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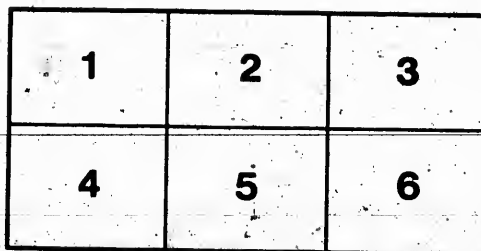
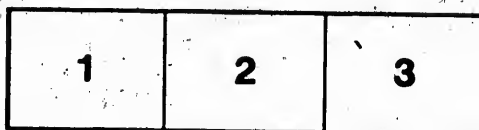
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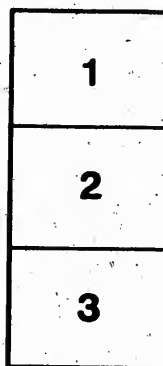
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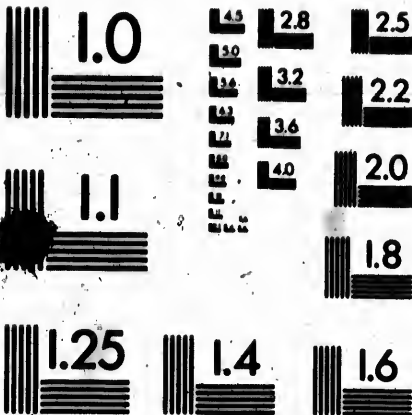
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Audi Alteram Partem

FROM

Archdeacon Marsh.

Good name, in man or woman, dear my Lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

--SHAKESPEARE.

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AUDI ALTERAM PARTEM

FROM

ARCHDEACON MARSH.

"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."—PROV. XXVI. 17.

It is not long since the pulse of the whole country was thrilled by the tidings of a frightful exhibition of "Lynch law" in a neighbouring township; but terrible as was this lawless infliction, the misguided guilty parties, whoever they may be, are supposed to shelter themselves under the foolish plea that they were compelled to destroy those whom, as they say, the whole neighbourhood looked upon as a nuisance in their midst.

But can we be surprised that parties with no very extensive cultivation, and thus liable to have their ideas of the distinction between right and wrong perverted by vain fancies,—can we be surprised that such are led astray, when an equally reprehensible exhibition of "lynch law" was displayed by those who, by their education, position and office, ought to stand out as leaders and examples of all that is holy and good, lawful and right? That such has taken place in our midst within the last year it has been my painful duty to point out.

For that the action of Huron College Council* on April 26, 1879, which, to say the least of it, was founded on grave misunderstanding, *was of this character*, must, I think, be manifest to all who have carefully read what has been written about that sad proceeding; and *that*—without even the weak excuse by which those misguided parties, it is thought, try to justify their cruel and illegal doings.

It was not until after having exhausted all efforts, as I have already shown, to have this grave misunderstanding explained, that I felt impelled to give my “explanations” to the public. Since then, we have had various letters and pamphlets, from various writers, challenging investigation, and pointing out other serious matters which require explanation; no reply or explanation from the parties implicated has been vouchsafed; and although one of these parties has publicly stated that these writings are “untruthful,” and has been publicly called upon to point out the untruths, yet, so far, he has remained silent, leaving the impression, I fancy, on most minds that *he has stated what he cannot prove*; or perhaps he has been taught by past experience that “the better part of valour is discretion;” or, maybe, he is reserving his “eloquence” for our Synod meeting, where he has already given us sad exhibitions of his powers.

* It was nominally the action of *the Council as a body*, but there are several of the members who were not present at any of the meetings last year, and have, as yet, taken no part in the matter, and therefore they are not really to blame; and it is hard to believe that *Laymen* of the character and standing of the absent members would, on any pretense, lend themselves to such proceedings.

But now a champion has come forth, and has broken the monotony of months. The redoubtable "A. T.," a veteran of yore in the work, and whom we all know to be so deeply endued with "cacothese scribendi," that he was apt to fancy that no matter, in Church or State, religious or secular, could be settled without the intervention of "A. T." For a long time, however, he has been silent; and we fancied, from the fact that the Synod Journal of 1877, p. 32, informs us that "Canon Townley addressed the Synod in a few words of affectionate farewell," and also that the Synod passed a "valedictory resolution" on the occasion; knowing also that he has passed the ordinary limit of the age of man,—I say, some of us fancied that he had laid aside his armour, and stored his lance among the relics of bygone days. But lo! our "old friend" emerges from what he calls his "superannuated partial retirement," whatever that may be. Our "old friend" was ever noted for dealing in "conundrums" in his writings, which few of us could understand, and perhaps this may be one. But, for what does he arise in his might, and cast off his superannuated cloak? Is it *for peace*? Is it to "pour oil on the troubled waters," and to try and bring about harmony and concord among his old associates and brethren? Was it to urge them to obey "the Master's" command, and prove to the world *that they are really* what they profess to be, "*His disciples!*" Was it to lead them to prove their "apostolic succession"

by urging them to such conduct as would cause even the opposers of the Gospel, as of old, to say, "*See how these Christians love one another!*" Alas, no! but simply to widen the breach, that has already caused right-thinking Church people to bow their heads in shame, and, as I will show, to build up a fabric of falsehood, to crush a brother, to blast his character, and to destroy his usefulness as a clergyman; and *all this*, to use his own words, as "a duty I owe to the Diocese,"* and because "I shall never cease to take a deep interest in whatever relates to the welfare of the Church of Christ."† What a commentary is all this upon his own words (see Letter, April 2, 1873), which *he did not hesitate to apply, when it suited his purpose, to his own Bishop*, "we have a wonderful power of self-deception." How much better would it have been for himself, and for the peace of the Church, had he acted on the wise counsel of his "personal friends," which is implied in the question which, he tells us, some of them put to him, "Why should you, at your time of life, disturb yourself by interfering in contentions with which you have no immediate concern?"‡ He declined to act upon their advice, and therefore, by his own showing, treated them with "scant courtesy;"|| and so these "Strictures on a Recent Anonymous Pamphlet entitled 'Diocese of Huron—Constitutional Government,'" &c., are put forth, as the result of his pious.

* *Strictures*, p. 11.

† *Ibid*, p. 3.

‡ *Strictures*, p. 3.

|| *Ibid*, p. 14.

meditations in "Holy Week, 1880;" and under this plea he takes advantage of a slight allusion to me in that pamphlet (which, however, he perverts) to devote more than six pages to try and prove me to be a character exactly contrary to what I have always professed to be; and yet, at the same time, he does not hesitate to say that I am one "whom for so many years he has regarded with esteem and friendship;"* and, moreover, I am one to whom he could write such letters as his present conduct compels me to publish in self-defence. Surely "Rev. A. Townley, D.D., Canon of Huron,"† would have been better employed in "Holy Week" in meditating on "God's Word," the Holy Bible (for instance, the text from Proverbs quoted above), than in plotting against the peace and happiness, character and usefulness of one who never injured him, and who has always trusted him, and believed him to be an honest, though weak-minded, brother. I can well understand *now* why this weak brother treated *me* with "scant courtesy," when, on a late visit to London—not long before "Holy Week"—he did not even condescend to return a complimentary and friendly call which I made upon him, when in this city; but it did not enter my mind to consider *that* as a proof of his "*bitter hostility*" to the Bishop.

With Dr. Townley's "Strictures," on the pamphlet he professes to review, I have nothing at present to

* *Strictures*, p. 11.

† See his *Letter*, April 2, 1873, "as for your Canadian Canons," &c., for his own opinion of these offices.

do ; but my estimate of the man who wrote it, whoever he may be, judging from the able manner in which it is written, is very wrong, if he does not yet make our good Doctor's "ears tingle" for the manner in which he has twisted and turned the statements therein.

The portion which is devoted to me is (1) to try and prove what he calls my "long-continued, sadly-unclerical, and, as I know too well" (says the Dr.), "bitter animosity to Bishop Hellmuth, even before he entered this Diocese ;"* and (2) to suggest to me, as a "Christian gentleman," that I ought to resign my position as Archdeacon.†

His reason for setting himself to this task is, to quote his own words, "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."‡

Now, to reduce this to plain English, and to strip it of much that would sound, under the circumstances, like "cant," did it come from anybody else than Dr. Townley. Does the Doctor mean that *I* am responsible for the various letters and pamphlets that have of late been circulated in the Diocese?

* *Strictures*, p. 11.

† *Ibid*, p. 7.

‡ *Ibid*, p. 11.

because, if *that* is what he means, I tell him, in plain English, that it is not true, and, in his own language (p. 11), that it "is an unworthy piece of clap-trap" *on his part*.

These pamphlets, &c., I have received through the post, and have never tried to find out who wrote them: to me, the "*matter*," not the "*writer*," was what engaged my attention; and I am no more able to write many of those, which have thus appeared, than is Dr. Townley himself.

Now, I would ask the Doctor what does *he* know of my relations to Bishop Hellmuth "before he entered this Diocese?" My knowledge of Bishop Hellmuth goes back to a time when, if Dr. Townley had emerged from Methodism, he was *very young in the church*; hence, then, his "as I know too well" must be some second-hand information, which, perhaps, is no more to be depended upon, than are some of *his proofs* of my "personal hostility" to the Bishop.

I. Now, to take up the Doctor's proofs of my "hostility to the Bishop," which he persists in asserting, notwithstanding he knows that I utterly deny any such hostility.

1. On page 13 he says: "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. Inasmuch as 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." Doctor, Doctor! did I not know that you are *a sober man*, I should say that this was an after-dinner conception, when somebody had filled you with "new wine," for *how*—shall I write it?—*how* shall I charge this old servant of the Church with barefaced, deliberate false statements? *Truth*, however, compels me to say that this is *false in every particular, as stated by Dr. Townley.*

For (1) I did not give notice of a resolution; therefore (2) it could not be directed against the Rector of St. Paul's; and (3) Dr. Townley did not "move in amendment," &c.; and so (4) it was not "at once carried." When I first read this, and realized the position in which the Doctor had placed himself, *I felt sick*; and, even now, would gladly avoid this exposure.

Dr. Townley has had as much experience in our Synod work as any other man in the Diocese, and therefore *he* cannot have used the above words, without being well aware of their force and meaning. Were he a young, inexperienced man, we might charitably hope that he had "made a mistake;" *but there is no such opportunity here.*

Doctor Townley knows that "notices of resolutions" are given at our Synod meetings; and this matter to which he alludes is a Synod subject; and he has quoted, to suit his purpose, and build up this fabric of falsehood against me, from one of our Canons passed by the Synod.

Now, Dr. Hellmuth is first styled "Dean Hellmuth" in our Synod Minutes of 1867; and therefore in or about that year he became Rector of St. Paul's, London; and the Canon from which Dr. Townley quotes was passed, and adopted by the Synod at its session in June, 1869. The matter is, therefore, narrowed down to the Synod Minutes of 1867, '68 and '69, the years from the time when Dr. Hellmuth became entitled to the Rectory house, to the passing of this Canon; before and after which, of course, no such notice would be given. It is, therefore, very easy for anyone who has the Synod Minutes of these three years, and they were sent to all the Clergy and Lay Representatives, to test the truth or falsity of Dr. Townley's statement. It so happens that I did not give *any* "notice" at the session held in 1867, nor in that of 1868; and in 1869 the only "notice" I gave is on page 323, "To alter Article VIII. of the Constitution, so as to make it read as follows," &c.

What blighting influence has come over us, to lead an old clergyman, almost tottering on the edge of the grave, to set himself thus, by *pure invention of false statements*, to try and damage the character of a brother Clergyman, whom he has ever professed to

respect and esteem, and to put forth this false statement to prove that that Clergyman is *influenced by motives*, which *he* so solemnly denies! It is only equalled by the painful exhibition, exposed to view last year, of old Clergymen, in order to crush the same brother, appending their names to a document saying that they were present at meetings from which it is well known that they were absent.

We all profess to believe that we cannot succeed in any of our undertakings without God's blessing. I ask, then, is this the way to secure God's blessing? Hence, then, so long as such things are done, is it any wonder that "bitterness, and wrath, and anger, and clamour, and evil-speaking and malice" prevail among us? and would it not be more manly at once to acknowledge this, which must be patent to all, instead of, as Dr. Townley does, and others seem inclined to do, laying all this upon Archdeacon Marsh on account of what *they choose to call* his "bitter hostility to the Bishop"? In view of the above *groundless* charge of the Doctor's, would it be "bitter hostility" were I to suggest to my calumniators that it would be more profitable for them to ponder over the Apostle's exhortations, and more likely to bring a blessing from on high, and peace in our midst? "wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not; let not the sun go down on your wrath; neither give place to the devil."

Now; what is the *true history* of that Canon, a

part of which Dr. Townley quotes, and for which he takes such credit to himself for manliness? I happen to have a pretty good memory, in so far as the work of the Diocese is concerned, but not such a memory as to remember *what never took place!*

The Canon in question was framed by the *Canon Committee*, and was by *them* brought before the Synod in their report, at the meeting in 1868; and I well remember *why* that Canon was framed (as, no doubt, others do also). It was framed to meet a particular case. Our late Bishop had given a certain Clergyman a license to officiate in the Diocese at large, and this gave great offence to many, and it was talked over at the Canon Committee; and hence this Canon was framed. No doubt I wrote it out, and put it in shape, to meet the views expressed, as I generally acted at all Committee meetings as "Secretary."

I do not give the Clergyman's name, as it is not fair to bring names forward in this way before the public, and especially as he is not with us now. The Canon, in the Report of 1868, did not contain the proviso quoted by Dr. Townley, and which he parades as his "*amendment*." The Canons were again under the consideration of the Canon Committee in 1868, '69, and additions, &c., were made; and I remember perfectly well that when, in Committee, the Canon was strengthened by the clause referring to residence, the late Canon Bettridge proposed to make an exception in favour of Dean Hellmuth *by name*, as he was then residing beyond the bounds of his parish, with the

consent of the Bishop; and when Canon Bettridge proposed this, *I remarked to him* that we could not refer in our "Canons," which were for guidance for the future as well as for the present, to *any particular case*, but that we could add "a proviso" meeting *all such cases*; and I believe it was my pen that framed this proviso, which now forms part of the Canon, and which Dr. Townley now wishes to father *as his amendment to check my "bitter hostility"!!* Thus it will be seen that *our object* in Committee was *to protect* Dean Hellmuth in what he was then enjoying, and not for any "hostility to him." Anyone can verify this by referring to page 333, Synod Minutes, 1869, where he will find the Canon, as it now reads, word for word, in "*the report of the Committee on Canons*," before any discussion took place in the Synod on "the Canons;" and that "the report" was adopted "as amended" by resolution (page 345). A list of the Canons "as amended" is given on pp. 346-350, and *this Canon* was passed without amendment, for it is the same, *word for word*, as it was introduced by the Committee in their "report."

What now becomes of Dr. Townley's statement of my hostile "notice" and of his peaceful amendment theory? Those who read this can judge for themselves whether or not I am right in calling his statement "a fabric of falsehood."

Now, what appears to be the Doctor's object in erecting this "pile?" That which follows in his "Strictures" shows that it was simply to have a

“fling” at his old friend, who, for some reason best known to himself, he now wants to destroy. Were I wickedly inclined, I might say, perhaps to create a vacancy among the Archdeacons; but others will be better able to judge of this when they have read some letters written to me by my “old and sincere friend,” which are printed herein. In his anxiety to put me in a false position, the Doctor could not refrain from even casting a slur upon the memory of our late respected Bishop, who has been lying quietly in his grave for over eight years; and, to make *this* the more marked, he puts it in italics. Why, Doctor, a Pagan can teach us better manners than this; “*de mortuis nil nisi bonum;*” and Solomon, with holy wisdom, tells us that it is a “madman who casteth firebrands, arrows, and death.”

The Doctor again displays his “animus” against me by the tone and unkindness of his remarks about my present residence.

I dislike to parade my matters before the public, but still will try and meet Dr. Townley’s (and others,) great anxiety for the “welfare of the Church” (?) by stating my present position.

I am living in my own house (which is only about a mile from “the Rectory house” belonging to the parish of St. Johns), by dispensation which the Bishop kindly granted to me when he appointed me Rector. The reasons why I am here at present are as follows:—

1. The Rectory house is not large enough to accommodate my family.

2. It required a large expenditure of money, when it came into my possession, to put it in order. A committee, appointed by the Bishop in 1873, reported that it would take \$1000 to put it, and surroundings, in proper order.

3. I spent between \$700 and \$800 upon it, the money being advanced by a friend, to whom I let the house for six years, from May 1, 1874, in order to repay him for the money advanced; which term does not expire till May 1st next, when the house comes again into my possession.

My good friend, Dr. Townley, will thus see that I have not "made money" by my "non-residence," for I have lost six years' rent, either from my own house or from "the Rectory;" which, at the rate at which my friend has let it for the last year, would be \$900; and besides this, I have spent nearly \$100 out of my own pocket in re-roofing, &c., the Rectory house, and have not received *one cent* from the Rectory house or from the parish since I became Rector, now for more than seven years; and, moreover, for the first two years that I was Rector of St. Johns, it was at a loss of \$245 a-year compared with the income of my former position; and for the six years, April 1st, 1873, to April 1st, 1879, my income from the endowment has been only \$120 a-year more than before, with largely-increased annual expenses, entailed by the change. Perhaps, as one of the "Fathers in the Church" whom he so solemnly exhorts (see Letter, April 2, '73), the Doctor will allow me, in *Solomon's words*, to give him a little *fatherly counsel*: "My son, put away from

thee a froward mouth, and perverse lips put far from thee."

Of course, if the Bishop insists upon my taking up my residence in the Rectory, I shall obey; but, in such case, must either separate myself from my family, or add to the Rectory house, and build a stable. Should I have to do the latter, as I have already explained to the Bishop, it will retard what we both desire to see accomplished, viz., the building of a "Rectory" nearer the Church; for if I make those necessary repairs, additions, etc., and occupy the house; I shall (D.V.) remain there as long as I am Rector, and leave to my successor to decide what will be done in the future.

Having now explained *in extenso* Dr. Townley's first proof of my "hostility" to the Bishop, and having shown it to be "*groundless*," it is hardly necessary to say much on the other points brought forward by him, which can also easily be proved to be each

"Like a phantasma, or a hideous dream;"

but to do this, as they all concern my Bishop, I might be led to say something that would be considered disrespectful; and not even to please Dr. Townley am I inclined to be guilty of this. On this point, however, by the light of his own letters, I might say to him: "Physician, heal thyself!"

2. Dr. Townley, as another instance of my personal hostility,* alludes to some correspondence which took

* *Strictures*, p. 14.

place in 1873, between the Bishop and me. It is unmanly of him to bring this forward, as he has done, when he well knows that I cannot touch the matter here without being liable to be put in the position I have already pointed out. I simply, therefore, deny the correctness of *his* inferences and conclusions.

3. Dr. Townley, with characteristic bad taste, brings forward, on page 14 of his "Strictures," the unhappy business in which so many have become involved during the past year, and argues *from his* view of the matter that I am guilty of what I deny. This matter, which at first was a "mole-hill," but which, through, to say the least, great want of tact, has become "a mountain," is still unsettled, and is now in the hands of "the Honourable the Judges of the Court of Chancery," and what further legal steps may yet be necessary to be taken in the matter, it is not for me to say. Under these circumstances, it would hardly be proper for me to say anything, notwithstanding what *the Doctor* may think of it, *at present*. And, moreover, in view of what has been shown above, I would ask, *What is the value* of Dr. Townley's opinions and views on any matter? and judging by his letters (April 4, and "Easter Monday," April 14, 1873), what his opinions on these very points may be next month, or even next week, *who can tell?*

4. As to the other "point" brought forward by the Doctor on page 15, and which he calls "a quiet sneer," *respect for my Bishop*, as I have already implied, keeps me silent.

But now it is high time to stop these foolish, weak, monstrously wicked (to copy the Doctor's style,) rumours of my bitter hostility to the Bishop, so industriously circulated by Doctor Townley and others; and therefore I insert here a letter which I received from *my Bishop*, and none will doubt the sincerity of *his* testimony. After reading this, I think my calumniators should bow their heads in shame.

Bishop's Room, Bishop Cronyn Hall,

March 18th, 1873.

MY DEAR MARSH,—

By the demise of our lamented friend, the Ven. Archdeacon Brough, the Rectory of St. Johns, London Township, and the Archdeaconry of London, have become vacant, and are at my disposal.

Permit me to offer, for your acceptance, the two positions thus vacant, in recognition of your past services in the Church of this Diocese, and as a mark of my appreciation for your cordial and brotherly co-operation with me in every effort of mine to advance the interests of the Church since my Episcopate.

You know my great anxiety to have the Diocese thoroughly worked by officers who will assist me with as much of their time and energies, for the good of the Church at large, as is compatible with the *special* charge committed to their trust.

And knowing from experience how utterly impossible it would be, even for two active Archdeacons, to supervise,—in addition to their cures,—this rapidly-increasing Diocese, I have decided to divide it into four Archdeaconries.

I feel convinced that this subdivision of labour will greatly tend to call forth the resources of the Diocese, and strengthen my hands very much in the discharge of my Episcopal duties.

To you I shall assign the counties of Middlesex, Elgin and Perth, with the title of "Archdeacon of London." Until the meeting of the Church Society in June next (D.V.), you will, I trust, continue to hold the office of Secretary to the Society.

Praying that God may abundantly bless you and yours, and make you a blessing in your new sphere of labour,

Ever believe me,

Your most sincerely,

I. HURON.

The Rev. J. W. Marsh, &c., &c., &c.

And, also, for Dr. Townley's benefit, I give here a letter which I have received from one of the Incorporated Members of the Church Society, that he may see how *thinking men* view his "Holy Week" flights of fancy. I omit the name of the writer, as I have not asked his permission, but hope, under the circumstances, he will pardon the liberty I have taken.

April 15th, 1880.

MY DEAR MR. ARCHDEACON,—

I have just received "Strictures" from Dr. Townley. Should you take any notice of it, please let me have *your* Strictures on "Strictures." It seems to me a weak affair, and suggests the idea of the poor old gentleman being in his dotage. Has he forgotten the

of your removal from the Church Society ;
and his own motion on the subject of Dr. Hellmuth's
conduct in England in Bishop Cronyn's time, &c., &c.?

Respectfully and sincerely,

Ven. Archdeacon Marsh, London.

II. And now, with regard to the Doctor's kind
advice that I ought to resign the position of Archdea-
con.* It is not necessary to say much on this point,
as the Doctor's own letters, which are printed herein,
show the workings of his mind on this "point."

I am well aware that some interested parties were
looking with anxiety for *my resignation* ; and one of
them is reported to have so far forgotten what was due
to himself, not to say to me, his elder brother, as to
say to a friend that he was to fill the position about to
become, as he thought, and probably wished, vacant.
Whether Dr. Townley indulges the hope of thus obtain-
ing *the object of his ambition*, if I acted on his implied
advice,† it is not for me to say ; but his letters show
what were his feelings in April, 1873.

PARIS, Ontario,
April 2nd, 1873.

MY DEAR ARCHDEACON,—

And while I am writing I may as well open my
heart a little respecting the appointments, recent and

* Dr. Townley, in a foot note, says: "As to the *Canons*, they being in
the Diocese of Huron, by Act of the Legislature, Trustees of Real Prop-
erty, I question whether they could legally be so removed." Does not
the Doctor know that the *Archdeacons* are, by the same Act of the
Legislature, in the same position as the *Canons*. But Dr. Townley is a
Canon and not an *Archdeacon*, and this, perhaps, has "blinded his eyes."

† *Strictures*, p. 7.

proposed, to those honourable spheres of *increased usefulness*—the Archdeaconries.

I had my own feelings respecting such veterans as ——— or myself being so entirely overlooked, nor have I hidden them from the Bishop. But I hear so much more about these omissions, that I fear serious damage is in danger of being done—not so much to us as—to the Bishop and the Diocese.

I am told that in Brantford lay language is used, specially, I understand, respecting the injustice done to myself, which I should not like to repeat; nor is it the only place where astonishment is expressed, not to speak of the indignation in my own parish, without my saying a word. Indeed, I yet confess to a conviction, as respects myself, that these repeated slights must injure either my own reputation, or that of the Diocese.

I know that his Lordship justifies these appointments, on the ground of wishing “to have active men in the full vigor of life.” It is asked, however, almost with scorn, “How much more ‘active’ is Dr. Balch likely to be than Dr. Townley?” Now, I am one of those who will be glad to receive Canon Balch into our Diocese, but whether doing so over the heads of us all will tend to his usefulness, and the harmony of the Diocese, is another question. And then I cannot but ask also, How much more “active” than my own has been—aye, or is—the life of your friend ———, who, I have been told, is spoken of for the remaining Archdeaconry? not to speak of other reasons which, I think, would make his appointment very unwise. Now I cannot, after all, attribute this singular ignoring of myself, and others merely to our age—though that may have been sincerely used as a mental blind, for we have a wonderful power of self-deception—but as

the real cause to those same outside influences, which dictated, what I consider to be a very discourteous reply, from Huron College Council, to my "Protest."

Now, my dear Marsh, rely upon it, that any attempt to continue to rule this Diocese on extreme party principles will prove its ruin. If men of *plain*, though earnest, Prayer-book Churchmanship, and the simplest English ritual, are to be *tabooed*, and crippled in their usefulness, whatever may have been their labour, or their character, because they are not of the opposite extreme school, then, believe me, neither God nor man will bear it much longer! As for your Canadian *Canonries*, I look upon them as little more than a *name*; and it surely becomes the Fathers in the Church to be careful how they set an example, to their younger brethren, of accepting mere empty honours, which carry with them no increased opportunities of usefulness. Well, I feel humbled in thus "speaking as it were foolishly in this confidence of boasting;" but "is there not a cause," both as respects the Church and myself?

It may be proper to state that I consider nothing in this letter as being specially confidential.

Believe me to remain,

My dear Archdeacon,

Very faithfully yours,

ADAM TOWNLEY.

The Ven. Archdeacon Marsh, M.A.,
Bishop Cronyn Hall,
London, Ont.

To this I replied as follows, and I print it here in order to keep the connection between Dr. Townley's letters clear and plain:—

Church Society Office,
London, April 3, 1873.

Rev. Dr. Townley, Paris.

MY DEAR DR.,—

I am very sorry that any cause should have been given you to lead you to write as you have done, though I am free to confess that I am not surprised under the circumstances ;* but I must deprecate all your application of your grievances to me, as would seem by the tone, and many expressions in your letter. I do not, of course, desire to enter into any correspondence on these matters, as it would not be profitable, and my time is too fully employed in other ways ; doubtless we shall have frequent opportunities of "talking" over matters.

I must, however, in justice to myself, say, that I am in no way responsible for what has been done—I was not in any way consulted ; but when, some time ago, I was told that *four* Archdeaonries were to be made, I ventured to doubt the expediency, and foretold (without knowing who were to be the Incumbents,) the results which have followed. It would, under the circumstances, be ungracious in me to make any remarks on the *persons* named to fill these offices, and therefore I shall deal only with my own appointment. In your letter you say, "as for your Canadian *Canonries*," &c., as if I was an advocate of any such "dignities." Surely it is not now that you have to learn my view of such ; and if you meant me when you said, "it surely becomes Fathers in the Church to be careful how they set an example to their younger

* What I meant by this was the fact, to which Dr. Townley referred in his letter, that "strangers and *foreigners*" had been brought in to forward *other* objects than the work of the Church, and for this had been elevated in rank above the "elders" in the diocese, who had spent their lives in the service of the Church in this country, and in the Diocese of Huron.

brethren of accepting mere empty honours which carry with them no increased opportunities of usefulness," I can only say (and those who know me best know that it is true,) that I have never coveted such honours, but, as I can give you proof if necessary, refused them at the hands of the late Bishop. I have ever been ready to be a "servant of servants," so far as *the work* of this Diocese is concerned, and am not at all inclined to shrink from it, after now going on nearly sixteen years' service. The honour put upon me by the Bishop was his own doing, and I am free to confess, whatever may be thought of it, I believe the recipient has some claim on the Diocese, and if that is not the opinion *here*, in *other Dioceses* it is thought that none has a better claim. But, my dear Dr., if it is likely to be a bone of contention, or likely in any way to obstruct the work *we* have so much at heart, I say, without any hesitation, let it go. The Bishop has appointed me to St. Johns, as well as made me an Archdeacon. I have accepted both, as it would be churlish to refuse such manifest kindness on his part, determining, in my own mind, that I would think over the matter, between this and our next meeting, and decide what I would do.

I have been pressed upon by a number of incorporated members, both Clergy and Laity, not on any account to give up the oversight of the affairs of our Society, in which I have gained valuable experience in the last fifteen years; and I confess I have had great anxiety about the matter, and after much thinking, and not without seeking for guidance, where alone we shall find true wisdom, I have come to the conclusion, that my duty is to remain here, and I have told the Bishop this. I confess, at first view, I would have liked to have retained the Rectory of St. Johns, not in any way to make merchandise of it, but simply as

something to retire to, in case I might wish to retire; and in meantime to put a good man there, and devote all, or nearly so, of the endowment to his support; but, on further thought, I have decided to place the Rectory in the Bishop's hands, and should the time ever come when I am unable to do my *duties* here, I believe, in simple trust, "God will provide." But, if after years of, what without assumption I may call, faithful services, the Diocese should permit me to suffer and want, and our heavenly Father allows it, all I can say is, I trust grace will be given me, should the emergency arise, to say, "Thy will be done."

Without regard to "the Archdeaconry," there are many reasons why this addition, in my opinion, would give me more force, and make me more useful, especially in so far as some of our younger brethren are concerned, as I think must be felt by all, if they will only think of some things which have happened, and scenes which we have witnessed.

I shall not, therefore, "resign" it; but if it is thought more desirable to strip me, for the good of the work, I hope I shall bear it patiently.

I am sorry that you should have brought in our brother in the North, or, as you call him, "my friend," and I am not ashamed to own him as such, and if *labour* in the Diocese is of any value, I fancy few can show such a record as his; for years struggling *solus* in a large and new and thinly-peopled county. But I fear some "tattler" has been poisoning your mind on this, and other subjects. Many such busybodies, alas! we have among us, and if their *motives* were laid bare, you would start back with horror at being made a depository of their tales. But I must close, I am so hard pressed with work. Excuse this, and believe me,

Yours faithfully,

J. WALKER MARSH.

By-the-by, I think the "Parisians" are behind with their returns, *and our books must close*. It is now 6 p.m., and I cannot read this over, so excuse all errors.

On April the 5th, I received the following letter, which contains Dr. Townley's own candid opinions, and feelings, without any outside bias:—

PARIS, Ont.,

4th April, 1873.

MY DEAR MARSH,—

Thanks for yours, just received. But though in much haste, I cannot let a mail pass, without disabusing your mind respecting the "Canonries." I used the term "yours" diocesanly, as I well know your personal sentiments about these of old, and your former refusal; my reference, therefore, was chiefly to *myself*, as to the proper line for me to adopt should, as I have reason for thinking probable, a "stall" be offered me. *Your* Archdeaconry is, as I said before, *merited*; and with that Divine blessing which I know you are sure to seek, will, I believe, increase your "usefulness," especially if, as I strongly hope, you retain the Secretaryship; upon which last my wife is jubilant, as she always says, you "are the right man in the right place," and that we shall be I know not what sort of *noddies* if we permit you to leave it.

Any reference to you as an individual, my dear Archdeacon, which was scarcely decided however, was to your relations to *Huron College*, of whose Council you are so prominent a member.

With respect to *our* friend ———, I have no objections when we meet, to tell you the grounds of

my feelings, which I think you will admit are not altogether unfounded. I will speak to my officials about the returns.

Sincerely yours,

ADAM TOWNLEY.

The Venerable Archdeacon Marsh, M.A.,
London, Ont.

Eight days after the receipt of the above letter I received the following, which, notwithstanding the disclaimer in his "N.B.," shows how easily "the poor old gentleman" is turned aside by some outside influence, probably by the "name Canon," which he now bears—the "mere empty honour" as he styles it—or by something else, to change his own views and eat his own words. Under such circumstances, what dependence can be placed upon his opinion *in any matter?* and why should he insult me, and charge me with "scant courtesy," because I decline to be bound by his opinions, and act on his advice, and even insinuate that this is a proof of "bitter hostility," not to himself, but (*for shame!*) to the Bishop.

PARIS, Ontario, 1873.

Easter Monday.

MY DEAR ARCHDEACON,—

As I strongly expressed my gratification at the prospect of you retaining the Secretaryship of the Church Society, it is only straightforward to state that my views have, I much regret to say, undergone some change in this respect, and candidly to explain the reason.

When I wrote you last, I did not understand that you had been inducted* into the Rectory of St. Johns, and that the Bishop strongly wishes you to retain it. And I must say that I do not think it is compatible with the principles, upon which we all wish our Canadian Church to be regulated, for you to do, as you suggested to me, you one time thought of doing, namely, to retain both.

While to insist upon resigning the living, in opposition to the Bishop's wishes, immediately after accepting it, would not, I think, have a nice appearance.

Then I confess to feeling, that if the Bishop desires to try a Lay Secretaryship, and thinks he can save expenditure, to an important amount, to the Church Society, by that, and other, alterations in our present system, it would not be either respectful or judicious in such a matter, when no principle is involved, for us pertinaciously to oppose his wishes, even though we should not altogether agree with his judgment therein.

Again, suppose we were to elect you, as heretofore, to the Secretaryship, in opposition to his Lordship's known wishes, supported, as he doubtless would be, by a considerable number of the members of the Church Society, the result would neither be pleasant to him nor to yourself, and must be very injurious to the interests of the Diocese, by introducing strong personal party feeling into its working. And, my dear Marsh, as an old and sincere friend of yours, I should

* Lest this may be misunderstood, I will mention that what had taken place was this:—On the first Sunday that I officiated at St. Johns, as Rector, the Bishop kindly preached, as he wanted to make some reference to our late brother, Archdeacon Brough, whom I succeeded; and at that service I read "the Declaration of Conformity," which it was my duty to do under any circumstances. But why, or how, *this* led to the sudden change in Dr. Townley's late strongly-expressed opinions, I fail to see, nor does the Doctor give any very clear reason.

much regret to see you placed in such a position, and with the prospect of future serious pecuniary inconvenience, and, perhaps, local disagreeables to yourself, and family; for I fear, that in case of the Secretary being hereafter changed, by the vote of the Church Society, it might not always be in the Bishop's power to offer you an equally good, and so pleasantly situated, and comparatively easy a Rectory. Above all, let us, at almost any cost, save that of principle, avoid the introduction of internal contests amongst us.

Praying that the Great Head of the Church may influence all our hearts, by His own wisdom and love,
Believe me, as ever,

Very faithfully yours,

ADAM TOWNLEY.

N.B.—I need scarcely say that I have heard nothing *from*, and have said nothing *to*, the Bishop on this subject.

A. T.

In order that Dr. Townley may know what honest, upright, manly men, unbiassed by passion or prejudice, think of what has taken place in our Diocese during the past year, and of the manner in which I have been treated, I give him some extracts from a letter which I have received from "a mutual friend," in another Diocese; in the hope that it may be the means of bracing him up to more manly, as well as more kind and considerate, conduct towards his brother for the future:—

February 2nd, 1886.

MY DEAR MR. ARCHDEACON,—

I hope you will pardon the liberty I take, as an old acquaintance, in writing to express to you the burning

indignation which the treatment you have received at the hands of _____ has awakened in my mind.

I should have written at once, on reading your printed statement of the case, which was shown to me by a friend, about ten weeks ago, but I felt that the whole transaction was so damaging to the moral character of your oppressors, that there must be another side to the story; and so I determined to await the explanation which I was sure they would be forced to give to the public. But now, after having been twice publicly challenged, no explanation is given; and I am informed by a clergyman of high repute, who knows all the circumstances well, that no explanation will or dare be given.

I fear I shall not have done much to comfort you, and that you may think my interference in the matter an impertinence, but I could not rest without telling you how entirely I sympathize with you in the unmerciful and unchristian way in which you are being treated.

I have been impelled by no other motive but brotherly feeling for one with whom, if I mistake not, I do not at all agree, but whom I have long ago learned very highly to respect and esteem. That God, our Father, may sustain you in your trial, and make your righteousness as clear as the noon day, is the prayer of your sympathising brother,

And now, Doctor dear, should you be spared to visit the Diocese of Huron* during "Holy Week"

* It is right here to mention, in explanation, that Dr. Townley does not now live in the Diocese of Huron; but that, for about two years past, he has resided in another Diocese, in the City of Hamilton, Diocese of Niagara.

next year, allow me to hope that the result of your meditations will be that "the works of the flesh" (Gal. v.) may be subdued in you, and that "the fruit of the Spirit" may "be in you, and abound," and I would suggest the verse, from that mine of wisdom, "the Book of Proverbs," which I have quoted at the beginning of this paper, as a fit subject for your meditations.

A well-known Commentator remarks on the latter part of this verse, "it is as if any one should seize a fierce dog, as he passed him, by the ears, by which he could expect no other than to be bitten; and it is hard to say, whether it would be safest to try to hold him, or to let him go."

This seems to be about the Doctor's present position, and there I leave him, with this caution, hold on Doctor, but if you do let go, be very careful how you take hold again.

And now, Doctor, I think you will find, when you calmly consider this whole matter, that your conduct towards me has been very unkind, and unjustifiable; and that, in addition to the trouble, and pain which you have put on me, you have imposed upon me an unwarrantable expense, in compelling me to come out in print a second time, in order to answer you thus. Let me then point you to an opportunity of doing "a good work," and thus, perhaps, as some think, you may wipe out some of your evil doings during "Holy Week, 1880." If, therefore, you are the *man* you profess to be, you will, under the circumstances,

authorize me to send to you the printers' bill for publishing this pamphlet. "VERBUM SAT."

Doctor, dear, fare thee well, for, notwithstanding your late unkindness, my feelings for you are expressed in the following well-known lines, leaving out the negative in the first and fourth ; for I feel sure that you have already deeply repented, for your weakness in allowing yourself, by any force of persuasion, or by any dangerous blandishments, to meddle with, and mix yourself up in, this most unfortunate and unholy matter ; therefore, I still say—

"I do — love thee, Doctor Fell,
The reason why I cannot tell ;
But this alone I know full well,
I do -- love thee, Doctor Fell."

London, Ontario, April 22nd, 1880.

FINIS.



