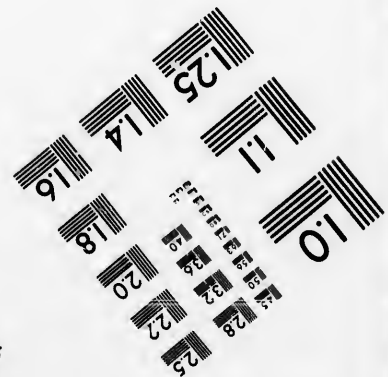
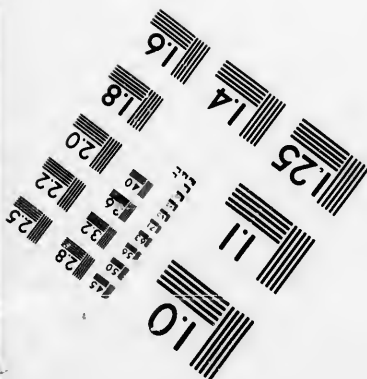
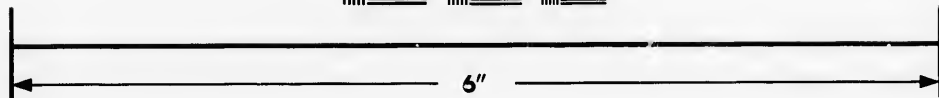
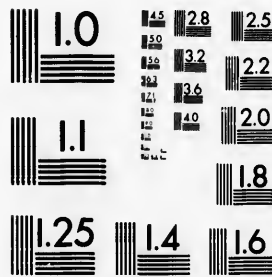


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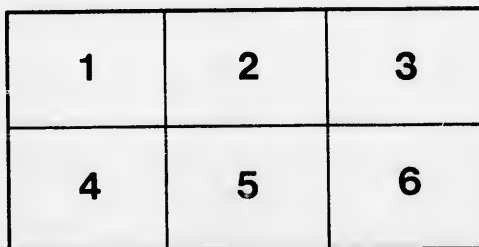
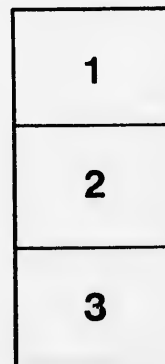
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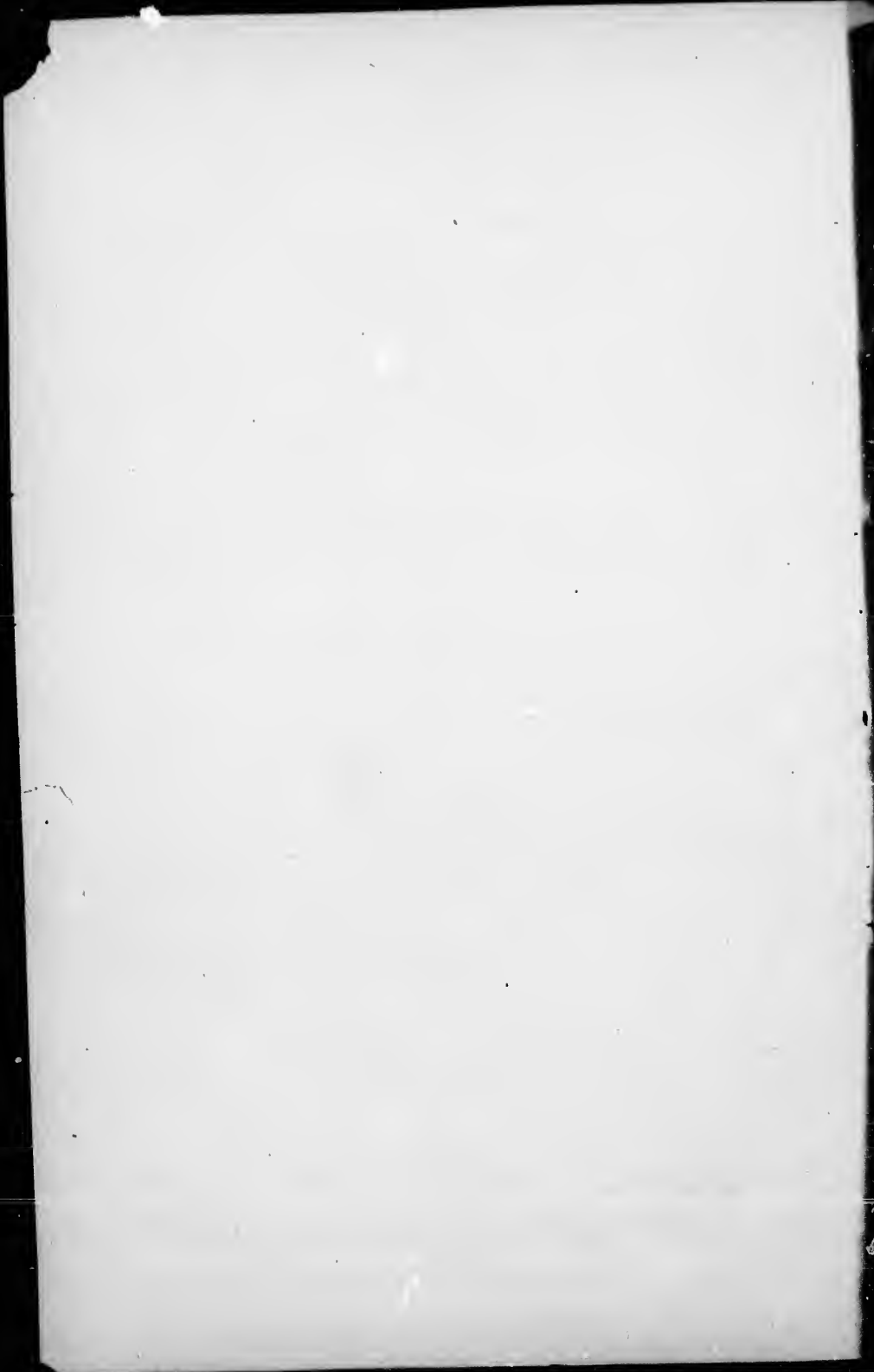
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THE
OPINIONS OF THE PRESS
AND
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ETC., ETC.. ETC.,
ON THE CONTROVERSY
BETWEEN
FRANCIS FULFORD, D.D.,
LORD BISHOP OF MONTREAL, &c.,
AND
THE VEN. ARCHDEACON HELLMUTH, D.D.

LONDON, C. W.:
PUBLISHED BY E. A. TAYLOR, BOOKSELLER, RICHMOND STREET.
1863.



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THE METROPOLITAN AND ARCHDEACON HELLMUTH.

TRACTARIANISM IN CANADA.

[From the London, (Eng.) Record, May 23.]

We have received the subjoined letter from Archdeacon Hellmuth, whose name will be well known to our readers :

[TO THE EDITOR OF THE RECORD.]

SIR,—Knowing that very many of my personal friends in “ dear old England,” as well as others who have so liberally responded to my appeal on behalf of the Huron Diocese, would be glad to hear from me, and finding it impossible from the multiplicity of one’s engagements to write to all, you will, I am sure, permit me, judging from past experience, to make your valuable paper the medium of communication.

I reached this country, after a fine passage from Queenstown, in ten days, by the splendid sea-going steamer, “ Persia,” of which not only the “ Cunard Company,” but England may well be proud. I lost no time in reporting myself to the Bishop of Huron, telling him in person of the real and heartfelt sympathy so substantially manifested by Evangelical churchmen in England towards his diocese. One need hardly say that his heart is much cheered and his hands greatly strengthened by such manifestations.

The following is a letter he wrote me after my arrival, and which you are at liberty to publish; nay, I would consider it a favour, as it is an expression of his sentiments, and of gratitude to those who aided me in the good cause:—

London, C.W.. May 12, 1862.

“ MY DEAR ARCHDEACON,—I am happy and thankful that in the good providence of God you have returned in safety to Canada; and I desire also to express my thankfulness to our dear brethren in England for the liberality with which they responded to the appeal which you made to them in behalf of a Theological College in the Diocese of Huron. I now feel encouraged to proceed with the work; and I trust and earnestly pray that wisdom from on high may be imparted to us, so that we may be enabled to place the Institution upon such a basis as will, with the Divine blessing,

secure its permanence, and make it, for all time to come, a source from which may flow the stream of Evangelical truth throughout this diocese.

"The sum which you have been enabled to collect (over £5,000) I receive as an earnest of the good will of our brethren at home; and I am thankful that, in advocating the cause which was entrusted to you, you did not give an uncertain sound, but pleaded in behalf of an Institution which it is intended shall ever be thoroughly Protestant and strictly Evangelical in its teaching.

"I remain, my dear Archdeacon,

"Ever faithfully yours,

(Signed,)

"BENJ. HURON.

"The Ven. Archdeacon Hellmuth, &c."

I have, however, to pay dearly for the success which God has given me on behalf of the Diocese of Huron. The personal attack on my character by "A Presbyterian of the Diocese of Montreal," with which your readers are already acquainted, failing to do me and the cause I am privileged to represent any harm on either side of the Atlantic, but rather the reverse, Dr. Fulford, the Bishop of Montreal, has, since my return here, seen fit to issue a "Pastoral" against me, in his new capacity as Metropolitan of Canada, addressing his "Bishops and Clergy of the United Church of England and Ireland in Canada," on the subject of my speech at the Islington Clerical Meeting, and upon the editorials of the *Record* on the Canadian Church, as being "a misrepresentation of facts;" and in order to prove this, the Metropolitan follows the example of his "Presbyter," and indulges in a bitter personal attack on my character, condemns and denounces me before the Church and the world as a man in whose veracity no dependance can be placed. As he happily cannot bring forward one single fact against my private or public life, he charges me by insinuations that my motives in all my labors are for personal purposes, assuming prerogatives belonging to the Searcher of Hearts alone.

By this un-English and un-heard-of proceeding, the injustice of which must be acknowledged by all parties, I am deprived of an appeal or redress to an ecclesiastical court in Canada, as the Metropolitan, according to his Patent, is not only the supreme judge, but his sentence is final. He has not only become my accuser and defamer, but assumes the character of jury and judge.

Whether I consider myself as a Minister of the Gospel, or in any other relation in life, I feel most keenly this tyrannical proceeding. I am preparing an answer which I hope to have ready for publication in a few days. No intimidation or persecution will induce me to yield or compromise for one moment those precious principles won and secured for us by our noble Reformers at the cost of their lives. The Metropolitan seems so deter-

mined to crush a man who is evidently in his way, that he also endeavored, during my recent visit to England, to damage me in the eyes of my own Bishop, making it his business to state to him in private that I am a "designing and deceitful man." Could it be believed that a Bishop of our Church would so forget himself, regardless of every law which binds society? But the Metropolitan of Canada has done so, and my Bishop thought it but a duty to inform me of all this, that I "may take such steps as will vindicate my character (to use my Bishop's words) from the very ruinous aspersions which have thus been cast upon me.

The affectionate confidence of my own dear and good Bishop, whose friendship I have at all times valued most highly, is in this hour of trial most solacing to me and my family.

The weapon employed by the Metropolitan to inflict a wound upon me, is aimed, if possible, at the cause I am privileged to represent. Our confidence, however, is in Him who is greater than all those who are against us.

I conceive, in having expressed my honest opinions in England as to the state of British North America, I have only done what hundreds of eminent men are doing daily in happy free England; and I assert, that the *modus operandi* adopted by Dr. Fulford to silence me is one of the greatest infringements of the law of liberty which has ever occurred to a British subject since the days of the Reformation. We must look to England, and to England's bold and fearless Press, to protect the weak from the strong.

Although the charges of the Metropolitan against me amount only to insinuations as to my motives, yet they betray a spirit, and are couched in terms, that one would hardly believe it possible to proceed from the pen of a Protestant Bishop, or an Englishman.

You are, no doubt, by this time in possession of the Pastoral in question. I understand that a large number of copies have been sent to England, with a view of accomplishing the object aimed at; and I am truly glad of this, as it will show more fully the position we are in here, in matters ecclesiastical.

As "the Lord's free man," I hope "to stand fast in that liberty where-with Christ makes his people free;" and rely upon Him who is the support and strength of his people in every time of trouble.

Believe me, yours already under obligations,

Most faithfully,

J. HELLMUTH.

Quebec, May 23, 1862.

THE METROPOLITAN AND DR. HELLMUTH.

[TO THE EDITOR OF THE QUEBEC GAZETTE.]

MR. EDITOR,—Chance threw in my way, not many days since, a letter in pamphlet form, addressed “To the Bishops and Clergy of the United Church of England and Ireland in Canada, from Francis Fulford, D.D., Lord Bishop of Montreal, and Metropolitan.” I read it with attention, and, I may add, with surprise. It is a published letter, and therefore undeniably challenges public attention. How the public sentiment may classify this letter I know not; certain I am, however, that few will peruse it without feelings of sorrow and pain. It boots nothing to know which of the characters implicated is right, and which is wrong, the letter will receive an impress irrespective of both of them. The *brochure* has been brought out, and is based, as it affirms, upon certain words spoken by Archdeacon Hellmuth, a clergyman long and favorably known in Québec, in a speech at a public meeting in London, during the last winter. The words objected to are quoted by the writer of the letter himself, as if to preclude error, and stated by him to be as follows:—“He (Dr. Hellmuth) must speak the truth, that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear an hierarchical structure, which he feared would not tend—as is supposed by some—to strengthen the cause of pure Protestant and evangelical truth.” The accusation, therefore, is two-fold; 1st, that evangelical men are at a discount in Canada, and 2nd, that a hierarchy is being built up in Canada. Now, is there anything in these charges which rendered it necessary in the Metropolitan—in order to substantiate them—to enter the lists so formidably armed, and to exhibit himself to the world so savagely aggressive? Cui Bono—the long drawn stories to prove that it was the doctor’s intention (merely his intention, be it remembered) to “take him in.” Why, the empty vaunt, “that he, the writer, knew Dr. Hellmuth’s *real character*, and however his astuteness and plausible manner might deceive others, he would not succeed in blinding his lordship.” Oh, no indeed! He, like the doctor, was too astute himself to be imposed upon. Wherefore introduce the episode of the church in Sherbrooke Street at all? Surely it must appear to the most casual reader of the pamphlet, and on the writer’s own showing, that it was a mere misunderstanding, arising, in all probability, from a slight deafness in his lordship, which might have been, and indeed was, at once explained away, and which, had it been “a take in,” would not have outlived the meeting between the parties. I rather opine that the “*odium in longum jacens*,” which his lordship has exhibited, in some measure justifies Dr. Hellmuth’s remark, “that evangelical men *are* at a discount, (at least with some) in those colonies,” unless, indeed, the feelings were aroused by that much offending institution, “The Colonial Church and

School Society," whose *quasi* representative the doctor is supposed to be. I know not that we (laymen, I would add) are bound to take for gospel all that the Metropolitan, in his ardent desire to convict, has hurled upon the head of his hapless, unresisting brother clergyman. But what if every word were true? How does it in any way invalidate the assertion complained of? On the contrary, I think that if the votes of the whole church were taken, they would substantiate Dr. Hellmuth's assertion. It is quite true, and therefore quite undeniable, that there is a vast portion of the Church of England in these Provinces deeply tinctured with the errors of Tractarianism, and that the clergy, with bright exceptions, certainly, but few in numbers, head the deadly schism, and snub those who differ from them; or in the words of Dr. Hellmuth, "hold evangelical members of the church" at a very great discount. The Rev. Metropolitan will differ from me on this point; but what his is own estimate? Let him speak for himself, for "*fas est ab hoste doceri.*" "Evangelical men," says his lordship, "may not be as abundant as the Archdeacon wishes, yet he will allow they are to be found in many most important places. The Cathedral at Toronto, and all the churches of Kingston, have been long so filled; that at London, *three* in Montreal, *one* in Quebec, *one* in Hamilton—all principal cities in the Province:" see page 13. Now, sir, this is the Metropolitan's own estimate. I know very little of other parts of the Province, and can say very little about them; but is it not remarkable that to a city of 60,000 inhabitants he assigns *one evangelical man*, and this without the escape of a groan or a sigh! Only *one* evangelical man!! He complains of the Archdeacon's estimate of the evangelical state of the Province, and contentedly, nay, almost boastingly, assigns to Quebec *one* evangelical man! In whose mind, on reading this letter, will not the complaint of the pot by the kettle immediately arise!

I have already said that public sentiment in Quebec will rather back the Archdeacon as being nearer the truth than his lordship; be that, however, as it may—for I am not defending him—I think that his lordship, the Metropolitan, might have been more usefully employed than in writing the letter I have ventured to criticise.

If the expressions made use of by the Archdeacon in his speech, and so complained of by his Metropolitan, did really require a merited castigation, I cannot conceal from myself—and mayhap public feeling may be found to go with me—that this Metropolitan owed it to his cloth, to his office in the church, and to his standing in society, to have put forth a far more temperate statement than the letter can boast—the hot zeal, and it may be exaggerated views, of the Archdeacon might well have been shown to be incorrect, without entering on a carping, undignified, ill-natured review of his whole life. I must conclude my remarks by observing that one feature in the pamphlet is very much to be regretted—the Metropolitan has addressed his letter to the Bishops and Clergy of Canada. Why it was

necessary to give them the information which the pamphlet contains, I know not, for most of them know a great deal more of the state of the church and country of Canada, than his lordship, a comparative stranger among us. Still, it was his pleasure to do so, in all probability that it might appear to the public that he wished to make it a mere family matter. This proceeding, whatever was his motive, if carried out, would have taken off the keen edge of his lordship's caustic remarks. It is, therefore, to be regretted that this plan was abandoned, and that the writer, forgetful of the admirable French maxim, "*On doit laver son linge sal chez nous*," permitted his publisher to offer it for sale, with a conspicuous advertisement attached to the fly-leaf, on bright yellow paper, that copies might be had of him at the modest price of five cents each.

Although the *nature* of the offence given by Dr. Hellmuth is not very discernible, the *fact* that it has caused unaccountable worry in the wigwam is clear enough, and is suggestive of the truth that the *shoe pinches somewhere*.

Your old acquaintance,

THE VERGER.

Quebec, May 24, 1862.

ECCLESIASTICAL DIFFERENCES.

[From the Montreal Herald, May 27.]

The Rev. Dr. Hellmuth is well known in this Diocese and in that of Quebec, within the latter of which he acted as Professor of Hebrew at Lennoxville College. He is now Archdeacon of Huron, and Assistant Minister of St. Paul's, London, C. W. Bishop Cronyn of Huron, is well known to belong to what is called the Evangelical School, and as such to entertain strong objections to the teachings at Trinity College, Toronto, which many evangelicals—at any rate among those of the Diocese of Huron—hold to be of a Romanizing tendency. Bishop Cronyn has, therefore, determined to have a College in his own Diocese, and Dr. Hellmuth, who has it appears acquired some fame as a "good beggar," was despatched to England for the purpose of raising contributions. In pursuit of that object he held a meeting in Islington, at which, according to the report in the *Record* he gave a lamentable account of the spiritual destitution of the Anglican Church in Canada, as seen from the evangelical point of view. In fact he declared "evangelical men to be at a great discount" in Canada, and intimated that the hierarchial establishment was likely rather to depress them still lower than to raise them to a premium. Subsequently

Dr. Hellmuth being appealed to against this statement, replied that he was not responsible for the *Record's* words; but that in substance they were given with sufficient accuracy. Our Metropolitan, Dr. Fulford, has under these circumstances published a pamphlet, and though it appears therefrom that he does not profess to belong to the evangelical school, he still thinks probably from the ambiguity in the word employed, that the assertion respecting the paucity of evangelicals is a reproach to his See. He, therefore, repels the charge by showing that there are a very fair share of evangelicals throughout the Province; but reprobates the idea of making these distinctions. He declares that he and his colleagues in the Episcopate do not know them in the administration of their Dioceses, but regard, as all churchmen ought to regard, every Clergyman who walks within the prescribed limits as a member of the same family. Besides this, however, and without so far as we can see, any immediate connection with the question as to the greater or lesser number of evangelicals in Canada, the pamphlet contains two distinct accusations against Dr. Hellmuth, intended we presume, to do what in legal phraseology would be called breaking down his evidence. In the first place it is stated that Dr. Hellmuth, on the part of his father-in-law, General Evans, offered Bishop Fulford to contribute a lot of land of the required size, and a gift besides of £3,000 for the purpose of building a Church at Cote-a-Barron; the sole condition being that Dr. Hellmuth was to be the first incumbent. This offer made verbally could, says the pamphlet, never be obtained in writing, and after several interviews with Dr. Hellmuth and General Evans, the Bishop found that the intention of the latter was not to give but to sell the land at half price, the valuation being £800 per acre; and not to give the £3,000, but to lend it at interest. The General having a "great number of lots," the Bishop says he immediately saw through the whole manœuvre. "For the benefit of General Evans' land, and to enable his son-in-law to settle in Montreal, we were to build a Church for him, which was to be burdened with an exceedingly heavy debt." The other charge is that Dr. Hellmuth, during his English tour, at a meeting on behalf of the Colonial Church and School Society, told the audience respecting a clergyman once settled among them, but now in Canada, that the said clergyman was "a successful laborer, an able Minister, much and deservedly loved,"—and yet that Dr. Hellmuth had previously to leaving Canada, as Superintendent of the Society, "decided that this clergyman must leave his mission, on the ground that he had fallen from grace," "he having signed a document confessing that he had spoken an absolute untruth." There are some other statements of an unpleasant though less grave nature. Dr. Hellmuth has replied to this pamphlet in a letter to the "Echo" He says of it:—

"I own I feel the injustice of it most keenly, and the more particularly so, as I am by the publication of this *Pastoral*, deprived of any appeal to

an ecclesiastical court in Canada—the supreme judge, whose sentence is final, having thus appeared before the Church and the world as my accuser and defamer.

“As I am consulting my friends what course is left open for me to vindicate my character from the cruel and injurious aspersions cast upon me, and upon my father-in-law, General Evans, who is equally implicated in the grave charge of a “manœuvre,” and “an attempt to take his lordship in,” you will, I am sure, deem it but an act of justice if, through your columns, I request the favour of all parties to suspend their judgment on the question at issue, until we have decided what course to adopt for redress, in order to obtain that protection and justice to which every man is entitled.

“I am confident that the wisdom of the old adage, ‘*audi alteram partem*,’ will be fully borne out in this case.”

ECCLESIASTICAL DIFFERENCES.

[From the Montreal Herald, June 3, 1862.]

Under this head we published some days ago a brief synopsis of the *pieces* of a discussion, which had obtained the publicity of the press, between our Anglican Metropolitan and the Archdeacon of Huron. We, of course, guard ourselves carefully from any partizanship in the quarrel; but, as a part of current history, continue, in something like the same form which we have already adopted, the account of the controversy, as it has been enlarged by another pamphlet; being the reply by the Rev. Dr. Hellmuth to the charges against him contained in the Bishop's pamphlet. These accusations, it will be remembered, were mainly two—First, that the Rev. Dr. Hellmuth, in conjunction with his father-in-law, General Evans, sought to “entrap” the Bishop by a manœuvre into sanctioning the building of a church for Dr. Hellmuth; the manœuvre consisting in representing, in the first place, that General Evans was to give the land and £3000, while, in truth, it was only intended that he should give the land at half price and lend the money. Secondly—that Dr. Hellmuth, speaking to a public meeting in England respecting a certain clergyman who was once resident in the place where the meeting was held, but who is now in Canada, said of that gentleman in effect, that he was a worthy, pious, and successful minister of the Gospel; all the while knowing that he (Dr. Hellmuth) had, before he left Canada, decided that the said clergyman had “fallen from grace,” and must leave his mission, on account of his having, by his own confession, told an absolute untruth.

To the first of these charges Dr. Hellmuth opposes, in the first place, a flat denial, by which he raises the question of veracity between himself and the Metropolitan. He says that he told the Bishop all that was intended about the land and money in the first instance; and then he seeks to support his own statement by circumstantial evidence. Thus he asks why, if he wished to entrap his Lordship, having succeeded in deceiving him, did he afterwards set him right, as the Bishop says he at last did, as to the General's intentions? But again he denies, even if there was a difference between the view taken by the Bishop of the first proposition and the real intention, that this difference was of a nature to justify a charge of double dealing. Suppose, is his argument, that the Bishop did think, in the first place, that the General was to give one ground and £3000, though I did not tell him so, there was no such great variation between this and the fact, as to justify harsh construction; for the project at last was, that the General should present the land at half price, and should lend the £3000 without interest, until the revenue of the Church should afford an overplus, which overplus was to become a sinking fund for the repayment of the principal. This, says Dr. Hellmuth, considering the improbability, of a surplus was not very far from an absolute gift. He adds that the Church was intended for services in German, French and English, and that the reason which the Bishop gave for declining the offer was that the Germans did not want to separate from the other congregations; that there were no French hearers, and that there were Churches enough for the English. In farther rebuttal of the charge of a manoeuvre and attempt to entrap, he appeals to the character of an officer 87 years of age, known for honour and honorable services in all parts of the globe, and to several documentary assertions of the Bishop's respect for himself, at a period subsequent to that of the alleged double dealing. These documents consist of a Resolution dated April 8, 1854, moved by Bishop Fulford, as one of the Corporation of Lennoxville College, expressing the "high sense" entertained by the body of the "services rendered" by Professor Hellmuth, tendering him thanks, and regretting the severance of the connection with him—of an appointment made jointly by Bishops Mountain and Fulford of Dr. Hellmuth to be a Trustee of Lennoxville College, accompanied by a note from Bishop Fulford, declaring that he had much pleasure in making the appointment, of an *ad eundem* degree, conferred by the convocation of the College, when the Bishop must have been present—and of another appointment, by the Bishop, of Dr. Hellmuth to the Presidency of the "Church of England mission to the French speaking population in B. N. America," carrying with it the power of selecting the Principal of Sabrevois College. Dr. Hellmuth conceives that these marks of respect were inconsistent with the opinion that the person on whom they were conferred had been guilty of an attempt to entrap his Ecclesiastical superior.

On the other leading charge against Dr. Hellmuth, the reply of the latter is again that what he stated was the truth—that the Clergyman was at the moment a pious, beloved and successful minister of the Gospel; and that he (Dr. Hellmuth) never used the words that he had “fallen from grace,” nor words bearing that interpretation. He explains that about two years before the speech in England, the Clergyman in question had in a speech in the “excitement of a public meeting, gone beyond the strict line of truth by exaggeration,” but that when reproved he had expressed deep sorrow, and had been forgiven by his congregation. It was true, however, Dr. Hellmuth says, that an arrangement was made to remove this gentleman from the scene of his *faux pas*, though in the most friendly manner; but no sooner did his congregation hear of it than they unanimously, with the exception of one family, remonstrated with such effect that the gentleman was retained, and was really, at the moment of the speech, exactly in the position, and doing the work which Dr. Hellmuth described. There were some collateral statements of an unpleasant, but not very grave character against Dr. Hellmuth to which he also replies, and into which we need not go, except, perhaps, with relation to the feelings entertained for him by the Montreal Committee of the Continental and Colonial School Society. The Bishop had stated that this Committee, hearing that Dr. Hellmuth was to be appointed agent for the whole Province, wrote to remonstrate against that nomination, and so prevented it from applying to the Diocese of Montreal. Dr. Hellmuth says that this correspondence conveyed no personal objection to him, and cites the minute of the Committee of the Society in London, from which it appears that the objection consisted in there being no work doing or likely to be done out of the Diocese of Montreal, where the Rev. Mr. Bond’s services were deemed sufficient.

THE BISHOP OF MONTREAL AND ARCHDEACON HELLMUTH.

[From the Sherbrooke Leader, June 6, 1862.]

Time was when it was a very terrible thing to be under ecclesiastical censure,—when it was better for a man to commit treason against the state than to fall under the ban of the hierarchy. The state might shew mercy, but the church, though it loudly preached that virtue, but seldom practised it. The emancipation of thought by the Reformation, and the consequent spread of intelligence, has, in all countries where these beneficial effects have been felt, taught the public duly to estimate the weight of even a Bishop’s wrath, so that the unlucky offender, whether

priest or layman, need no longer dread the horrors of the Inquisition, in this life, or of spiritual torments in that which is to come, in consequence of his offence, though it be so great as to incur the anger of the diocesan.

I have been led to these reflections by the perusal of a pamphlet by Francis Fulford, D. D., Lord Bishop of Montreal and Metropolian, which, though professedly intended for the Bishops and Clergy of Canada, has been, and is publicly sold by the Booksellers, and so plentifully distributed as to become the property of the public. The subject of this pamphlet is the Rev. J. Hellmuth, D. D., (formerly incumbent of this Parish, as well as professor of Hebrew in Bishop's College, Lennoxville, but now Archdeacon of Huron, and Assistant Minister of the Cathedral, London, C.W.,) and its object is to disprove certain statements made by him at a public meeting in London, England, in January last.

The controversy that, some time ago, existed between the Bishop of Huron and the Bishop of Toronto, on the Romanizing tendency of the instructions given in the Trinity College, Toronto, will doubtless be fresh in the memories of many of your readers, and they will not be surprised to learn that the Bishop of Huron has determined to have a College in his own Diocese, under his immediate control, where he can train candidates for the Ministry whose theological views will be more in accordance with what he considers to be truly Protestant doctrines, than those inculcated in Trinity College. In prosecuting this design he authorized Archdeacon Hellmuth to proceed to England for the purpose of soliciting pecuniary assistance from those members of the Church of England whose opinions sympathise with his own.

A great meeting of Evangelical Clergy held at Islington, in January last, gave the Archdeacon an opportunity of introducing the object of his visit to England. In advocating his cause he spoke of the great want of Evangelical Clergymen in Canada, and, (we quote the words attributed to him), said :—" Although he should be sorry to say anything which should mar in the slightest degree the happy spirit which seemed to pervade that meeting, yet he could not help observing that there was a very great lack of evangelical men in those vast colonies; not that there are not godly, good, and hard-working men, but two few in number for those vast regions which God in His providence has given to this country; he could not hide it—he must speak out the truth, that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear a hierarchical structure, which, he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and Evangelical truth,"

This public utterance of these sentiments has given great offence to some of the Clergy in the Diocese of Montreal, and to the Bishop in particular, who, in order to disprove the statements of the Archdeacon, has published

a pamphlet in a style which seems to be more like that of a brow-beating barrister than of a meek divine, and will hardly convince the reader that his lordship is renowned for that Christian charity which "*thinketh no evil.*"

All candid Christians will agree with the Bishop in deprecating the propagation or fostering of a party spirit in the Church, but, if his lordship's antecedents had always been in strict accordance with these sentiments they would have fallen with more weight at the present time.

I have an impression that the manner in which his lordship introduced and carried some of the most objectionable features of the constitution of the Diocesan Synod, evinced more of a desire to crush all opposing opinions beneath his feet than to allow a fair discussion and a decision according to their merits. And the well known murmurings of the higher clergy when the news reached them that Bishop Fulford had contrived to get himself appointed Metropolitan, too plainly showed that they were not particularly satisfied with the manner in which this was accomplished; and confirmed in many minds, the suspicion that Bishop Fulford wanted no other party in the church, than that, which, without question would do his bidding, and endorse his individual opinions.

I do not think that the majority of the readers of the Bishop's pamphlet will consider the spirit which dictated it was of the most Christian-like kind by the method he has adopted to break down the Archdeacon's evidence. What can the charge made against him of endeavoring, some nine or ten years ago, to cheat the Bishop, have to do with proving that evangelical clergymen are not so rare in Canada as the Archdeacon says they are? On the contrary, does it not strike the reader that the Bishop has been guilty of great dissimulation during that long course of years. Why, if he thought the Archdeacon so capable of deceit and low cunning; if he thought "*his influence likely to be so injurious,*" did he not, as a faithful bishop, warn the church and public against him? Why has he, during that long period, so often met him on the same platform, sanctioning his presence amongst his clerical brethren, presiding at the various religious meetings in which he has taken a very conspicuous part? But does not the Bishop himself betray the cause of his animosity to the Archdeacon on page 14 of his pamphlet, in the following words:—"I remember that just after I had been notified that I was about to be appointed to this bishopric, but before the appointment was made public, I saw a paragraph in the newspaper stating that the Rev. J. Hellmuth was to be the bishop. He was quite a stranger to me, even by name, at the time, but I naturally inquired in London what this announcement meant, and I was informed that his name had never been mentioned to the authorities who then had the management of this matter, and that, consequently, no such appointment had been contemplated." Has not the impression produced by the

sight of this paragraph been the principal cause of the Bishop's jealous exclusion of Dr. H. from his diocese rather than the few words uttered by the Archdeacon at the Islington meeting, for:

"Trifles light as air,
Are to the jealous, confirmations strong,
As proofs of holy writ."

I opine that the Bishop's *very recent proof* (mentioned on page 12) that he is not wrong to place any reliance upon the Archdeacon's testimony will, upon examination, prove to have a foundation so infinitesimally small as to be only seen by the jaundiced eye of prejudice, if seen at all.

THE METROPOLITAN AND ARCHDEACON HELLMUTH.

[TO THE EDITOR OF THE SHERBROOKE LEADER.]

SHERBROOKE, 10th June, 1862.

SIR,—The publicity now given to the quarrel or controversy between the Lord Bishop of Montreal and Archdeacon Hellmuth, and the general interest it has produced, have led me to look into the Bishop's Pastoral and Dr. Hellmuth's letter, somewhat carefully. It is painful that a merely personal matter should have been obtruded on the public attention, and I cannot discover a single praiseworthy motive for this appeal to public opinion, from the ecclesiastical authorities of the Church, except I assume that the dispute has a broader basis, than mere personal differences. It seems as if some motive is concealed which the Bishop, as the assailant, will not make public. That motive must be powerful indeed which causes him to constitute public opinion the tribunal of arbitrament, and which ignores the entire machinery of church or ecclesiastical discipline. It seems, at least, this is the ostensible reason given by the Bishop, that Dr. Hellmuth's remark in England, while speaking in behalf of the claim of the Diocese of Huron for a Theological Institute, independent of Trinity College, Toronto, for the training of young clergymen, is the cause for this unseemly controversy. And it would also seem that the doctor represents, or is thought to represent, a section of the Church, designated Evangelical, and which does not appear to find much favor with Bishop Fulford. Whatever be the cause of this quarrel—and if merely personal, it should never have been paraded by the Bishop for the public gaze—it has elicited, on the part of Dr. Fulford, a spirit, wholly unworthy of the position he holds as Metropolitan. It is with this I have chosen to deal. And as the Bishop's letter, though only addressed to his "Rev. and Rt. Rev. Brethren," is on sale, and has been widely circulated, it has become

a legitimate subject of criticism. I care, and the public care, little for ecclesiastical quarrels, if not obtruded on our notice. I find that such controversies, as a rule, are more prolific in generating feelings of envy, hatred, and malice, than any other. Society, I fear, owes very little to the piety, prudence, or forbearance of church dignitaries, towards the creation and permanence of good order and brotherly feeling. It is one thing to give us an elaboration of religious precepts and moral ethics; it is quite another and different matter to practise them, under a feeling of provocation, real or imaginary; and I find the Bishop's missive a strong illustration of this homely truth. I do not mean the remark to be sweeping, as I know many clergymen of the Church of England who are christian exceptions, and who, I hope, will never copy the Metropolitan's example by such an appeal to the public, which is, I am sorry to say, in no way in consonance with christian character or ecclesiastical dignity. As every family has its skeleton, so has every church; and if only for the sake of decency, these skeletons should be kept only for the contemplation of that section of the community to which they belong. Now, Dr. Hellmuth may be orthodox or heterodox in the estimation of the Metropolitan. He may be high church, or low church, or tractarian. That is his own affair, not mine, so long as he is amenable to the spiritual courts of his church. But the chief executive of that church has seen right to appeal to another tribunal, for sake, I am sorry to add, of crushing Dr. Hellmuth in public estimation, and destroying his character. Most willingly would I come to any other conclusion, most readily would I, if the alternative were open to me, infer that Bishop Fulford is guilty of an indiscretion only; that his sense of affectionate duty to a brother clergyman, whom he supposed to have spoken or acted erroneously, was warped by some other motive than bitter personality. For it is impossible, from the evidence on the face of the Bishop's letter, and that supplied internally, to suppose that he acted from kindly feelings to Dr. Hellmuth. Surely the evil was not of such magnitude, that its redress could not have lain over till the meeting of the Synod; or were the feelings of the Bishop towards the doctor of such an impetuous character, that he could not brook the delay of a couple of months, and address his clergy collectively? I cannot assign the motive, except in so far as it is supplied by his letter, and this latter I regret to say does not leave an impression in favour of the Bishop after its perusal. The language, while tinselled and interlarded with excellent spiritual and religious extracts, is not that of a christian dignity, reproving his brother in a spirit of affection. Perhaps the Doctor's alleged crime,—the assertion that evangelical clergymen were scarce in Canada, or rather in the Diocese of Huron,—was not of such a complexion as to be cognizable in a spiritual court, and therefore not susceptible of "pains and penalties." But a subtle mind would readily suggest the easy alter-

native. Dr. Hellmuth is not only a clergyman, but a citizen, a husband and father, and as such he owes and discharges civil duties to society. If the Doctor's character as a clergyman were damaged by the letter of his Metropolitan, society would be led into the ready inference, that the man who offended in one point,—who was guilty of what some regard as the greater immorality, would not hesitate to violate his allegiance to the civil institutions of the country. If the Bishop succeeded in degrading the Doctor, by his letter or pastoral, he would also be degraded in the eyes of his children and friends; and what an inheritance of shame was he providing for the offspring of the Doctor; what a legacy to blush for would be left to his descendants. Perhaps Bishop Fulford did not foresee such consequences, when he indited his letter. I do not think he did, as a little reflection would have suppressed that letter altogether. As society now exists; as the religious, moral and civil elements are combined,—and thank God for the combination,—an offence against one is an offence against all. No man can be injured in his religious aspect without suffering in his civil capacity. If the spiritual Courts were powerless to reach Dr. Hellmuth, the Bishop, in my opinion, did not evince much toleration, when he transferred the case to public opinion. This is a tribunal, which will give its verdict with impartiality, little influenced by mitres or cassocks; and it is fortunate for Dr. Hellmuth that he is to be tried in this Court. Of course the Bishop has his coadjutors, his echoes, always ready to subscribe to the dictates of authority. Of these, "A Presbyterian of the Diocese of Montreal," *alias* the Rev. George Slack, is the most prominent. His letter to the *London Record* is below contempt: its perusal leaves the impression that the author is an ecclesiastical Bravo, a clerical parasite, convicted by Dr. Hellmuth's reply of falsehood, which if not deliberate, owes its only extenuation—and that a pitiful excuse—to malignant ignorance. I have reviewed this controversy in general terms; if you give me space hereafter I will analyze the Bishop's letter, and exhibit more fully the spirit in which it is written.

LAYMAN.

DR. HELLMUTH AND THE BISHOP OF MONTREAL.

[From the St. John's, N. B., Church Witness, June 4, 1862.]

The Rev. Dr. Hellmuth—a gentleman who is well and favorably known in this city—has strongly excited the ire of the Bishop of Montreal and of a Presbyterian of that diocese, by some remarks which he made at the Islington Clerical Meeting in January last. The Presbyterian published

an angry letter, about six weeks ago, vilifying the Rev. gentleman in unmeasured terms, to which he replied, disposing effectually of the petty charges which had been urged against him. Bishop Fulford, however, does not appear to have been satisfied with it, for he has addressed a long letter to the "Bishops and clergy of the Church of England in Canada," on the subject, which is copied *in extenso* in the last number of the Halifax *Church Record*. The offensive statement of Dr. Hellmuth is as follows :—

"Although he should be sorry to say anything which should mar in the slightest degree the happy spirit which seemed to pervade that meeting, yet he could not help observing that there was a very great lack of evangelical men in those vast colonies—not that there are not godly, good, and hard-working men, but too few in number for those vast regions which God in His Providence has given to this country; he could not hide it—he must speak out the truth, that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and evangelical truth. The object of his mission to this country was (he continued) to raise funds for the establishment of a sound evangelical college, from which men are to be sent forth to proclaim the Gospel of Christ in all godly simplicity and fullness; and he trusted, as this is the very first effort of the kind to establish a thoroughly Protestant theological college in the colony, evangelical men will effectually help this good cause."

The Bishop touches very lightly upon the subject of the controversy respecting Trinity College, Toronto. He says he is not sufficiently master of it to enter into any detailed review of it, "which, while it might for sufficient reasons be now expedient for me, is for my present purpose not necessary." Here is the weak point in the Bishop's argument. It was the erroneous teaching at this College which had led the Bishop of Huron to desire the erection of a College in his Diocese, and to send his archdeacon to England to solicit funds. As metropolitan Bishop, *he should be a perfect master* of the controversy in question, and be able to give a definite opinion upon it for the guidance of the Church at large. The College has been openly charged with teaching doctrines which the Church of England repudiates, and it is not satisfactory to find the Metropolitan viewing the matter with indifference. Dr. Hellmuth, however, appears to include the Diocese of Montreal in his bill of indictment, and of course Bishop Fulford draws the sword at once. He attacks the Doctor in rude terms, deprecates his character, insinuates that he endeavoured "to take him in" in reference to a proposal for building a church, charges him with hypocrisy or something worse, and congratulates himself on his discernment in having found him out. He is evidently very angry; and writes in a style very unlike what we should expect from a Bishop of the Church of England. As such, he should "speak evil of no man," much less openly arraign a brother minister before the world in the style

of a pettifogging attorney. But, curiously enough, he admits, inavertently we presume, the truth of Dr. Hellmuth's main assertion. He says :—

“Evangelical men, as such, may not be as abundant as the archdeacon wishes; yet he will allow they are to be found in many most important places. The cathedral at Toronto and all the churches in Kingston have long been so filled; that at London, three in Montreal, one in Quebec, one in Hamilton—all principal cities in the Province.”

These very exceptions prove the rule. *One* evangelical minister in Quebec—*one* in Hamilton—*three* in Montreal! How absurd in Dr. Hellmuth to say that Evangelical men were at a discount in Canada! The conclusion we arrive at is that the Bishop has committed a grave mistake in writing this letter, and that Dr. Hellmuth's character will not be injuriously affected in the smallest degree by it.

[From the St. John's, N.B., Church Witness, June 11, 1862.]

Dr. Hellmuth has published the following brief reply to the indictment preferred against him by the Bishop of Montreal :—

[TO THE EDITORS OF THE ECHO.]

LONDON, May 12, 1862.

DEAR SIRs,—In your last issue, under the head of “New Publications,” I see an editorial notice of “A Letter to the Bishops and Clergy of the United Church of England and Ireland in Canada, from Francis Fulford, D.D., Lord Bishop of Montreal, and Metropolitan.” This *Pastoral* is widely circulated, a copy of which has reached us also. In it I am personally attacked and my character defamed. Whether I look upon myself as an officer of the Church of God, or in any other relation of life, as a member of Society, as a husband and a father—to be thus publicly denounced and condemned before the Church and the world at large (unheard by any tribunal), and that by the highest ecclesiastical functionary in the country, I own I feel the injustice of it most keenly, and more particularly so, as I am by the publication of this *Pastoral*, deprived of any appeal to an ecclesiastical court in Canada—the supreme judge, whose sentence is final, having thus appeared before the Church and the world as my accuser and defamer.

As I am consulting my friends what course is left open for me to vindicate my character from the cruel and injurious aspersions cast upon me, and upon my father-in-law, General Evans, who is equally implicated in the grave charge of a “manœuvre,” and an “attempt to take his lordship in,” you will, I am sure, deem it but an act of justice, if through your columns, I request the favor of all parties to suspend their judgment on the question at issue, until we have decided what course to adopt for

redress, in order to obtain that protection and justice to which every man is entitled.

I am confident that the wisdom of the old adage, "*audi alteram partem*," will be fully borne out in this case.

I remain, dear sirs,

Your humble obedient servant,

J. HELMUTH, D.D.,

*Archdeacon of Huron, and assistant Minister,
St. Paul's Cathedral, London, C.W.*

We received yesterday, after the above was in type, a copy of a letter from Dr. Hellmuth to the Bishop of Montreal, in reply to the charges which his lordship has brought against him: It is written in a calm and christian style, and in this respect affords a striking contrast to the *Pastoral* of Dr. Fulford. But it also affords a thorough vindication of Dr. Hellmuth's character. The circumstances referred to by his lordship, and magnified by him to such enormous proportions, are explained in the easiest and simplest manner. All the charges, in fact, are thoroughly refuted, as we expected they would be. The position of the Bishop is now by no means an enviable one. He desired to crush a brother minister, but has been foiled in the attempt. He will probably remember in future the advice given in holy writ, "Go not forth hastily to strike, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame."

THE BISHOP OF MONTREAL AND DR. HELLMUTH.

[From the St. John's N. B. Church Witness, June 25.]

The Bishop of Montreal has published a second letter to "the Bishops and Clergy of the United Church of England and Ireland in Canada," on the subject of his controversy with Dr. Hellmuth. It is in the shape of a rejoinder, but it does not improve his Lordship's position in the least; on the contrary, it makes him appear in rather a worse light than he did before. Dr. Hellmuth has given strong documentary evidence, which could not be gainsayed, in disproof of the charges brought against him, and clearly established the purity of his motives and actions. Some slight acknowledgment of error—some slight expression of regret for the injury unintentionally committed, was surely, therefore, to have been expected from his Lordship. But not a word of the kind appears. He reiterates, in fact, his charges, without adducing any fresh evidence to support them, and all this out of a desire to further "the cause of truth." It is a contemptible proceeding, and we do not hesitate to say so.

On the appearance of this "second letter," Dr. Hellmuth published a reply to it. He examines the Bishop's statements in detail, again refutes

them, or gives a satisfactory explanation of them, and thoroughly relieves his character from the aspersions cast upon it by his Lordship.

The Bishop of Montreal has thus signally failed in his attempt to ruin the character of Dr. Hellmuth. He anticipated an easy victory, but has been disappointed. The blow he aimed has recoiled upon his own head, and he, no doubt, now bitterly regrets that he ever stood forward as the Archdeacon's accuser.

On behalf of the laity of the Church in these Colonies, we thank Dr. Hellmuth for the rebuke he has administered to an arrogant Prelate. The controversy directly concerns the clergy, but indirectly the laity also. If the Metropolitan had succeeded in crushing the Archdeacon, a dangerous precedent would have been established, and other Bishops who reign in narrower spheres would probably have been encouraged to follow his example. But we now venture to predict that pastoral letters, full of malice and uncharitableness, will be rare in future, and for this we are indebted to Dr. Hellmuth.

ARCHDEACON HELLMUTH AND THE METROPOLITAN.

[From the London Free Press, June, 1862.]

Archdeacon Hellmuth has published a reply to the charges brought against him by the Metropolitan, in his recent "letter" addressed to "the Bishops and Clergy of the United Church of England and Ireland in Canada." We have received a copy of the Reply, and observe that the Archdeacon takes up all the charges one by one, giving what we consider to be a clear, straightforward, and satisfactory answer to each. At the outset of his pamphlet he meets the strictures of the Metropolitan upon the statements reported as made by him in England regarding the Church in Canada, by showing that his Lordship gives an unfair account of the speech complained of, and this he proves by giving a copy of the speech in an appendix, with that of some correspondence tending to explain his real meaning. It appears from comparing his Lordship's letter with these documents that he has selected a few passages on which to found a charge, taking no notice whatever of others which show the Archdeacon's real meaning to be altogether different to what his Lordship infers.

Those of our readers who have seen the Metropolitan's letter, will remember that its chief object seems to be to throw imputations on the Archdeacon's private character, and hold him up as a person upon whose integrity no reliance could be placed. He is first accused of deceiving the Christian Knowledge Society, by inducing them to grant a sum of money towards the erection of a Theological College in the Diocese of Huron, on a false impression of its character. In reply, the Archdeacon calls both the Secretaries of the Society to witness that he stated to them the very facts which

the Metropolitan accuses him of concealing, and he also gives documentary evidence to prove that the grant was made by the Society with a full knowledge of the whole circumstances of the case.

We do not think his Lordship is more successful in his endeavour to fasten the charge of "manœuvring" and "attempting to take him in" on the Archdeacon and his father-in-law, General Evans, in the matter of the proposed Church in Sherbrooke street, Montreal. The Archdeacon shows most conclusively that such a church had been long wished for, and was very much needed—that the Germans, for whose benefit it was intended, subsequently left the communion of the Church of England in consequence of no provision being made for their worshipping God in their own language, and that had the church been built, and he himself appointed the Incumbent, he would have suffered a pecuniary loss by having to resign a larger income than the new church could have afforded. The charge of deception made by the Metropolitan against the Archdeacon in connection with General Evans' proposition to advance £3,000 for building the church, falls, we think, completely to the ground. The charge is that the Archdeacon first stated that the money was a gift, and afterwards that it was to be only a loan without interest for a time. In reply to this, the Archdeacon states that he distinctly remembers explaining the condition attached to the proposal at the first interview. If the Metropolitan misunderstood the matter, he was, by his own showing, set right by the Archdeacon before any decision had been come to.

On this point we are really driven to the conclusion that nothing but the most hostile feeling towards the Archdeacon could have induced the Metropolitan to bring forward such a charge, unsupported as it is by a single particle of evidence.

The Metropolitan, in his letter, leads the public to believe that the experience he had of the Archdeacon's conduct in this affair destroyed all possibility of his having confidence in his character; yet, strange to say, on various occasions subsequent to the period in question (the year 1851), he acted as if the Archdeacon enjoyed his full confidence. In the year 1854 he himself moved a resolution expressing the high sense entertained by the Corporation of Bishops' College of the services rendered by the Archdeacon to that institution. In the same year, in conjunction with the Bishop of Quebec, he appointed him a Trustee of that College, and on various other occasions, which are all set forth in the Archdeacon's reply, he treated the latter in such a way as would lead to the inference that he had the most perfect confidence in his character. And yet, with these facts staring him in the face, his Lordship now affirms that during all the period referred to he was laboring under the impression that the Archdeacon was "designing and deceitful," and altogether unworthy of confidence.

With reference to the charge made against the Archdeacon, of speaking approvingly of a clergyman at a public meeting, whose conduct he had previously had to condemn, we think the "Reply" gives a very satisfactory explanation of the circumstances. Documents are brought forward to prove that the clergyman in question had been laboring in his parish, to the entire

satisfaction both of his Bishop and his flock, for nearly two years after the period when he committed the offence alluded to; and, to use the Archdeacon's own words,—“ With these facts within my knowledge, I ask, is it to be made a charge of deception against me that, when called to speak of this gentleman, amongst these who had respected and loved him as their former curate, I should have exercised the Christian charity of withholding the mention of his single, and, as far as I know, bitterly repented error, committed then nearly two years ago, and preferred only to speak of him as I believed him to be, the active servant of his and my Master? If such be my fault, I willingly acknowledge it before the Christian world, and appeal to them whether my course *then* was not more with the Divine precepts of the Lord Jesus than your Lordship's *now*, after the lapse of two years, in tearing open again the wounded spirit of our respected brother, and exposing him to the scorn of revilers?”

We believe we have touched on all the important points of the “Letter” and the “Reply.” We rejoice sincerely that the Archdeacon has been able to give so complete a refutation of the charges made against his character, and we cannot but express our regret that one holding so high and important a position in the Church as the Metropolitan, should have carried his hostility towards a brother clergyman so far as to attempt to ruin him, by making statements which have no foundation in fact.

ARCHDEACON HELLMUTH AND THE METROPOLITAN.

[From the London Prototype, June 19, 1862.]

We observe that Messrs. Taylor and Wilson have received a number of copies of the Archdeacon's reply to the letter addressed by the Metropolitan to the Bishops and Clergy of the United Church of England and Ireland, in Canada.

On carefully reading the two documents, and comparing the statements advanced on either side, we are forced to conclude that the Metropolitan has placed the Bishops and Clergy in a very disagreeable position by the unusual course he has adopted in addressing a letter to them, charging one of their own number with offences that, if proved to be true, would tell heavily against his character. We think, that at the very outset, the Metropolitan committed a grave error in writing the letter at all, for if, on the one hand, the Bishops and Clergy believe his statements, (and if they do so, they must depend entirely on his own unsupported assertion), what must they think of the Archdeacon? But if, on the other hand, they conclude that the Metropolitan has not succeeded in establishing his charge beyond a doubt, what opinion must they form of their ecclesiastical superior—a man who, from his position and authority in the church, they are naturally desirous to treat with consideration and respect? We say that the charge must be established *beyond a doubt*—for according to the principles of English law, wherever

there is a doubt, the accused is entitled to the benefit of it. With these few preliminary remarks, we shall now, as briefly as possible, give our reasons for believing that the charge advanced by the Metropolitan can not, to an unprejudiced mind, furnish even a reasonable ground of suspicion that the Archdeacon's character is what he represents it to be.

The charge resolves itself into an attempt to entrap the Metropolitan and "take him in"—and as it is entirely founded on statements concerning the erection of the church in Sherbrooke Street, all other subjects introduced into the "letter" may be regarded as mere make-weights. The Metropolitan asserts that the Archdeacon, at their first interview, stated that General Evans was to "give" £3,000 for the erection of a church, and that at a subsequent meeting he said that the money was only to be a "loan," without interest. The Archdeacon, in his "reply," gives this statement an unqualified denial. He says that he distinctly remembers explaining the real conditions at the first interview, and points out that it was he himself who, by the Metropolitan's own admission, set the latter right on the subject, before any decision had been come to.

Our readers will see at once that the Bishops and Clergy of Canada are placed in the disagreeable position of having to decide on the veracity of two of the dignitaries of their own church. The case stands thus:—The Metropolitan and the Archdeacon had an interview together, without witnesses. They give an account of the essential parts of that interview so entirely contradictory, that either one or the other must be stating a deliberate untruth. How are their brethren in the ministry to come to a decision? Are they, on the mere unsupported assertion of one man, to consign a brother clergyman to the odium of having entered into a base conspiracy to deceive his own Bishop, where the interests of the church were deeply involved. Suppose they were to take this course, utterly repugnant, as it is, to the first principles of justice, how could they explain the conduct of the Metropolitan, subsequent to the period at which the affair in question occurred? Let it be remembered that this was in the year 1851—that is eleven years ago. The Metropolitan distinctly states that it was this circumstance that induced him to form the low opinion which he expresses of the Archdeacon in his "letter." It was certainly to have been expected that during the last eleven years the Metropolitan, if he did not publicly express his disapproval of the Archdeacon's character, would, at least, have carefully avoided any act that would imply confidence—and yet, strange to say, he appears to have been heaping the highest honors on him, and giving what the public must have considered to be the strongest proofs of confidence in his character.

It is very fully shown in the Archdeacon's reply—1st. That the Metropolitan concurred in placing him in the divinity chair of Lennoxville! 2nd. That he moved a resolution thanking him for his services, and regretting his departure from the college. 3rd. That he appointed him a trustee of the college, and wrote to him a letter, stating that it afforded him much pleasure to do so!! 4th. That he concurred in conferring upon him the degree of D. D., in Lennoxville!! 5th. That, in conjunction with the corresponding committee of the Colonial Church and School Society for the Diocese of

Montreal, he appointed the Archdeacon President of the Sabrevois Mission, and left to him to appoint the Principal of the college for the education of French youths.

All these public acts of the Metropolitan were calculated to mislead the Bishops and Clergy, and to induce a belief on their part that both the Bishops of Quebec and Montreal placed entire confidence in the Archdeacon—otherwise, why, for eleven years, did they heap upon him every honor they had in their power to confer? The Bishop of Huron, for instance, who had little or no acquaintance with the Archdeacon, must have relied upon those public proofs of confidence, esteem and respect evinced towards him by the two Bishops, who knew most of his character, and who were brought into frequent contact with him regarding college matters, &c. At length, however, the Metropolitan lays aside the mask he has worn for so many years, and declares that all the time, while he was conferring honors upon the Archdeacon, and appearing to repose every confidence in his character, he believed him to be a designing and deceitful man—remarkable for astuteness, (that is, craft and subtlety), and one who had deliberately conspired to “entrap,” and “take in” his own Bishop on matters relating to the church.

We leave the public to say which horn of the dilemma the Bishops and Clergy of Canada ought to choose.

THE METROPOLITAN AND ARCHDEACON HELLMUTH.

[From the Echo, June 19, 1862.]

We give insertion to a letter by a Churchman, in which exception is taken at the manner in which we introduced to our readers the late pamphlet of the Metropolitan. The writer is one of the most prominent Laymen in the city of Quebec, and one with whom, on most points, we believe that we entirely agree. We certainly cannot reproach ourselves with any such intention as he seems to impute to us. We promptly inserted the Archdeacon's answer to the personal attacks of Mr. Slack, and also his letter on receiving the Metropolitan's Pastoral, and we fully intended, as we have done, to announce the publication of the Dr.'s pamphlet. We felt that the Archdeacon was the only man who could answer the Pastoral, and that he has done so to the perfect satisfaction of his own Diocesan and numerous friends, appears to be unmistakable.

The controversy was, from the first, mixed up with much of a personal kind, as appears from a perusal of the letter and reply from the pens of the Metropolitan and Archdeacon. At a Clerical meeting of Evangelical Clergymen, at London, Dr. Hellmuth makes certain statements, which have already appeared in our pages. In reply, the Metropolitan states his belief that the Archdeacon is unworthy of credit, on the ground of certain things of which his Lordship is cognizant, which happened some years before.

This is met by the Archdeacon with counter statements, and by an appeal to his past life. And there the matter rests. The Archdeacon satisfies his own Bishop and his friends.

We are not prepared for quite so sweeping a statement as that which the Archdeacon gave to the Clergy at Islington, but we think that no one can read the proceedings of the late meeting of the Ontario Synod, or the present able document of the Bishop of Huron, without arriving at the conviction that there is foundation for the remarks of Dr. Hellmuth, especially with reference to Trinity College, Toronto.

According to the hint given by us, we have seen with pleasure that the *Halifax Church Record* has signified his intention of printing the Archdeacon's answer in full, and we trust that our contemporaries the *Ontario Episcopal Gazette* and *N. Y. Church Journal* will do likewise.

The *Halifax Record* says :—

“ We now give to our readers the reply of the Archdeacon, and in compliance with his expressed wish, shall suspend our judgment until he shall have full opportunity to obtain the redress he claims, and it will be most satisfactory to be relieved of all suspicion, and to learn that he has been misunderstood by the Bishop. If this can be done by Dr. Hellmuth, we are bound to afford him every facility to remove the stigma which the letter to the Bishop and Clergy has fastened upon him. If he cannot disprove the things therein laid to his charge, it is clear that he ought not to continue at the post of honour to which he has been advanced by his Diocesan.”

Until a Clergyman is condemned at the proper tribunal, he must be held to be innocent in the eyes of the Church. No mere assertion of an individual can be regarded as a proof of guilt. This is a truth which may not in the height of personal feeling or personal prejudice for a moment be lost sight of. We have penned these few lines with the deepest sorrow at the necessity which has called them forth. We look upon the present controversy as one of the most painful events which has occurred in our branch of the Church. May God in his infinite mercy over-rule it to His glory.

[TO THE EDITORS OF THE ECHO.]

GENTLEMEN,—I have not observed in the columns of the *Echo* any notice of the annual meeting of the Colonial and Continental Church Society held last month in London, though some account of it has appeared in one of our secular papers, and I therefore send you an extract showing that the Society has elevated the Ven. Archdeacon Hellmuth to the honourable office of Vice President, and in announcing his withdrawal speaks in high terms of his services. I have no doubt you will publish it as likely to be interesting to the Archdeacon's numerous friends.

I observe that you occasionally receive remonstrances from your friends, with reference to the course you think it advisable to pursue, in the management of the *Echo*; and you will perhaps permit one who has been a subscriber to it since its commencement, and who claims the title of its well-wisher, to offer a few words of friendly remonstrance on the notice that lately appeared in your columns, of the letter of the Lord Bishop of Montreal, with

reference to Archdeacon Hellmuth. I could understand your altogether declining to notice this painful controversy, but having decided on giving it as "a new publication," an editorial notice, I confess myself quite at a loss to account for your treating a pamphlet containing charges by the Bishop against Dr. Hellmuth, which if substantiated must be fatal to his character, both as an honourable man and a Christian minister, merely as the Metropolitan's view of the whole question; surely any reader unacquainted with this unhappy dispute, would imagine from this, that the question at issue was some indifferent matter on which good men might hold differing views, such as Endowments, the comparative merits of pewed or free churches, or the style of church music; instead of what Dr. Hellmuth's own Bishop describes as "the very ruinous aspersions which have been cast upon his character."

Believe me, dear sirs, however painful it may prove occasionally to be compelled to give opinions upon such differences as the one in question, it will be found impossible to avoid it and at the same time preserve the influence and character which the *Echo* has hitherto maintained. While I agree with you that controversy is, if compatible with consistency, to be avoided, there are some subjects that cannot be ignored, and I believe this is one of them.

A CHURCHMAN.

Quebec, June 8, 1862.

METROPOLITAN vs. ARCHDEACON.

[From the Toronto Globe, June 25.]

The Rev. Dr. Fulford, Lord Bishop of Montreal and Metropolitan of Canada, having appealed to the public to pronounce their verdict on a series of charges which he brings against a clergyman of the Diocese of Huron, we have felt it our duty to form an honest judgment of the merits of the controversy. The Bishop's letters are nominally addressed to "the Bishops and Clergy of the United Church of England and Ireland in Canada." But, as they have been placed for sale in the book-stores throughout the country, at the rate of five cents apiece, the real appeal is evidently made to the Canadian public. If it was the verdict of the Bishops and Clergy alone that the Metropolitan wanted, he would have laid his charges before the Provincial Synod. He has appealed in preference to a wider tribunal, and the public are called upon to decide whether or not he has made good his case—whether he has succeeded in blasting the reputation of Dr. Hellmuth, or whether he must himself be adjudged guilty of making an assault on private character which facts did not warrant.

Some time last winter, the Rev. Dr. Hellmuth, Archdeacon of Huron, proceeded to England on a mission to raise funds to assist the establishment of a Theological Institute in the Diocese of Huron for the training of candidates for the ministry. On this mission he went, of course, as the agent of the Bishop of his Diocese, by whom he was fully accredited. It is needless to explain why the establishment of a Diocesan College in Huron was thought to be necessary. By the Bishop of Huron and the great majority of his clergy and people, Trinity College is looked upon as Romanizing in its tendencies, and they naturally desire that the training of their future clergy should be entrusted to teachers in whom they could repose more confidence than they can in Provost Whittaker and his coadjutors. The fact that they selected Dr. Hellmuth as their agent to proceed to England and to endeavour to interest their brethren of the mother church in the project, is a proof of the high esteem they entertained for his character and abilities. But the higher the esteem entertained for him by his own Bishop and the clergymen of his own diocese, the less likely was it that either himself or his mission would be regarded with a favourable eye by another and very numerous section of the Anglican Church in this Province—those who are quite satisfied with the High Church teaching of Trinity College, and who would desire to have it remain the only institution in Upper Canada for the training of clergymen to fill the pulpits of the Church of England. It is not surprising, then, that Dr. Hellmuth's proceedings in England should be closely watched, and his words narrowly scanned, by parties on this side who were shocked at the idea of an "Evangelical" College being started in the Huron Diocese, and drawing away students from Trinity.

In the course of a speech which he made at Islington on the 13th January last, he was reported in the *Record* to have said that "there was a very great lack of evangelical men" in the British American Colonies—"that evangelical men are at a very great discount in those Colonies generally, and that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of Protestant and evangelical truth." He was further reported to have said that the object of his mission was "to raise funds for the establishment of a sound evangelical college, from which men are to be sent forth to proclaim the Gospel of Christ in all godly simplicity and fulness; and he trusted, as this is the very first effort of the kind to establish a thoroughly Protestant theological college in the colony, evangelic men will effectually help this good cause." The facts and arguments adduced by Dr. Hellmuth, in support of his claim for aid to the establishment of an Evangelical College, as indicated by the above sentences, are precisely such as we should have expected him to adduce if a faithful representative of those who had sent him on his mission. They gave decided umbrage, however, to Bishop Fulford, and he makes them the occasion for the publication of a pam-

phlet, mainly made up of a violent personal attack on the Archdeacon, apparently designed to break down his character as a clergyman, a christian and an honorable man. In the first place, he wrote to the Archdeacon, asking him if the *Record* had correctly reported what he had said. Dr. Hellmuth, in reply, referred the Bishop to a statement he had addressed to the *Record*, in reply to a letter on the subject by "a Presbyterian of the Diocese of Montreal." He admitted that the substance of his speech was given with sufficient accuracy. He added, however—"I am unable now to recall the *ipsissima verba* used by me at Islington, but I certainly intended my remarks to apply to Upper Canada, as may be conclusively gathered from the fact that I made reference only to Trinity College, Toronto, the teachings of which I certainly believe (with my venerable Bishop) to be dangerous in a very high degree." This explanation or limitation, did not satisfy Bishop Fulford, and he proceeded to write down the Archdeacon in a sixteen-page pamphlet. The main questions, raised by Dr. Hellmuth—the paucity of Evangelical clergymen in the Anglican Church in Canada, and the tractarian tendencies of Trinity College—he only lightly touches upon. Upon the "controversy agitating the Western Dioceses respecting Trinity College," he says he is "not sufficiently master of this subject in its present state to enter into a detailed review of it." As regards the paucity of "Evangelical men," he says, "the Archdeacon will allow they are to be found in many most important places; the Cathedral at Toronto and all churches at Kingston have long been filled; that at London, three in Montreal, one in Quebec, one in Hamilton: all principal cities in the Province." The Metropolitan's reckoning of evangelical men is not expressed in very lucid terms; nevertheless, it rather corroborates than contradicts the Archdeacon's assertion. But although his ostensible purpose was to repeal Dr. Hellmuth's "unwarranted attack upon the Canadian Church and Canadian institutions," Bishop Fulford pauses in his work of defending the church and its institutions, and launches out in an unmeasured onslaught on Dr. Hellmuth himself, prefacing it with the remark that if the Archdeacon is "the type of what is to be considered as an Evangelical man," he (the Metropolitan) has never given encouragement to men of such a stamp.

He brings two leading charges against Dr. Hellmuth, to establish for him the character of "a designing and deceitful man," one in whose truth and or integrity no confidence should be placed, and he backs these up with a number of other statements, all tending to confirm the unfavourable conclusions which would be arrived at, if the main charges were substantiated. The first implicates not only Dr. Hellmuth himself, but his father-in-law, General Evans, an aged and much respected resident of Montreal. He states in substance that, some ten years ago, Dr. Hellmuth waited upon him and informed him that the General was willing to build a church, at an expense

of £3,000. on some land of his in Sherbrooke-street, the only condition he appended to the offer being, that Dr Hellmuth should be the first incumbent. The Bishop said he wished the proposition put in writing, but Dr. Hellmuth told him that this was not necessary, that the General was a great invalid and did not wish to be troubled about it, and that the Bishop might decide everything, provided he (Dr. H.) was the first incumbent. Next morning the Bishop called upon the General, but could get nothing from the General or Dr. Hellmuth, except the same general statement that everything would be left to him to do as he liked. At a subsequent interview, Dr. Hellmuth having spoken of advancing another £1,500 as a loan, if necessary, the Bishop remarked that they might contrive to build a plain, useful church for the £3,000, having the site also; but, if they had a debt of £1,500, besides being a drag upon the congregation, they could not have it consecrated. Upon which Dr. Hellmuth said, "Oh! but the General is not going to *give* his three thousand pounds; he will advance it on security of the Church for a time, without interest; and let you have the land, which he values at £800 an acre, at half price." "I immediately," says the Bishop, "saw through the whole manœuvre. For the benefit of Gen. Evans' land, and to enable his son-in-law to settle in Montreal, we were to build a church for him, which was to be burdened with an exceedingly heavy debt. And again, I had been prepared to enter heartily into the plan, until I found that the whole business was an attempt to take me in." Now, we venture to think that this is not the inference which would generally be drawn even from the Bishop's own version of the transaction. According to his own showing, as soon as Dr. Hellmuth perceived that the Bishop appeared to be laboring under a misapprehension, he lost not a moment in clearing it up by explaining that the £3,000 was not to be a gift, but a loan, not to bear interest for a time. For Dr. Hellmuth to have planned the scheme imputed to him, would have shown him to be possessed of a measure of silliness beneath contempt, instead of the "astuteness" for which the Bishop gives him credit, for he could not but have known that the Bishop would have at any time felt himself at liberty to repudiate the arrangement, as soon as he discovered that he had been led into it through false pretences. Dr. Hellmuth might, therefore, have almost left the Metropolitan's statement on this point to answer itself. He refers to it, however, at some length, in his published reply to Bishop Fulford's letter, and appears to clear up the whole affair in the most satisfactory manner. He says the desire of General Evans was to have a church in which English, French and German services might be regularly carried on, according to the ritual of the Church of England, and that in addition to the General's natural wish that he (Dr. H.) should be settled near him, he knew that his acquaintance with some of the modern languages would qualify him for the office. The General offered a site at half-price, and

proposed advancing the £3,000 on the following condition: if, after paying the clergyman's salary and contingent expenses of the church, there should be any overplus of income, it was to be applied to form a sinking fund for ultimately repaying the £3,000, no interest being charged in the interim. This condition, he says, he remembers distinctly having explained to the Bishop at the first interview he had with him on the subject, and he makes his appeal to those who know General Evans, whether he was likely to descend to the meanness and trickery charged equally upon him as upon Dr. Hellmuth himself by the Metropolitan. He adds that, through the rejection of the proposal, the Germans of Montreal have been lost to the Anglican Church. At the time referred to they would willingly have worshipped in that communion, but no encouragement being held out to them, they have now organized themselves into a Lutheran Church. Another son-in-law of General Evans, Mr. Adam Crooks of this city, has also addressed to Bishop Fulford a letter of indignant remonstrance on account of the way in which he had attempted to tarnish the character and reputation of his respected relative. The Bishop has replied that his charges applied to Dr. Hellmuth, not to General Evans; but this is scarcely consistent with the tenor of his letter, and is an express contradiction to a statement of the Bishop of Huron, that Bishop Fulford informed him that General Evans and Dr. Hellmuth had "*conspired* to obtain from him his consent to a measure which was only intended to enhance the value of General Evans' property, and to obtain a church in the city for his son-in-law." From the tone of Bishop Fulford's reply to Mr. Crooks, and also of a second letter which he has published in reply to Dr. Hellmuth's, we should think he is now satisfied that his charge, relating to this case of the proposed Sherbrooke street Church, has done more injury to himself than to the object of his attack.

The second leading charge brought against Dr. Hellmuth, to show that he is a man on whose testimony no reliance should be placed, is founded on a statement made by the Archdeacon at one of his meetings in England, with reference to a clergyman in Canada who had formerly resided at the place where the meeting was held. Dr. Hellmuth had described this clergyman as "a very successful laborer and an able minister, much and deservedly loved by his people." Bishop Fulford says it will scarcely be credited that Dr. Hellmuth knew, before he left Canada last autumn, this very person whom he eulogised, and who was a Missionary of the Colonial Church and School Society, had signed a document confessing that he had spoken an absolute untruth, and that consequently he, Dr. Hellmuth, as Superintendent of the Society, had, after enquiry, decided that he must leave his mission. Dr. Hellmuth replies by stating the facts of the case. In January, 1860, the Missionary alluded to, in addressing a public meeting, at which Bishop Fulford was chairman, had gone beyond the strict

line of truth by exaggeration ; but, when reproved for it, he had expressed his deep sorrow, and was forgiven by his congregation, who were, and still are, most attached to him. One gentleman in the congregation, a relative of whom had the power of shutting up the church in that mission, the building being her private property, persuaded the Missionary to sign the document, acknowledging that he had spoken an untruth, and made every effort to procure his removal to another field of labor. Under all the circumstances, it was finally agreed, but in the most friendly way, that the Missionary should leave the mission by the end of 1861, but so high an opinion did Dr. Hellmuth entertain of his zeal and usefulness, that he used his influence with the Bishop of Huron, to assign him a station in his diocese. No sooner, however, did his people learn that they were to be deprived of their minister, than they remonstrated to a man, with the exception of the single family above referred to, and left nothing undone to retain their Pastor. Various documents are quoted to substantiate these assertions, and the most important fact of all is, that to this moment, this Missionary still continues in his mission, by the desire of his people and the approval of his Bishop. The facts, we think, clearly establish that no charge of deception could lie against Dr. Hellmuth, on account of the manner in which he spoke of the clergyman in question. But in this case also, as in that of General Evans, the Metropolitan has found that his anxiety to damage Dr. Hellmuth has led him into difficulties with third parties, and in a later pamphlet we find a letter from his lordship to this clergyman, apologizing for having brought up his case, and disclaiming any desire to express an opinion upon it.

In addition to these main charges, there are a variety of statements and insinuations scattered through the Bishop's first pamphlet, all of which, it seems to us, are satisfactorily met by the Archdeacon. Thus, the Bishop says that when Dr. Hellmuth was about to be sent out as the General Superintendent of the Colonial Church and School Society for British North America, the Montreal Committee pressed upon the Society the importance of arresting their decision respecting the appointment, and that in consequence he came out as Superintendent for British North America, with the exception of the Diocese of Montreal—the insinuation, of course, being that the Montreal Committee had reason to think that he was not the proper man for the office. Dr. Hellmuth meets this by quoting the letter of the Montreal Committee, showing that the reasons for their action were not founded on any personal objections against himself, the principal reason being that the Rev. Mr. Bond, then the agent of the Society, was efficiently superintending its operations in the Diocese of Montreal, and that they were so well satisfied with that gentleman, that they did not desire a change. Again, the Bishop states that about the time he was selected for the Bishopric of Montreal, he saw a paragraph in a London

newspaper, stating that Dr. Hellmuth was to be the Bishop; and, that two or three years ago, during a temporary illness of the Bishop of Quebec, a paragraph appeared stating that Dr. Hellmuth was to be appointed his coadjutor—the insinuation being that Dr. H., through an inordinate desire to become a member of the hierarchy had procured the insertion of these paragraphs himself. As regards the Quebec paragraph, Mr. Justice Stuart has written to say that he is personally cognizant of the manner in which it got into print, and that Dr. Hellmuth could have no knowledge of it.

It is unnecessary that we should go more minutely into the details of the controversy, which has already attained considerable dimensions; consisting of the Metropolitan's first letter and the Archdeacon's reply, the Metropolitan's second letter, and the Archdeacon's second reply, and a pamphlet of correspondence between Mr. Adam Crooks and the Metropolitan, relative to the charge against General Evans; besides a number of letters which have appeared in the *Sherbrooke Leader* and the *Quebec Gazette*. Bishop Fulford, we think, from the comments he has drawn upon himself, must now regret that, from whatever motive, whether zeal for his party or personal feeling, he should have attempted the destruction of the character of a useful and respected minister of his own church. If he was thoroughly satisfied that Dr. Hellmuth was the vile man he represented him to be, his proper course would have been to have brought him before a Court of Ecclesiastical Discipline. He has preferred to bring him before the tribunal of public opinion, and if the verdict that is rendered acquits the accused, and condemns and censures the accuser, he has no right to complain of the consequences his own act has brought upon himself.

THE CHURCH IN CANADA.

[From the London, (Eng.) Record.]

(From a Gentleman in Canada in Her Majesty's Service.)

June 13, 1862.

MY DEAR SIR,—It has appeared to me that the friends of Dr. Hellmuth in England would not be sorry to have some information of the prevailing sentiments of the members of the Church in reference to the pamphlet which the Bishop of Montreal has issued against him.

I may therefore say, that I find all here, without exception, "High" or "Low," clerical or lay, condemn the Bishop. His pamphlet is viewed as being derogatory to a Bishop and a Metropolitan, unargumentative, and insinuating matters on which the Great Searcher of hearts should alone be allowed to judge. Dr. Hellmuth's reply has been considered an able refuta-

tion, and the Bishop, in a rejoinder which he has published, has decidedly "drawn in his horns."

The original subject of Dr. Hellmuth's speech at Islington is quite obscured in the consideration of personal abuse which the Bishop has unfortunately allowed himself to descend to.

It is hinted that an action of libel may be laid against the Bishop in accusing General Evans of a "conspiracy to take him in;" but I trust it may not be the case. What sufferings these are for our Zion, already so distracted! and is it not terrible when an exalted dignitary in our Church throws the whole weight of his position towards crushing a fellow-labourer in the vineyard of the Lord, and by charges which he cannot substantiate, and which, at the best, are but insinuations. I feel assured that the truth will be vindicated, and that soon; but the injury to the Church will remain.

Let us pray that God will send out his light and his truth, to lead and guide us through these matters.

Ever, my dear Sir,

Sincerely yours,

TRACTARIANISM IN CANADA.

[TO THE EDITOR OF THE RECORD, JUNE 16.]

SIR,—No more words need be said, to convince your readers that Trinity College, Toronto, is a thoroughly Puseyite concern.

The recent attack upon Archdeacon Hellmuth, by Bishop Fulford, is most unwarrantable. It is not surprising that the statements made by Dr. Hellmuth at the Islington Meeting respecting the state of the Church in Canada, should have been distasteful to Dr. Fulford, and the enemies of the Evangelical truth; and if they had confined themselves to an attempt to refute his statements, no one could have found any fault with them for doing so; but failing in this, Bishop Fulford has shown the weakness of his cause, by merging it in a personal attack on the character and motives of Archdeacon Hellmuth, unsupported by facts or evidence of any sort. Such conduct is surely ungentlemanly and unjustifiable in the extreme.

Dr. Hellmuth has a claim on the sympathy of his Evangelical brethren in England and I trust that he will receive the assurance of their fullest confidence, whilst he is placed in such trying circumstances. It ought not to be forgotten that Evangelism has not the same status in Canada which it has in England; and that our friends in the Diocese of Huron, are in very much the same position that the fathers of Evangelism were in England sixty years ago, when they were a scouted fragment in our church, every where spoken against.

Their hands, therefore, ought to be held up, and strengthened by their brethren in this country who are more favorably circumstanced.

I have the fullest confidence in the integrity of Dr. Hellmuth, believing him to be a man of superior talents, thoroughly enlightened, and governed

by the highest motives—having at heart the interests of the Gospel in Canada.

The Bishop of Huron has the same confidence in him likewise, and no man knows him more thoroughly than he does—the last proof of this confidence has been given by the Bishop, in refusing to listen to the unwarrantable and slanderous attacks recently made upon the character of his absent archdeacon.

I believe that the present persecution which Dr. Hellmuth is undergoing, is purely for the Gospel, and is the precise counterpart to that which our Vanes, Berridges, Romaines, and other Evangelical men encountered at the close of last century.

I hope this matter will be taken up at headquarters by those of more influence than myself, and that they will let Bishop Fulford understand plainly, that whilst they do believe Archdeacon Hellmuth's statements, concerning the state of the Church in Canada, they don't believe Bishop Fulford's slanderous and unsustained attacks on the character of Archdeacon Hellmuth—and are prepared to give him the fullest assurance of their sympathy, confidence, and affection. I greatly rejoice that he returned back to Canada with five thousand pounds to found an Evangelical College in that colony, the want of which is further illustrated by these recent proceedings;—and I hope that Evangelical men will show their discernment, by concentrating their contributions on those institutions such as Huron College, and the Colonial and Continental Church Society, which can be thoroughly trusted for their Protestant and Evangelical principles—and thus see that they get the full worth of their money. I have no idea that five thousand pounds will suffice for the wants of Huron College, and I hope that before long we may have Dr. Hellmuth among us again, asking for another 5,000*l.* and that the reception he will then meet with will be the most practical proof we can give him, that we have the fullest confidence in the purity of his motives, the integrity of his character, the excellence of his administrative powers, and, though last not least, in his thoroughly Protestant and Evangelical principles.

I remain your obedient servant,

G. T. Fox.

Durham, June 16, 1862.

THE CHURCH OF ENGLAND IN CANADA.

[From a Correspondent of the Record.]

MONTREAL, June 27, 1862.

As an evidence of the truth of Archdeacon Hellmuth's assertion in regard to the prevalence of High Churchism in Canada, I may state that of the twelve lay delegates elected to the Provincial Synod by the Toronto

one, every one, excepting Rev. Dr. Shortt, of Port Hope, are supporters of the Tractarian Provost of Trinity College, and some of them are Ultra-High Churchmen.

In the new Diocese of Ontario, the Bishop, and a majority of the Clergy are Trinity College admirers. The Bishop, who is now in Ireland, is proclaimed by the Irish papers to be a champion of Protestantism, and appeals are made to Orangemen to support him. In his first address, he made an unfair onslaught upon the much beloved Bishop of Huron, who has lately come out, boldly, with his charge of unsound doctrine against the Provost of Trinity College. The Bishop, from Dr. Whitaker's own pamphlets, published in defence of his own teaching, proves conclusively the unsoundness of his instructions to the divinity students. The doctrines or subjects formally objected to by the Bishop of Huron in that teaching are as follows:—

1. That the Virgin Mary is "an instrument in bringing mankind into the Kingdom of Heaven."
2. That the intercession of the Saints in Heaven for us is a probable truth.
3. That Priestly absolution is necessary before our pardon is bestowed in Heaven.
4. That there are more than two sacraments, although Baptism and the Lord's Supper are the only "great Sacraments."
5. That justification is not simply by faith in Jesus Christ, but through Sacraments.
6. That in the Sacrament of the Lord's Supper, "the glorified humanity of our Lord is partaken by every faithful recipient."
7. That the Sacrament is "the only means by which we are assured in Scripture we *shall* (certainly) receive grace."
8. That the Church of England lost at the Reformation admirable usages and good things.

It is full time that an Evangelical College were established in Upper Canada, when our young clergy have to come out of such a semi-Popish school as Trinity College, Toronto, and I am happy to say that by the zealous efforts of Archdeacon Hellmuth amongst the sound and liberal Churchmen in England, we soon will have it. It is most painful to us all here that the Bishop of Montreal and Metropolitan should have become the personal assailant of the worthy Archdeacon. His lordship's serious charges have been most satisfactorily answered by Dr. Hellmuth, and the people are almost unanimously on his side. The Metropolitan is highly respected by all who know him, and since in Canada he never until now gave cause for censure. He has filled his exalted position as a Christian and a gentleman. With deep regret then, all his friends speak of the

unfortunate position he has placed himself in, as the defamer of an innocent man. The Bishop has published two letters in regard to Dr. Hellmuth, which that gentleman has answered, and many other letters have appeared. The subject ought now to drop, as it has been most thoroughly exhausted and the party accused been fully acquitted.

THE METROPOLITAN AND ARCHDEACON HELLMUTH.

[TO THE EDITOR OF THE QUEBEC GAZETTE.]

SIR,—I had not thought to have troubled you again on the "Hubbub in the Church of England." I see, however, that Archdeacon Hellmuth's answer to the defamatory aspersions of his Metropolitan, the Lord Bishop of Montreal, has been published, and I feel called upon to say a few words more on the subject. With your permission, I therefore offer you the following remarks. When I wrote my last letter, it was under the impression that the Archdeacon was not in the Province, or at least, not in this part of it. I should not have mixed myself up in the matter, had I been better informed.

If the fyles of the *Gazette* were searched for the last score or two of years, they would amply testify that most of the polemical disputations which have stirred up our otherwise phlegmatic population, have arisen and existed in the Church of England. At one time the war has been a hand-to-hand fight between bishop and bishop; at another, between bishops and their clergy; sometimes between the clergy and the people; sometimes between the people and the Synods; and once—only once—between the Synod and the *Venerable Beadle* of the parish! Letters, verses, lampoons, and libels, during the prevalence of these typhoons, are hurled from one to another, and fly about like feathers in a breeze; and shall it be confessed, that like feathers, too, they are equally harmless, the woollen garments of the wearer, whether of tweed or broad-cloth, being as effective a protection as the steel harness of knights of yore.

But, however harmless this mode of warfare in general, there are exceptions to this as to all other rules; and one is, where a man clothed in authority, in the Church of the living God, so far forgets his dignity as to descend to the littleness of making use of his brief authority to oppress, aye, and so far as in him lies, to crush! one of his own profession, subject to him under the most solemn of vows.

If I have thus alluded to the Metropolitan's letter, it is because it is so apparent that the writer has not only brought all his authority as a Bishop

to bear upon the Archdeacon, but also all *that* possessed under his patent of Metropolitan; and has entered the lists armed *cap-a-pie* as accuser, witness and judge, and if successful, as executioner!! And does it not at once strike the most sluggish mind, that if his Lordship deemed the half of what he has said to be true, it was an imperative duty which he owed to his Church to bring the offender to the metropolitan bar, instead of lamppooning him in a five-cent pamphlet.

The Metropolitan pretends to be cruelly shocked at two of the Archdeacon's statements, which I have already particularized. Now, no one could understand why these statements—which are all but universally acknowledged to be true by the public here—should have so uncomfortably discomposed the primate's equanimity; but the cause has been very satisfactorily explained. It appears that the Rev. Canon Miller and the Rev. J. C. Ryle, at a meeting of the Colonial Church and School Society—men who habitually lead public opinion in England—spoke at considerable length; and on consulting the *Record* of the 12th May it will be found, made assertions on these very subjects identical with those of the Archdeacon—one of them, the Rev. J. C. Ryle, having used similar words for at least twenty years past. Let me give the words of these gentlemen. The Rev. Canon Miller said “he was afraid that there was still a desire in some of the colonial dioceses to set up what he must call, with all honest frankness, EPISCOPAL TYRANNY! He was convinced that the evangelical clergy were found in practice the most obedient section of the clergy with whom the episcopacy had to deal; but *the presbytery of the Church had their liberties* just as truly as the bishops had their rights; and it would be as perilous a day for the Church when the liberties of the presbytery were infringed as when the authority of the bishops was impugned.” The Rev. J. C. Ryle speaks out, too. “He knew there were colonies of England in which it was *exceedingly hard for an evangelical clergyman to hold up his head!!* Exceedingly hard, because such a man would not bow down *his head and lick the dust* instead of doing what he felt to be his duty to his Lord and Saviour Jesus Christ!!” And with great appreciation of the state of the Church in the colonies, he adds—“He believed that there was a vast number of lay brethren in the colonies who loved the Church of England with all their heart and soul, their mind and strength; but then they wanted to see the Church in the colonies represented as it was here! (Hear, hear, and cheers.) If any man thought he could drag men into being churchmen where the gospel of Jesus was not to be heard, he would find that he had made a vast mistake; he would find that the colonial laity would rather have the gospel and Presbyterianism, or the gospel and Independency, than no gospel and episcopacy.” These are strong, bold words. God grant that men may lay them to heart, for they are true words. *These are the ipsissima verba*, and not so much any-

thing that Archdeacon Hellmuth uttered, which have effectually aroused the fears of our episcopacy; and if anything were wanting to induce this belief, it would be the pamphlet of the Metropolitan, intended, doubtless, to crush the Archdeacon for having, as he supposes, nourished them into life, and to deter others in like case offending.

We laymen cannot be too thankful that, to use a hackneyed phrase, these speakers have "hit the nail on the head." The Metropolitan is familiar enough with this country to know that these words will find a response in the heart of the whole body of the laity of the Church of England, and will feel it to be fortunate that they were spoken under a clear conviction that the colonies are not ripe for the complicated machinery of an episcopal bench, prominently conspicuous and active, and a clergy painfully dependant, from the patronage being exclusively in the hands of the episcopacy, while they themselves are mere missionaries, and therefore at the mercy of their diocesan—and, let me add, a laity indifferent, at least till their own interests are touched or their fears aroused. Hence, I say, the Metropolitan's *dies irae*. By-the-bye, will his lordship forgive me for inserting here the very best commentary I have heard on the pamphlet in yellow facings. I know it to be a fact. It is this: a gentleman lent his copy to a friend; with a request to let him know what he thought of it. When returned, it contained these words in pencil—"From envy, hatred, and malice, and all uncharitableness, good Lord deliver us." Whether a religious remark, or a cutting sarcasm, I won't venture to say.

The Metropolitan seems annoyed that the *Record* should comment on the Archdeacon's text. He says snappishly, "The *Record* having been thus furnished with a text, enforced the subject with an appropriate commentary." And in another place, after stating what the Archdeacon had said on the colonies, he says, "No wonder that the *Record* tells its readers next week, so and so." As if all the *Record's* observations are to go for nothing because the Metropolitan fancies that the Archdeacon's remarks had been used as a text. This is surely an illogical deduction. Why may not the speeches of the Rev. Canon Miller and the Rev. J. C. Ryle, have furnished the *Record* the pegs on which to hang his remarks.

The Archdeacon ably handles the various little episodes which the Metropolitan has brought up against him, and convincingly shows that his lordship, in his great haste to convict, has lent but a too willing ear to the tittle tattle of parasites, has magnified trivial circumstances of no earthly weight, cooked them up for the public—whom he must fain consider remarkably gullible,—and so piquantly served them up that they have assumed brobdignag proportions, and appeared at first sight alarmingly important, while the Archdeacon, with the simple wand of truth, in anatomizing these charges, has disrobed them of their imposing exterior, and they have dwindled into their natural and harmless proportions. As an

example, although I have on another occasion touched upon this subject, let me again mention the story of the church in Sherbrooke street. Would any unprejudiced man, taking the Metropolitan's own version, ever dream that the offer of the £3,000 was an intentional "take in," when the very moment the Archdeacon perceives that the Metropolitan is laboring under an error, he breaks in upon him in somewhat of surprise and alarm with these words—"Oh, but the General is not going to GIVE the £3,000." Who but the Metropolitan himself would have ventured to call this "a take in," boasting the while of his clear perceptions of character. His lordship, one might rather have thought, would have felt nettled for a moment at the opaqueness of his own mind. He might have been pardoned this; but it is no apology for his subsequent conduct in taking a regular headder into print, and making of this a silly accusation against a co-dignitary of his own church as futile as it is singular.

All the charges, however, the Archdeacon has answered in so very satisfactory a manner that the reverend Metropolitan will be clever indeed if he can press this and his other shattered hobbies again into his service. His lordship in relation, however, to this particular subject, assures us that his opinion of the Archdeacon will NEVER BE ALTERED!! I have no manner of doubt that this will prove correct. There are opinions, that except in minds softened and enlarged by Christian charity, are so exceedingly adhesive as to outlive even the goadings of conscience; but it is satisfactory to those who might otherwise suffer from them, that they are very generally held without any participation by others, and are therefore of little consequence.

I have consulted the Quebec almanac, and find the clergy to consist of the following gentlemen: The Lord Bishop, the Rev. Dr. Adamson, the Rev. Mr. Sewell, the Rev. Mr. Houseman, the Rev. Mr. Fox, the Rev. Mr. Please, the Rev. Mr. Mountain, the Rev. Mr. Hamilton, the Rev. Mr. Sykes, the Rev. Mr. Guay, and the Rev. Mr. Roe, only one of whom, according to their Reverend Metropolitan, has any pretensions to the character of an evangelical man!!! How sad! And yet it must be true: it has come to us *ex cathedra*. Though not very complimentary to the clergy in general, the fact will delight the Archdeacon, it being so conclusively corroborative of his own views; nor will the Reverends J. C. Ryle and Canon Miller be less pleased to hear it; and lest, in the multiplicity of these gentlemen's avocations, it should pass unnoticed—though not probable—it will be imposed upon me, as holding an *important* but very humble office in the church, to offer myself as a special correspondent on church matters, as well to them as to the *Record* newspaper. Such an arrangement, I have no doubt, will prove as agreeable to them as it may turn out advantageous to ourselves.

I hasten to conclude. I can only express a hope that the Archdeacon's

defence will receive the approbation of the public, as he has already been solaced by its sympathy.

I look upon the battle between power and dependence in the colonial churches as already commenced. The multiplication of Bishops has been the multiplication of our troubles in the church, and I fear they are only beginning; but I am far from thinking the result doubtful. America is not the country for the thumscREW and the boot. But the first thunderbolt will be felt by the clergy, and they will have to fight the battle themselves if they would not be trodden down. They have helped to arm Goliath; and if they would be safe they must defend their own liberties.

I ought to end my scribbling here, but surely having suffered me thus far, you will permit me to offer my meed of praise to his Lordship's beautiful and appropriate prayer. It is only to be regretted that it could not be made to form part of the morning and afternoon services of the Church of England, for if any set of men require a prayer "*for grace seriously to lay to heart the dangers we are in by our unhappy divisions,*" it is a ministry and people who "delight in war," and wage it not only with other sections of the Church of Christ, but *con molto gusto*, among themselves with whoever will say PEAS!

I feel peacefully calm myself, and I trust that peace will flow largely to others. How very refreshing will a clear serene sky be after this *blow*. While whispering thoughts of charity and forgiveness are once more stealing over our hearts, I shall be happy to learn hereafter that my letters have in some measure contributed to this happy state of affairs. I conceal it not from myself, however, that great men have a horror of receiving advice and correction from little men, however unexceptional and effective. But, on the other hand, I have felt myself much cheered and encouraged by the truth contained in the well known motto, "*Bois tortu fait feu droit.*"

Yours,

THE VERGER.

THE METROPOLITAN AND ARCHDEACON HELLMUTH.

[From the London Free Press, July 2, 1862.]

We have received the second letter of the Bishop of Montreal in answer to Dr. Hellmuth's first "reply," as well as the second reply of the latter gentleman which was called forth by the Bishop's second letter, and after reading both pamphlets carefully, we have been forced to the conclusion that the Metropolitan has entirely failed in his endeavour to ruin the character of a man so long and so well known on both sides of the Atlantic for the energy and zeal with which he has laboured in the cause of Christ. We are glad

to say that this opinion is shared in by the public generally, if we may judge by the comments that appear from time to time in the press in all parts of the country. The only explanation we can give of the Metropolitan's conduct is, that he was so completely blinded by prejudice and personal animosity against the Archdeacon, that he resolved to injure him in public opinion at all hazards, and failing to find in the long period of twelve years any facts that would justify the slightest attack on his character, he has had recourse to a series of insinuations that prove nothing except the unchristian spirit of him who advanced them.

We are truly sorry for the sake of the Church that this controversy has ever arisen, but as the Metropolitan has been the aggressor, and that with the view of crushing the object of his ill-will by the influence of his high position, we consider it a public duty to speak out in plain and unmistakable language as the advocate of justice without reference to the position of the parties involved.

We recommend our readers to peruse carefully the respective pamphlets of the Metropolitan and Dr. Hellmuth. They will easily see that the language of the latter contrasts most favorably with that of the Metropolitan. The Doctor's style is calm and dignified, although he wrote under the severest provocation that a Christian man could be called on to endure. It will also be observed, that the Metropolitan, in his anxiety to retreat from the position he assumed in his first letter, has dragged in both the Bishops of Huron and Quebec into the controversy in his second pastoral, by denying the accuracy of statements made by both these prelates concerning the controversy. Altogether we think the Metropolitan has placed himself in a most unenviable position in the eyes of the public, and, in our opinion, the only wise course there now remains open for him, however humiliating that course may be, is to come forward at once and publicly retract the aspersions he has tried to cast on a well-tried and honored Minister of the Gospel.

THE BISHOP OF HURON'S CHARGE TO THE CLERGY OF HIS DIOCESE.

[From the London Prototype, July 3, 1862.]

The following extract from his Lordship's able and eloquent charge will be read by our readers with pleasure, as it bears on points of general interest. The first is that relating to the death of the lamented Prince Consort, and we are sure the public will cordially endorse the sentiments expressed by the Bishop towards the memory of the husband of our beloved Queen. The second part of the extract refers to a question that has recently been much agitated among us — the mission of Archdeacon Hellmuth to England, to obtain funds for the erection of a theological college in this diocese. It will be seen that the Archdeacon acted by direction of the

Bishop in stating that the proposed college was to be of a thoroughly Protestant and Evangelical character.

It will be gratifying to the friends of the Archdeacon to see, from the following extract, the high estimation in which he is held by his own Bishop—an estimation in which the synod of the Diocese appears to concur, from their having elected him on the very first occasion of his taking his seat among them as one of their delegates to the Provincial Synod at Montreal :

[FROM THE LAST CHARGE OF THE LORD BISHOP.]

“For some time past I have felt the want of a school of theology in the Diocese, where young men offering themselves as candidates for holy orders might receive such teaching, and undergo such training in pastoral and parochial work, as would fit them to enter upon the duties of independent missions with reasonable prospect of success. At present young men are taken from college, or from their studies, and placed in charge of missions far removed from their brethren in the ministry, and the result has been, in more cases than one, that in the zeal of youth, and through the want of some experienced friend to counsel them, some injudicious step has been taken and offence given, which it had required years to remedy.

“In England and Ireland young men are placed in the commencement of their ministry under some experienced rector or incumbent, and acting under his direction, the evils which I have mentioned are avoided. But in this country it is not in our power to adopt this wise plan. Therefore, I have for some time desired to have a theological college, entirely under my own control, where the doctrines of our church might be taught, where I shall have the opportunity of ascertaining the fitness of men for the office which they sought, and where they might be trained in pastoral and parochial duties.

“Last year Dr. Hellmuth, who had long been known in Canada as general superintendent of the Colonial and Continental Church Society in British North America, was compelled, by ill health, to resign his connection with that society, and to go to England. I gladly availed myself of the opportunity of appointing him as my commissary in the United Kingdom, to solicit aid for the erection of a school of theology in the diocese; and having appointed him Archdeacon of Huron and assistant minister in the cathedral, he went to England for the purpose of laying before our brethren there our wants and wishes upon this subject. I am truly thankful that, through the Divine blessing upon his efforts, the venerable Archdeacon has met with a large measure of success amongst our friends at home. The sum of over five thousand pounds has been the result of a few months unwearied exertions in the mother country. I regard this as an earnest of what our brethren at home are disposed to do for us toward carrying out the object we have in view.

“Exception has been taken as to some statements made by the Archdeacon at a meeting in London. I have examined these statements, as explained by the Archdeacon, and so far as the part of Canada with which I have been intimately acquainted for nearly thirty years is concerned, I feel assured that his statements are strictly in accordance with facts. With many of the

dioceses in British North America I have had little or no acquaintance, therefore I cannot from my own knowledge speak of them. But as Dr. Hellmuth has acted for so many years as the representative of the Colonial and Continental Church Society in British North America, I should not be disposed to question his testimony as to the religious state of these dioceses.

"Whether it was prudent in the Archdeacon, while representing me in England, to have made statements concerning other dioceses, may be questioned by some, but it must be borne in mind that the Archdeacon addressed a meeting of avowedly evangelical clergymen in Islington, not so much as my representative as the late general superintendent of the Colonial and Continental Church Society, and I presumed he thought that as he had acted so long for this Society, of which all the clergymen he addressed were zealous supporters, it became him, when resigning his official connection with it, to give these gentlemen the result of his experience and observations in the British North American Provinces. I think it due to Archdeacon Hellmuth to state here that my confidence in his sincerity, his piety and veracity, is entirely unshaken, and that I shall continue thankfully to avail myself of his valuable services, in which he has proved himself a faithful and efficient labourer.

"One thing I must not omit to state, that my instructions to Archdeacon Hellmuth were, that he should solicit aid from our brethren at home for an institution which should be thoroughly Protestant and evangelical, so that hereafter, when the constitution and laws of the institution are made public, no charge may lie against him of having sought and obtained aid under false pretences."

ARCHDEACON HELLMUTH AND THE BISHOP OF MONTREAL.

[From the Christian Times and Episcopal Register, July 5, 1862.]

Many of our readers are probably aware that while Archdeacon Hellmuth was absent in England, collecting funds for the new Huron College, his reputation for veracity and straightforwardness was publicly assailed by the Bishop of Montreal, who is also the Metropolitan of Canada. Since the Archdeacon's return home, he has replied to the Bishop, and his answer has been published in a pamphlet, a copy of which was duly received at this office.

Without going into the merits of the controversy, either to defend Dr. Hellmuth on the one hand, or to assail the Bishop on the other, we deem it sufficient to say, that the reply of the Archdeacon appears to be satisfactory, and conclusive of the material points at issue, so far as they relate to his character. It appears that the Archdeacon opposed the granting of certain powers to the Metropolitan of Canada as such, and so incurred the displeasure of his Lordship.

Whether this is the true account or not, it is evident that the Bishop was

hasty in his action, and that his charges were as ill-advised, as they have proved to be ill-sustained. If Bishop Fulford was opposed to the erection of a new college in Canada, or offended with Dr. Hellmuth, either for his activity in collecting funds for it, or on account of his speeches while abroad, then he should have confined his strictures to these points. But for him to go back of all these things—the ostensible cause of his pastoral—and rake up conversations of by-gone years, only to publish *his* version of them, in the absence of one of the parties, whose character was seriously compromised by the Bishop's version of said conversations—all this appears somewhat singular to us Americans, who generally abstain from such personalities in controversies of this sort. But our Canadian brethren resort to them so readily on all occasions, that we should “blush” for “our Anglo-Saxon relationship,” did we not reflect, that as the “guardians of civilization,” the English are as incapable of doing wrong themselves, as they are of permitting it in their neighbors.

THE METROPOLITAN AND ARCHDEACON HELLMUTH.

[TO THE EDITOR OF THE QUEBEC GAZETTE.]

MR. EDITOR,—The London *Record* of the 9th July has just been handed to me, and I was pleased to find so full, ample, and convincing a defence of Archdeacon Hellmuth as its leader shows. It may be taken as a sure indication of the feelings and convictions of the Evangelical party in England, and certainly here and in Upper Canada it will gladden the hearts and strengthen the hands of the same party. It has reached us at a singularly appropriate moment, when the Provincial Synod is on the eve of its annual session. In this session, the powers of the Metropolitan, so surreptitiously obtained, will have to be modified, defended, and I hope circumscribed.—The suffragan bishops, by an attentive perusal of this leader, will have wit enough to learn which way the cat is likely to jump, and to regulate themselves accordingly; and I feel convinced that it will infuse into the delegates, lay and clerical, such light as may tend materially to a correct and conscientious vote. The subject will no doubt be broached by his lordship in his opening address with a view to strengthen his influence by securing the powers which he has been exercising under the Patent, even before its acceptance by the Provincial Synod; and if these powers be confirmed, it will require no prophet to foretel the injurious effects on the church in general, and on the Bishops and Clergy in particular.

Should your views coincide with mine, you will perhaps favour me with the insertion of the leader in your valuable paper.

Once more, with deep feelings of gratitude in permitting one in my humble station of life to give his thoughts to the public, through the medium of your paper, I remain,

Your old friend,

THE VERGER.

THE METROPOLITAN AND DR. HELLMUTH.

[From the London (Eng.) Record, July 9th, 1862.]

We have now before us both the letter of the Bishop of Montreal and the reply of Dr. Hellmuth, and, after a careful perusal, we are constrained to state that a more indecent and unbecoming attack upon personal character it has never been our lot to meet with, than that which the Bishop has made on the Archdeacon.

The *fons et origo mali* is to be traced up to the following words uttered by Dr. Hellmuth at the Islington Clerical Meeting:—"Evangelical men are at a great discount in those colonies generally, and an effort is being made to rear a hierarchial structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and Evangelical truth." Now we have here the assertion of a fact, and the expression of an opinion. If Bishop Fulford, offended at the statement, thought it expedient to take so unusual a course as to address a letter to the Bishops and Clergy in Canada exclusively on the subject, the course he ought to have pursued should have been to refute the asserted fact by counter evidence, and the opinion expressed by effective argument. Neither of which has he attempted; but instead of taking this plain and straightforward course, he has expended nearly the whole of his letter in making a personal attack on the character of Dr. Hellmuth. It is a matter of very considerable interest to many of our readers to know the merits of the case, and to ascertain whether the money they have given to Huron College has been got from them under false pretences by a man of worthless character, as Bishop Fulford would have it; or whether the confidence they have hitherto placed in the Archdeacon has been justly so placed; we shall, therefore, take a review of the charges of the Bishop and the defence of Dr. Hellmuth.

We shall say nothing respecting the statement made by Dr. Hellmuth at the Islington Meeting,—in the truth of which we have the fullest confidence, and have received confirmation of it from reliable sources, because our present inquiry confines us to the charges brought against Dr. Hellmuth's personal character.

1. The first charge brought against the Archdeacon is his concealment of his sentiments from the Christian Knowledge Society; in short, his making one statement when addressing his Evangelical friends, and an entirely different one when seeking to get money from the old-fashioned High Church Society just named. The answer the Archdeacon makes to this charge is simple. He says, "I did, before making application to that venerable body, inform the Secretaries of the Society of the Trinity College controversy." And the result of such information, conjoined with the well-known principles of the Archdeacon, was that the Puseyite section of the Christian Knowledge Society rallied in full force to prevent the grants being made to the Huron College. That the faction failed speaks more fully in favor of the venerable Society than any words we could utter.

2. We have next the Bishop of Quebec unwillingly dragged into the controversy, for the stirring Bishop seems to have left no stone unturned to accomplish his object of damaging his opponent's character. We are at a loss, however, to understand why the Bishop of Quebec's letter makes its appearance, as it does not contain a single charge against the Archdeacon, and merely informs us that a "cordial friendship had subsisted between them," showing what had been the sentiments of the Bishop, till his mind was prejudiced by the groundless charges of his benevolent brother.

3. Next comes an attempt to prove that when the Colonial Church and School Society contemplated appointing Dr. Hellmuth General Superintendent of their Missions, the Montreal Committee protested against the appointment from a want of confidence in his character. Now we have here a choice specimen of polemical recklessness, which shows the animus of the Bishop throughout his whole letter. He would leave it on the minds of his readers that this protest arose from a want of confidence in Dr. Hellmuth's character. If it proceeded from any other cause, its introduction was irrelevant. Living on the spot, it would have been very easy for the Bishop to have ascertained the reason for the protest from its author, and to have stated plainly, that want of confidence in Dr. Hellmuth was not the ground of that protest. The reason assigned, however, was quite sufficient, and had nothing to do with Dr. Hellmuth, viz:—"That heretofore Mr. Bond had been quite able to superintend the schools as they exist."

4. We now come to the most discreditable of all the attacks made upon Dr. Hellmuth, and are likewise introduced to a new party in the transaction. The Bishop would have acted more wisely to have left him out entirely, but being in that awkward predicament which the poet considers a sufficient apology for introducing superior beings,

"Nec Deus intersit nisi dignus vindice nodus,"

and having got into what our transatlantic brethren would call a "snarl," he makes a fierce onslaught not merely on Dr. Hellmuth, but likewise on his venerable father-in-law, General Evans.

The charge brought jointly against the father and son is simply this, that an offer made to the Bishop by Gen. Evans to advance £3,000 towards building a church in Montreal, of which Dr. Hellmuth was to be the first Incumbent, was a mere "manœuvre" on his part, in order to give a higher value to his property in that part of the town. Bishop Fulford makes this monstrous attack upon a gallant gentleman of unblemished character, holding the commission of a General in her Majesty's Army, without adducing a particle of evidence in its support. Supposing, for the sake of argument, that one individual could be found guilty of so dishonorable an act as is charged on Dr. Hellmuth, is it likely than an officer of such unblemished reputation as General Evans, could have consented to go into the unhallowed partnership, and become *particeps criminis*? The indignant, but not too severe language of Dr. Hellmuth is the best reply to this shameful attack.

"My Lord, I feel deeply pained and grieved that my aged and respected father-in-law, now in his 87th year, should be subjected to such an imputation; but I leave it with confidence to the public to decide whether it is

likely that an old and distinguished officer, who has served his country with honour and credit, and whose upright character has been so long known in this country and elsewhere, would descend to the meanness and trickery which your Lordship charges equally upon him and myself.

"My Lord, whatever your intention was in making these charges, you will find that you have gravely misunderstood public taste and public feeling, if you expect that your unwarrantable though futile attack, upon a meritorious soldier and servant of the Crown, who has served in every quarter of the globe with distinguished honour, will be received either here or in England, with any other feeling than disgust. That officer inaugurated the feelings which the public will hereafter confirm; he repels your charge with disdain and with the coolness which has been his companion through life; he looks upon your efforts to degrade him in the eyes of his fellow subjects with cool indifference, assured that your attacks will be more damaging to yourself than to him."

Such are the charges brought against Dr. Hellmuth by the Bishop, and such the defence made by Dr. Hellmuth. That a man, filling the important post of Bishop of Montreal and Metropolitan of Canada, could have so far forgotten himself, his high office, and sacred calling, as to descend down into the arena of personal detraction, there to make an unjustifiable, unsustained, and calumnious attack upon one of the clergy of a neighboring diocese, of unblemished reputation, does indeed greatly surprise us, and certainly partakes more of the character and habits of the backwoodman's life, than of the Bishop's Anglican antecedents as a Presbyterian of the mother country, and a graduate of one of her Universities.

We must have another word, however, with the Bishop before dismissing the subject. We should like to be informed how it was, that the Bishop having discovered the untrustworthy and deceitful character of Dr. Hellmuth at so early a date, as "not long after I came to Canada"—and having had "his eyes opened," did, notwithstanding, at a period subsequent to that important discovery, on sundry occasions repose confidence in Dr. Hellmuth and move votes of thanks to him—for instance, why did he in 1853 appoint him to the Divinity Chair in Bishop's College? And why did he, in 1854, move a vote of thanks at a College Meeting at Lennoxville, as follows:

"It was resolved, on the motion of the Lord Bishop of Montreal, that the Corporation, entertaining a high sense of the services rendered by Professor Hellmuth to the College, tender him the thanks of the Corporation for his past services, and *regret the severance of their connection with him*?"

And why did he, shortly after, join with the Bishop of Quebec in appointing him a Trustee of the College?

These are questions we should like to have answered. It seems a strange thing indeed that Bishop Fulford, having already discovered Dr. Hellmuth's real character, as an astute deceiver, did, nevertheless, express "his regret at Dr. H.'s severance from the College;" and, not content with that, did actually put one in whom he had no confidence into the responsible office of Trustee. If a man can do such things with his "eyes open," what would he not have done had they been shut?

The Bishop's letter winds up in a solemn strain, quoting from Richard Baxter—advice which, had he taken himself, he would never have written such a letter. He tells us "God knows how truly conscious I am, that in many things I offend daily." With such a humble confession we could possibly have no ground for complaint, were it not used in synchronical connection with a most grievous offence. Certainly that day he had "offended in many things," and we do not think that it indicates the truest penitence when the confession is made in such a way as to add a fresh sting to the offence which the penitent professes to bewail.

We rejoice that Dr. Hellmuth's character comes out unscathed from the fierce attacks made upon him by Bishop Fulford. We have always had confidence in his integrity, his piety, and the purity of his motives; and we have seen nothing in the Bishop's letter to shake that confidence. On the contrary, we are only the more confirmed in our convictions that Evangelism is at "a discount" in the colonies; and that, by reason thereof, Dr. Hellmuth is decidedly below par in the estimate of the builders of that "hierarchical structure" of which he spoke at Islington. We wish him and his good Bishop all success in their endeavors to lay the foundation of a College where purer doctrine will be taught than at Toronto, and where the rights of Evangelical men will not be trampled under foot.

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

[From the Quebec Gazette.]

The anniversary meeting of this Society was held on the 7th ultimo, at Exeter Hall. We are glad to learn from the report that the home funds of the Society last year were increased to the amount of £1,500. The committee announce that within the year they have added to the list of Vice-Presidents, the Bishops of Chester, Gloucester and Bristol, Cork, Madras, Nassau (Bahamas), and Ohio (Dr. M'Ilvaine), Dean of Ferns, and Archdeacon Hellmuth. With reference to the last mentioned clergyman, we are sure that under the very trying circumstances in which he is placed by the savage attack of the Bishop of Montreal upon his personal character and reputation, his numerous friends in Quebec will rejoice to hear of this gratifying mark of distinction being put upon him. The report further states that the mission of Dr. Hellmuth, General Superintendent in British North America, was of a provisional character, and was not designed to represent a permanent office. His services, however, became valuable to the Society, and on that account the Committee entertained no intention of disturbing the arrangement. It was, therefore, with a large measure of sincere regret they learned that, on account of the state of his health, he was obliged to withdraw from a very onerous and responsible office, for the full and efficient discharge of which, strength and

resources were alike rapidly exhausted. They have subsequently learned, with unfeigned pleasure, that the good Bishop of Huron has appointed him one of his Archdeacons and Commissaries for the Diocese of Huron.

EPISCOPAL MISRULE IN CANADA.

[From the Quebec Gazette, July 11th, 1862.]

Every colony is subject to misrule. In Canada we have had misrule of different kinds in different epochs of our history. The great prominent one of "compactism" or "irresponsible government" ceased to exist in 1841, when a Constitution, the transcript of that of England, was granted to the Province. But while in England the church is part of the constitutional fabric, no such alliance between the church and state is possible in Canada. Our system refuse to recognize anything of the kind; but notwithstanding, the connectional necessity, with the Sovereign as the head of the English church, required that this union, though unknown to our Canadian Constitution, should have an existence; and this union is perpetuated by Her Majesty's retaining, ostensibly, the appointment of the different colonial bishops.

The Episcopate is an essential element of the Church of England, and is in harmony with the genius of its people.

In the United States of America, the episcopal church has acquired a deep hold of the religious sympathies and affections of its intelligent population.

In Canada it may be said to be on its trial. For twenty years there was but one Bishop for the whole province. In the year 1839, Western Canada became a separate Diocese. The diocese of Quebec was sub-divided into those of Montreal and Quebec in the year 1850; and recently three dioceses have been formed out of the one in Western Canada. The episcopal church is contending here on even, it not disadvantageous, terms, with other communions. Its success depends entirely on maintaining the confidence of the laity. Recognizing this, Synods have been introduced as a means of drawing the laity together in support of the church. These Synods have not hitherto been successful, partly because the machinery is too expensive, but principally because the laity, as a whole, feels that it has only the semblance without the actuality of an effective representation. The veto resting in the bishop, he can nullify any measure that he may please; and the clergy can in no sense be said to form an independent house, as all patronage and preferment remain with the bishop.

Nevertheless, with these palpable defects in the system, it is quite possible for a bishop, possessed of godly simplicity, piety, and a high-minded religious zeal, so to exercise the functions of his office, as to make of one

mind all those committed to his charge, and acting in union with them, he advances the interests of the Redeemer of the world.

Where, however, a bishop, forgetful of his sacred trust, thinking only of the autocracy of his position, would make his clergy and laity the subservient followers of his will: where he would stifle free and full discussion on all matters of interest to the church: then he is doing injury to the cause of Christ.

Misrule follows this "irresponsibility" just as "irresponsibility" in former years, created misrule in our political affairs.

We have been prompted to these remarks by the attempted abuse of episcopal power on the part of the Right Revd. Francis Fulford, D. D., Lord Bishop of Montreal and Metropolitan, in his recent attack upon the Venerable Dr. Hellmuth, Archdeacon of Huron.

Unfortunately, the church in Canada cannot boast of a journal sufficiently free from episcopal influence to characterize the bishop's conduct in this matter in the language it merits.

However, the St. John's (New Brunswick) Church Witness expresses its opinion very unmistakably, and "thanks Dr. Hellmuth for the rebuke he has administered to an arrogant prelate."

The secular press throughout the Province has pronounced but one judgment on the question, and as expressed by the *Toronto Globe*, "the verdict of the tribunal opinion before whom the Bishop of Montreal has accused Dr. Hellmuth, acquits the accused, and condemns and censures the accuser."

"The Christian Times" of New York, speaks of the bishop's charges "as ill-advised as they have been proved to be ill-sustained," and referring to the personalities indulged in by the Bishop, they "blush for their Anglo-Saxon relations."

From time to time we have given place in our columns to the different opinions that have been expressed upon the Bishop's "Pastoral Letter," and now that the Bishop is silenced, and Dr. Hellmuth's vindication complete, we feel that we would be wanting in our duty to the cause of Protestantism in this country if we failed to point out the real purpose of the Bishop's attack, and its mischievous consequences, if it had not been so triumphantly overcome.

And in passing, as Dr. Hellmuth has been personally assailed, we do not think it amiss to add our testimony also to his personal and religious character. A residence of several years in this city, and of eighteen in the diocese, has so well established this, that a bench of such bishops as his Lordship of Montreal, could not shake the public confidence in this respect.

That clerical sycophant "Presbyter," who first attacked Dr. Hellmuth, and who was so ignominiously vanquished that his episcopal superior thought that nothing but the heavy artillery of a Metropolitan could prevail, referred to Dr. Hellmuth as friendless and unknown on his arrival in this country. We accept this, and contrasting Dr. Hellmuth's present position, no one can say but that he must have laboured zealously,

perseveringly, and faithfully, in the cause of the Church. We in Quebec, remembering his gratuitous services, know how truly "he has spent and been spent in its service."

Although we are of a different communion from the Church of England, we are deeply interested in whatever concerns it. Our first feelings were therefore of pain, when we read the Pastoral of the Metropolitan. We deplored its rashness, the captious eagerness of the Bishop in seizing upon any circumstance however trifling as a weapon of offence against the Archdeacon, and the profound malice pervading every part of it. We were astonished at the singular admixture of profane and religious quotations; quotations which, as the Bishop was inditing some of them, should have been suggestive only of Christian charity and forbearance, and which of themselves are a fitting rebuke to the entire course the Bishop has pursued. Not only this, but the Pastoral itself furnishes its own answer. The animosity of the Bishop seems to have so obscured his intellect, that its production conveys its own refutation with it. In a few sentences we will point this out; the two issues raised on which the Bishop would accuse Dr. Hellmuth are:—1. The fewness and want of encouragement to evangelical clergymen in some of the dioceses of Canada. 2. The Tractarian teaching of Trinity College, Toronto.

The Bishop himself admits the first, for he instances, three evangelical clergymen out of twenty-two in Toronto, three out of thirteen in Montreal, and one out of twelve in Quebec, and that "men of such a stamp never had any encouragement from him."

And to the second he avows, "I am not sufficiently master of the subject;" and throughout his Pastoral abundantly shows it.

Besides these two issues, in which the bishop (to use an expression of the lawyers) *non sinit* himself, he raises two collateral issues, but which in any proper proceeding would have been ruled out, as being aside from, and as having no bearing upon the ostensible question, which the bishop assumed to combat; and we here also see how much the bishop's logical perception has been blinded by this animosity of his. The one, as to the missionary, is a proof only of Dr. Hellmuth's christian charity and forbearance—of the bishop's utter want of those qualities. The other, as to the Sherbrooke street church, carries on its face its improbability. For why, before the bishop was committed to anything, should Dr. Hellmuth have been the first to explain to him the true nature of the proposition, if his object, and that of an old officer of scrupulous integrity like General Evans, was to have taken the bishop in?

This is an absurd and childish story, and if it did not emanate from a metropolitan, would have been beneath contempt and unworthy of the slightest notice.

In Dr. Hellmuth's several replies to those rancorous attacks, we are glad to observe the contrast to his accusers. "Altho' reviled, he hath reviled not again." His replies are distinguished by calmness of temper, candour, seriousness, and a gentlemanly and christian feeling. We con-

gratulate the church, that he, at least, has not given any occasion to our New York contemporary "to blush for his Canadian brethren."

But what is really involved in this attack is not so much Dr. Hellmuth personally, as the great principles of Protestantism, of which he has always been the zealous and uncompromising champion, notwithstanding the seductive influences to the contrary of the metropolitan.

Not being able to gain over Dr. Hellmuth, as from time to time the Bishop succeeded with others, and roused by the attempt to found a thoroughly Protestant Theological College—perhaps too foreseeing that he might become a rival Bishop, his only prospect of success seemed to lay in "beheading" Dr. Hellmuth, and so to neutralize his efforts.

Hence the indecent and ungentlemanly letter of "Presbyter." Hence the backbiting, and insinuating tales to the Bishops of Quebec and Huron, reminding one of the lines

"Hinc spargere voces
In vulgum ambiguas: et querere conscius arma."

Hence the outpouring of his pent-up wrath in the Pastoral.

The Bishop, in the profane lines quoted in his letter, affects to misunderstand what is meant by Tractarianism. He well knows that it is a development in the Church of England which is quite destructive of its Protestant character. "As he understood it—it implies merely what constituted an overstrained attention to ritual observances, and symbolic teaching, and an *unsafe approximation* to Romish doctrines and practices."

The writer of "Fulford's Sermons on the Ministry," which are referred to in the second edition of the celebrated "Tract No. 90," as upholding and elucidating its general doctrines, may consider what is implied by Tractarianism merely an *unsafe approximation* to Romish doctrines and practices.

But *any approximation* to Romish doctrines and practices is opposed to the Gospel as preached by the Reformers; and we see how *unsafe* this is, when we find the author of these sermons elevated to the episcopate, and affecting a rule as arrogant and tyrannical as that of Hildebrand.

The Church of England, from the time of the Reformation, has given abundant evidence of its firm adherence to the great truths of Christianity; and although we and others conscientiously differ with it on questions of church government and discipline, yet we are one with it, in adopting the redemption of the world by Christ Jesus, set forth in the gospel, as the only means of salvation.

We were therefore deeply grieved that the Bishop of Montreal should have pursued a course apparently so injurious to the cause of the church of which he is the presiding head in Canada; but reflecting on the real question that has been evolved, we see rather cause for congratulation—and in the check which the hierarch has received, the clergy and laity may alike be aroused to the danger by which they were menaced. And we may yet have a church in Canada which will be acceptable to all classes of the community—a church in which sacramental rites are not the foremost objects, but where the ministers shall be heard preached

with heart and soul the Church of England doctrine in the sense of the Reformation.

When the church in Canada is free from superstitious teachings—when the truths everywhere preached and listened to are such as are warranted by the Gospel, and not opposed to our plain English understandings, then may it gather within its fold the thousands who are now without a shepherd. For the beginning of such a wished-for consummation, we have to thank Archdeacon Hellmuth.

THE METROPOLITAN AND ARCHDEACON HELLMUTH.

[From the London (Eng.) Record, July 28, 1862.]

The Bishop of Montreal has by this time discovered, to his great mortification, the blunder he committed in making a personal attack on Archdeacon Hellmuth and his venerable father-in-law, General Evans. From a file of Canadian papers, just come to hand, it is evident that the Bishop's unseemly proceedings have created no small excitement, and what is more satisfactory, that Archdeacon Hellmuth having been thus arraigned before the bar of public opinion, has been thoroughly acquitted, whilst the Bishop's conduct has been censured in the strongest terms. It will be satisfactory to our readers, to have the opinion of parties on the spot, confirming what we have already stated about this unhappy controversy. The *Daily Globe* of Toronto, has a long article on the subject, which it sums up in the following words:—

“Bishop Fulford, we think, from the comments he has drawn upon himself, must now regret that, from whatever motive, whether zeal for his party or personal feeling, he should have attempted the destruction of the character of a useful and respected minister of his own Church. If he was thoroughly satisfied that Dr. Hellmuth was the vile man he represented him to be, his proper course would have been to have brought him before a Court of Ecclesiastical Discipline. He has preferred to bring him before the tribunal of public opinion, and if the verdict that is rendered acquits the accused, and condemns and censures the accuser, he has no right to complain of the consequences his own act has brought upon himself.”

The language of the London, Canada West, *Free Press*, is still stronger, as follows:—

“We have received the second letter of the Bishop of Montreal in answer to Dr. Hellmuth's first ‘reply,’ as well as the second reply of the latter gentleman, which was called forth by the Bishop's second letter; and, after reading both pamphlets carefully, we have been forced to the

conclusion that the Metropolitan has entirely failed in his endeavour to ruin the character of a man so long and so well known on both sides of the Atlantic for the energy and zeal with which he has laboured in the cause of Christ. We are glad to say that this opinion is shared in by the public generally, if we may judge by the comments that appear from time to time in the press in all parts of the country. The only explanation we can give of the Metropolitan's conduct is, that he was so completely blinded by prejudice and personal animosity against the Archdeacon, that he resolved to injure him in public opinion at all hazards; and, failing to find in the long period of twelve years any facts that would justify the slightest attack on his character, he has had recourse to a series of insinuations that prove nothing except the unchristian spirit of him who advanced them.

"We are truly sorry for the sake of the Church that this controversy has ever arisen, but as the Metropolitan has been the aggressor, and that with the view of crushing the object of his ill-will by the influence of his high position, we consider it a public duty to speak in plain and unmistakable language, as the advocate of justice, without reference to the position of the parties involved.

"We recommend our readers to peruse carefully the respective pamphlets of the Metropolitan and Dr. Hellmuth. They will easily see that the language of the latter contrasts most favourably with that of the Metropolitan. The Doctor's style is calm and dignified, although he wrote under the severest provocation that a Christian man could be called upon to endure. It will also be observed that the Metropolitan, in his anxiety to retreat from the position he assumed in his first letter, has dragged in both the Bishops of Huron and Quebec into the controversy in his second pastoral, by denying the accuracy of statements made by both these prelates concerning the controversy. Altogether, we think the Metropolitan has placed himself in a most unenviable position in the eyes of the public, and, in our opinion, the only wise course there now remains open for him, however humiliating that course may be, is to come forward at once, and publicly retract the aspersions he has tried to cast on a well-tried and honoured Minister of the Gospel."

But the most satisfactory document which has reached us is the Charge of the Bishop of Huron, from which we copy the following extract:—

"Last year, Dr. Hellmuth, who had long been known in Canada as General Superintendent of the Colonial and Continental Church Society in British North America, was compelled by ill-health to resign his connection with that Society and to go to England. I gladly availed myself of the opportunity of appointing him as my Commissary in the United Kingdom, to solicit aid for the erection of a School of Theology in the diocese; and having appointed him Archdeacon of Huron and assistant minister in the

Cathedral, he went to England for the purpose of laying before our brethren there our wants and wishes upon this subject. I am truly thankful that, through the Divine blessing upon his efforts, the venerable Archdeacon has met with a large measure of success amongst our friends at home. The sum of over five thousand pounds has been the result of a few months unwearied exertions in the mother country. I regard this as an earnest of what our brethren at home are disposed to do for us toward carrying out the object we have in view.

"Exception has been taken as to some statements made by the Archdeacon at a Meeting in London. I have examined these statements, as explained by the Archdeacon, and so far as the part of Canada with which I have been intimately acquainted for nearly thirty years is concerned, I feel assured that his statements are strictly in accordance with facts. With many of the dioceses in British North America I have had little or no acquaintance, therefore I cannot from my own knowledge speak of them. But as Dr. Hellmuth has acted for so many years as the representative of the Colonial and Continental Church Society in British North America, I should not be disposed to question his testimony as to the religious state of these dioceses.

"Whether it was prudent in the Archdeacon, while representing me in England, to have made statements concerning other dioceses, may be questioned by some, but it must be borne in mind that the Archdeacon addressed a meeting of avowedly Evangelical clergymen in Islington, not so much as my representative, as the late general Superintendent of the Colonial and Continental Church Society, and I presume he thought that as he had acted so long for this Society, of which all the clergymen he addressed were zealous supporters, it became him, when resigning his official connection with it, to give these gentlemen the result of his experience and observations in the British North American Provinces. I think it due to Archdeacon Hellmuth to state here that my confidence in his sincerity, his piety, and veracity, is entirely unshaken, and that I shall continue thankfully to avail myself of his valuable services, in which he has proved himself a faithful and efficient laborer."

We may now fairly take leave of this unpleasant subject. The ventilation of this dispute will not, we trust, have been without its good effects. It has tended to open the eyes of our readers to the real state of things in Canada, and to convince them of the truth of Archdeacon Hellmuth's original proposition,—“That Evangelical men are at a great discount in the Colonies, and that an effort is being made to rear a hierarchical structure which will not tend to strengthen the cause of Protestant Evangelical truth.” Moreover, we are now furnished with the confirmation of the Bishop of Huron, who endorses the Archdeacon's words, and says, he is assured that the above statement is in strict accordance with facts. Surely

it is high time, then, that Evangelical men should awake to this lamentable state of things in Canada, and see to it, that none of their money be transmitted through questionable channels, lest they too should be instrumental in helping on the progress of Puseyism, and the building of the hierarchical structure.

DR. HELLMUTH AND THE METROPOLITAN.

[TO THE EDITOR OF THE GLOBE.]

SIR,—I have just read Dr. Fulford's third letter to the Bishops and Clergy of the United Church of England and Ireland in Canada. Everybody thought that the matter therein treated had been sufficiently ventilated by his Lordship's former letters, and Dr. Hellmuth's answers to them. The metropolitan, it appears, is of a different opinion, and therefore he returns to the attack, although his last pastoral contains little else than a repetition of what had been said before.

In reference to the clergyman alluded to in this correspondence, his Lordship produces the letter of a lad who has seen some 16 or 17 summers. The evidence of this young man would have been well enough, had he given anything on his own responsibility, but he merely recites what that clergyman had said to him. Now his Lordship tells us, in his first letter, that he, (the clergyman) "had signed a document confessing that he had spoken absolute untruth." It is difficult, therefore, to see how such evidence can help out his Lordship in impugning the truth and integrity of the Archdeacon of Huron. Is the Metropolitan prepared to vouch for the veracity of that clergyman, in this particular instance? Again, Dr. Hellmuth says that he keeps "a journal with dates and particulars." The Metropolitan, it appears, has "for the last 30 years kept a daily journal." Dr. Hellmuth, upon the joint evidence of General Evans and his journal, says that, on the occasion of the Bishop and Mrs. Fulford spending an evening at the house of the General, his Lordship, the General, and himself, "fully and freely conversed" on the subject of building a church in Sherbrooke street. To this the Metropolitan answers that the entry in his "daily journal" makes no mention of this conversation, and therefore it could not have taken place. Here, although his Lordship should succeed in damaging the veracity of Dr. Hellmuth, which most persons think he has not yet done, he has still the testimony of General Evans against him, who, though advanced in years, is in full possession of all his faculties, with a strikingly clear memory. But the Metropolitan, on this point, has unconsciously laid himself open to the very charge which he is so anxious

to fasten upon Dr. Hellmuth. In declining to accept the offer of General Evans, he, at the time, assigned as his reason, that he was opposed to private patronage. After 11 years he brings out the real cause—the attempt on the part of the General and his son-in-law *to take him in*. There certainly is a discrepancy here, which his lordship, no doubt, can explain, but which needs ventilating. Here it may be remarked, *en passant*, that if there were more such attempts to take in our Bishops, especially in respect to large towns, the Church of England would be in a much better position in Canada than it now is. It is the want of such offers as General Evans made, or the refusal of them by the heads of our Church, that fills dissenting places of worship with persons who belong to our communion.

It is strange that the metropolitan does not yet perceive what an unseemly thing it is for a person occupying his high position, to drag before the world a matter which ought never to have been noticed. As Bishop of Montreal, his Lordship has always borne the reputation of acting with great judgment, and, by his bland and persuasive manner, of exercising a considerable degree of influence over men's minds. His clergy appear well affected towards him, and disposed cordially to fall in with his plans. But, however well he may have acted hitherto as a diocesan, his conduct toward Dr. Hellmuth would seem to prove that, as metropolitan, he is not the right man in the right place. In the personalities to which he has descended, and the bitterness of spirit he has manifested in his different letters, he seems altogether to have lost sight of the high bearing which characterizes the prelates of the mother country. Nothing less than the utter ruin of the Archdeacon's character will satisfy him. He returns again and again to the attack, and he rakes up things that really have nothing to do with the matter in hand, in order to justify his hostility. How unbecoming in one to whom we ought all to look up! Whatever the Metropolitan may think, people will call this injustice and oppression, and his Lordship to the contrary, notwithstanding, they will come to the conclusion that the Archdeacon was right, when, at Islington, he spoke of "the erection of a hierarchical structure in Canada," hostile to the best interests of our church.

A CHURCHMAN.

EPISCOPAL MISRULE.

[From the Quebec Gazette, September 10, 1862.]

So long as the world continues, there will be differences of opinion, in ecclesiastical as well as in political and other matters. From the very con-

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.

To show the abject state into which many have fallen, we have only to quote the following from the "Ontario Episcopal Gazette," which characterizes the uncharitable and unchristian attack upon a faithful servant of Christ in language such as this:—

"We cannot refrain from expressing great surprise at the Bishop of Montreal taking any further notice of what Dr. Hellmuth is bold enough to affirm. We can attribute such conduct to nothing less than that uncommon amount of gentleness, Christian charity, and forbearance which shine so pre-eminently in his Lordship, and by means of which he has not only endeared himself to his Clergy and Laity, but the ministers and people of the various denominations.—[Ed. O. E. G.]"

Such men would no doubt desire that the Archdeacon should permit himself, without the slightest resistance, to be the victim of Metropolitan ire and vindictiveness; and were an Evangelical Bishop to be guilty of such an outrage upon the ordinary laws which bind society, these high churchmen would be the first to launch forth in no unmeasured terms against such a man; but happily for the Evangelical body, no such charge can be brought against any Evangelical Bishop, either in the mother country or the colonies. By the by, for the information of our readers, we would mention that the editor of the "Ontario Ecclesiastical Gazette," who comes forth as the champion of the Metropolitan, is an ultra high churchman, who, when in the backwoods of this diocese, is said to have read the priestly absolution in his own house, every day, to his servant, from a particular spot, (we suppose the east,) dressed in full canonicals.

In the third pastoral letter of the bishop, he takes great credit for having made the clergy of his diocese undistinguishable for any adherence to party action; and he boasts of having effaced from certain clergymen received by him from that pre-eminently evangelical association—the Colonial Church and School Society—all traces of evangelical principle. The policy of the Bishop is evidently to stifle all healthy action, such as the right of free discussion would give to the church;—and from his pertinacity in the present controversy, he would make his clergy believe he has many similar thunderbolts to launch against the devoted head of any one who would dare to question his autocratic sway. *Solitudinem faciunt, et pacem appellant*, is what the historian has recorded of the policy of the ancient Romans; and the Bishop too would have *peace* falsely so called, in the church, while it would lose all health and vitality, and exist only in a state of stagnation.

The third pastoral, recently fulminated against the Archdeacon by the Bishop, has been most triumphantly and successfully answered, rebutting with indubitable testimony, every charge and insinuation brought against him.

We have never known in modern times, in the Protestant church, so determined a spirit of persecution to destroy the unblemished character of

a useful christian man, as that of the Metropolitan towards Archdeacon Hellmuth. Few might have been able, though equally innocent, to rebut so completely every charge, as the Archdeacon has done, had they been similarly assailed. The reply of the Archdeacon, which we republish on our first page, for the information of our readers, leaves no room to doubt in whose favour the issue of the whole controversy should be determined; and, to adopt the Bishop's words—the credit of the Bishop's evidence has been as effectually destroyed as that of the Archdeacon has been thoroughly established.

In connection with the whole conduct of the Bishop of Montreal in this matter, we have never met with so flagrant an abuse of official position—that is relied upon for the sole purpose of giving colour to personal charges, which are at once proved to be utterly false and groundless.

The Provincial Synod is in session, and we would warn it against the danger of trusting absolute power over their clerical existence and reputations to a Bishop who has proved himself to be wanting in one of the first qualifications of his position—ordinary discretion, and a proper deference and respect to the opinions and feelings of others who may conscientiously differ from him.

If either of the long-tried Bishops of Quebec and Toronto, and not a mere stranger in the country, had been appointed to the office of Metropolitan, the episcopal church would not have suffered in public estimation as it has under the misrule of Dr. Fulford.

If further proof was wanting that the metropolitan has entirely failed in making any unfavourable impression upon those who have for many years known the tried christian character of Archdeacon Hellmuth, it is to be found in the address lately presented to him, expressive of the highest confidence in his worth as a minister of the Gospel—signed by the Chief Justice and all the Protestant Judges, the chief minister of the Cathedral and others, as well as the leading men of the bar, and the mercantile community of Quebec.

ADDRESSES.

ADDRESS TO ARCHDEACON HELLMUTH.

[From the Quebec Gazette, Sept. 15.]

It affords us great satisfaction to publish the subjoined Address to Archdeacon Hellmuth. On the occasion of his departure from this part of the province, to occupy, in Western Canada, a higher sphere of duty, it must

be extremely gratifying to the Archdeacon to receive, from so large and influential a body of signers, so strong an attestation to his worth as a minister of the Gospel. Among the subscribers to the document, there are the names of many of our most eminent citizens—members of the judiciary and the bar, as well as leading men in our mercantile community; and we cannot permit the opportunity to escape without adding our humble assent to all that is expressed in their address, with reference to the excellent qualities of Archdeacon Hellmuth, whether in a public or private capacity. We have likewise, in the intercourse it has been our privilege to hold with him, been deeply impressed with “the Christian kindness, candour and courtesy” which he exemplified; and would add our earnest prayer for his future temporal and spiritual welfare.

TO THE VENERABLE ARCHDEACON HELLMUTH, D.D.:

VENERABLE SIR,—We, the undersigned, members of the Church of England and Ireland, in the Diocese of Quebec, desire to offer you, on the occasion of your departure from among us to assume a higher sphere of duty in another part of this Province, our tribute of regard and esteem for your character as a truthful and earnest minister of the Gospel of Jesus Christ, which you have ever enforced, in all its simplicity, both by your preaching and the example of your daily life and conversation during the many years you have gone in and out among us.

We shall ever bear in affectionate remembrance the christian kindness, candour and courtesy which have always characterized your personal intercourse with us, as well as your active, liberal, and valuable co-operation in every good and benevolent work. It is, therefore, with feelings of deep regret that we contemplate the severance of the ties by which you have been connected with the Church in this diocese.

But, while permitting ourselves the indulgence of these personal feelings, we look upwards to Him by whom all things are well ordered and sure, and expressing our belief that in his providence you have been called to a more important post of christian duty and usefulness, we beg to assure you that our warmest sympathies will ever follow you.

We pray that God, both now and ever, may have you and yours in His holy keeping, and with affectionate regard we subscribe ourselves,

Your very faithful servants,

E. W. Sewell, Incumbent of Holy Trinity, Quebec.

George V. Housman, Assistant Minister of the Cathedral.

W. Agar Adamson, D. C. L., Chaplain Legislative Council.

James Samuel Sykes, Port Chaplain.

A. J. Woolryche, Incumbent of Point Levi.

Charles M. Fox, Assistant Minister of Holy Trinity.

Frederick A. Smith, Clerk.

C. P. Reid, Incumbent of Sherbrooke.

Edward Bowen, D. C. L., Chief Justice Superior Court, Lower Canada.

H. Black, Judge of the Admiralty.

T. C. Aylwin, Judge Queen's Bench, Montreal.

W. C. Meredith, J. Q. B.

E. L. Montizambert,	W. C. Scott,	W. H. Boomer,
H. S. Scott,	M. Sheppard,	Niel Piton,
A. J. Maxham,	William A. Curry,	Henry Atkinson,
Ed. Stavelcy,	R. C. Pentland,	Joseph Bell Forsyth,
Chas. M. Tate,	P. A. Shaw,	Thomas Little,
H. G. Joly,	David D. Young,	Henry W. Welch,
Wm. H. Jeffery,	A. F. A. Knight,	William Rae,
H. N. Jones,	H. Gowen, Jr.	William Dunn,
George Pemberton,	W. Darling Campbell,	Thomas Lloyd,
W. H. Tilstone,	Weston Hunt,	H. C. Webster,
J. Stevenson,	R. F. Peniston,	Moses Eadon,
N. H. Bowen,	P. E. Sheppard,	Thomas Norris,
H. Pemberton,	Horace G. Dunlevie,	F. H. Hall,
J. Bell Forsyth,	John Sewell,	William Robinson,
Wm. Miller,	John Tilley,	L. Maclean,
J. F. Bradshaw,	Edward Poston, Jr.	Thomas Andrews,
J. W. Dunscomb,	M. G. Mountain,	G. J. Blyth,
G. W. Leslie Wood,	Charles A. Scott,	Thomas Glover,
A. D. Bell,	John Storey,	William Bonham,
Samuel Newton,	Charles Little,	John Darlington,
Joseph White,	N. H. Forrest,	S. Dallimore,
Jeffery J. Wyatt,	James Patton, Jr.,	William Drum
Chas. E. Knight,	C. N. Montizambert,	Ben Cole,
H. C. Austin,	W. Marsden, M. D.	John Racey, M. D.,
Thomas Holt,	J. S. Budden,	George F. Bowen,
Edwin Jones,	Edward B. Scott,	E. Clarke,
Henry Knight,	Edward Burstall,	Alexander Winter,
G. W. Ellison,	W. H. Anderson,	George Bottom,
W. Spragge,	R. Pope,	A. G. Woodward,
William Hickman,	James Freeman,	Thomas Blatherwick,
Thos. Poston,	T. F. Nevins,	William Gerrard Ross,
W. Boswell,	William Cole,	George Burns Symes,
Arch. Campbell,	Benjamin Prior,	J. Greaves Clapham,
John Von Exter,	R. H. Wartele,	W. W. Scott,
Benjamin Gale,	J. Porter,	Samuel J. Shaw,
Wm. B. Valteau,	J. K. Boswell,	James F. Wolf,
H. N. Paton,	Paul J. Charlton,	W. J. Newton,
A. C. Buchanan,	A. Fraser,	C. Judge,
Henry Temple,	Robert Lomas,	J. W. Leaycraft,
A. Knight,	C. Pentland,	John Jones,
Jos. A. Sewell, M. D.,	William G. Wurtele,	F. C. Vannovous,
William H. Tapp,	James Sealy,	Robert H. Smith,
J. F. Taylor,	George Colley,	George Okill Stuart.
W. H. Griffin,	T. Lambert,	G. T. Cary.

MY DEAR FRIENDS,—I am not able adequately to express my deep sense of the great kindness which, through you, is conveyed to me by so many friends, in the address just presented to me.

It is very gratifying to me, although conscious of many shortcomings, that you, who have known me for so many years, and had frequent oppor-

tunities of observing my conduct, bear testimony that, both in my preaching and frequent intercourse with you, I have commended myself "as a truthful and earnest minister of the Gospel of Jesus Christ."

If, in the gracious providence of God, I have been instrumental in effecting any good, to Him alone—"the author of all good"—be all the praise.

I shall often, with grateful recollection, think of you and of the many acts of kindness and friendship I have experienced since my sojourn with you, and of your ever ready and liberal response to my appeals for the cause of Christ.

Offering you again, and through you to my other friends, my grateful acknowledgments for your kindness, and praying that the God of all grace may abundantly bless you and yours, both in time and eternity,

I remain, your affectionate friend and servant in Christ,

I. HELLMUTH.

To the Rev. G. V. Housman, A. J. Woolryche, and Messrs. C. N. Montizambert, H. S. Scott, T. Blatherwick, M.D., &c. &c.

Quebec, Sept. 1, 1862.

ADDRESS TO ARCHDEACON HELLMUTH.

[From the Quebec Gazette, September, 1862.]

The subjoined Address to Archdeacon Hellmuth has already appeared in our columns, but without the reply. We now copy both from the *Toronto Globe*. The sentiments contained in this document, as well as the number of respectable signatures attached to it, must have proved very gratifying to the Archdeacon. The trying ordeal through which he has passed called for sympathy, and it has been given both by the clergy and the laity. We admire the manly independence, especially of those clerical signers, who, in expressing their sympathy with Dr. Hellmuth, thus distinctly avow their attachment to that evangelical party, so bitterly sneered at in high places. We understand the Archdeacon will leave here on Monday next for Boston, there to embark for England, where he will remain during the winter months. We wish him a safe voyage across the deep, and that his visit to the mother country may be productive of all the benefit he desires, to himself personally, and to the diocese with which he is connected:

[TO THE EDITOR OF THE GLOBE.]

The following is an Address from the Evangelical clergy of Canada West to the Venerable Archdeacon Hellmuth, and the Archdeacon's reply:—

To the Venerable Isaac Hellmuth, D.D., Archdeacon of Huron.

VENERABLE AND DEAR SIR,—

While we feel that the testimony most valued by you under your most trying circumstances, is that of a conscience void of offence before God and man, we are also assured that you will not undervalue the sympathy of your brethren in the ministry.

We have been much pained by the imputations which your advocacy of evangelical truth has brought on you, and while we unfeignedly sympathize with you in the trials through which you have been in consequence passing, we hereby assure you that we fully and heartily agree with the sentiments expressed in the Lord Bishop of Huron's charge on the subject, and that nothing that has transpired shakes our confidence in you as a successful advocate of those principles which are by us held dear.

And we earnestly pray that He who has promised to be with his people in their troubles and their difficulties, may support, sustain and comfort you under the trying circumstances in which you are now placed, and may make this as well as all other things, to work together not only for the advancement of true religion in general, but for the support and comfort of your own soul, and the increase of your efficiency as a minister of that pure branch of Christ's Church to which it is our happiness to belong.

(Signed,)

Chas. C. Brongh, Archdeacon of London,	Wm. P. Dumoulin,
H. J. Grasset, B.D.,	John Hunt,
M. Boomer, LL.D., Rural Dean,	Joel T. Wright,
E. L. Elwood, M.A., Rural Dean,	Alexander Poits,
Richard Flood, M.A.,	J. C. McCollum, M.A.,
J. Walker Marsh, M.A.,	Wm. Clotworthy,
F. A. O'Meara, LL.D.,	John McLean, M.A.,
S. B. Ardagh, A.M.,	Peter Jacobs,
St. George Caulfield, LL.D.,	James Carmichael,
F. M. Sandy's, D.D., Rural Dean,	James Chance,
J. Shortt, D.D.,	W. Brookman,
James C. Usher,	Robert Arnold,
Elliott Grasset, M.A.,	Thomas Hughes,
J. Smith, B.A.,	T. J. M. W. Blackman, D.C.L.,
E. Baldwin, M.A.,	George M. Innes,
R. A. Montgomery, B.A.,	C. L. F. Hansel,
John Kennedy, M.A.,	James Hutchinson,
Benjamin Bayley, A.B.,	John Helden, M.A.,
Robert J. Roberts, A.B.,	Stearne Tighe, A.B.,
E. Sullivan, A.B.,	T. Green, LL.D.,
S. J. Boddy, M.A.,	F. Mellish,
Alexander Samson,	Sept. F. Ramsey, M.A.,
J. Padfield,	I. C. Baker,
W. Wood,	H. C. Cooper, B.A.,
E. E. Newman,	Hans. Caulfield,
Andrew Fisher,	R. V. Rogers, M.A., Rural Dean,
Andrew Jamieson,	F. W. Dobbs,
George Keyes,	S. Benson Kellogg,
W. B. Rally,	Wm. B. Evans, B.A.,
Shem du Bourdieu,	David Armstrong
J. P. Hincks,	

THE ARCHDEACON'S REPLY.

MY REV. AND DEAR BRETHREN,—Most sincerely do I thank you for the address just received, expressing your brotherly sympathy with me in the trials I have had to pass through.

I cannot find language adequate to give utterance to my grateful sense and high appreciation of your assurance of continued and unshaken confidence in me.

While I could not but highly value such a testimony at all times emanating as it does from you, many of whom have known me intimately ever since my first advent to Canada, I need hardly say that such a testimony is an unspeakable comfort to me at this particular juncture.

Praying that our heavenly Father may make all things to work together for the furtherance of His glory, and give us abundantly of His grace, that we may be faithful witnesses of His truth,

I remain,

My Rev. and Dear Brethren,
Your grateful and affectionate Brother in Christ,

(Signed,)

I. HELLMUTH.

To the Ven. Archdeacon BROUGH, M.A.,
" REVS. H. J. GRASSETT, B.D.,
" M. BOOMER, LL.D., R.D.,
" F. A. O'MEARA, LL.D.,
And 57 other clergymen in Canada West. }

THE METROPOLITAN AND THE ARCHDEACON.

[From the Toronto Globe, Oct. 1, 1862.]

The pamphleteering controversy between Bishop Fulford and Archdeacon Hellmuth seems now to be closed. The Metropolitan has issued his third pastoral, and the Archdeacon his third reply, and there the matter rests so far as the controversy between the original parties to it is concerned. But in attacking Dr. Hellmuth, the Bishop let some of his blows fall upon third parties, who appear disposed to take another mode of proceeding than that adopted by the Archdeacon, in order to obtain redress for injuries received at his lordship's hands. To blacken Dr. Hellmuth's character, the Bishop brought a charge, implicating both him and his father-in-law, General Evans, of Montreal, alleging that they had jointly laid a trap for him, and had conspired, under the guise of desiring to promote the spiritual welfare of a certain district of the city, to obtain from him his consent to a measure which was only intended to enhance the value of the General's property and to obtain a church in the city for his

son-in-law. Gen. Evans is a much-respected member of the community among whom he resides, and his name occupies a place on the Army List among the oldest general officers in the British service. The bringing against him of so foul a charge, which substantially amounted to this, that he had made a pretended religious zeal a cloak for interested, sordid, and personal motives, naturally excited a good deal of indignation in the minds of his friends and relatives. His son, Major Evans, of the 16th Regiment, wrote to the Bishop, requesting him to withdraw the imputations upon his father's character, and intimating that, if he failed to do so, proper steps would be taken to prevent its being injured by his attack. To this letter no reply was vouchsafed. The matter was then taken up by Mr. Adam Crooks, the well known barrister of this city, who is married to a daughter of Gen. Evans, and we have before us a published letter, addressed by Mr. Crooks to the Metropolitan on the 1st September last, in which, with lawyer-like precision, he sets forth the grievance, the baselessness of the charge, and the absence of anything to justify his lordship's attack, and concludes by distinctly requiring, on General Evans' behalf, the unequivocal withdrawal of all his lordship's charges against him. From the fact that Mr. Crooks has thought fit to publish this letter, we presume that the *amende honorable* which it demands has not been made, and the public will therefore be treated, in all probability at no distant date, to the edifying spectacle of the Anglican Primate of all Canada appearing in a secular court as defendant to a libel suit for slandering the character of one of the highest in station of the church-members within his Metropolitan cure. While it would be unbecoming in us to attempt to prejudge the issue of the suit, we think it cannot be questioned that the very fact of his having brought such an action upon himself, and such a scandal upon the Church of which he is the ecclesiastical head in this Province, argues on the part of the Metropolitan, at the very least, a sad lack of that discretion and Christian charity which might have been looked for in one occupying so prominent a position.

In his third pastoral, the Metropolitan does little but reiterate the old charges, with regard to which there was already ample evidence before the public to enable them to form an intelligent opinion. Any new evidence which Dr. Fulford adduces is of too trivial a character to exert any influence in altering that opinion, and the Archdeacon's third letter, therefore, except with a view to thoroughly exhausting the whole subject, was only so much superfluous labour. One of the original charges preferred by the Metropolitan, to damage the Archdeacon's reputation as a man of integrity and truthfulness, was that in England he had described as a useful and godly minister a certain Canadian clergyman, whose removal from his mission Dr. Hellmuth had himself recommended on account of his having been guilty of making untruthful statements. To this clergyman the

Bishop applied for evidence against the Archdeacon, and in his third pastoral he produces a letter from him, obtained with that view. But on the same day on which he wrote to the Bishop, he wrote also to Dr. Hellmuth another letter, which is given in the Archdeacon's reply, and which states circumstances that completely upset the whole charge. In connection with that part of the controversy which had reference to negotiations with Gen. Evans about the erection of a church in Montreal, Dr. Hellmuth had stated that the General requested him to remind his lordship of two long interviews with him on the subject; on one of the occasions the Bishop, with Mrs. Fulford, was spending an evening at the General's residence, and fully and freely conversing on the whole matter with the General himself and Dr. Hellmuth. This was stated to show that everything was done to make the proposal intelligible to the Bishop, and that any conspiracy to entrap him into a scheme which he did not understand was altogether out of the question. The Bishop replies to this that he has for thirty years kept a daily journal, and that he finds an entry on the 23th July, 1851, that he drank tea at General Evans', met Dr. Hellmuth and others, and had some music. This evening party, he says, took place six months before he heard about the church, and he declares that there is not one word of truth in the assertion that he had fully and freely conversed with the Archdeacon and the General on the subject. Speaking from memory, and from the evidence of his journal, he declares that the only interview he had with General Evans was in January, 1852, and that it was a short interview, because the General was unwell and unable to enter into details of business. His negative evidence is met by the positive evidence of the Archdeacon, the General, and Mrs. Crooks, who, in a note given in Dr. Hellmuth's third reply, says she distinctly remembers the Bishop coming to her father's residence one evening for the purpose, and that the conversation on the subject occupied a considerable space of time. It is certainly unfortunate for the Metropolitan that on a question of veracity he should have placed himself in a position in which the public have to decide between his own positive denial on the one side, and the equally positive affirmation on the other of three witnesses, whose testimony there is nothing to discredit but the Bishop's own unsupported statements. A third charge against Dr. Hellmuth, to which the Metropolitan returns, is that he advocated in England the cause of Father Chiniquy; and he refers with an air of triumph to a newspaper paragraph alleging that Chiniquy had been deposed by the Presbytery of Chicago "for unministerial and unchristian conduct." Dr. Hellmuth replies, by adducing evidence to show that the appeal he made in England was not on behalf of Chiniquy personally, but on his suffering colony of converts, who were at the time in circumstances of severe distress. But we may remark that, even if his advocacy had been on behalf of Father Chiniquy himself, it remains to be proved that this

would have been any discredit to him. It is not correct that Chiniquy was deposed, as Bishop Fulford says, for "unministerial and unchristian conduct;" he was deposed for contumacy in not appearing to answer the charges against him, a very different matter, and there is good reason to suppose that he was treated with undue harshness by the Chicago Presbytery.

The remainder of the pastoral has reference chiefly to proceedings in the Provincial Synod, about a canon defining the powers of a Metropolitan. His statements on this point appear to be satisfactorily answered by Dr. Hellmuth.

In carrying on the controversy, the Metropolitan, in his zeal to attack the personal character of the Archdeacon, seems very soon to have entirely lost sight of the matters originally at issue. What at first brought down the Metropolitan's anger on the head of Dr. Hellmuth, were the assertions by the latter in a speech at Islington in England, to the effect that the teaching in Trinity College, Toronto, was unsound and dangerous and that Evangelical clergymen of the Church of England in the British North American colonies were, comparatively speaking, few in number. If these statements were untrue, it might have been thought that the Bishop would not only have sought to break the force of Dr. Hellmuth's testimony by saying that he was a witness deficient in integrity and reliability, but that he would have undertaken directly to disprove them. In the whole controversy, however, he undertakes nothing of the sort. He expends his strength in making a fierce personal onslaught on Dr. Hellmuth, which that gentleman has very successfully repelled. But as to the teaching of Trinity College, he says—"I am not sufficiently master of this subject in its present state to enter into a detailed review of it." And as to the paucity of Evangelical clergymen, he speaks of three such clergymen in Toronto, three in Montreal, one in Quebec, &c. His condescending on these numbers proves in fact the very statement of which he complains; while as to Trinity College, after all the controversy there has been on the subject, after all the pamphlets which have been published by the Bishop of Huron, Provost Whitaker, and others, if the Metropolitan is himself still unable to form an opinion, he ought not to complain that the Archdeacon of Huron, like his diocesan, has not only formed an opinion, but has been outspoken enough to proclaim it. The whole course of the controversy certainly seems to indicate that the object which Dr. Fulford chiefly aimed at was to injure Dr. Hellmuth, and that the defence of Anglican institutions and Anglican clergymen in Canada was but a secondary consideration, used only as a peg on which to hang his denunciations of the Archdeacon. Having read all the pamphlets on both sides, we cannot see that Dr. Hellmuth's character has at all suffered. On the question how far the Metropolitan's own reputation has suffered by his attack recoiling upon himself, we shall not venture to pronounce an opinion. The further

question whether his *penchant* for pamphlet-writing will make him a loser not only in reputation but in pocket, is one which will probably be decided by a jury of his countrymen.

THE METROPOLITAN AND DR. HELLMUTH.

[TO THE EDITOR OF THE QUEBEC GAZETTE.]

SIR,—I have received a number of your paper in which appears Dr. Hellmuth's "Reply to the Third Letter of the Metropolitan," and in the leading article of the same paper, I find your own animadversions on the "vexed question" between these two. I wish to say a word or two on this question.

I ought to premise, that I am what the Archdeacon and, perhaps, yourself, would call a "High-churchman." This circumstance, unlikely as it would seem to do so, constitutes the very reason why I write this note. Englishmen, of whom I am one, are proverbially fond of witnessing a good fight, from one of dogs upwards: but, at the same time, they are equally well known to be lovers of "fair play." On this ground I write a word for my ancient friend. I think Dr. H. has been badly treated. He has shown fight and pluck which all must admire, but I think the rules of the Polemical ring have not been fairly complied with. He has been hit above, and hit also below the proper range within which it is allowable to plant a blow in this kind of warfare. The attack on his father-in-law, and the attack on his own character, as a self-seeker, seem to me to be equally wide of the mark in such a contest. There has been too much of what the Greeks called *skiamachia*, a process which consists of evoking the shadow of an antagonist and then self-satisfiedly knocking it down.

For example, I have no doubt in the world, that nothing was further from Dr. Hellmuth's thoughts than the design of maligning his clerical brethren in that speech of his at Islington. From my own knowledge of him, I am sure he is incapable of harboring in his thoughts a purpose of that fell nature. He had an object to plead, and he pleaded it. He considered that there are not enough of what are loosely called "Evangelical" clergymen in Canada, and he was sent to ask for help to procure more. He did what he was sent to do; but as to casting aspersions upon the hard-working and ill-paid clergy of Canada, I don't believe this entered his head.

Or, take the case of the colleges. No one can suppose that the Archdeacon meant to include any other than Trinity, Toronto, in his charges of unsoundness in doctrine. And viewing at its worst, his judgment of this institution, was there no shadow of an excuse for him? Had not his

Bishop solemnly declared that he could not approve Mr. Whitaker's teaching? and that he would send no son of his to be educated there? Grant that the Bishop was wrong, as most people, whose opinion is worth having, think he was, and that the Archdeacon was accordingly wrong, has not every man a right to his opinions, and to the liberty of expressing them? The truth fears no exposure; and I, for one, dare to express my regret, that a man's private character should have been criticised and dissected in order to find reasons why his opinions should not be heard without the imputation of insincerity and truthfulness.

I think for these reasons that the Archdeacon has been unfairly treated; and when the clergy and laity are invited to sign an address to the Metropolitan expressing their admiration of his manner of carrying out the measures of his government as the head of the Church in Canada, the invitation seems to be, at least, *ill-timed*, and many will decline adding their signatures who, a few months ago, would have been glad to join in this mark of respect.

Your obedient servant,

FAIR-PLAY.

ARCHDEACON HELLMUTH AND THE HURON COLLEGE.

[From the London (Eng.) Record, Nov., 1862.]

The plans and principles of the projected Divinity College for the Diocese of Huron, and the objects and circumstances of Archdeacon Hellmuth's visit to this country, in the early part of the year, are matters fully before our readers. The Archdeacon having made certain progress, in the arduous work of raising the necessary funds, embarked for Canada; but at the request of the Bishop, he has again re-visited this country, to promote the completion of this great and necessary undertaking. We need hardly say that the present pressure on home benevolent resources, has made the time of his second visit inopportune. We are, therefore, doubly gratified in publishing the intelligence communicated in the subjoined letters, whence it will appear that the munificence of a single donor enables the Venerable Archdeacon to relinquish his immediate appeal, and to return with a glad heart, to inaugurate the new college in Canada:

[TO THE EDITOR OF THE RECORD.]

London, Nov. 13, 1862.

Sir,—You have ever evinced such a deep interest in the Diocese of Huron, that I am confident that you and other Christian friends will rejoice to learn that God has most signally blessed my present Mission to

this country, on behalf of the Diocese of Huron; one Christian friend presenting us with the munificent sum of £5,000, for endowing the Divinity Chair in the Huron College. To God be all the praise!

Enclosed is a copy of the letter from the donor of this liberal gift, as well as of the letter from my own Bishop, previous to my departure for this country, which may interest those kind friends who so liberally aided us during my previous visit.

I am, my dear Sir,

Yours, already under obligation,

F. HELLMUTH.

COPY OF A LETTER FROM THE DONOR OF £5,000, TO THE HURON COLLEGE.

November 5th, 1862.

MY DEAR ARCHDEACON,—I have heard with deep interest of the plan for establishing a Divinity College based on the Protestant and Evangelical principles of the Articles and Liturgy of our Church in the Diocese of Huron. I have been strongly impressed with the importance of the design and the weight of those motives which lead the Bishop of Huron and yourself to desire the speedy commencement of such an Institution. The reasons for desiring it are very weighty, from the wants and circumstances of that diocese alone. But attached members of the Church in this country must naturally take a still wider view. The known facts with regard to the Theological tone and teaching of Trinity College, Toronto, proved by public documents, and confirmed by the open protest of the Bishop of Huron, must make all those in England who love the Church of England for the Gospel's sake, desirous to provide a supply of clergymen well grounded in the doctrines of the Reformation, and free from all dangerous germs of Romanizing theology, who may faithfully carry out in Canada the doctrine of salvation by grace through faith, and the protest against the merely sacramental religion which our Reformers embodied in our Articles, and sealed at the stake with their own lives.

You gave expression in this country a year ago to your sense of real danger to which our Church in Canada is exposed from tendencies, both in doctrine and discipline, of an opposite kind.

Dr. Fulford, the Metropolitan Bishop of Canada, since then, in his pamphlets, where he complains of your statements, has only given painful and conclusive evidence of its substantial truth.

Personal calumnies, amply disproved, have been published against yourself and your honoured father-in-law, General Evans, occasioned solely by your temperate assertion of what you believed to be the state of things in the British North American Colonies, the truth of which, through this controversy, has been placed in the clearest possible light.

These general reasons, rendered still more powerful by the attack to

which you have been personally exposed, appear to me to constitute a fresh claim on the friends of the Gospel in England in favour of the proposed College.

My confidence in its practical success is strengthened by the knowledge that the Bishop of Huron is desirous that you shall hold the office of Principal and Divinity Professor, and that you are willing to undertake the charge, where your weight of character, acquired by your long and faithful services, and your varied attainments and gifts, may be usefully employed to the use of our common Lord. The time of your present visit, however, in consequence of the manufacturing distress, is unfavourable to the renewal of a general appeal, and the greater part of the necessary funds, that the design may be fully carried out, have still to be secured.

Under these circumstances, understanding that money can be invested in Canada safely at 8 per cent., I have felt it my duty to offer at once the sum of £5,000, to complete the endowment for the Principal and Divinity Professor in Huron College, subject only to the following conditions:—

1. That the Institution shall be avowedly for the training of students in the Protestant and Evangelical principles of the Articles of the Church in their natural and grammatical sense, as well as in harmony with due Church order and discipline.

2. That the sum shall be committed in the name of a limited number of trustees in England, to be hereafter named by me, for the sole purpose of constituting an endowment for the Principal of the College, and the Divinity Professor, both offices being combined, the Bishop and the Archdeacon of Huron investing it for that object in their names.

3. That the first appointment shall be with the present Bishop of Huron, and every later appointment with the trustees in England, in whose names the endowment will stand, who shall have power to supply vacancies in their own number.

Trusting that this offer will be some encouragement to other friends, even in this time of commercial pressure, to render some immediate help towards the general fund, so that the Institution may come into speedy and effective operation.

I am, my dear Archdeacon,

Your Friend and Brother in Christ,

Copy of a Letter from the BISHOP OF HURON to the VEN. ARCHDEACON HELLMUTH, D.D., on his departure from Canada to England, on behalf of the Diocese.

London, C.W., Sept. 19, 1862.

MY DEAR ARCHDEACON,

As you are about to return to England to resume your labors as my Commissary, I desire to express my deep thankfulness to those dear

brethern at home, who have assisted us in the effort we are making to establish a Theological College in the Diocese of Huron.

God in his Providence has made the way plain before me, and having been able to purchase a suitable house and grounds, I feel assured that He who has thus far prospered us, will still continue to own and bless our efforts.

I feel that it is of the utmost importance that we should, without further delay, commence the active business of the College, and that on your return to Canada the Institution should be opened under your superintendence and direction.

The trials to which you have been subjected for your advocacy of the Evangelical principles of our Church, have raised in your behalf the sympathies of your brethren in this country, and have only served to confirm my confidence in you.

I trust, and earnestly pray, that you may be kept under the protection of our covenant God and Father, and that you may be restored in safety to this country, to aid in placing the top stone on the Institution of which, by God's blessing, you have so successfully laid the foundation.

I am, my dear Archdeacon,

Ever yours in the bonds of the Gospel,

(Signed)

BENJ. HURON.

The Ven. I. HELLMUTH, D.D.,
Archdeacon of Huron.

THE ADDRESS AND PRESENTATION

TO

ARCHDEACON HELLMUTH,

FROM ENGLAND,

TOGETHER WITH HIS REPLY.

Which appeared in the London (Eng.) *Record*. and other papers.

THE VEN. ARCHDEACON HELLMUTH.

LONDON, January 1, 1863.

VENERABLE SIR,—Having been brought into personal communication with you whilst discharging in this country the duties assigned to you by your Diocesan, in behalf of the Huron Theological College, we desire to congratulate you upon the abundant success with which it has pleased God to crown your efforts, and to wish you and the good Bishop of Huron God-speed in the further prosecution of this happily-conceived design.

As attached members of the Church of England, we rejoice in every measure likely to increase its legitimate influence in the world, and espe-

cially in our colonies, which have so many claims upon our affection and esteem. We are persuaded that it is calculated to be a blessing in the highest degree in any country, if truly represented in the character which belonged to it from the beginning, and which so early in the sixteenth century marked out our English Church as one of the brightest jewels of the Reformation.

We have, therefore, from the first hailed with more than ordinary satisfaction the establishment of a new Theological College in Canada, which shall exhibit—and, from its constitution, continue to exhibit in the colonies for generations to come—the Church of England in what we believe in our hearts to be its only true light.

In advancing the interests of this College, we have seen how much of personal ease and home comforts you sacrificed, crossing and recrossing the Atlantic in all seasons; how zealously, also, and how wisely you labored amongst us, strengthening every day a good cause by the moderation of your language towards those who differed from you, and by your Christian courtesies to all.

Accept, then, Venerable Sir, the assurance of our personal regard, as well as the sympathy of our hearts in your Christian work; and do us the favour in the discharge of your duties as the first Principal of the College of Huron, to wear the accompanying robes in token of our lasting esteem.

Signed by the EARL OF SHAFTESBURY, LORD HENRY CHOLMONDELEY, Hon. Arthur Kinnaird, Mr. R. C. L. Bevan, Mr. Robert Baxter, Major Sutton, Bath; Mr. George Burns, Glasgow; David Russell, York: and a large number of influential clergymen from various parts of England.

THE ARCHDEACON'S REPLY.

Toronto, C. W., March 26th, 1863.

My Lords and Gentlemen,—It is quite impossible for me to find language adequately to express my feelings of gratitude to you for your most kind address, which I have just had the honour to receive.

At all times would I most highly appreciate your assurance of continued personal regard and lasting esteem, but to receive such a testimony at this particular juncture of my life, from such highly-esteemed and well-known Christian men in the mother country, and following so closely the addresses of sympathy presented to me by dear friends on this side the Atlantic, is, what I need hardly say, an inexpressible comfort to me.

Please to accept also my heartfelt thanks for the handsome set of robes which you have sent out for my use. They shall ever be worn by me in grateful remembrance of the kind donors, and the many liberal friends in England of Huron College.

I have the honour to be,

My Lords and Gentlemen,

Your obliged and grateful servant,

J. HELLMUTH.

