

# LETTER.

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Give me the liberty to know, to utter, and to argue freely, according to conscience, above all liberty.—MILTON.

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TO THE  
RIGHT REVEREND  
THE LORD BISHOP OF FREDERICTON.

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MY LORD,

WHEN I forwarded to you, for perusal, two volumes written by the late Rev. Mr. Clowes, of Manchester, England, I designed to test the question of *doctrines* therein contained. The previous controversy between the Rector of Trinity Church and myself did not touch the question. He confined himself to the consideration of Mr. Clowes' opinions connected with the dogmatic teaching of the Church, and declined altogether to discuss the subject on Scriptural authority. Your opinion, as expressed to me, is on the abstract ground of doctrine itself; and you declare, in this view of the subject, that Mr. Clowes denied the Trinity, the intercession of Christ, and the eleventh article of the Church of England!—The controversy with the Rector of Trinity Church, just alluded to, has done its work, and left its impress on the public mind, and the developments of the subject discussed will be more fully seen in due time. But the present letter is more important in its bearing, as requiring, from the very ground taken by yourself, not only an explanation of the doctrines of Mr. Clowes, but also a distinct recognition of the authority on which Mr. Clowes founded his views of these doctrines. There is a wise discretion, as to the time and opportunity, demanded of us, in enforcing the truths of the interior sense of the Word, and therefore this recognition has not been so distinctly called for before.

It is a grave charge that is now made by yourself, however, against a venerable Clergyman of the Church of England, who was sixty-two years Rector of a Parish, and who lived in the affections of his people, to say, on the abstract question, that he *denied* the doctrine of the Holy Trinity. The charge is still more grave when it is known that, in reply to those who accused him of this heresy, in the beginning of his ministry, the Bishop, before whom he was arraigned, told his accusers to go and become like him whom they denounced. Neither the doctrine nor the man was found censurable by Bishop Porteus. But the Bishop himself might have been an heretic, by the