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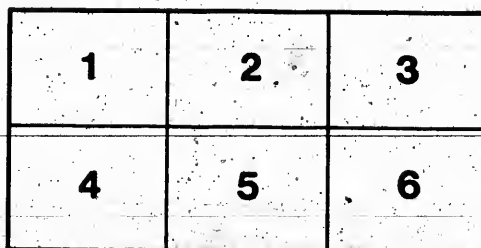
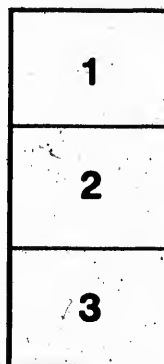
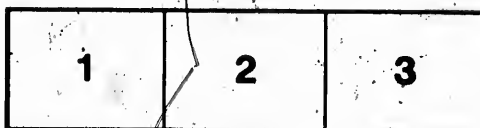
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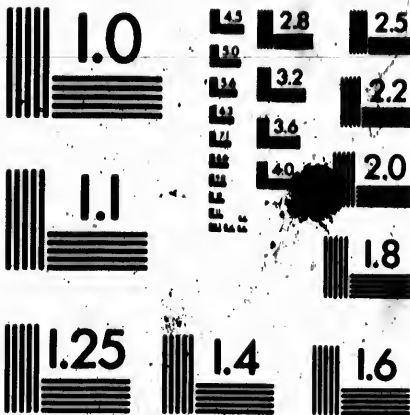
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"I speak as to wise men; judge ye what I say."

1 Cor. i. 31 ch. 13 v.

Critique

ARCHDEACON MARSH'S

EXPLANATIONS.

1879.

CRITIQUE
ON
ARCHDEACON MARSH'S
EXPLANATIONS.

"I speak as to wise men; judge ye what I say."—1 Cor. : 10 ch. 15 v.

SEVERAL weeks since a pamphlet appeared containing "Explanations by Archdeacon Marsh," and it is a matter of surprise that no further statement has appeared. The charges and counter-charges therein are of a solemn nature, and having reference to the characters of men holding positions in the Sacred Ministry of the Church of God, it would be criminal indeed to allow the "severity of silence" to gloss over charges which are so detrimental to the Church's welfare, as well as to the honor of God and His Christ. The Laity are deeply concerned with the matter, as it will be impossible for them to respect men in the position of clergymen, whilst charges so destructive to moral and religious good rest upon them: moreover, all the Clergy, for their characters will be estimated, in some degree at least, by the positions of those who are concerned.

The "Explanations" receiving no answer will be considered satisfactory, and that efforts have been made to injure a most useful servant of the Church, or if refuted, will make it incumbent upon those who have charged the Archdeacon, to bring him

to trial; for a man who is guilty of "duplicity and deception" so as to be unfit for a place at the Council Board of Huron College, and whom the Bishop of a church cannot honestly regard as a fit person to continue an Archdeacon on account of his character,—such a person, it is clear, cannot exercise the work of the Ministry amongst his people for their spiritual benefit. The Synod has decided this, by providing Canons on discipline to correct the lives of those who disgrace, or bring dishonor upon their holy calling. It would be hypocrisy to say that out of pity to the Archdeacon they wished to overlook such grievous offences, after the course they have pursued: such wisdom if "peaceable" could not be credited as "pure." If, on the other hand, the charges cannot be sustained, the verdict from without will be that his traducers, having been guilty of an aggravated offence, ought not to go unpunished. Probably they may rest upon their official positions for support; such pretensions will not be accepted, for people do not believe that any office can justify the holder in committing an act of injustice against another: if so, the accuser would have to accept whatever he would mete out to the accused. The case is one which fully justifies and calls for criticism. It is a vain thing to say that public men and public institutions should not be criticised, for herein depends the public safety: by criticism, uprightness and integrity are upheld, whilst deception and fraud are unmasked. Criticism should be generous, it is true, but generosity has truth for its main characteristic. Not only should public men and public institutions be criticised, but they should be able to bear criticism: above all, the Church of Christ whose foundation is "Divine Truth," should be able to challenge searching investigation; those who hold high office, and who are not by any means fed upon "pulse," should be so under divine love, that fear of man would find no place; the

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testimony borne to their characters should be,—“ We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” The matter contained in the “ Explanations ” has gone beyond those more immediately concerned, and become the property of “ our own church people and those who take an interest in the matter.”

We cannot in justice pass over noticing briefly the career of Archdeacon Marsh, and in doing so we are impressed with the words of Solomon :—“ Let another man praise thee, and not thine own mouth : a stranger, and not thine own lips.”

The Archdeacon was ordained in the year 1849, and is now a Priest of 30 year's standing in the Ministry of the Church of England. He has filled various positions in the Church, from a struggling missionary to that which he now holds, with such acceptability as to have the highest testimony given to his great worth. At the Synod, of 1873, the following resolution will be found on the minutes, and was considered so desirable that it met with the highest approval :—Moved by Judge Wilson, seconded by Dr. Covernton, Resolved :—“ That this Synod, while warmly congratulating the Venerable Archdeacon Marsh on his recent appointment to the high ecclesiastical office of Archdeacon, cannot permit him to retire from the office of Clerical Secretary of this Synod, without expressing their high appreciation of his long and valuable services in the faithful discharge of the onerous and important duties connected with this office. His unwearied attention to the numerous details of his official duties, his prompt attention to all correspondence, whether asking for information or written on the business either of the Church Society, or of the Synod, his unwearied courtesy and kindness both to his Clerical and Lay brethren, have won for him the affection and respect of every member of this Synod ;

and on retiring from these offices he carries with him our best wishes for his future happiness and welfare, and our earnest prayers that it may please Almighty God to shower down on our venerable friend and brother, Archdeacon Marsh, His choicest blessings, and to crown with success his future labours in the vineyard of our Divine Master."

This resolution coming from the Synod of the Church is very significant. At that time he had been 24 years in the Ministry, and subject to the test of a discerning public: he was so honored and respected, whether in parochial or diocesan work, for his Christian integrity and usefulness, that without—as all know—any pressure in his favor, the above resolution was passed by the highest body in the Diocesan Church, composed of representative churchmen from every part of the Diocese. A man who, if equalled, stands unsurpassed in this, or any other Diocese of the Dominion for real administrative ability; a man of sufficient mind to be unassuming, unpretending, unobtrusive; a man especially friendly to the poorer clergy; a man, so trusted by the Clergy and Laity as to be put on all important committees of the church by overwhelming numbers, if not by an unanimous vote, when *they* had the election; a man who, at the last Diocesan Episcopal Election obtained a highly respectable and large minority of Clerical and Lay votes; and now the Church is startled and shocked by the charges which have been preferred against him by the Bishop of Huron and eight others who form a close corporation (two of whom are beyond the confines of the Diocese and irresponsible except to the civil power)—charges no less grave than "duplicity and deception." It is true that out of the remaining six members, the three last on the list may be regarded as "presumptuous," when compared with this venerable servant of the Church, whilst of the other three who have been professed friends for

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thirty or forty years, one does not minister amongst his own people. Here then we have the Bishop of Huron and two "aged" men left, viz. :—Doan Boomer and Archdeacon Ellwood.

The charges have arisen in connection with two letters published in a city newspaper called the *Herald*, and signed respectively, "Churchwoman" and "Churchman." In reading the "Explanations," some might regard Archdeacon Marsh as erring by identifying himself in any way with so weak a man as Dr. Schulte; when the latter came and showed him the epistle of "Churchwoman," he should as a wise man, have counselled him to attend to his own business. As for the letter itself, any man, woman or child, had a moral right to indite or publish it: for if Hellmuth Ladies' School—Huron College—or the Church, cannot stand the test of such a mild and effeminate composition, then they must be weak indeed, and undeserving of respect. The letter of "Churchman" has the merit of "manliness," and it is surprising that the Archdeacon should write concerning it, "I did not, and do not approve either of its sentiments or its tone," when no one knows better than he, that it contains simple, unvarnished truth. But he informed his readers that he had been "forbidden by his medical attendant to attempt answering any letters." His offering to resign his Archdeaconry and not take part in Synod for two years, but which he so properly withdrew, evidenced severe mental depression; and no wonder that a man so sensitive, should be unnerved by what he termed, "the malicious and persistent attempts to crush him down." However, we leave the two letters lest we should be guilty of the charge that like the College Council, we gave them an amount of attention beyond their deservings.

We pass on to the letters of the Bishop, of May 6th and June 16th., and the extract from the minutes of the Council, dated

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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well as a thousand. This, however, was said to be taken from a private letter written to Dr. Shulte. What are the people to think? But where were Col. Shanley, Col. Gzowski and V. C. Blake? They are said to be men of character, and members of the Board. Where were they? It is such an important question that we ask again—"Where were they? Were they notified?"

We must not forget to notice the Bishop's *dispensation*. The Archdeacon could effect an exchange with a clergyman of good standing in any other Diocese. To effect this, the Bishop of Huron would have to give a man whom he, and other loyal men, had charged with "duplicity and deception"—a testimonial of "good life and conversation." After this, how can the Bishop consistently maintain the charge of "duplicity and deception" against Archdeacon Marsh? The profound and irresistible reasoning of St. Paul might not be inapplicable here. "Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written." (Romans 2 ch., 17—24.)

We will not dwell upon the words so suitable to the character of Nero, a well known Roman Emperor, and which were said to have been addressed to a Layman of the Church of England, by the Bishop of Huron, that "were he a clergyman he would not allow him to say a word;" without controversy it is Rome's spirit; it belongs to the City of the Seven Hills.

Archdeacon Marsh asserts that the Bishop treated him with "scorn," and insulted him when expelling him. The Council declare, "he performed the painful duty with the most marked consideration and courtesy."

There might be *consideration* shown by holding the meeting in a "drawing room," when any unbiased person must be assured that the expulsion of Archdeacon Marsh was fully determined; but it is unreasonable to talk about "courtesy." But who will believe this? It is a general practice amongst men of the world without professed piety, when they have to dismiss a person from office, to suggest to him the propriety of "resigning." Those who know human nature will easily understand what a favorable opportunity was presented to gratify a wrathful spirit. We are satisfied that the calm, dispassionate reader, will regard this "drawing room" entertainment, unworthy of true Christian manliness, and that the Council took a cruel advantage of the Archdeacon.

We do not suppose that Dr. Schulte's letters were written upon a material rack, but evidently under the potent influence of mental agony. On page 29 it reads:—"Your Lordship will remember that I took from the very first the whole blame to myself, and thought that my apology was satisfactory to the Council, and thought there the matter would end. The whole affair is truly disagreeable and distasteful to me. I hate to

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implicate Archdeacon Marsh, who has been kind to me ever since I came to this Diocese. I would rather that you should ask himself about the matter contained in your letter." One application of the "machine" not being sufficient, the Dr. writes thus on page 35,—“I must state that neither the Archdeacon nor any one else outside of my house is responsible for writing the letter: it was written innocently, without any instigation, on the impulse of the moment, and without any intention of hurting the feelings of any one.” After these statements, what do the others amount to? Many an Inquisitor has obtained from his victim far less truth. We then hear about the *Free Press* and *Herald*, after which we are edified (?) by some of the doings and sayings of that obsequious Cleric, “Canon Innes.”

Let us now consider what the Bishop elect said. When seconding the resolution to expel Archdeacon Marsh he gave as a reason, “that he had always considered him sincere until recently, when a circumstance came to his knowledge which proved his want of sincerity.” Yet on page 44 the then Archdeacon Sweatman asserts the reason to have been “that the connection of Archdeacon Marsh with the publication of “Churchwoman's” letter was the culmination of long continued opposition on the part of the Archdeacon.” This gentleman, however, on page 57 writes that the reason was on account of some matter of petty envy which had been engendered in *his own bosom* concerning the “Dominion” and “Evangelical” newspapers, but which he flatly contradicts, by asserting it was “opposition to the Bishop of Huron.” No need to prove “duplicity” here. Truly, “envy is as rottenness of the bones.”

By “Dean Boomer” permitting the meeting for such “special” business to be held in his drawing room, the

aptitude of the Council is apparent. How melancholy to see a man who should enjoy general respect, allowing himself to be placed in such a position. Charity, we trust, will put it down to the infirmity of age.

The course pursued by Mr. Cronyn will not be regarded with envy by any who value self-respect, for when taking the office of Chancellor he had sworn "that he would to the utmost of his understanding deal uprightly in his office, without respect of favor or reward." Yet in sending Archdeacon Marsh a notice of the special meeting, held back the "business" to be brought before it, although the rule of the Council required it. It was an ominous omission.

It may not be unprofitable to review briefly those members of Huron College Council, whose names were appended to the document, and for which, each one is responsible, whether he had anything to do with the conceiving, inditing, or composing of it, or not.

I. HURON.

A. SWEATMAN.

The "seconder" of the resolution: since left the Diocese. We leave the voice of conscience to speak to him.

H. J. GRASETT.

A man remarkable for the coldness of his nature, and for being barren of human sympathy. He "specially" came to a "special meeting," and "moved" the resolution. He does *not* live in the Diocese.

M. BOOMER.

The legitimate demand which age has for every consideration, will suffice.

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F. W. SANDYS.

An unfortunate man, deserving commiseration as much as condemnation.

E. L. ELLWOOD.

A very harmless old gentleman, if left alone. For 30 years, he and Archdeacon Marsh were as Jonathan and David. He is said to have signed the document which asserted he was present at a meeting, when he was *absent*. (Page 49.)

J. P. HINCKS.

This gentleman, it appears, testified to the substance of a conversation at a meeting, although he was *not* there. (Page 49.) It would seem he was not in the habit of attending "general" meetings. What *constrained* him to be at the "special" meeting? Will he be good enough to tell the public?

G. M. INNES.

Many will recognize the following as the "Synodical" language of "Canon Innes." On the College Council matter it will be interesting, as he can speak with authority. "There is no language too forcible, no satire too bitter, and no hand too rough, to tear aside the sugar coating with which *these* gentlemen have dishonorably coated their pill." His proper place would be the witness box.

V. CRONYN.

Solicitor, Bursar, Secretary, Chancellor. Too many offices for *one* individual.

ANTONY. (For Brutus is an honorable man;
So are they all, all honorable men.)

N. B. These compose the judges of whom it has been stated, they attempted to blast the character of a clergyman, whom the Church holds in esteem for many years of honorable service, and to wreck the peace and happiness of his family. Archdeacon Marsh will be justified by all men of uprightness and integrity, should he feel constrained to appeal to Cæsar's Court. If he be *not guilty* his accusers will, when driven, be glad to say, "This man might have been released; if he had not appealed to Cæsar."

REVEREND J. B. RICHARDSON.

This gentleman is not a member of the Council, but he shows his hand against Archdeacon Marsh, and is distinguished (I extinguished) by bringing up the rear. He was Clerical Secretary to the Synod, and entrusted with communications addressed to that, the most Supreme Ecclesiastical body of the Church within the Diocese. It is asserted by Archdeacon Marsh, that as a member of the Synod, he sent him a communication for that body when it met, but like the other "special" business at the Council, it was "kept back." Mr. Richardson has placed himself in an unfortunate position. As the Secretary, and receiving as such, a communication for the Synod, his duty was clear: no individual, whatever his office, should have been allowed to turn him from the path of duty. This gentleman has been but two years in the Diocese, and it is certain he did not merit the office on account of length of service in the Diocese, whilst his unfitness is established by dishonestly keeping back a document belonging to the Synod. It must be seen thereby, that he was not merely guilty of dereliction of duty,—not simply of showing disrespect to the Synod, but having received a communication in sacred trust, he was guilty by withholding it, of violating that trust, and therefore of

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an official fraud. Were any Secretary to commit such a breach of trust in connection with a civil institution he would be summarily dismissed, and liable to prosecution. If an official would keep back *one* document, the same element of character would suffice to keep back others. It would be no excuse for Mr. Richardson to say he was the Bishop's nominee, or that the committee for preparing the Synod Circular had absolved him; most, if not all of whom, number with those who now enjoy a most unfortunate notoriety as members of Huron College Council. The act of Mr. Richardson was on a par with that of another clergyman who, being appointed a scrutineer of votes under the ballot, left off a member who had been elected. It would be well for these Clergymen to reflect upon the meaning of the text of Scripture, or better still, to preach from it, for experience would aid them:

"Be sure your sin will find you out."

It is hardly conceivable that such a state of things can exist in the Church. The only remedy will be found in estimating the worth of men by their *character*, and not by their *office*.

By making the Synod independent, and securing to every Clergyman a reasonable living for his wife and family free from undue Episcopal influence, or of parasitical supporters.

By the Laity proving themselves independent, manly, Christian members of the Synod.

By the Synod exercising its right in dispensing the patronage of the Church in connection with the Bishop.

The patronage belongs to the Synod, and is a sacred trust: it should not be placed under the control of any man: if properly administered it can be made to subservise a good purpose; if abused, it becomes an evil.

Is it not time for the Synod to take up the matter, and not allow schools to interfere with the work of the Church. The Hellmuth Ladies' School is not under the jurisdiction of the Church, but a private enterprise of Dr. Hellmuth; it has nothing to do with the relation in which he stands to the Church as Bishop. However commendable it may be for any person to engage in a legitimate calling, especially that of education, it ceases to be commendable when it interferes with higher duties; between this institution of secular learning and the Church of God there is a marvellous distance, but the prominence given it would seem to usurp the work of the Holy Ministry, and make the Church subsidiary to its interests.

When a person is chosen to the office which has the oversight of the Church, it is not for him to become entangled with secular matters; and an income of between four and five thousand dollars per annum paid annually out of the Treasury of the Church, is to enable him to devote himself, not only physically, but also mentally, to the work of the Church. If others who work in the Ministry are expected to give all their time and energies to their work on seven or eight hundred dollars per annum—men who, in culture, attainments and piety are, in many cases, not a whit behind any occupant of the Episcopate, how much more should he give himself to his work as a good soldier of the Cross, and as an example to others.

During Bishop Cronyn's time, we had not these difficulties, but this terrible scandal which has come upon the Church, is to be traced to an institution with which the Church has nothing to do. If the high and holy interests of the Church of God are to be made subservient to a secular school, the sooner that school is given up the better.

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positions in the Church, and which is thereby a Church Institution, it should be subject to the Synod; for if the Church a representative body be not fit to govern the Church in all its branches, it should not exist.

Respecting those members of the Council who have come so prominently before the public, and in a manner which has so scandalized the Church, how can *they* be *fit* and *proper* persons to direct the teaching of morality and religion, when they expelled Archdeacon Marsh as being *unfit*; and yet, whilst branding him as a *deceiver* and *double-minded* man, they take no honorable and legitimate steps to prevent him ministering to a congregation: a ministry which cannot be otherwise than injurious to the Church, and a further scandal to religion, if their charges be *true*: if *untrue*, then they are guilty of the crimes laid to his charge. Let these men go into the witness box and testify under oath, "the truth and nothing but the truth," which honest, godly men would be willing to do, and which only will clear them of guilt in the public mind. To talk about not doing what is holy and right for fear the Church would suffer, will not do; people are tired of such cant; they want a religion which is honest. The Church of Christ suffer! God has said, "The gates of hell shall not prevail against it." The issue is clear. If Archdeacon Marsh be guilty of the charges laid against him, he is not fit to be in *his* position: if the charges be false, those who preferred them are not fit to be in *theirs*.

Magna est veritas, et prevalebit.

