

"Tell it unto the Church!" 26

(No. 2.)

A MEMORIAL

BY

WILLIAM PASSMORE,

PRESBYTER OF THE DIOCESE OF NEW JERSEY,

IN HIS CASE

AGAINST

JOHN SCARBOROUGH, D. D.,

BISHOP OF THE DIOCESE OF NEW JERSEY.

A. D. 1883.

This Memorial is addressed to every member of the Protestant Episcopal Church in the United States of America.

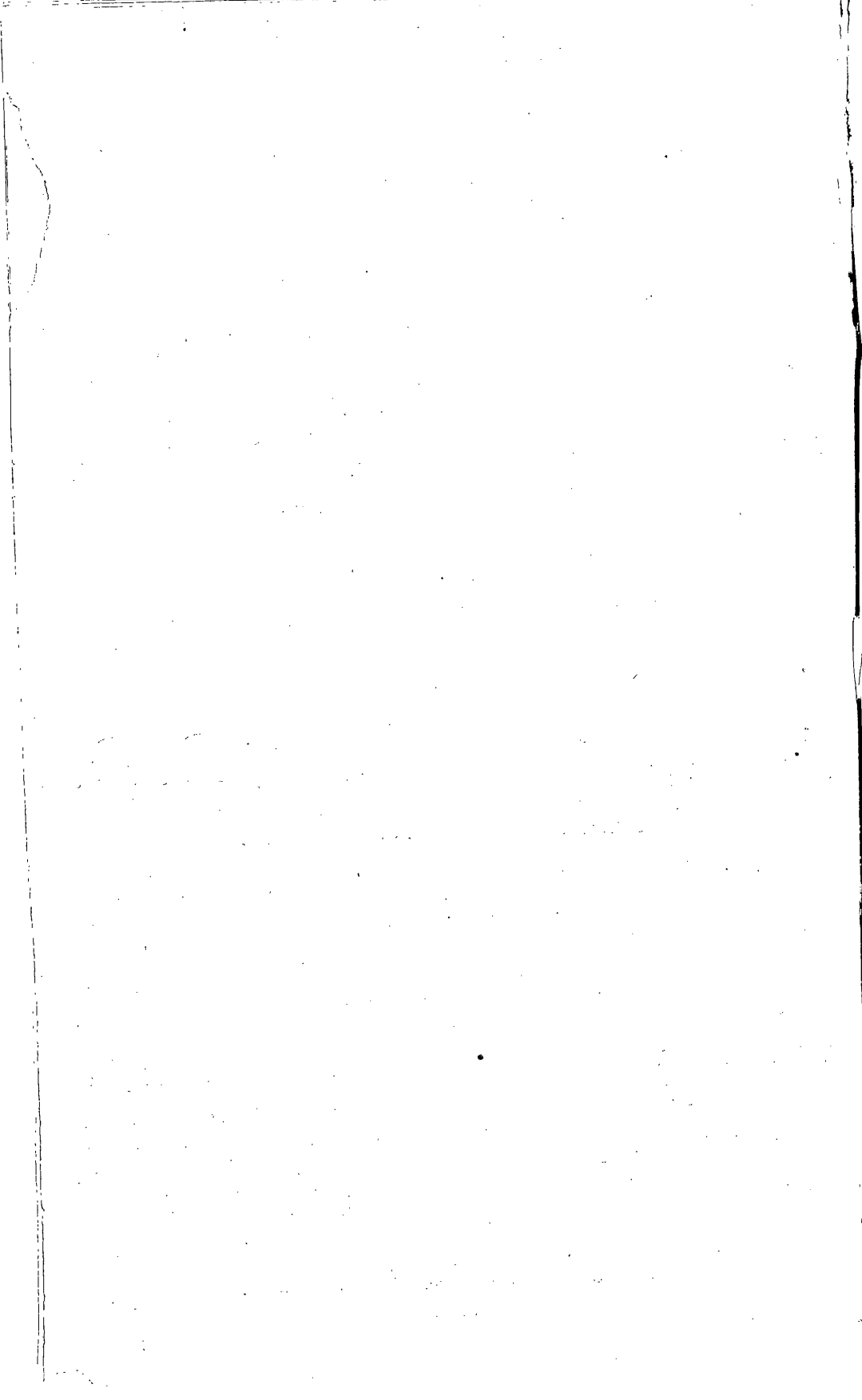
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This Memorial of William Passmore, Presbyter of the Diocese of New Jersey, is hereby addressed to every member of the Protestant Episcopal Church in the whole of the United States of America:—

BRETHREN OF THE CLERGY AND OF THE LAITY:—When our Lord taught us how we should regard and treat the “offenses” of our brethren of the Church, when they willfully or persistently or impenitently “offend” or trespass against us (see Matt. xviii), it was not merely for our own self-protection against wrong, nor was it simply for the sake of warning and checking the offender, though either one of those reasons, and much more both of them taken together, would have been amply sufficient ground and warrant for His requiring that we should act in the manner that He commanded that we should.

But He commanded what He did for a very much higher reason, viz.: that we should vindicate the claims of God Himself and of His righteousness, and that we should do that “without respect of persons.” In fact, it was a precept intended to inculcate the fear of God and to cultivate the spirit and the practice of His righteousness among men.

Therefore it was that St. Paul, when he wrote to the Corinthians, commanding them to “put away from themselves that wicked person” (see 1 Cor. v, 13), who by his grievous sin had “offended” not only against God Himself, but against the whole of the Church at Corinth also, he did it, as he himself afterward expressly told them, “not for his cause that had done the wrong, nor for his cause that suffered wrong,” but for God’s sake chiefly, *i. e.*, for what was due to Him and to His righteousness, and that his own “care for their souls in the sight of God might appear unto them” (2 Cor. vii, 12); and the very gist of his direction was “that they should put away from themselves that wicked person,” as being the only way to do in such a case as that.

And now, brethren, we, all of us, whose duty it is to “watch for” the “souls” of all of our brethren, “as they that must give account,” now owe it “to God” and to His righteousness, just as much as the Corinthians did in St. Paul’s time, that we should “put away from among ourselves every wicked person,” “without respect of persons,” whoever the “wicked” person may be, or of whatever rank or estate he may be, either in the Church or in the State. The only thing to be considered is, is he willful or persistent or impenitent in his wrong, and therefore “wicked”?

“For if such a “wicked” person is not checked and corrected promptly, he will almost inevitably, and that, too, in a very short time, become more and still more “offensive;” and that, too, not only to God and to His righteousness, but to his brethren on earth also. For that is the normal course which all sins and sinners run if they are left to go unchecked; for the leaven of sin, though it works very silently and very secretly, works also very rapidly and very destructively.

We ought, it is true, at the first, always to call the offenders to account in as kindly and in as private a manner as the nature of the case will permit. But if the offenders will not even then “hear” us, then we are bound to go on to call them to account, just as sternly and just as publicly and just as persistently and just as inflexibly and just as uncompromisingly, as the circumstances of the case may require. For so our Lord Himself has expressly commanded us to do. That is clear from His own words, for He says: “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he will hear thee, thou hast gained thy

brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." (Matt. xviii, 15-17.)

That whole rule of procedure, laid down as it was by our Lord Himself, expressly requires of us not only great and inflexible persistence in calling the "wicked person" to account, but also an inflexible and uncompromising resolution either to separate "him," if he continues impenitent, from "our" communion, or else to separate "ourselves" from "his" communion; so that he shall be to us as a mere "heathen man" henceforth, if he will not—after all that has been done by us that the Lord requires us to do to bring him back to a proper sense of his duty—both "hear" and "do" what the case calls for "at his hands."

Therefore it is that, having now borne "patiently," for nearly twenty years, the offenses and trespasses which two of my Bishops and some others of my fellow clergy have most wickedly done unto God, as well as to the Church and to me, with only an occasional remonstrance or warning to the "wicked persons," to induce them, if possible, to "cease to do evil" and to "learn to do well," I have now, at last, in my old age and in my broken health, and in my manifold pains and infirmities, felt myself absolutely compelled to take a stand in this case of Bishop Scarborough's. For Bishop Scarborough's offenses and trespasses have been not only against me, for then I could have borne them still, as I have been bearing the offenses of himself and of others for nearly twenty years past, but they have been against God and against the Church also, and against all truth and against all righteousness also, and that, too, to such an extent and to such a degree that, by reason of their exceeding number and by reason of their exceeding greatness, I cannot but feel now that I myself would be sinning very grievously, not only against God and against the souls of all the members of the Church, but even against the souls of all people who are out of the Church also, if I did not now do all that I possibly can do to check the Bishop in his wrongs, and to bring him to account for his wrongs, and for his now long-continued and defiant and contemptuous disregard for all "Truth and Justice," for all "Religion and Piety," and for his willful and most wicked "breach of his Ordination and Consecration Vows," and for his "crimes and acts of immorality," and for his impious and sacrilegious prostitution and pollution of his own sacred office and of the most Holy Sacrament itself.

Therefore it is that I have now, for nearly the whole of the four years last past, been acting toward Bishop Scarborough according to the rule of our Lord quoted above. For in the first place, now nearly four years ago, I tried to get the Bishop to "hear" me, "between me and himself alone," as our Lord required. But the Bishop "would not hear me." Therefore I then took with me "one more," and afterward a second "one more," both of them clergymen, as "witnesses," as our Lord required that they should be, "that every word might be established," and that I might do, and be able to "prove" that I had done, all that I could do to have the case settled privately and amicably, as our Lord required. And I notified the Bishop in each case, and that, too, within a very few days in each case, that I had so taken them as "witnesses," and I informed the Bishop that I had in each case, not only told the whole of my case to each one of these "witnesses" in general terms, but that I had also read to each of them all that I had written and said to the Bishop up to those dates respectively.

But the Bishop "would not hear me" even then. In fact, he has never taken any notice at all of any of the very many letters that I have ever written to him, except in one single instance. That was now nearly four years ago (Dec. 31st, 1879), and at the very beginning of our present difficulties. That was a letter in answer to one of mine, which I wrote to the Bishop, after hearing that the Bishop had sent me his notice that he "was coming to administer the Communion to me"

on a certain date fixed by himself, without any previous communication with me upon the subject, "because I was one of the old and invalid Presbyters of the Diocese." In consequence of which falsehood, for that was a "falsehood," coined and uttered either by the Bishop himself—as Mr. Gordon said that it was, and as the Bishop has never yet dared to deny that it was—or else it was coined and uttered by Mr. Gordon on the Bishop's behalf. On hearing that "falsehood," I then wrote to the Bishop, "requesting him to administer the Communion to me" when he came to Hammonton. To that letter the Bishop wrote me a reply. But that letter of the Bishop's was so atrociously "wicked" and mean and deceitful, in almost every sentence of it, that it has been the very foundation upon which all of this present trouble has been built up by him.

But the Bishop, in consequence of my urgent call upon him to come and to have the case settled, after waiting nearly two years without keeping his promises, and without even offering any apology for not having done so, at last (Aug. 24th, 1881) came to see me when he came to Hammonton to consecrate the church. And then he added to all of his previous crimes and offenses against God, as well as against me, by telling me a number of new and willful and wicked and deliberate "falsehoods." And then, when I went on to point out to him some of his earliest and least offenses, not having yet even "alluded" to any of his real crimes, or to his impiety and sacrilege and "blasphemy against the Holy Ghost," the Bishop got up in anger and "would not hear me," saying: "I did not come here to listen to such things."

Since then, I have written to him no less than five very long letters, in which I showed to him that all of his horrible wickedness was not only known to me, but that I had the fullest possible proof of it all, which proof was not only abundantly but superabundantly furnished by his own letter itself, every single sentence of which convicted the Bishop, by his own written words, of one or more, and the whole letter of every one, of the crimes and offenses that I have ever laid to his charge. But to this very day the Bishop has "neglected" to take any notice at all, either of his own sins against God or of his wrongs to me or of my letters to him.

And yet, in my last letter to him (November 1st, 1881), after having exposed and proved all of his wickedness to him, I notified the Bishop that if he did not "repent" and "do works meet for repentance" by December 31st, 1881, I would then feel myself compelled to print, not only all that I had written to him, but as much more as I thought might be necessary to make the whole case clear to everybody; and in consequence of the Bishop's "neglect" to do anything, I did so. And therefore it was that my first pamphlet, "Tell it unto the Church," was printed by me. And the very first copy of that pamphlet I sent to Bishop Scarborough himself, and the next ones to every clergyman in the Diocese of New Jersey, and the next ones to every bishop in the Church in the United States, and the next ones to every doctor of divinity in the Church in the United States. And I did this on purpose, that I might take them all as "witnesses" that the Bishop had "neglected" to "hear" me according to our Lord's own requirement; and that I had not only done all that the Lord required of me, but a very great deal more, that I might, before resorting to extreme measures, such as our Lord required of us, after all other efforts had failed, take with me a whole "cloud of witnesses," and those, too, of the very highest place and dignity in the Church, that they might all, either singly or unitedly, and either privately or in their official capacities, make a last and most imposing effort to bring Bishop Scarborough back to reason and to righteousness.

And then I waited for nearly a whole year longer to see what would come of that call before I sent out the pamphlet to the lay delegates to the Convention of the Diocese of New Jersey. But still it was all in vain. "There was no voice, nor any that answered, nor any that regarded." That was so much the worse for all concerned. For they did nothing, either to have the case settled privately, or

to bring it up for action in the Convention of the Diocese, either in the years 1882 or 1883. On the contrary, to this day (now June 22d, 1883) Bishop Scarborough is still going about his diocese doing his official acts, and is received and treated by the clergy and laity of his diocese, not as a Bishop under such grievous and proved charges of guilt should be treated, but as if he was without either taint or even suspicion of crime and wrong. That is not only "wicked," but it is utterly corrupt and demoralizing, not only on the part of the Bishop himself, but on the part of the clergy and laity of the Diocese of New Jersey also, and on the part of the bishops and doctors of divinity in the whole Church also. Any Church that had any respect at all, either for God or for His laws, or for truth or for righteousness, would have had this whole case settled long before this, and until it was settled it would have been bound to have treated the accused Bishop with such reserve as the proved charges demanded that he should be treated with.

But the only inferences that I can draw from the present state of things are one or the other of these two: Either (1) that all, or nearly all, of those one thousand bishops, clergy, and laity to whom I sent my pamphlet have also "neglected" to do their duty, and that they have concluded to wait until "formal charges" have been presented to the House of Bishops, or else (2) that Bishop Scarborough has "neglected" to hear all, or any of them, and that they all have been willing to let the case go as long as they could without doing anything to have it settled.

In either case, whichever of the above stated alternatives may be the true one, the showing that is made by it is an extremely bad one; for if the first of the two alternatives is the true one, then it proves conclusively what I said in my first pamphlet, viz.: that there is at present "such a degree of utter rottenness in the Church at large, from the highest to the lowest in station, as I, with all my past sad experiences, would shudder to believe possible." Or else, if the second alternative be the true one, then it proves conclusively what I also said in that same pamphlet, viz.: that "only one possible course now remains open to us" who wish to do our duty and to keep the Church pure and free from guilt, and that is to present Bishop Scarborough to the House of Bishops for trial, with suspension or deposition as his final lot if he should "continue impenitent." "To that complexion has it come at last."

But from the "facts" here stated it is as clear as day that I have not only done all that our Lord required that I should do down to this time, but it is also equally clear that neither Bishop Scarborough nor "the Church" in the Diocese of New Jersey have done their duty. It is clear, too, that I have not only delayed long, but that I have resorted to extraordinary, indeed, I may say to very extraordinary, means to save both Bishop Scarborough, and "the Church" also, from any greater sin and shame if it was possible to do so. But, as the result has proved, they "would not hear." And they have all "neglected" to do as our Lord required.

Therefore, now, the utmost possible limit of time and of means that could be granted by me for advice and for forbearance, and for warning and for repentance, having been passed, the next step that will be "in order" will be for me to present my "formal charges" to the whole Church indiscriminately and "without respect of persons." Bishops, clergy, and laity, good or bad alike, I must now call upon those one thousand persons to whom I sent my first pamphlet—to come forward as my "witnesses," for I took them as such, as our Lord required—to show that I have tried to have the case settled privately and amicably, and now to go with me "to the Church" while I "tell" my case "to the Church." To do this they must, by the present canon of our Church, now come forward and send me their authority to sign their names to my "written charges," a copy of which will be found in this present pamphlet.

I have decided to take this course at present, rather than at once to send my first pamphlet broadcast to all of the clergy and laity of the whole Church through-

out the whole United States, of a set and deliberate purpose. And that purpose is the same general one which has influenced me heretofore all along. That is, not to publish all of the most shameful and most wicked sins, either of Bishop Scarborough or of all or of any of the other parties who are involved in this case any farther or any faster than seems to me to be absolutely "necessary."

But I am free to say that I have another purpose in view also. And that is, that I should now do what I can to bring out the actual proof of the fact that but a very small fraction, even if there should be any at all, out of the one thousand bishops and doctors of divinity and clergy and laity of the Diocese of New Jersey, will have the moral courage now to come forward and sign these charges with me. And that fact will prove that if the very men, of all in the whole Church, who ought to be the most prompt of any to see to it that such crimes of wrong and of wickedness as my charges exhibit, should be promptly "heard and determined," will not do so, then it will be in vain for me to expect any of their inferiors in station or in influence to do so.

But I am free to say also, that from what I have already seen in regard to the way in which all of these one thousand persons to whom I have here alluded have acted in regard to this case in the past, that I have now no confidence at all that even the very few signatures that are required by our canon, "Of the trial of a Bishop," which are only seven at the most, and only five at the least, will ever be forthcoming at all. But that will not be my fault, if only I now do my duty by summoning each man of the one thousand to whom my first pamphlet was sent by me to come forward now and to do his duty.

But I wish to take this course now indicated for a special reason also. And that special reason is, to my mind, the most important one of them all. And that is, to bring it home to the mind and conscience of each one of those one thousand bishops and doctors of the whole Church, and to the clergy and laity of the Diocese of New Jersey, and after them, if need be, to all of the clergy and laity in the whole Church in the United States indiscriminately, how very corrupt and how very corrupting and how very "wicked" also our present canon, "Of the trial of a Bishop" is; so that not I only, but that all of them also, may be able to see clearly what a great and solemn duty is imposed upon us all, even by the commandment of our Lord Himself, to have that canon altered and amended, so that it shall conform to our Lord's own requirement, and to make it possible (which now it is not) for every one to "tell it unto the Church" whenever he has been willfully and "wickedly" wronged by any brother in the Church; and when that brother will neither "hear" nor "do" what the Lord does require, and what "the Church" does require, and what simple justice and even common decency require, but which our canon now makes almost, if not quite, absolutely impossible.

THE "WICKEDNESS" OF OUR CANON.

For it is only by reason of the unrighteous and even "wicked" character of our present canon, so directly contrary as it is to our Lord's own commandment, that this present shameful case of Bishop Scarborough's, and also that very many other shameful cases that are never heard of at all, become even possible, and even abound. For our Lord's commandment requires that the charges "shall" be brought to the knowledge of "the Church," for "the Church's" consideration and adjudication of the case, "by the person who has been wronged," and "by himself alone." And if that rule were still in force, then, as a necessary consequence, every bishop would be made to feel, and to know, that he could to a certainty be brought to account for any and for every act of wrong that he might commit, and that, too, in an Ecclesiastical Court. And, certainly, "the Church," upon which devolves the duty of "hearing and determining" all cases between "brethren," ought to have at least as much regard for right and for justice as the Civil and Criminal Courts of the sec-

ular or civil authority provides, for every man, however humble, or even however criminal he may be, and against any other man, however great or powerful or exalted in station, or even in character or in reputation, he may be. Even the secular authority in every country upon the earth obeys our Lord's commandment, though unconsciously to themselves that they are so doing, without having any "respect to persons," so far as the law is concerned. And the Church does not. And shall "the Church of Christ," which He Himself has expressly "ordered" "not" to do so, have "respect to persons," when they are called upon to execute "justice and judgment" between brethren? O brethren! if that is to be the case, then I would warn all heathen to keep out of "the Church" for their own souls' sake, and to trust to the uncovenanted mercies of God, rather than to "keep company with" such a "Church," or "to eat" with them in the communion and fellowship of the Lord's Supper. For if our Lord requires us "Christians" to treat our wicked and impenitent "brethren" as "heathen," ought not the "heathen" to be warned not to have "communion and fellowship" with them, as if they were "Christians"? For there can be no such thing as justice or righteous judgment under our present canon, nor under any canon, except where the charges of wrong can be presented "by the person who has been wronged and injured, by himself alone." And it was the knowledge of this fact that emboldened Bishop Scarborough at the first, first to be guilty of his most atrocious wrongs to me, and then to dare to defy God and the Church, as well as me, so contemptuously as he did.

And so also it was my knowledge of the corrupt and corrupting character of our canon that made me to feel, from the very first, that in any case it would be "almost" if not quite "impossible" for me to get the charges "signed" by the number of "male communicants in good standing" whom the canon requires to come forward and to become the "accusers" of the Bishop. But under the very peculiar circumstances of my now almost total deafness, and of my many and great personal ailments and infirmities, which entirely prevent me from going about and canvassing for signers, the "telling" of my case "to the Church" could only be done by me through the medium of a pamphlet. And I thought that by means of that pamphlet I might stir up some if not all of the bishops and doctors of divinity of the whole Church, as well as of the clergy and laity of the Diocese of New Jersey, to induce a sufficient number of them to come forward in a case of such flagrant iniquity as this case presents, so that if the "formal charges" should ever become necessary, the requisite number of signers might be forthcoming. I here give my reasons for doing what I have done openly and fully. Let each man judge whether those reasons were not compelling ones. They were such when I wrote my first pamphlet, and they are such now.

For, brethren, our canon actually nullifies not only our Lord's own express commandment, but also all of the essential requirements of justice and of judgment. For by requiring those seven or five signers at all, under any possible reason that can be given for it, that canon makes the presentment of any charges, however grave the charges may be, or however responsible the accuser may be, or however clearly and fully the charges may have been proved to be true, even by the confessions of the guilty Bishop himself, and those confessions written by his own hand, as is the actual state of the whole of the facts above indicated in the present case, still, that one single requirement of the canon makes any presentment at all not only a matter of extreme uncertainty, as well as of extreme difficulty, but in the vast majority of the cases that ought to be brought to trial it makes the mere presentment of the charges "an absolute impossibility."

There cannot possibly be anything like "righteous judgment" under such a canon as that. It is all "unrighteous judgment," from first to last. "It is iniquity," even the "solemn mockery" of pretending, as the very existence of that canon does pretend, that a bishop ought to be and shall be held accountable for his wrongs, just as every other man is and ought to be held accountable for

nis wrongs; and then, after all, to make a canon which makes even a presentment in the vast majority of cases that ought to be brought to trial "an absolute impossibility."

And yet that canon, corrupt and corrupting as it is, from what has already been shown, goes on to do far worse still; for it even goes so far as to require that all of the signers shall be "male communicants of the Church in good standing." That is an iniquity also. That would cut off not only any one woman, who was a "communicant of this Church in good standing," from signing the charges, even though every other signer was a "male" communicant, and for lack of one more "male" communicant it would quash the whole indictment and allow the guilty bishop to escape.

Or there might be not only one woman, but one hundred women or one thousand women who had been most wickedly wronged and injured by the bishop, and all of them, though they might include hundreds of "communicants in good standing," and many of them "mothers in Israel," and even much of the "salt" by which alone the Church is "saved," yet not one of these, nor all of them together, could even have any part in presenting their own charges against a bishop, and for lack of "male accusers" the wicked bishop would go clear. It is "iniquity," and it is iniquity of the most horrible kind. "In Christ Jesus there is neither male or female," and our canon has a heathen basis in that respect, and not a Christian one. And yet, bad as that all is, the canon goes on to do worse still. For it not only declares that these seven or five "male communicants in good standing" shall be signers of the charges, but it then goes on expressly to declare that they shall not only consider themselves, but shall be considered by the Church also, not in any sense at all as "witnesses," either to the efforts of the person who has been wronged to have the case settled privately and amicably (which is all that the Lord required of the "witnesses," in the place referred to), nor even to their being persons who might if they had personal knowledge of any of the facts which would go to prove the truth of the charges, be called as "witnesses" when the case was brought to trial (which is the only time when "witnesses" are "in order,") but, forsooth, they are to sign as "accusers" pure and simple, and not as "witnesses" at all. That is an extreme outrage upon common sense, as well as upon common decency and upon common justice.

It would have been bad enough, and far too bad, to have required those seven or five signers at all, or upon whatever plea, and no matter how carefully it might have been insisted upon in the canon itself, that the signers were not to consider themselves, or be considered by others, "as accusers" in any sense at all, but that their signatures were only required as indicating that, in their opinion, the gravity of the charges or the responsibility of the accuser or the weight of the evidence produced, or all of these together, were such as to give sufficient reason to their minds why the case should be tried on the Church's responsibility and at the Church's own and sole charge. And even then "the Church" ought to provide for such signatures the body of "male communicants of this Church" who were to sign the charges, and all of them should be sworn to act righteously in the matter and not to leave a poor, weak, and helpless man or woman to spend all of his or her means and life in trying, and most likely in vain at the last, to find any person at all who would voluntarily sign the charges under any terms.

That is the way in which the State acts through Grand Juries, who are appointed and sworn and bound as impartial men, and not as partisans of either party, to present the case of the most humble individual to the Courts, to be tried on the public responsibility and at the public cost. But even then, should the Grand Jury "ignore" the charge of the humblest citizen, it leaves him still at full liberty to bring a private civil suit or a private criminal suit on his own responsibility and at his own costs against the very same person, and for the very same charges, which the Grand Jury did not think it right for them to present for trial on the public responsibility and at the public expense.

There is justice and righteous judgment also even in that way of doing things. But there is neither justice nor righteous judgment in our "Church's" way of doing things according to our "wicked" canon. I call it a "wicked" canon; and I do that not from mere "feeling," though I do "hate the thing that is evil," but from the coolest and most deliberate conviction of my understand and of my conscience. I think I have given proof enough of that already.

But I will now go on to prove it still further. For that canon deliberately and willfully lays upon all people, who might reasonably and rightly think that the charges preferred ought to be fairly "heard" and "examined into," so that if they presented a strong "prima facie" appearance of truth they might be "tried and determined," as all such cases should be, what very many people, yes, what the great majority of people, indeed, I may say, what almost every individual man, would consider to be in his own case a very "odious" position of notoriety. And that very sense of the odium, if not of actual injury to himself, even if there were no other injury to be feared, which the wicked world, and through the world's influence the weak and faithless members of the Church, would attach to any person who voluntarily takes upon himself the role of an "accuser," is a most terrible barrier to prevent the common run of men, who are always too selfish or too wanting in moral courage to incur any serious trouble or loss, and, much more, any public "odium" that they can possibly avoid, from doing what they themselves, in their very heart of hearts, feel and acknowledge to themselves ought to be done by them, either for God's honor or for the public good. They fear the world as well as love the world.

And the canon is "wicked" for another reason, also, as well as because it is corrupt and corrupting. And that reason is, because it was framed as it is "for the express purpose of making the trial of a bishop as difficult as possible." I assert that here boldly. And I have had proof that that was so. For I myself heard, now almost forty years ago, while the trial of one Bishop was actually proceeding, and when the trial of another Bishop was even then in contemplation, I myself heard one of the most influential Bishops of that day say that he "intended to make the trial of a bishop as difficult as possible." And he spoke to, and with the approbation of, other Bishops, who were present and heard him. Those were his very words, and they impressed me at the time. But I little thought at that time, in my youthful ignorance, what might naturally be expected to result from that way of doing things, and what a dreadful state of things would sooner or later come about in the Church. But I see all of that now. For, as all bishops are but men, just as all other men are but men, and as among the twelve Apostles there was a Judas, and as among the Popes there was a Borgia, and plenty of others, also, who were not much, if any, better than Borgia, and as in the eighteen centuries that have passed since bishops were in existence there have been numberless bishops akin to Judas and to Borgia, I can see now that our canon, framed as it was, "to make the trial of a bishop as difficult as possible," is, indeed, a most "wicked" canon.

But I see now, also, another thing that grows out of that, and out of my own sad experiences with "wicked" bishops. And that is, "that I should now do all that I can to make the trial of a bishop as easy as possible." And I cannot help thinking that it was for this very reason that God has allowed me to be so terribly wronged by my Bishops; and that it is for this reason, also, that He has "raised me up" "from the dead," as it were, that I might be the means of exhibiting this whole case to the Church, and of calling upon the Church to amend that "wicked" canon. It is true that I am "nobody," and that I have lived so long out of sight that nearly all of my early friends and associates have passed away, and that the present generation has never even heard of me. But that is nothing; I am willing to be "nobody." But God has often called His prophets from the wilderness, and sent them to do His work before princes and nations when they themselves were unknown "nobodies." Even Moses and John the Baptist not only had no name or fame at first among men, but

John would not even tell his own name when asked "who he was." He was willing to be a "nobody," as I am now, and to be merely "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." And so would I do now. I will cry, "repent," and "prepare ye the way of the Lord, make His paths straight," for "the kingdom of heaven is at hand," though, like John, I am willing and glad to be "nobody." And I have no fear that God cannot, or that He will not, make my voice to be heard, so that enough men may now come forward to sign my charges with me, and so compel the bishops to try this case, or else that my words will touch the hearts and the consciences of some one (or more) who, after I am dead and gone, though "coming after me, shall be preferred before me, and whose shoes' latches I am not worthy to stoop down and to unloose," and that they will baptize "the Church with the Holy Ghost and with fire." But the result of my cry, whatever it now may be, does not trouble me at all, for I know that "the Lord is not hurried for time," and that when the "fullness" of the proper "time" has "come," He can easily raise up all the men that are needed, who can "easily" do then what I "alone" cannot do now, and who will see to it that that "wicked" canon of ours is so altered as to make it to correspond to our Lord's own commandment. But even if that is not done ever, then when the Lord has come to judgment, these, my words, will then be remembered by all of those one thousand bishops, clergy, and laity who would not hear them now. And then there will be "weeping and wailing and gnashing of teeth" at the recollection of what "might have been," but what has not been done by them now.

For that canon could be "easily" altered at once, even at this present General Convention, if only a majority of the bishops of the Church were willing now to have it altered. For upon them, at last, rests the whole of the responsibility, not only for having had that "wicked" canon framed as it is at the first, but for not having had it altered now, at the last. Yes, the bishops were and now are the guilty ones.

But, with their consent or against their consent (I fully believe it), the days are coming, even if they are not now come, when that canon will be altered. For it will not take long in these days of rapid changes, and of struggles for "the liberty wherewith Christ hath made us free," to rouse the whole Church, or the whole nation, for that matter, so as to make the majority of the bishops do "from fear" what they will not now do for Christ's sake and for righteousness' sake. Why, the mere scattering of these two pamphlets of mine broadcast throughout the Church and over the whole land would at once raise such a howl of indignation, out of the Church, if not in the Church, not only against the bishops, but also against "the Church" itself, which allows such a state of things to exist, that for very shame's sake everybody, bishops, clergy, and laity, would be driven pell-mell to see who could run the fastest to get out of the storm, and to try to make every one to believe that he was one of the very first, if not actually the very first, of the original reformers.

Some may smile, or even laugh aloud, at my thinking of this as even possible. Beware, brethren, lest you yourselves live to see the very thing at which you now smile or laugh, and when the smile or the laugh will not be with you, but with your own and with the Church's and even with God's, most bitter enemies.

But if that canon were now altered to what it should be, immediately there would be such a change that it would be absolutely impossible for any bishop, even the most wicked one in the whole House of Bishops, to be guilty of such crimes as those of which Bishop Scarborough has now been proved to be guilty. For then every bishop would know to a certainty that he could not only be presented, but actually tried publicly for any and for every willful wrong of which he might ever be guilty, and for which he would not "repent" or "do works meet for repentance." And that would make him perforce to be particularly careful not to do any very great wrong. Or, if he ever was so imprudent, as well as so "wicked," as

to do any such a wrong, then it would compel him to say and to do something like what "the unjust Judge" said and did. He would say within himself, "Though I fear not God nor regard men," yet "because" I will get myself into a very much greater "trouble" unless I do what I ought to do, "therefore," I will now do what I ought to do. "Therefore," he would take care to "agree with his adversary quickly, while he was in the way with him, etc." That would not make him a good bishop, but it would make him a wiser one. And as being a wiser one, he would also be a better one in the future, so far as his outward conduct was concerned; and the bishop himself would be a gainer by that in this world, as well as the Church.

Yes, that would be a priceless benefit to the whole Church, when all of her bishops were under such check and control as that rule of our Lord's would inaugurate. It would always hold up before the eyes of all new bishops and inferior clergy and laity the law,—“Moreover, it is required in stewards, that a man be found faithful” (1 Cor. iv, 2). And again, “A bishop must be blameless, as the steward of God.” (Tit. i, 7.)

But I have charged that it is the corrupt and the corrupting character of our Church's canon which makes the existence of such sins and scandals as these of which Bishop Scarborough has been the cause even possible. And who can doubt that this is so who has ever considered with any sort of attention even the points that I have already noticed. But the more any one will consider the natural and necessary effect of our Lord's own righteous law, if it were only faithfully acted upon, and the more any one will consider what actually was the effect of that law, so long as it was faithfully acted upon by the Apostolic Church and even by the post-Apostolic Church in the days of the Church's greatest spiritual purity, and in the days of its greatest and most unworldly influence, not only upon the mass of the members of the Church individually, but also upon whole states and empires by reason of its great spiritual influence upon individuals, so much the more he will see that our Lord's own law had very much if not everything to do with producing that purity and hence that influence. And in those days such a canon as ours would have been looked upon, and rightly so too, with absolute horror—ours is so utterly and so glaringly “wicked.”

For that our Lord “commanded” the wronged and injured person to “tell” his case “unto the Church” “by himself alone,” and that He also “required” that “the Church” should “hear” the charge when it was presented by the wronged and injured person by himself alone, His own words, quoted at the beginning of both of my pamphlets, most abundantly prove. And the Apostolic Church, and also the post-Apostolic Church, not only down to the time of Constantine, but until long after his time, also kept to that law. For the canons of the Church themselves expressly prove that that was so. For they not only permitted, but they “required” that the wronged and injured person should present his charges, “by himself alone.” There is the fullest and the most indisputable proof of this, not only in the “canons called Apostolical,” but also in the canons of the Second General Council (the First General of Constantinople, A. D. 381).

That is evidence that no person on earth will dare to contradict, whether he be a Christian or a heathen. I will now give the proofs.

THE CANONS OF THE EARLY CHURCH.

In Canon lxxiv of the “Canons called Apostolical” we read thus: “If any bishop has been accused of anything by men worthy of credit, he must be summoned by the bishops, and if he appears and confesses, or is convicted, a suitable punishment must be inflicted upon him. But if, when he is summoned, he does not attend, let him be summoned a second time by the bishops, two bishops being sent to him for that purpose. If even then he will not attend, let him be summoned

the third time, two bishops being again sent to him. But if, even then, he shall disregard the summons and not come, let the Synod pronounce against him such sentence as seems right, that he may not seem to profit by avoiding judgment."

How exactly and how beautifully does that canon correspond in its whole spirit to our Lord's own requirement. It proves (1) that in those primitive times, when those canons were the actual law of the Church, that "any persons" who were "worthy of credit," could bring "any sort of an accusation" against "any bishop;" (2) that the accuser could bring his charges "by himself alone," and without having his charges "signed" by any others besides himself; (3) that when any charges were made, the bishop accused "must" be summoned for trial by the bishops of the province; (4) it proves also with what persistency the bishops were bound to persevere in calling the accused bishop to account; just as our Lord commanded the wronged and injured man to persevere persistently to bring his case before "the Church" in case the "offender" "would" not "hear" him or "do the thing that was right;" (5) it proved too, that if the bishop who was charged with the offense "would" not obey the summons to appear for trial, he was to be summoned no less than three different times, and if he did not obey the summons then, then the charges were to be considered as proved against him by reason of his own default and contumacy; and (6) it proves also that the bishops were then bound to pronounce and to execute against the accused and contumacious bishop "such sentence as seemed right," his very contumacy bringing upon him an additional condemnation and penalty, as it was right and proper that it should; and (7) even the reason is given, in the very canon itself, why this whole course of procedure should be so "persistently" carried out, even "to the bitter end." And that reason was (O righteous reason!) "that the accused bishop might not even seem to profit by avoiding judgment."

That canon was honorable, not only "to God," whose religion and whose commandments it honored, but it was also honorable to "the Church" and to the "bishops," who so "persistently" carried out the canon, as righteous judges always carry out righteous laws.

But if that canon was "good and righteous" then, would it not be equally good and righteous now? And if that canon was a righteous one, can our present canon be righteous also? That is impossible. For our canon not only allows a wicked bishop to "seem" to "profit by avoiding judgment," but it actually is, and always was, intended to shield him from having charges presented against him, and to "insure," so far as it was possible to do so, that he "should profit by avoiding judgment." The old way was the Lord's way. The new way is the Devil's way. For certainly, no bishop, nor anybody else, ought ever to be allowed even to "seem to profit by avoiding judgment." And if he ever attempted such a thing his brother bishops ought, and they would if they were faithful to God and to the Church, be the very first to show him that he could not do so. And his own very effort to do so ought to bring upon him an additional condemnation and punishment.

If, then, after such numberless and terrible charges as have been brought against Bishop Scarborough by me, one of the oldest Presbyters in his Diocese, the Bishop does not dare to call for a "Court of Inquiry," as our canon expressly provides that he may do; and if none of the Bishop's friends, either of the House of Bishops or of the doctors of the Church, or of the clergy and laity of the Diocese of New Jersey, dare to make even a call for a "Court of Inquiry," which the canon allows to them also, and that because they all know, to an absolute certainty, not only that the charges can be proved, but that they actually have been proven already, and that by Bishop Scarborough's own confessions and other written statements, which I copied from his own letter and had printed in my first pamphlet, what is that on the part of Bishop Scarborough, and of all the other bishops and doctors and clergy and laity of the Diocese of New Jersey, but trying to let Bishop Scarborough

“profit by avoiding judgment”? That is just what it is. They all fear “the scandal” that must arise much more than they care for the “sin.” And yet, as I showed in my first pamphlet, God cares nothing at all for the scandal as compared with the sin. The present way is the way that “man’s wisdom” teaches. The original way is the way that God’s wisdom teaches. But it seems that “the Church,” as a body, has utterly abandoned God’s way, and taken up with the “foolishness” of the Devil’s way, which God’s way condemns.

But I will now come down further, from the times of our Lord, even to the time of the Second General Council, in A. D. 381, *i. e.*, to

THE FIRST GENERAL COUNCIL OF CONSTANTINOPLE.

Canon VI of that Council reads thus: “Since some persons, from a wish to confound and overthrow the good order of the Church, contentiously and falsely frame charges against orthodox bishops, who have the administration of the churches, attempting nothing else but to stain the reputation of the priests, and to excite tumults amongst a peaceable people, on this account the holy Synod of Bishops, assembled at Constantinople, has determined not to admit accusers without inquiry; neither to allow all persons to make accusation against the rulers of the Church, nor to exclude all from doing so.”

That expressly admits that before that time “all persons” had been freely “admitted” to be “lawful accusers” of “any bishop,” and that, too, “without any inquiry” of any sort, either as to “who the accusers were,” or as to the “motives by which they were actuated.” And that was right and just. For even “an enemy” and a bad may have “true charges” to bring; and even the charges of an enemy ought to be tried “for the truth’s sake, and for righteousness’ sake.” And the innocent can better afford to have them tried than the guilty can. For if the charges are “true,” then the guilty bishop ought to have been tried. If they were not true, than the guilty accuser may be convicted. And then if he is a Christian he can receive the Church’s penalty; and if he is not a Christian, then he becomes amenable to the laws of the State, and to the secular penalty. That gives all needful security to both parties, and all of the security that a bishop or anybody else ever ought to have. “God is no respecter of persons,” and He has forbidden us to be such.

But now comes in that same canon the most important part of it, a part, too, which proves still more impressively, and with a degree of spiritual appreciation of what is due to God and to religion, and to the soul of the accused bishop, and to the souls of all of the people in the Church, as well as to the rights to justice of “all sorts and conditions of men,” which really sheds a halo of glory around the canons of the Church as they existed from our Lord’s own time down to that very day. The words are these: “If, then, any person brings against the bishop a private charge; *i. e.*, relating to his own affairs, as that he has been defrauded, or suffered any other thing contrary to justice from him, in such accusations neither the person of the accuser nor his religion is to be inquired into, for it is by all means necessary that the conscience of the bishop should be clean, and that he who complains of being injured should obtain his rights, of whatever religion he may be.”

Every word of that is like “a jewel of gold,” or like “a precious stone.” It fairly glitters with the radiance of its pure beauty, and with the brilliance of its righteousness. That proves also that down to that very date, A. D. 381, the Lord’s own rule was still the law of the Church, everywhere throughout the whole of the Church, in every part of the world, so far as all personal and private wrongs were concerned, and so far as private and personal charges against a bishop were concerned. They could still be brought by the person “offended,” and by himself alone, without any regard to who or what he was, and without any regard at all to what his religion might be, even after the time of the Council of Constantinople.

And yet that law was still maintained, notwithstanding the very many and the very great corruptions, both spiritual and practical, which had been already introduced into the Church, by reason of Constantine's worldly and irreligious personal and political methods of bending the bishops, and through them the rest of the clergy and laity, and the whole Church also, as a Church, to his own imperial will, which he did partly by the bribery of wealth and power and of official rank and dignity, and partly by his own personal and political power, whereby he was able to bring them down as well as to raise them up in the world.

But in regard to "ecclesiastical" charges, there the leaven of Constantine's fatal influence upon the Church was shown by the action of this same Council of Constantinople. For that Council, "by its own confession" and "declaration," expressly asserted that it did change the Church's law, from what our Lord's own commandment had declared that it should be, and from what the canons of the Church, down to that very date, had established as the Church's law. That is plainly proved by the passage first quoted. But here is the proof of that given by the Council itself, in regard to the very particulars in which they had changed it, "the reasons assigned by them for making the changes that they did" being given in the first quotation. For that same Canon VI, from which I have just quoted, goes on to say: "But, if the accusation brought against a bishop be ecclesiastical, it is necessary that the persons of the accusers should be examined; that in the first place heretics may not be allowed to make charges against orthodox bishops. Moreover, also, if there are any who have been condemned and cast out of the Church, or excommunicated for any faults, such persons may not accuse a bishop before they have first cleared themselves of their offenses. In like manner also, those who are under a prior accusation must not be admitted as accusers of a bishop, or any others of the clergy, before they have proved themselves innocent of the charges which have been brought against them." This shows plainly that before that time, every one of all of these proscribed classes of persons could freely bring "any charges at all," of whatever sort they might be, against any bishop, and by themselves alone.

So much, then, for the changes that were made in the law of the Lord, and in the law of the Church also, by the Council of Constantinople, in A. D. 381. But the canon then goes on further to say thus: "However, if any persons, being neither heretics, nor excommunicated, nor condemned, nor under accusation of any faults, shall say that they have ecclesiastical charges against a bishop, the Holy Synod orders them first to advance their charges before all the bishops of the province, and then to prove before them the accusations which they bring against the bishop."

That shows that not only in case of private and personal charges "any person," no matter how bad his religion or his character might be, could bring his charges by himself alone, but that even then, in the case of merely "ecclesiastical" charges, any person or persons (the excepted classes named above being alone excluded), could by himself alone, or by themselves alone, bring "any charge of any sort" against any bishop, and the Synod actually "ordered" that any person who would even "say" that he had any charge to make should first "make" it to the Synod of Bishops, and then prove "before them the truth of his charges." In fact, they would not "allow" any person, even "say" that he had any charge to make against a bishop without putting both the accuser and the accused bishop also to the proof. That was righteous also, so far as it went. The only fault was that it did not go far enough, but excluded the four classes named above from making "ecclesiastical" charges, and even then under conditions where bishops could by fraud and trickery prevent "any person at all" from bringing "any sort of a charge whatever."

But to most persons the canon, notwithstanding those exceptions, would still seem to have a very strong resemblance to the Lord's own original rule, and to the Church's earlier and purer law. And so it has a real "resemblance" to our Lord's own law. In fact, it was "almost" like our Lord's law in its main external features.

But it was changed completely from that law, so far as its spirit and operation were concerned. In fact, it became practically just about as bad and as "wicked" in its operation as our own canon is, which has lost even the last and the least trace of "resemblance," even to the Lord's law and to the law of the early Church.

For, in fact, few and unimportant; and even good and reasonable, as some superficial readers and thinkers might think the changes to be which the Council of Constantinople embodied in that canon, those changes were really very great and of very grave importance, and they were a "wicked" nullification of our Lord's law.

For, talk as we may of the General Councils having been guided and directed "in all things" by the Holy Ghost, it is absolutely certain that they were not so any more than any pope or bishop, or Christian or heathen man is. In regard to the definitions of the faith, it may have been so. I do not question that now. But in reference to the morals and to the practices of the individual bishops who composed that Council, it would be the most absurd of all follies to assert such a thing. For practically the General Councils were just like all other councils, and just like what all councils now are, and just like what all councils always will be; *i. e.*, they were councils composed of all sorts and kinds of men, every single man of whom had many infirmities, and the vast majority of whom had also many sins, or at the very best very many sinful propensities, to contend against. So that while every single man of the whole set was liable to err and be guilty of sin even, it is very clear that the majority of them actually did "err," and it is no want of charity to say that they were guilty of "sin" also, when they undertook to set aside the Lord's law, and to alter the Church's law in the manner they did.

For, as a matter of fact, even a heretic or an excommunicate person or a condemned man or one under accusation of faults, would be just as likely to know of wrongs done by a bishop as any other person would be. And in certain cases they would even be more likely to know of them. As, for instance, in case they had ever been associated with the bishop in any act of wrong or been wronged by him. And besides, a heretic or an excommunicate person or a person condemned or a person under accusation of faults, may have been subjected to any or all of these sentences or charges unjustly, and even for the very purpose of estopping him from being able to present the charges of which he alone knew anything and of which he alone had the proofs. From the manner in which I have myself been treated by my bishops and fellow clergy, it comes very easy for me to understand just how such things could be managed.

And where such things could be so easily managed by people who are willing to lie and to cheat and to do wrong, it is easy to see that by combination, as in a "conspiracy" (as in my case), all that would be necessary in ordinary cases would be for the conspirators to hang together and to swear falsely, as they would not scruple to do, and then by their very numbers, to say nothing of their superior position and influence, they could not only escape, but they could actually crush and ruin the honest man who would dare to stand up against them. And that they did do. And that the bishops do now, *i. e.*, some of them. But, in this case of Bishop Scarborough's, they cannot do that. In this case it so happens by the will of God, that all of my past sad experience with "wicked" bishops and fellow clergy has given me "the wisdom of the serpent" as well as the "harmlessness of the dove." And so I have kept copies of my own letters, and the letters of Bishop Scarborough and of Mr. Gordon, and I have all of the proofs in writing, in the very handwriting of all of the parties themselves. Therefore, no matter how much they all hang together and try to lie themselves out of their difficulty, in this case they cannot get the better of me. And I believe that God has ordered things as they have occurred on purpose that I might be the one to trip them all up.

For that is God's way of doing. He chooses on purpose "the foolish things of the world to confound the wise; and the weak things of the world to confound the

things that are mighty; and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things which are, that no flesh should glory in His presence." (1 Cor. i, 27.)

But as every man, according to the eminence of his position and of his power, is able according to his own personal character and conduct, either to make "the truth of God to abound to His glory," or to hinder and to restrict it, if his personal character and conduct are such as to do so, so it has been in the Church in all ages, and so it ever will be.

It is for that very reason that Constantine, great man that he was, and wise ruler that he was, in his essential character as a worldly politician was the one man above all other men who have ever lived who did the most to corrupt the Church. For it was by his doings that the Church became "a political machine." And it was because he had made it a "political machine" that he, by his own mere nomination, was able practically to make bishops of any able but ambitious politicians that he chose to name. And so it was that the bishops were first corrupted. Then in their turn the clergy also were corrupted. And then, as the "fountains" were corrupted, the whole stream was corrupted; until a true and holy bishop who would not truckle either to his fellow bishops or to the Emperor himself was counted but "as an enemy" by them all. And so it was that the great and holy Athanasius, "the bulwark of the faith" and the very soul of fidelity to God and to the Church, was first suspended and then excommunicated, and then outlawed by the Church and by the Emperor acting in concert. It was enough to make "angels weep" to see the Church brought to such a pass by the influence of a heathen and afterward of an Arian and heretical Emperor, as Constantine was, and to see that all of the bishops of the Church as a body were but this heathen or heretic Emperor's tools and minions.

But so it was that for a long time, for twenty years or more, Athanasius stood "alone" for God and for the truth against all of the power and influence of all of the bishops and of the whole Church, as well as against all of the power and influence of the Emperor and of the whole Empire also. Then it was that Athanasius had often to escape to the deserts to lie concealed from his enemies "until the fierceness" of the worst of those "tyrannies should be overpast." And then it was that that proverb was first made which has come down unchanged to our own day: "Athanasius against the world, and the world against Athanasius." "Am I therefore become your enemy, because I tell you the truth?" (Gal. iv, 16.) And then, notwithstanding his true and righteous and rightful position and lofty character, even Athanasius could not have brought any charge against even the most wicked of his persecutors. That shows how "the powers that be," both in the State and in the Church, could easily by the changes made in the canon of the Council of Constantinople "disqualify" any man, even the greatest and the best of men, from bringing any charges at all against even the worst and the most "wicked" of the bishops or of the confederates or tools of the bishops.

And shall such a canon as ours be permitted to disgrace the Canon law of our Church, and to make a mock of God's law, and of all of the just requirements of truth and of righteousness now? I trust, not long.

Still, notwithstanding these "wicked" causes of disqualification for making charges against a bishop in "ecclesiastical" cases, that very Canon of Constantinople proves absolutely these several and different things, all of which are important to be considered now. They are (1), that from our Lord's time, down to the time of that very Council (A. D. 381) "any one person," "by himself alone," could bring "any charge," against "any bishop;" (2) that that canon still allowed "any person," by himself alone, to bring "any charge," against "any bishop," if only the charge were a private and personal charge; (3) that the "reason" given by the Council itself why they did not limit the right to bring private and personal charges, by "any person," "by himself alone," was such a

one as could never be taken away without perilously risking, if not actually destroying, all sense not only of truth and of righteousness, not only in the Church, but in the world at large also. "For," as it says, with most sublime impressiveness, "it is by all means necessary that the conscience of the Bishop should be clean, and that he who complains of being injured should obtain his rights, of whatever religion he may be."

It was "necessary," it is "necessary," and it always will be "necessary" that such should be the case. Or else, not only the "consciences" of the "wicked" bishops, as well as their public and private "characters" also, but also the consciences of all those who have been wronged by them, and of all those who shall ever even hear of the wrongs that have been done by them, will be wounded and "offended," if not actually defiled and corrupted also. And so, the whole Church will be injured, and will have to suffer accordingly—(4) that the exceptions made by that canon in regard to "ecclesiastical" charges was a most complete as well as a most radical innovation. Indeed, it was so very great a one, that the bishops themselves felt that they were actually compelled to insert in the body of the canon itself what they thought might be accepted as good and valid reasons for what they had done.

But, as a matter of fact, they were not good reasons at all. Indeed, they were but very poor excuses even, for setting aside the Lord's own law and the Apostolic and Primitive laws of the Church. But that is often the way in which cunning and crafty men take advantage of the simplicity and truthfulness of other men, who are too honest and too honorable to do such wrongs themselves, and too unsuspecting to think of such wrongs being designed by others. And so, when they wish to set aside the practical enforcement of good and righteous laws, when they see that they cannot yet openly abolish the laws themselves, they propose and make some change in the forms of procedure, for which they can present some plausible but really false and fraudulent excuses, but which new "forms of procedure" do actually make the original law null and void, so far as any true and proper and practical enforcement of the law is concerned.

And that is just what the worldly and corrupt and political and power-loving and managing majority, or even the cunning and crafty but powerful minority, of the bishops, who proposed and carried through that change in the canons of the Church, both desired and effected at Constantinople.

They wished to make "a loop-hole" through which they might be able to escape from the proper consequences of their own improper acts, and they succeeded in making one. And little and unimportant as that "loop-hole" may seem to be to the careless or superficial or inconsiderate reader of it, it was really exactly like Shakespeare's "wound," so far as its efficacy was concerned. "It was not as wide as a door, nor as deep as a well," but it was "enough." For, that seemingly slight change in the canon, from that day forward, made every sort of crime and wickedness not only possible, but even perfectly easy and perfectly safe to perpetrate; and that, too, under all of the forms and appearances of law, and even under the forms and appearances of reason and of right. And that is always not only the most dangerous, but also the most "wicked" and the most corrupting way in which crime and wickedness can ever be perpetrated. That is another reason why those changes in the Canon of Constantinople were "wicked." And that is the reason why our canon is "wicked" also.

But those changes in the Canon of Constantinople not only marked the existence, at the time when they were made, of a far different spirit in the Church at large from that which had existed before the days of Constantine, but they also marked the existence of an entirely new and different state of things, and they marked the beginning of a still greater change which was at once from that very time to arise in the Church, and which was destined not only to arise and to spread throughout the whole of the Church, East as well as West, but was also destined to

continue to exist in the Church, with various modifications only, from that day to this, and possibly—I trust that it will not be so certainly—“even to the end of the world.” But even if that should be the case, it will only be a fulfillment of the prophecy that there should be such a great and general and destructive “falling-away” from Christ and from the truth and from righteousness before the second coming of the Lord. (See 2 Thess. ii, 1–12.) Read the passage.

But that Canon of Constantinople not only brought “the trail of the serpent” into the Church at that time, but it has left the marks of that trail clear and distinct over the whole history of the Church from that date to this.

And it is by reason of the general, I might almost say universal, nullification of the Lord’s law from that date to this that our own Church has been able to make such a “wicked” canon as that which now exists for the “trial of a bishop.” For that change in the canon of the Council of Constantinople was merely the introduction of the thin edge of the entering-wedge, which was instantly driven in, and which then at once gave entrance to other and larger wedges, by which the Lord’s original law was utterly split to pieces. For in a very short time the bishops then made slaves, yes, absolute “slaves,” of the clergy and laity of the Church, who originally had co-ordinate authority with the bishop in regard to legislation and government, and it was but a short time also before they enslaved not only all of the people, of whatever religion they might be, but also the kings and emperors and kingdoms and empires of the world themselves. So did they “make the law of God of none effect by their traditions.” And so, too, they made “the Church” itself to be as one of the “kingdoms of this world,” and so far as it has continued to be governed by such “wicked” canons, it has made “the Church” to continue to be much more of a “machine” like the political machines that we see now every day about us, and the Christian religion a “machine religion,” managed and operated like any other earthly and worldly or political “machine,” upon earthly and worldly and political principles, and by earthly and worldly and political methods of action, in place of that purely spiritual and unworldly, and even heavenly, system of action which our Lord designed, and which originally prevailed, and which continued to prevail throughout the whole of the Catholic Church, even down to the time of Constantine. And that is the reason why the Church does not conquer “the world” now, as it did before the time of Constantine.

Yes, those are just the simple and the naked facts. And that is just what has been the result of that annulling of our Lord’s own commandment by the Council of Constantinople. For, as I have said, it was but a very short time after that that the bishops became the absolute “lords over God’s heritage,” and that, too, by the most unrighteous and iniquitous abuse of their religious and purely spiritual offices. The clergy and laity were both over-slaughed, and the bishops became worldly and corrupt, and exactly like the princes of this world.

And shall the Church in these United States be now allowed, not only to continue this abuse, but even to add tenfold, or an hundredfold to the iniquities of that Canon of Constantinople, by not only refusing to “hear,” as our Lord commanded that she should “hear,” and also “determine,” “any charges” of “any sort” that may ever be made to her by “any person” whatever, “by himself alone,” without the bishops having any “respect” at all, either “for the person of the accuser” or for the “person” of the accused? Not by my consent! For my own part, I would infinitely prefer to take my place with Athanasius, and be formally excommunicated by the Church and outlawed by the State, and be driven out as an outlaw, as Athanasius sometimes was, so that like him I would have to dwell in the deserts, with the loss of all earthly honor and property and reputation, and even at the risk, or with the actual loss of life itself, rather than ever even to “seem” to be “consenting unto” such unrighteousness, and unto such disregard, and even contempt for, the law of the Lord and for justice, as our canon now enforces.

Like Athanasius, I feel that now by the Lord's own appointment and by reason of my Bishop's and fellow clergy's sins, I must now fight the Lord's battle, even if I have, like Athanasius, to fight it all "alone." Then, like St. Paul, I can say: "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth," etc., etc. (2 Tim. iv, 6-8.)

BISHOP ODENHEIMER'S COMMISSION TO ME.

And now, brethren, having in this slight "Memorial" set forth my reasons for doing what I have done heretofore and for what I am now doing and for whatever it may please the Lord to have me yet to do in the future, I will here add to this "Memorial" copies of two documents, not only for present use but also in consideration of questions which I now foresee may yet arise. The first document is in its form purely ecclesiastical. But in fact it is, and always has been, private and personal also; and that, too, of design. I need not here explain the "private and personal" bearing of it, but if necessary I will exhibit that also at any time.

The document referred to is one that was sent to me by Bishop Odenheimer, by the hands of the Rev. Mr. Fiske, but a very short time before the Bishop left the Diocese of New Jersey for his new Diocese of Northern New Jersey. It is a link in the chain of evidence which I have in my possession, but which I did not see fit to print in my first pamphlet, hoping at that time that it would never be necessary for me to print any of the evidence which I then kept in reserve. But circumstances have changed since then, and I now feel that it will be right and proper for me to print this document referred to.

I will only add here that this document was sent to me by Bishop Odenheimer, not only without any request or suggestion even of anything of the kind on my part, but without my even having any intimation that the Bishop had ever contemplated doing any such thing. Indeed, the document was sent to me wholly without my knowledge or consent, and even without my being willing to accept the appointment which the Bishop had seen fit to make. But though I wrote to the Bishop immediately on the receipt of it, telling him that I was not able physically to do the duties that the appointment would require, I did not send back the document, but kept it as evidence of the status to which the Bishop had felt it right to restore me, so far as that document could do it, not only in regard to the Church at Hammonton, but also in regard to the Church throughout the diocese.

Here is "a true copy" of the document referred to, in form as well as in letter and in punctuation. And it is all written in the Bishop's own handwriting:

"I hereby appoint
the Rev. William Passmore
Missionary
to act as Priestly Missionary, for the Rev'd
George McClellan Fiske, Deacon,
Missionary of Burlington Convocation,
at the Mission Station of Hammonton, N. J.,
whose church building as we now have
it, has been deeply indebted to Mr. Passmore's
effective though unobtrusive care.

W. H. ODENHEIMER,
Bishop of New Jersey.

"DIOCESE OF NEW JERSEY"

Oct. 7th,

A. D. 1874."

And now it will be in place for me to add here a copy of the second document to which I have referred. That is a very "mixed" document, not only in itself,

but also in what it may yet become. For it is not only "private and personal," but it is also public and official and "ecclesiastical" and civil and criminal all at once. I refer to the copy of my "formal charges" against Bishop Scarborough; which charges I do now here present in this present pamphlet, "Tell it unto the Church" (No. 2), "for the general information of the whole Church according to our Lord's own commandment, in case the General Convention as well as the one thousands bishops and doctors and clergy and laity should all fail to do their duty, as they all have failed to do it heretofore."

I know the reason why they have all failed to do their duty, and that is because they all fear to do their duty, and because they all hope that in some way or another the scandal will not be spread any wider, and that they would rather suppress the scandal than to correct the sin and wrong. But that is a sad mistake, as they will all find out to their sorrow, and even to their own and to the Church's bitter shame and loss. The only way now to prevent the scandal from becoming tenfold or an hundredfold worse than it was at first, or than it is now, is for each man of the one thousand to whom I sent my first pamphlet and to whom I will now send this one, to send me his name as one of the "signers" of these charges, that Bishop Scarborough may be presented to the House of Bishops for trial, according to the requirements of our "wicked" canon. And the greater the number that will do that, the greater will be their own and the Church's honor. And I may add, the less will be Bishop Scarborough's and everybody else's shame, as well as sin and loss.

THE CHARGES.

And now as to these "charges," how shall I make them? Or how shall I speak of them? Alas! I fear that I shall not be able to do them justice, make them how I may. For I cannot even conceive how they can be weighed or measured or formulated so as to make them to exhibit even a very small part of what my very soul loathes, and fairly "hates" to reflect upon. And as to putting the charges into any form of words that will at all exhibit them in their full enormity, as all "formal charges" or "indictments" ought to do, I feel that that is utterly impossible, speak of them as plainly and strongly as I may.

But I thank God our canon, at least in that respect, is not to blame. For the canon only requires that the charges shall be "in writing" (Tit. II, Canon 9, § II, [3]), and "without regard to any particular form." (See Tit. II, Canon 9, § II, [1].) That gives me full liberty to formulate my charges in whatever form I may think to be best.

Therefore the charges that I have to make, being so very many and of such very various kinds, and the particular acts of wrong that I have to charge being so exceedingly many and covering so exceedingly many "specifications of times, places, and circumstances" that the mere charges and specifications alone, if all written out here in full, would of themselves swell the "formal charges" to the bulk of a large pamphlet, to the great delay and inconvenience of all parties in the consideration and trial of the case, as in that form every special act charged would have to be tried separately upon its merits, I have therefore thought it best in this case to frame these charges in the following described form: (1) In the first charge or count, to make the charges in the most "general" form possible, according to the offenses recognized by the canon; (2) to present them in the second charge or count in a "general" form also, but yet in a very distinct and explicit form of "general" charges, specifying the several "general" kinds of "crime and immorality," and of "acts in breach of his ordination and consecration vows" on the part of Bishop Scarborough; (3) in the succeeding counts or charges, instead of introducing all of the innumerable particular acts of crime and of wrong done, with all of the innumerable specifications of time, place, and circumstance, which are absolutely necessary in order to make known in some way or other,

not only the particular things there charged, but also the particular facts upon which the charges are based, I have concluded to add my two printed pamphlets "Tell it unto the Church" (Nos. 1 and 2) to these written "formal charges" as parts and parcels of these "written charges." Therefore for the reasons here given, I do now, and hereby expressly and formally, include both of those pamphlets as parts and parcels of these charges.

That is only equity as well as good policy, not only on my own account but also on the Church's account. For the mere fact that what I have already "written" has since been printed by me does not invalidate the "writing" or the charges or the specifications that have been so "written" and subsequently printed. The courts of equity of all States have decided that fact long ago, so that the presentation of printed bills in equity, and the printed charges and specifications therein contained, are now and have long been just as fully recognized as complying with the law which requires that they should be "in writing," as the same would be if they were presented in court in the original manuscript.

There is no trick in this. It is only a legal and proper and reasonable way of complying with the spirit of the canon, as in the civil courts the practice there is a compliance with the spirit of the law. And it is conducive to the facility of considering and of trying the case. And it is really of more advantage to the accused than to any one else. For, if the pamphlets are in the hands of each member of the Court, it will not require that every particular act and fact charged shall be publicly testified to and exposed and commented upon in open court, and by that means be published in the secular papers also. The case can be considered very much as a bill in equity is considered by a Master in Chancery or by a Judge or by the Chancellor himself, on the written and printed evidence, and without anything like the publicity that would necessarily attend an ordinary trial, where all of the facts and all of the evidence would have to be considered orally in open court. In fact, it would be worse for me than for anybody else in case the Court did not do its duty honestly and according to the evidence contained in the pamphlets. But I am willing to take that risk, knowing, as I do, that if any unfairness is attempted or practiced I can soon right that wrong by publishing fifty thousand copies of both of those pamphlets, if necessary, and then scattering them broadcast over the whole of the United States.

Upon these grounds and considerations, therefore, I do hereby make, according to the forms here designated, these my present formal "charges in writing."

CHARGES.

I.

Therefore, I charge (I) that Bishop Scarborough has been guilty of very many and of very various acts of "crime and immorality," and also, of very many and of very various "acts in breach of his ordination and consecration vows." All of which criminal and immoral and wrongful acts were willful and wicked and deliberate. For all of which several acts here charged, as well as for all of the specifications of time, place, and circumstance, by which each act included in these general charges may be identified, described, and exhibited, see my two pamphlets, "Tell it unto the Church" (Nos. 1 and 2), which two pamphlets, in the whole of them and in every part of each of them, so far as the facts therein stated apply to this charge or to these charges here made, or to the specifications that exhibit, describe, and identify any of the crimes or offenses herein charged, I do hereby append to this charge, as being parts and parcels of this charge.

II.

Also, I charge (II), that Bishop Scarborough has been guilty of each and of all of the particular crimes and offenses which I shall now proceed to enumerate.

(1.) Of Dissimulation, willful and wicked and deliberate. (2.) Of Trickery, willful and wicked and deliberate. (3.) Of Deceit, willful and wicked and deliberate. (4.) Of Falsehood, willful and wicked and deliberate. (5.) Of Tyranny and Injustice and of Cruelty, willful and wicked and deliberate. (6.) Of Conspiracy with Mr. Thomas H. Gordon, a Presbyter, at that time (1879) belonging to the Diocese of New Jersey, to force me and to deceive me into receiving the Holy Communion from him, the said Bishop, not only in open and utter violation of all the spiritual and moral obligations imposed upon him by the vows of his ordination and consecration, but also in flat violation of the orders and requirements of the Church itself, as exhibited in his ordination and consecration vows, and in the office for the administration of the Holy Communion. And this he did willfully and wickedly and deliberately. (7.) Of Hypocrisy, willful and wicked and deliberate. (8.) Of "Criminal Neglect," not only of his "official" duties, in refusing even to "hear" me when I wished to speak to him of the wrongs that had been done to me by himself and by others, but also by the breach of his "official" promises and pledges. All of which were willful and wicked and deliberate. (9.) Of "Long-continued and of Still-continued Defiance and Contempt," not only for the obligations imposed upon him by the vows of his ordination and consecration, and for the requirements of the Church, as laid down in the office for the Holy Communion, but also for all of his responsibility to God and to the Church and to me. (10.) Of Irreligious and Impious and Sacrilegious, and Blasphemous speaking and writing and acting, not only in regard to his "official" duties and to the acts of his "sacred" offices as Presbyter and Bishop, but also in regard to the Sacrament of the Lord's Supper, all of which he has desecrated and profaned and polluted by his willful and wicked and deliberate words spoken and written, and by his acts done and left undone. (11.) Of Long-continued and Still-continued Impenitence, and that impenitence not merely neglectful, but willful and wicked and deliberate. For it is now nearly four years since I first made my kindly, and affectionate, but firm and decided, protests and remonstrances to him against his first overt, but cruel and "wicked" acts of wrong. And it is now nearly four years also since I first made my extraordinary, but still respectful, appeals and remonstrances to him to induce him to "repent" and "to do the thing which is right." And it is now more than two years since I first wrote to him, sternly and warningly, in regard to his first, but not worst, sins and wrongs. And it is now nearly two years also since I first printed my pamphlet, "Tell it unto the Church," in which I printed all that had occurred in the history of the case, and all that I had written to Bishop Scarborough, to show him that his sins were not only found out, but proved also, and how very many and how very great those sins were. And it is now nearly two years since I sent the very first copy of that pamphlet to Bishop Scarborough himself, and then to all of the bishops and doctors of the Church, as well as to all of the clergy of the Diocese of New Jersey. And it is now more than six months since I sent that pamphlet to all of the lay delegates to the Convention of the Diocese of New Jersey for the year 1882, with the earnest appeal to each bishop and doctor and clergyman and layman to do what he could to induce Bishop Scarborough to repent. And yet, to this very day, notwithstanding all that I have said and written to the Bishop himself, and notwithstanding all that may have been said or written to him by any or by all of those one thousand bishops and clergy and laity aforesaid, Bishop Scarborough is still, to this day, not only impenitent, but defiant, and even contemptuous.

All of these general, but still very particular and specific charges, I now make. But for all of the specifications of the many and various acts and facts of the said crimes and acts of immorality, and of breach of his ordination and consecration vows, with the innumerable specifications of time, place, and circumstance, which exhibit, describe, and identify each of them, I do here again refer to my two pamphlets above described; and I do now and hereby append both of those pamphlets,

so far as they exhibit or describe or identify any or all of these charges, to these, my written charges, as being parts and parcels of this, my second count or charge.

III.

Also, I charge (III) that Bishop Scarborough has acted, and is now acting, in very many things, not only like an "unjust judge," and as a "cruel and wicked bishop," but also as a most profane and sacrilegious man, and tyrant also. For at first he attempted to administer discipline (or punishment) upon me, not only before he had ever notified me of why he intended to punish me, but without even letting me know that he had ever heard or entertained any charge at all against me, and when I not only did not know, but could not know, upon what ground he undertook to administer discipline to me. That was putting me into the position of a child, or of an old man rather, who, without any consciousness of ever having done anything to deserve it, suddenly and unexpectedly finds himself being punished by his bishop without his being able even to conceive why he is punished.

Respect for bishops when they do well is a very necessary thing; but respect for a bishop who would do such a thing as that, willfully and "wickedly" and deliberately, as Bishop Scarborough did it, would be "wicked" of itself. And such conduct ought to be resisted and checked and corrected. That I tried to do, at first as gently and as kindly and in as respectful a manner as was possible under the circumstances of the case; but when milder and gentler means failed, then less gentle and less respectful methods became necessary, and then I wrote and spoke and acted as the necessity of the case required. And then the Bishop resorted to "falsehoods," many and repeated, and willful and wicked and deliberate, not only to conceal his past sins and wrongs, but even to avoid making any apology even for his wrongs.

And his falsehoods, like all of his other wrongs, were uttered by him in his "official" capacity as bishop, in impious and sacrilegious and blasphemous defiance and contempt for God—Father, Son, and Holy Ghost.

For all of the various acts and facts here charged, together with all of the specifications of time, place, and circumstances necessary to describe, exhibit, and identify them, I also refer to my two pamphlets aforesaid, which I do here and hereby append to this charge also, as being parts and parcels of this third charge.

IV.

Also, I charge (IV) that Bishop Scarborough is still not only impenitent, but also that he is still willfully and "wickedly" and deliberately impenitent, and even defiantly and contemptuously impenitent, not only for his very many and atrocious wrongs to me, but above all to God and to the Christian religion and to the Church at large, and even "against the peace and welfare of the State" and of the world at large, all of which he has wronged and injured by what he has done in the past, and all of which he is wronging and injuring still by remaining still the cruel and unjust judge and the "wicked" bishop.

The only specifications needed in support of this charge, are that the Bishop has never yet made any, even the very least, movement to be "reconciled" to me, as God and the Church both require that he should do. Much less has he ever "bewailed his sinfulness," or even proffered to make any such "reparation or satisfaction" for any of his wrongs done to me, as the Church in her "warning" to those who think of partaking of the Holy Communion declares to be necessary. For there "the Church" plainly declares that any one—bishop, priest, deacon, or layman—who shall ever even "partake of that Holy Communion" without doing what she in her warning declares that he ought to do, "doth nothing else but increase his condemnation."

Here end the charges.

MY LAST APPEAL.

But, now, before I end this pamphlet, I feel that I ought once more to do what I can to arouse my brethren in the Church to the momentous importance of their considering duly, and of their appreciating properly, how very much may now be depending upon the individual action of each one of those one thousand bishops and clergy and laity to whom I sent my first pamphlet and to whom I will now send this one.

That duty is, that each man, whether bishop, presbyter, deacon, or layman, who thinks or who even feels that this case ought to be settled, as our Lord required that it should be settled, by "the Church," shall send his name to me and should authorize me to affix his signature to the "written charges," which are here printed in advance of their presentation in manuscript to the House of Bishops at the meeting of the General Convention in October, 1883.

This is a duty which each man individually owes, not only to me as an individual who has been so grievously and so impenitently wronged by his bishop, and even by "the Church" in the Diocese of New Jersey and by the Church at large also by reason of our "wicked" canon, but which is also due, and that, too, in an infinitely higher degree, to God Himself and to the whole Church as well, that "truth and justice," "religion and piety," may not utterly perish from the Church. I am but too well aware, not only from the word of God itself, but from my own observation and experience also, that "Paul may plant and Apollos water, but that God alone can give the increase," to allow myself to "expect too much" from this appeal, or even to expect enough or even anything at all as a visible result. For I know also, and that, too, but too well, that where the spirit of true faith and of true courage and of religious self-sacrifice is lacking in any man, that man will not "hear," in a case like the present, either "Moses or the prophets," neither would he be persuaded "though one rose from the dead."

But I know also that each man's duty is a thing entirely separate and apart from the visible result that may ever appear in this world from the doing of his duty. For I know that we are, all of us, in duty bound to bear our "testimony" for God and for His religion and for truth and for righteousness, "whether men will hear or whether they will forbear;" whether they will accept and regard the "testimony" that we bear to them, or whether they will only "hate" us and "persecute" us because we have borne it to them. But I know, too, that God will, sooner or later, render to us all, and to each one of us all individually, "to every man according to his deeds." And, therefore, as one of the "watchmen," upon whose head will rest the "blood" of those who may be "slain" unless the watchman gives his due and timely warning of the impending danger, I now sound the alarm to put each man to whom I give the warning upon his own lookout, and to call upon each man to do his duty. So to as many as will hear and as will obey this warning, which is given by our Lord's own express command that I should "tell it unto the Church," it will be "well," and that, too, even though they themselves should be "wounded" or even "slain," in the battle that may ensue. But to those who will not "hear," or, who having heard the warning, will not obey it, to them it will not be "well," even though they may escape from death, or even from wounds, or from any loss of any kind for the present. But for me it will be well, no matter who may be "slain" or who may escape for the present. For I shall have "delivered my own soul" by my fidelity to my duty. And, therefore, it will be well for me, no matter whether I am "slain" now or whether I escape now; for the promise is: "Be thou faithful unto death, and I will give unto thee the crown of life." And again: "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake shall find it."

But, O brethren! what a terrible thing it will be for those who will not "hear," or who, having heard, will not obey this warning! For not only will they all have

to continue to bear all of their present burden of sin and of shame and of punishment, which they already have to bear on account of all that has already happened in this case, by lowering themselves in the eyes of all men, as well as in the eyes of God, but they will even increase and perhaps perpetuate all of these evil things which they now suffer, and that to an almost infinite extent.

For in regard to this matter I must now do all that I possibly can do to have this case settled righteously. And deeply as I "abhor" even the very thought of publishing my own, and much more the Church's, troubles to the world at large, still there are cases, and this present case is one of them, where I feel and know that I must be not only willing, but also ready and prompt, to have recourse even to the civil authority for protection against wrong, in case the ecclesiastical authority will not do its duty to check and to correct the crimes and injustice, to say nothing of the impiety and sacrilege and even the diabolical wickedness, which these my charges against Bishop Scarborough now reveal. For it must never be forgotten that the civil authority in its own proper sphere is just as much to be regarded and appealed to, especially under a government where each man is a representative of the sovereignty of the country and of the laws and of order, as is the Church itself in its own sphere. For the civil authority is "the minister of God," "ordained of God," and "attending continually upon this very thing" (see Rom. xiii, 6) that is to protect each individual in his rights, and to redress or to punish wrongs—"for the punishment of evil doers, and for the praise of them that do well," to use the Apostle's words.

It is true that as Christians we ought not to "go to law before the unjust," but only before the "saints" when that is possible. But we must also consider who are the most "unjust" and who act most like "saints" before we can act rightly under that law in all cases. For as in the case of our Lord, the "heathen" Pilate, and the Centurion, and as in the case of St. Paul, the "heathen" Felix and Festus and even Herod Agrippa, and the "Chief Captain" and the "shipmaster" and the "jailer" and the "Centurions," and even the "barbarous" inhabitants of the island of Melita, showed more justice and humanity than did "God's High Priest" or the "Chief Priests" or the "elders" or "rulers" or "all the people" of the Church, so the "heathen" and the "world" show themselves now to be more just and more humane than do the bishops and presbyters and deacons and laity of the Church. And where those who have been "called to be saints" are not "saints" at all, but have been proved to be far more "unjust" than are even the "sinners of the Gentiles," then it is quite clear that as "truth and justice," "religion and piety," are absolutely essential to the well-being of the Church as well as of the State, then if the Church itself will not maintain even a semblance of care for the rights or wrongs of its own members, then it will not only justify but it will even require an appeal to the civil authority; for evidently "the Church will have become so corrupt that she cannot be depended upon to do her duty, even in what is of vital importance."

It is as when David fled even to the Philistines for protection, when the Lord's own anointed king sought to slay him unjustly; or as when his earthly parents took the child Jesus and fled with him into Egypt when Herod sought to slay him. Alas! that such a state of things should exist now in the Church and at this late date. As Paul says: "I speak to your shame." (1 Cor. vi, 5.) "Is it so that there is not one wise man among you? no, not one, that shall be able to judge between his brethren?" If that is the case now, then I am bound now, for God's sake and for the Church's sake, and for the sake of truth and righteousness, in the world as well as in the Church, to say as St. Paul did when he said: "I appeal unto Cæsar." For we are bound to "render unto Cæsar the things that are Cæsar's," as well as "unto God the things that are God's." That is my fixed and settled and firm conviction.

But I do not wish to threaten; I only wish to warn now. But I would greatly prefer, as I am in duty bound to prefer, to do as God commanded the prophet Hosea

to do in a similar case. God commanded Hosea to appeal to his brethren in the Church and to call upon them to "plead" with their "mother" (the Church): "Plead with your mother, plead." And O my brethren! how earnestly do I now plead with you that you would now "plead with your mother." "Plead!" My very soul is quivering within me, and my poor, diseased heart now beats fast and then stops beating at all from deep and strong emotion as I write these very words. It is indeed in a very "agony" of feeling that I now "plead" with you at all. And yet do not mistake me! for my "pleading," pitiful as it is, is not of that puling and pusillanimous sort with which a sordid and selfish and cowardly man "pleads" for his own safety or for his own interests. I "plead" only with that brave and strong and vigorous pleading with which a man condescends to plead even while he feels and knows that he has the right as well as the power to strike and to punish and not merely to threaten, even if he has not the right and the power to command and to enforce obedience.

For to say nothing of the fact that I am speaking now, and pleading now, by God's command and with God's authority and with God's threats to punish, which no one will dare to deny when he considers that it is by our Lord's own command that I am now "telling" this whole case "to the Church" and calling upon "the Church" to hear and to determine the case as God's messenger or prophet, I have even now, speaking only in my own name, only as a mere "man," and of my own right, the power to threaten and the power to punish entirely in my own hands. And that I can easily show you. For I have the power to bring this case, even as it now stands, into either the civil or the criminal courts of the State. And I also have it in my power to send both of my pamphlets, "Tell it unto the Church" (Nos. 1 and 2), broadcast over the whole of the Church and over the whole of the world. By doing either one of these things and much more by doing both of them together, as I am at perfect liberty to do, and as I am perfectly ready and willing to do should it ever become necessary for me to do so, I could at once, if I only thought it right to do so now, bring every member of the Church throughout the whole land to grief and shame.

But that is just what I am now trying my very best to avoid having to do. Can you not all see that this is so?

But, brethren, remember, that the God whom we serve is "a holy God" and "a just God," and "a God who will not at all acquit the wicked," and not merely a patient and long-suffering God, who can only at the last be merciful to those who before their day of probation is over "repent" of their sins and "forsake" their sins. We must never forget that God "changes not," but is "the same to-day," as He was "yesterday," and that He will be the same "forever" as He has been in the past; and that He is "a jealous God" and a God that "taketh vengeance" also. And though at this day poor, weak, and foolish men, in the Church as well as out of the Church, have fallen almost universally into the fashion of thinking that there will not be such a day of judgment as God has expressly declared that there will be, and that there cannot be any such thing as "the wrath of the Lamb," that there will be such things nevertheless. And the question is put by the Word of the Lord Himself through His apostles and evangelists and inspired writers of epistles and of the Apocalypse itself. "In the great day of 'His' wrath who shall be able to stand?" (Rev. vi, 16-17.) "Oh! that men were wise! that they understood these things, that they would consider their latter end."

But instead of that they all go on carelessly and recklessly, "saying" to themselves and to each other, Peace, peace, when there is no peace, and when there never can be or will be "peace" upon earth. It must be "war" always. "For there is no peace, saith my God, to the wicked," nor in external things to the good either. For we are told again, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword." The only "peace" that we have any authority for looking for in this world is not an earthly peace, but only that inward and spiritual peace which God gives to those who do unfeignedly "love Him and

keep His commandments." To them He gives that spiritual peace "which the world can never give and which the world can never take away." That is, "the peace of God which passeth all understanding;" and none but those whose lives are wholly dedicated to God, so that, like St. Paul, they "count all things but loss" for Christ's sake, either have, or can have any idea at all of what "the peace of God" is like.

Therefore it is that so many deceive themselves, and others also, by seeking and by proclaiming a false and delusive "peace." Therefore it is that they cannot even conceive of any such thing as "the peace of God" which is often the greatest and the most precious even in the very greatest extremities of pain both of body and of mind. They think that "the peace of God" is something akin to pleasure, or at least to ease, or at the very worst to freedom from pain of body and of mind; and so they think to get it by making themselves as popular and as comfortable as they can in this world and by not troubling themselves any more than they can help about what may be their duty here or their state and fate in the world to come. And so they put away from them as much as possible whatever is painful to bear and unpleasant to do; and so they put away duties that they do not wish to do; and so they do things that they ought not to do. And by a sort of outwardly religious æsthetics, but by what are also merely spiritual anæsthetics, they drug their own minds and souls into the idea of a false and dangerous "peace" which they are glad to consider "the peace of God."

Therefore, when God sends checks, or "pricks" of conscience, or of external penalties, to those who have not kept His commandments, "at once they are offended," and they are often foolish enough, as well as wicked enough, not only to "neglect" the warnings that God gives them by the "pricks" of all sorts and kinds that He sends to them, but they sometimes even act like madmen, and not only continue to run upon the "pricks" with their eyes wide open, but when they are made to suffer for that, they then, in their madness, even turn around and "kick against the pricks." If we did not see this so often, it would be impossible to believe that such madness was possible. But that is just the bare and naked fact.

And that, brethren, is what has been done by many, if not by all, in this present case. O brethren! will you never learn that "it is hard for you to kick against the pricks"? It is hard! I know that it is hard! And you all know that it is hard! And I know, as well as you, yourselves, all know it, that it has been "hard" for you all already to have had to bear all of the shame, all of the sin, and all of the punishment that you, as well as Bishop Scarborough, have had to bear already on account of this case. And I know, too, what you all ought to know also by this time, even if you did not know it at the first, that it will become continually harder, and still harder, for you to bear your pains the longer you persist in "kicking against the pricks." Can you not see that also? Especially so now that I have so plainly shown to you that the "pricks" will not only be continued, but that they will also be increased in size and be multiplied, and be made continually more and more sharp and piercing, the longer that you persist in kicking against them?

Brethren, I beg of you to desist from this, your madness, for it is "madness," pure and simple; or else, what is worse still, it is "wickedness," pure and simple. For your own sakes, as well as for "the Church's" sake, but, above all, "for God's sake," do not try to resist your duty any longer. Do what you can to have this case tried and settled in the only way that it can be tried and settled, and as it ought to be tried and settled. And do what you can, too, by word of mouth, or by writing, or by voting in convention, or by signing every charge that is ever brought to your notice against any bishop, however great or good he may "seem" to be; that it may be made to appear, not only to every bishop upon the bench, but to all of the Church, and to all of the world also, that even our canon, "wicked" and corrupt and corrupting as it is, will have to be changed, so as to conform to our Lord's own commandment, or else that every man who wishes to be considered

“just” will esteem it “a privilege,” as well as a “duty,” to see to it that his own “conscience,” as well as that of the accused bishop, shall be “clean,” by signing every charge that he can hear of.

If, brethren, you will do these two things, then, even yet, all of this sin and shame and suffering that have already grown out of this present scandal, as well as all that may ever grow out of it in the future, in carrying out to “perfection” the issues that are involved in it, then even this scandal, great and disgusting as it all has been and is, and as it is still to be, will be but a petty price to pay for such a priceless boon as it will have purchased. For then the Church will take an entirely new departure, and it will at once put an end to all such scandals in the Church as come from the willful and wicked and deliberate acts of wrong on the part of the bishops. “Holiness unto the Lord” will then be inscribed upon every bishop’s mitre, and that, too, not as a mere formal claim, to be considered and treated as if the bishop who wore it were himself “holy,” or as if he were really worthy to be “honored” because he wore it, but as a notice to the bishop himself, as well as to all of the people who read the motto, that the bishop himself must live and govern himself, as well as the flock committed to his charge, according to the requirements of that inscription; or else that he would certainly be held to a strict account, not only by God, but by “the Church” on earth also. Then that very knowledge alone, on the part of each bishop, would make him particularly careful, as he ought to be, not to assume any ungranted power or authority, or ever to abuse such authority as has really been granted to him. (See the vows of his ordination and consecration, and the Word of God, as explanatory of those vows.)

If that reform was made, then the bishops would always be “examples to the flock” for good and not for evil, as is now but too often the case.

And now, brethren, what can I say more? I will only say, “How long halt ye between two opinions?” “If the Lord be God, follow Him, but if Baal (Zebub) then follow him.” And do not delay about making your choice, for there is no time for delay now. “Choose ye this day whom ye will serve.” Shall it still be the case, as when Elijah uttered those words, that “the people answered him not a word”? If that should be the case now, then I shall tremble for you all now, and for “the Church” also. I have long seen and watched the “tendency of the times,” and I have long felt how deceitful and how dangerous is the present fashion of regarding Christianity as only a gentle and easy-going and genial way of professing to love and to serve God, with what ought to be called the worship of the holiness of beauty, instead of with “the beauty of holiness.” For so religion is made a mere spiritual sedative, while it is regarded more as a pleasure or as a pastime by the people for their own enjoyment, as they sit, and stand, or even kneel, while they listen to the music and notice all that is going on around them in the Church, and enjoy the beauty and fragrance of the flowers that are now made so much of, and watch the drill of the minute, and even trivial and often frivolous, or even erroneous and delusive, ritual, and listen to the “smooth” and “pleasant” preaching and prophesying, which, instead of rousing the people to cry out and to ask, “What shall I do to be saved?” only lulls them into a state of fancied security, from which there will one day be a terrible awakening. Such is the influence of the “bodily exercise” of religion, which is the result of making so much of the mere externals of worship. Such ritual and such worship often does more to distract, and even to destroy, true and real spiritual worship than it does to help it. And yet, “spiritual” worship is the only worship that God now requires, or that He ever really desired. For, as the Lord Himself said, by His Apostle, “God is a Spirit, and they that worship Him, must worship Him in spirit and in truth” (John iv, 24), and not have merely “a form of godliness, but denying the power thereof,” “from such turn away.” (2 Tim. iii, 5.) Not that I am opposed to ritual, if it be only proper in kind and reasonable in amount; for I know, as well as anybody else can know it, that some sort of a ritual is absolutely necessary in order to common or public worship.

And I know, too, what an immense influence for good a wise and proper ritual has upon all children, and upon most young people, and upon very many people who are neither children nor young people. But I do consider that any religion, or any form of any religion, which does not make "justice, mercy, and truth" the essentials and fundamentals of all religion, is a false and deceitful and dangerous religion, and with such a religion, no matter what the "forms" of the so-called religion may be, which we only profess to give, or which we actually do give, either with our "mouths" or with our "lips," or with any other external or "bodily" service whatever, God will not be "pleased" with our "offerings."

On the contrary, He will regard them all as He did the "offerings" of Judah, in the day of her rebellion against Him. He will say now as He did then, "Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvelous work among this people—even a marvelous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah xxix, 13-15.)

And so again: "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." "Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isaiah i, 13-17.) (Read the chapter.)

But when, as now is almost universally the case, the whole Church itself, bishops, presbyters, deacons, and laymen, is thoroughly addicted, if it is not actually dedicated, to the great purpose of "pleasing men," rather than of really worshipping and serving God, so that the Church does really and practically "fear the Lord and worship idols," worshipping the world and mammon and fashion and folly, and sin and wickedness, yes, and the very devil himself, by upholding and practicing the works of the devil, and by protecting, and so encouraging those who do the works of the devil, as they do who persecute and wrong their brethren, or who allow others to do so, only because they do as the Lord Himself did, and as He required of us all to do, *i. e.*, to "testify against them that their works are evil," then it shows that the Church itself is in a very bad state, notwithstanding all of the religious and irreligious pomps and vanities that it patronizes, not only in this wicked world, but even in the Church itself. And again, "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Yet the fear of the world and the wish to be popular and to have the world love us, that is the vice of the day. We fear the world as well as love it. And so all, clergy and laity, become demoralized. The words of St. James are never taken as a text in these days. "Ye adulterers and adulteresses" (toward God), "know ye not that the friendship of the world is enmity against God? Whosoever therefore will be a friend of the world is the enemy of God." (James iv, 4.) And, to have "the world" for our "friend" is an almost fatal sign. We cannot have the love of both.

But the Lord foresaw this state of things "in the latter days," as well as in "the former days." And it was for that reason that He Himself gave so many warnings to us all, not to be satisfied with the sort of religion that prevailed in our several days. Therefore He said, "Strive to enter in at the straight gate; for many shall seek to enter in, but shall not be able." "When once the master of the house

hath risen up and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and He shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drank in Thy presence, and Thou hast taught in our streets. But He shall say, I know you not whence ye are: depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob in the kingdom of God, and you yourselves thrust out." (Luke xiii, 24-28.)

But what need to quote more. If even these few texts, taken at random, will not bid you pause, so that you will consider the "severity" of God, as well as His "goodness" (Rom. vi, 22), then remember the case of the High Priest Eli, and of his wicked sons, the Priests Hophni and Phineas, and take a new warning. For, if the present wicked way of allowing not only the most impious and horrible sins against God and against the Church and against your brethren in the Church to go not only unchecked, but even unrebuked, is to be continued, then your cases will be quite as bad, if not worse, than were those of Eli and of his sons. And if this thing is allowed to go on, then it is just as certain as it is that there is a God, and that that God is "a holy God," and "a just God," that sooner or later, even in this world, and much more abundantly in the world to come, God "will do a thing in Israel at which both the ears of every one that heareth it shall tingle" (1 Sam. iii, 11), just as He did in the case of Eli, the wicked High Priest, and of his still more wicked sons, the priests Hophni and Phineas. For such sinners not only bring the wrath of God upon themselves, but they also "make the Lord's people to transgress." And so now the fearful judgment that the Lord threatened in the words just quoted, and which He afterward so fearfully executed upon Eli and upon his sons, and which was extended even to the whole host of Israel also, and even to the "ark of God" itself, will be duplicated in this present case. The principles involved are the same, and the issues will be similar, even though they may not be precisely the same in their outward manifestations.

AFFIDAVIT.

of William Passmore, Presbyter of the Diocese of New Jersey, in his case against John Scarborough, D. D., Bishop of the Diocese of New Jersey, as to the truth of everything that he has written and had printed in his two pamphlets, "Tell it unto the Church" (Nos. 1 and 2), as well as in these four formal charges given above.

HAMMONTON, N. J., June 27th, A. D., 1883.

Personally appeared this day, before me, a Justice of the Peace of and for the Town of Hammonton, County of Atlantic and State of New Jersey, William Passmore, who is well known to me as a resident of the said town of Hammonton, and who has now exhibited to me a pamphlet written by him and printed and published by him, in A. D. 1882, said pamphlet being entitled "Tell it unto the Church," and containing among many other things (1) a full statement of the whole case of him, the said William Passmore, a presbyter of the Diocese of New Jersey, against John Scarborough, D. D., Bishop of the Diocese of New Jersey; and (2) copies of all the letters written by the several parties concerned in that case, together with a review and comments upon all of those letters as well as of all the principal facts in the case, by him the said William Passmore.

He has also exhibited to me the manuscript for another pamphlet, "Tell it unto the Church" (No. 2), written by him, the said William Passmore, and which he expects to have printed and published by him immediately, which second pamphlet is a "Memorial" by him, the said William Passmore, and is addressed by him to every individual member of the Protestant Episcopal Church in the whole of the United States, of whatever order or degree he may be—bishop, presbyter, deacon, or layman—said "Memorial" containing; (1) the commandment of the Lord Jesus Christ Himself as to how all individuals, and how "the Church" also, shall act

toward great or willful or impenitent transgressors or wrong-doers; (2) what the canons and laws of the Apostolic Church, and of the whole Catholic Church also, down to and even subsequent to the time of Constantine, and even down to the time of the Second General Council (the First General Council of Constantinople), A. D. 381, taught and required according to the Lord's own original commandment; (3) what changes were made in the laws and practices of the Church by reason of the changes that were first made by the said Council of Constantinople; (4) what evils have resulted, and do now still actually exist in the Church at this day, by reason of these changes; (5) how important it is that the Church at this day should repeal or alter the present canon of the Church, "Of the Trial of a Bishop," so that it shall be made to conform to the Lord's own express commandment, and to the laws and canons of the Apostolic and Primitive Church; (6) it also contains a copy of a document written by the late Bishop Odenheimer, and sent by him to the said William Passmore; (7) it also contains a copy of a series of four formal charges, written and preferred by him, the said William Passmore, against the said John Scarborough, D. D.; (8) it also contains a copy of this affidavit.

Both of these pamphlets, with all of the contents of each one of them, including each and every one of the several parts and portions of each one of them, including the statement of the case, the copies of letters, statements of facts, documents, charges, statements of evidence, and a copy of this affidavit, he, the said William Passmore, declares and affirms and deposes to be all true, in letter and in fact, as well as in spirit, printers' errors alone excepted. And he, having now been duly sworn by me, does hereby depose and declare and affirm and swear, that these two pamphlets aforesaid, with all that they contain, are all true both in general and in all particulars also.

And he further deposes and declares and affirms and swears, that he has now made this his affidavit to the truth of all things in these two pamphlets aforesaid, with the sole design and to the one and single end, that in the event of his death before this his case shall have been settled by the Church or by the courts of the State, in case it should ever have to be brought into the courts of the State, that all of the contents of these two pamphlets, so far as they are applicable, shall be taken and considered, (1) as parts and parcels of the "charges," that are herein printed in this pamphlet No. 2, and also as "legal evidence," so far as they are, or far as they contain "evidence," and as being in every particular thing therein stated, and in all respects, the ante-mortem deposition and statement of him, the said William Passmore, as to the truth of everything in those two pamphlets contained, and as bearing upon the case of him, the said William Passmore, in his case against the said John Scarborough, D. D.

And this he does, as he now expressly deposes and declares and affirms and swears, in consideration of the imminent danger which he cannot help feeling and knowing to exist, that he shall not survive this present year A. D. 1883, and this he feels and knows by reason of his many and various and highly complicated ailments and maladies, several of which have for many years past made him liable to fall dead at any moment and without any warning at all; but several of which ailments and maladies have within the past year become so much aggravated and increased in their dangerous characteristics, that he now feels that he is in actual danger of falling dead at any moment.

Therefore, in order that the "charges" contained in these two pamphlets, and also that the "evidence" contained in these two pamphlets may at all times be able to be used in the courts, either of the Church or of the State, and be there received and rated at their true value in deciding this case upon its merits, this affidavit has been made.

WILLIAM PASSMORE.

CLARK P. HILL,
Justice of the Peace in and for the Town of Hammonton, County of Atlantic,
State of New Jersey.