Christ therein, is not to be the only individual who is forbidden to counsel his assembled Synod on the various important matters brought before it, particularly at the close of any debate?

It is worthy of note, as being very singular, that with all his professed reverence for Holy Scripture, the writer of the pamphlet under review, in his remarks on the right place and proper functions of a Bishop, never once even alludes to the teaching of the Inspired Volume thereon! And as to his ignorant and flippant assertions that the "Divine right" of Episcopacy is an "exploded theory," I have only to say, that if the Book of God does not teach it to be so, then the Anglican Church, in common with the whole Catholic Church of Christ,

is the most arrogant and impious humbug that the world ever witnessed !

In conclusion, these "Strictures" may, perhaps, have the more weight, if I remind your readers that, pleasant as have been my relations, for the most part, with my Bishop, few clergymen have owed less to Episcopal favor or patronage than myself !

Yours truly,

ADAM TOWNLEY, D.D.,

*Canon of Huron.*

N.B.—It is proper to state, that much as I dislike to discuss these ecclesiastical and religious questions in the secular press, the opponents of the peace of the Church leading the way, it seemed almost necessary to meet them on their chosen ground ; so, in *January* last, I sent the foundation of this letter to the *Free Press* ; but the editors returned me the manuscript, with a courteous note saying that they had long since determined not to admit the controversy into their columns. I then for some time laid it aside, but having determined to prepare it for publication as a pamphlet, I have still retained its original form of a letter, being much the most convenient to myself.—And now, I am heartily thankful that, though self-imposed, from a conscientious wish to serve the well-being of our Diocese, my disagreeable task is done ; and can only pray that, under the Divine blessing, it may, in its humble measure, serve so to uphold the integrity and purity of the Church in our midst as generally to tend to the recovery of its peace and brotherly love.

*Diocese of Huron,  
Holy Week, 1880.*

A. T.



