

stitution of man's nature, this must needs be. But wherever the greatest freedom is allowed for all questions, ecclesiastical, political, or social, there we find true religion and happiness most abound; and we are filled with the brightest auguries for the still higher advancement of such a community. In the elimination of ideas in such discussions, what is best and true comes to be apparent. There is a necessity for such discussions, or otherwise all healthful action and intellectual vigor would disappear, and error and abuse become predominant.

In a previous article we had occasion to characterize the rule of the present Bishop of Montreal and Metropolitan, as arrogant and tyrannical, as evidenced by its recent development in his attack upon Archdeacon Hellmuth for the fearless assertion of his opinions when in England, about several matters of interest to the Church in Canada, and especially the dangerous results of uprearing a hierarchical structure, which the Archdeacon said, "would not tend, in his opinion, to strengthen the cause of pure Protestant and Evangelical truth,"—and which has only proved too true already, as the present controversy shews.

We conceive that Archdeacon Hellmuth had a perfect right to exercise this privilege, and we will continue to characterize the pastoral letters which in consequence have fallen from his lordship, as a gross abuse of the position which he assumes arrogantly, in virtue of his office as Metropolitan.

Archdeacon Hellmuth, and every member of the episcopal church, have a right to express their opinions upon all matters of interest to the body to which they belong, and especially so when they fear that insidious efforts are being made to undermine and destroy the great truths of Protestantism, its essential characteristic. It is open to the Bishop of Montreal, or any other person who may hold contrary opinions, to advance them, and to shew that the statements of Archdeacon Hellmuth are erroneous, or that he has been mistaken or misinformed.

There is but one recognized way of doing this—by forcible reasoning, logical argument, and convincing proofs. It is not permitted in any such controversy to make attacks upon personal character; and in England such a thing would place the aggressor beyond the pale of gentlemen. In the backwoods of Canada, in hasty squabbling of newspapers, we may witness many outrages upon propriety in this respect, but these are generally regretted and condoned. To the head of the "hierarchical structure" of the episcopal church in Canada, is due the credit of having inaugurated this style of warfare as most becoming to its bishops and clergy. If there were independent minds in the church and not subservient to prelatical influences, we would have had the clergy, in all parts of the country, and the church periodicals, resenting the unprecedented course the Bishop of Montreal has pursued, as an attack upon the liberties of the whole body.