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A R E P L Y

TO A LETTER OF THE

RT. REV. THE LORD BISHOP OF MONTREAL,

And Metropolitan of Canada,

ADDRESSED TO THE

Bishops and Clergy of the United Church of England
and Ireland in Canada.

BY

I. HELLMUTH, D.D.,

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

TO WHICH IS APPENDED

"THE LETTER"

OF THE LORD BISHOP OF MONTREAL.

Quebec :

PRINTED BY MIDDLETON & DAWSON, SHAW'S BUILDINGS, LOWER TOWN.

1862.

418. Hellmuth.

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A REPLY TO A LETTER
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RT. REV. THE LORD BISHOP OF MONTREAL.

QUEBEC, MAY, 1862.

MY LORD BISHOP,—

Your Lordship will not be surprised if I feel myself under the painful necessity of making some remarks in reply to the letter, or Pastoral, addressed by your Lordship "to the Bishops and Clergy of the United Church of England and Ireland in Canada," as their Metropolitan, commenting on the course pursued by me during my recent visit to the mother country to advocate the claims of the diocese of Huron; and containing also, statements of the *motives* which actuated me in this and in all my labours, and which, if left unanswered, would compromise me, both as a Christian man, and a minister of the gospel. Such charges, brought against me from any quarter, would be painful; but your Lordship's relation towards me, as my ecclesiastical superior, renders them doubly so.

While I accord to your Lordship the respect and deference due to your position as Metropolitan, I feel that that very position, while it gives you great advantage in making a public charge such as you have advanced against my personal character, places me under the serious disadvantage of being deprived of my right to obtain justice

before an ecclesiastical court in this country—you, as the supreme judge, to whom an appeal is final (under the provisions of your Lordship's patent as Metropolitan), having become my accuser before the Church and the world.

In addition to the pain I naturally feel at finding my personal character so cruelly assailed in public, it grieves me to be obliged to add that your Lordship, during your recent interview with my own Bishop, in Kingston, used your utmost efforts to damage me in his opinion; and that, too, when, in consequence of my absence in England, I could not have the opportunity of defending myself. The following is a copy of a letter I received from my Bishop on the subject:—

[COPY.]

LONDON, C.W., May 12, 1862.

MY DEAR ARCHDEACON,—

I wish to inform you of a conversation which I had with the Lord Bishop of Montreal when I met him at Kingston on the occasion of the consecration of the Bishop of Ontario. In the drawing-room, after dinner at Alwington House, the Bishop of Ontario told me that the Bishop of Montreal wished to speak to me. I joined the latter, and his Lordship opened the conversation by asking me whether I had seen the speech of Dr. Hellmuth which had been reported in the *Record* newspaper. I replied that I had. He said that a clergyman in the diocese of Montreal had written and published a reply to it, and that he himself had written to Dr. Hellmuth, to ask whether the newspaper report was correct, and that he would not do anything until he heard from him. He then proceeded to say *that he had known Dr. Hellmuth for many years; that he considered him a designing and deceitful man; and that he had no confidence in his truth or integrity.* At this stage of the proceedings I asked him was this confidential. He replied, "Certainly not; there is no confidence in the matter." He then proceeded to state the circumstances concerning the offer which General Evans had made to him through Dr. Hellmuth, of a site for a church in Montreal and of £3000 to build it; and he concluded by saying *that he had seen through the trap which was thus laid for him, and discovered 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; but which would, in the end, prove highly injurious to the church.*

I need not say that I heard these statements with the utmost surprise, having long known you and placed implicit confidence in you as a devoted and uncompromising defender of those precious truths which are so dear to the heart of every Christian man.

I now inform you of this conversation, that you may take such steps as may vindicate your character from the very ruinous aspersions which have thus been cast upon it.

Any assistance which I can render you in effecting this you may command.

I remain, my dear Archdeacon,

Ever faithfully and sincerely yours,

(Signed) BENJ. HURON.

The Venerable
Archdeacon Hellmuth,
&c., &c., &c.

Your lordship will not be surprised to hear that my Bishop informed me that if he had founded his judgment or estimate of my character upon the statement you advanced, it would be impossible for him to hold any future intercourse with me. It is, however, no small consolation for me in this hour of trial to be assured by him and very many others, from various parts of the country, whose good opinion I highly prize, that the confidence he and they have reposed in me from long and intimate knowledge of my character is in no respect diminished; and I leave it to the Christian public to decide whether the course taken by your Lordship in endeavouring to ruin me in his esteem, and in assailing my reputation, both in private and in public, was what might have been looked for from your lordship's high and responsible position in the church.

I shall now address myself to the several points in your lordship's letter, drawing attention here to the circumstance that the excuse or reason offered for its issue consists in the alleged necessity of rebutting attacks made by me upon the "Canadian church, and the Canadian Institutions," where, as I shall now proceed to show, your Lordship was aware that I had previously, and distinctly, disavowed in print, the intention of making any such attack. At the

outset of your pastoral, your Lordship states that you enquired of me by letter whether the report of a speech delivered by me at Islington was correctly given in the "Record" newspaper, and that in my reply I directed your attention to my published answer to a letter previously circulated on the subject by "A Presbyterian of the Diocese of Montreal." Now, although that answer, which appeared in a subsequent number of the same paper, contained the information specially asked for by your Lordship—and from which you make quotations, you take no notice of the very important explanations made by me, while you reiterate most of the charges made against me by "Presbyter."

I now publish my speech and the letters bearing thereon in the Appendix (A) for reference, only giving one quotation :—

"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 teaching of which I certainly believe, (with my Ven. Bishop) to be 'dangerous in a very high degree.'"

I appeal to these letters as sufficient to show that your Lordship was not justified in stating my reply as only containing an admission of the general accuracy of the "Record" report of my speech, while you ignore the limitation I made ; and I also refer to them as showing that I declined all responsibility for the comments of the "Record" itself. I may add that I can scarcely imagine your Lordship's acute mind could have arrived at the conclusion you have adopted, unless obscured by the personal animosity you have displayed towards me. Yet as the Metropolitan of Canada, and consequently the more bound to do justice to all the Clergy, it would have been more consonant with simple justice had you required a more explicit answer from me before becoming at once my accuser and my judge.

While, therefore, I wholly deny that any justification whatever is left to your Lordship, for the course you have taken, still it is not the less my duty to repel the insinuations against my character and aspersions of my motives which you have thought fit to address to the Bishops and Clergy of Canada.

Before, however, proceeding to vindicate myself, let me here at once admit, that I in no respect shrink from any statement which I have made as to the paucity of Evangelical clergymen in the "British North American Colonies generally," or, to the necessity of providing better means for increasing their numbers.

With regard to the "Hierarchical structure" referred to in my speech, which seems so offensive to your Lordship, I beg to assure you that I meant nothing personal.

It is a fact known to your Lordship, as well as to others, that I took a very prominent part in one of the synods (my speech being still on record) against the veto power of the Bishops; and also when, with the rest of the Quebec delegates to the Provincial Synod, I was invited to meet your Lordship, a little more than a year ago, at the residence of the Bishop of Quebec—the Bishop of Huron being present also—for the purpose of looking into the Metropolitan Patent. I then freely, but most respectfully, expressed my opinion, and, by request, the opinions of my brother delegates, that the powers given in the Patent were not only excessive, but conflicting with the Provincial Synod law, and interfering with the rights of the Diocesan Synods. I and others reiterated the same at the last Quebec Synod, when the following resolution was unanimously passed :—

Moved by Mr. H. S. Scott, seconded by the Revd. H. Roe :—"That it be an instruction to the delegates to the Provincial Synod to endeavour to procure such modification of the authority conferred upon the Metropolitan, by the 'letters patent,' as may be necessary to protect the rights and privileges of the Diocesan Synods."—(Carried.)

The diocese of Huron adopted a similar course. This opinion was freely expressed by many of us at the Provincial Synod; and that we were abundantly justified in this course is evident by the fact that your first pastoral, as Metropolitan, has been directed against him who questioned the wisdom of entrusting any one human being with such extensive powers. More than one of my friends expressed it as their opinion that the course I then felt it my duty to adopt, and the views I then expressed, were likely to give umbrage to your Lordship and render me obnoxious to you; and these friends now point to the present controversy as a fulfilment of their predictions.

I now proceed to meet your Lordship's charges, or rather insinuations against my character and motives. In the whole tenor

of your Pastoral, you have assumed a prerogative which belongs to the Searcher of Hearts only ; for you have not, and I feel confident you cannot substantiate one single accusation against my private or public life. The imputations which your Lordship has labored to cast upon my character are neither borne out by facts nor justified by a single argument or appeal to proof, and are as gratuitous as they are harsh and unfounded. That I may have erred in judgment, I am ready to admit ; but I have always fearlessly, and, I trust, in a christian spirit, maintained and advocated, both in public and in private, the same principles, in this country as well as in England ; and no threats or persecutions from any quarter will ever intimidate or cause me to swerve for one moment from those precious principles, won and secured for us by the Reformation, which I firmly believe to be in unison with God's truth, and in perfect harmony with that law of liberty, the birthright of every Englishman, and the glory of happy, free, and Protestant England.

The first point to which I shall advert is the allegation, (in page 6 of the Pastoral) that had the "Christian Knowledge Society" been addressed on behalf of the Huron College with the same style of argument used by me at public meetings, their countenance and support would have been withheld. To this my reply is simple, and I trust will be distinct. I *did*, before making application to that venerable body, inform the Secretaries of the Society, of the Trinity College controversy, which, apart from the intrinsic claims of the Huron Diocese, made it most desirable that we should have a College of our own, in which the Bishop could have full confidence. And your Lordship, by taking the trouble of writing to the Secretaries, will find that the simple reason why I informed them of this was, that it might not be said by those hostile to our cause that anything was withheld from them. The Secretaries, however, replied that the Society could not mix itself up with theological controversy, and if a grant were made, it would be based on the simple fact that the Bishop of Huron had appealed for aid, and stated that the most important of the objects named in his letter, was "the immediate want of a Theological College." Your Lordship must have been aware that the Society, with a full knowledge of the controversy in question, made the grant,

and from the time of the application to the time the grant was finally confirmed, more than two months elapsed, during which period communications from Canada had reached the Society, tending to oppose it ; while at two of the monthly meetings of the Board, the matter was freely and fully discussed, and most strenuous efforts were made by certain parties to defeat the measure.

The following, which appeared in the London "Record" of the 2nd of April is what reached your Lordship before the issue of your Pastoral, as it was in the same number in which my reply to "Presbyter" was published, and is an additional evidence that you were aware that the Society was fully conversant with the subject previous to the grant being confirmed :—

"THE CHRISTIAN KNOWLEDGE SOCIETY, AND THE HURON COLLEGE.

The Monthly Meeting of this Society held yesterday was unusually full, owing to the discussion which had been announced in reference to the grant of £500 made at a previous meeting to the College in the Diocese of Huron.

Prominent among the High-Church opponents to that grant at the former meeting were—the Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel ; the Rev. W. Denton ; Mr. J. C. M. Meymott, &c. The Theological teaching of Trinity College, Toronto, which the faithful and excellent Bishop of Huron has been under the painful necessity of denouncing as "dangerous" to our Protestant Church, was, of course, warmly defended by these gentlemen, and in spite of the remonstrances of the Chairman, (the late Bishop of Colombo, Dr. Chapman) and other members of the Committee, not to involve the Society in a Theological discussion, these gentlemen persisted in pressing the point. Although it was most conclusively shown that the internal wants of the growing diocese of Huron demanded the establishment of a new College, various arguments were resorted to, (with the most unbecoming, but not unrebuked reflections upon the diocese of Huron) in order to thwart the undertaking, and to hinder the grant which the standing Committee had unanimously agreed to recommend.

The arguments employed against the grant at the former monthly meeting were renewed by the same party yesterday, and with the same *animus*, so much so that the upright and venerable Treasurer, Mr. Cotton, rose and warmly animadverted on the unbecoming way in which this grant was opposed. The Treasurer—stating that it was unprecedented to rescind a grant which had been recommended by a Committee, and, after full discussion, confirmed at the

regular Monthly Meeting—moved the previous question, in which he was supported by M. J. L. Adolphus and others. On a division, the previous question was carried by 50 against 41—majority, 9 ; thus establishing the grant. We rejoice in this result, for the sake of the Society, as well as for that of the Huron College.”

Your Lordship next (in page 7) sneers at the efforts made by me on behalf of Pastor Chiniquy's French converts from Romanism, in Illinois, U.S. Like the rest of your Lordship's insinuations they are beside the question at issue, and derive importance only from your Lordship's high office and position. In these efforts I had the happiness of the support of the Bishop of Huron (who accompanied me to the field of labour) and of other Christian friends. The course taken, is its own vindication. I only deeply regret that a movement which has been so manifestly blessed, where there are now several Episcopal churches under the Rev. Dr. Williamson, a clergyman well known to your Lordship, should have provoked in your mind a sentiment so different from what might have been expected, from the successful exertions resulting in the relief of a starving population. I give in the Appendix (B) a brief statement on this head.

Your Lordship has published a letter from the respected Bishop of Quebec, dated 8th April, which I am justified in asserting to be an answer from an application to him, with a view to injure me ; otherwise how comes it that your Lordship was seeking information against me in the interim between your letter to me and my reply, the receipt of which you promised the Bishop of Huron to await ? Surely this would have been more in accordance with the known principles of justice and fair dealing. Let me add that in the letter from the Bishop of Quebec, however, he repeats that which I myself had already anticipated in my own letter to the "Record" of the 28th of March ; and I certainly rejoice to see, by his Lordship's letter, that he says "the terms of cordial friendship which have subsisted between Dr. Hellmuth and myself make it peculiarly distressing to me to comply with *your desire for information.*"

On page 9 your Lordship says :—

"I have now before me a letter addressed by the Montreal Committee of the Colonial Church and School Society to the Parent Society in London, and signed by every member of the Committee, at the time when Dr. Hellmuth was

about to be sent out as the General Superintendent of that Society for all British North America. In this letter they press upon the Society the importance of arresting their decision respecting that appointment."

Happily I am in possession of a copy of that letter, which is now lying before me ; and my reply is to be found in the following extracts from the minutes of the Parent Society in London upon this very letter referred to, conclusively shewing that the Montreal Committee had no such personal objections to me as your Lordship would seem to insinuate :—

" Extracts from the minutes of the Parent Committee of the Colonial Church and School Society in London, dated June 11th, 1855 :—

" Read a memorial dated Montreal, May 14th, signed by various members of the Corresponding Committee of Montreal, alluding to a rumour relative to the appointment of the Rev. Dr. Hellmuth to act for the Society in Canada, and objecting to the proposed measure on the following grounds :—

(1) That the Society's operations are nearly confined to the diocese of Montreal, and are efficiently superintended by the present agent ;

(2) That heretofore Mr. Bond has been quite able to superintend the Society's schools as they exist ; and

(3) That it is inexpedient, on account of the reported deficiency of the funds of the Society, which is unable to enlarge the operations of the Corresponding Committee."

Your Lordship's next charge is that I "conspired" with my father-in-law, "General Evans, to entrap you into a scheme for building a Church upon part of the General's property, with the view simply to enhance the value of the rest, and procure a town charge for myself." You further assert that both the General and I "manœuvred" and made "an attempt to take you in" with regard to it. In reply to this, I shall state the facts of the case as briefly and clearly as I can. As far back as the year 1845, in the time of the late Rev. Mark Willoughby, before I was personally acquainted with the General, or any member of his family, he was anxious to aid in the erection of a Church in Sherbrooke street, a fact which must still be in the memory of the present Bishop of Quebec, (then Bishop of Montreal) as well as of many others in Montreal ; and he never relinquished the hope of ultimately accomplishing this desire. In 1851, he revived the subject, anxious that a Church should be built in which English, French, and

German services might be regularly carried on, according to the ritual of our Church ; and with the view of effecting this object, the General offered a piece of land, at what would be considered half its value, to be selected by your Lordship from any part of his property on Sherbrooke street, proposing also to advance the sum of £3000 "without interest" for the erection of the church, on terms which I shall soon notice. It was made an express condition to this offer, as your Lordship observes, that I should be the first Incumbent, and it was also a part of the plan which your Lordship, however, has omitted to notice, that the presentation was to remain permanently in the General's family. With respect to my being the first Incumbent, I may say, that in addition to the General's natural wish that I should be settled near him, he knew that my acquaintance with some of the modern languages would qualify me for the office ; and I would observe here that had we been able to carry out the proposed plan, I should have suffered a pecuniary loss, as the General could only guarantee me, at the maximum, a salary of £300 per annum, without residence, while the incumbency at Sherbrooke, together with the Professorship I held at Lennoxville, besides being permanent, yielded a good deal more, and I was in possession of a most comfortable private residence. Now, with regard to the necessity of a church being built in which the Germans could be gathered into our communion, your Lordship has strangely omitted to make any mention of an interview at which I happened to be present, in which a conversation took place between yourself and some of the German residents of Montreal that were collected together in the National School buildings, for the purpose, if I rightly recollect, of presenting a New Year's address to your Lordship, when you said to me, you would take an opportunity on that occasion to enquire of them whether they desired a separate church and Pastor.

At that meeting you asked them whether they all could speak English, and whether they attended the English Church ? and on their replying in the affirmative, you said, "Well, you do not want a separate church for yourselves, do you ?" They replied in the negative ; for, as you had not informed them of Gen. Evans' proposition, it is natural they would conclude that if a separate church were

required, they would have to bear a good deal of the expense, besides making provision for a Pastor. When they retired, you made a remark to me, something to the following effect: "You see there is no necessity for a separate church, and it is much better they should become one with us in language, as they are already in worship; and as to our own people, we have now more church accommodation than we want, and there are no French to preach to."

That your Lordship's conclusion was not correct is fully shown by the fact that these very Germans have since erected a building for themselves, where they now worship in their own language under a *Lutheran pastor*! and are thus separated forever from the Church of England to which they had attached themselves, and in which they would have continued had a church been provided for them. Your Lordship will also remember that during our interviews on the subject of this church, you strongly objected to private patronage and spoke of the evils arising therefrom, and instanced the case of Trinity Church, Montreal, then in not a very flourishing condition, as corroborative of your views. Your Lordship certainly allowed both the General and myself to remain under the impression that the reason why you could not license me for the contemplated church was simply that there was more than enough of church accommodation for the English, and that the Germans required no separate church or pastor, seeing that they could all speak English; and thus the affair ended.

But in addition to your imputing to the General and myself the unworthy motive of wishing solely to enhance the value of his property at the expense of the interest of the church, you advance the unfounded charge that we "conspired to entrap you," and that you were deceived in relation to the £3000 to be advanced by the General for building the church. You accuse me of first stating that the money was to be a gift and afterwards that it was to be only a loan "without interest for a time." Now the facts are these: The General proposed advancing the money 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 £3000, no interest being charged upon the money in the interim; and so anxious

were the General and myself that it should be secured in perpetuity for the use of the Church of England, that we left it entirely to your Lordship "to decide everything," so that the matter might be arranged to your own satisfaction.

Your Lordship must have been well aware, from the peculiar circumstances of the people that were chiefly to be benefitted by the proposed church, that it was equal to a gift, for in all probability the General would never have received his money again, although regard to the interest of his large family rendered it desirable that if ever the church should be in circumstances to repay the sum advanced in the manner above stated, it should be done.

Now, my Lord, I remember distinctly that I explained the condition attached to the proposal at the first interview I had with you on the subject, and it is now for the first time that I learn that you misunderstood me on the question of the £3000 which the General was to furnish. I cannot understand how your Lordship could see any "manœuvre" or "attempt to take you in" when you yourself state that it was I who set you right on this very point, and *that before* you had come to any decision on the subject; and I would reiterate that the only reason you gave to the General and myself for at length refusing to sanction the proposed arrangement was, that you disapproved of private patronage, but chiefly, that the Church was not required either for the English, Germans, or French. I therefore submit that there is not even a shadow of just cause for the unfounded accusation you have made against me and against my aged, and I may add, highly respected and honored father-in-law, of having "conspired to entrap you." You seek also to derive additional ground for your most unaccountable suspicions from the fact that you were requested by the General and myself "not to mention it to any one at present." I can only say in reply that it was the wish of the General not to have the matter made a subject of common conversation before it was finally settled.

With regard to the stress you seem to lay upon my wish for an immediate answer, and that you could get nothing in writing from the General or myself, a circumstance which you again strangely and unaccountably interpret as indicating a combined attempt, on our

part, "to entrap you," I can only reply that my desire was to know, *before leaving* for Sherbrooke (for that was all I asked), whether your Lordship would license me in case the General built the church, so that I might make my arrangements, and give notice to the college authorities and to the Bishop of Quebec that I intended to resign my Professorial Chair and Clerical charge in his diocese.

I conceive I neither asked for anything unreasonable or in a hurry ; and had we agreed in the matter of the license and patronage, the General would have signed any proper legal document which you might have caused to be prepared ; for, on your Lordship's own admission (at page 10), "everything would be left to you to do as you liked."

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 British general officer, who has served his country with honor 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 honor, will be received either here or in England with any other feeling than disgust. That officer inaugurates the feelings which the public will hereafter confirm ; he repels your charges 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 cold indifference, assured that your attack will be more damaging to yourself than to him.

With respect to myself individually, I can confidently appeal to my long-established character. It is now nearly a quarter of a century since I severed myself from country and kindred, in order to make a

public profession of the Gospel of Christ. I bless God that he gave me grace to embrace "the truth as it is in Jesus." You are well aware that the man who is born a Christian can never be called on to make the same sacrifices for the sake of the Gospel as the Jew, who, in order to become a follower of Christ, must often sacrifice his dearest ties and his most sacred and beloved associations. I remind your Lordship of this as at least a presumptive evidence that I embraced the truth for the love of it. Since my public life began, I am conscious of many failings and errors in judgment; yet, by the grace of God, I have been enabled so to walk and to labour, that I may, with confidence, challenge any one, be he who he may, to substantiate any charge derogatory to my private and public life. My manner of life during all that period (nearly eighteen years of which have been passed in Canada) has been well known to a more or less extended section of the Christian public on both sides of the Atlantic. What opinion has been formed of my character, which you try to ruin (and that from only a very slight acquaintance with me, for our meetings have always been brief and at rare intervals), can be easily gathered from the positions I held, and do occupy, in the Church of God.

But, besides this, I would beg to call your Lordship's attention to some facts which you may have overlooked in stating to my Bishop, in private, and publicly in your Metropolitan Pastoral, the estimate you formed of my character, as the result of what passed eleven years ago regarding the proposed building of a church.

If, as your Lordship would lead the public to believe, the experience you then had of my conduct destroyed all possibility of your having confidence in me, why was it that, in conjunction with the Bishop of Quebec, you appointed me to the Divinity Chair in Bishop's College in 1853, during the absence of the principal in England—this being about two years after you had formed this low estimate of my character?

Then again, in the year 1854, at a college corporation meeting at Lennoxville, you were the mover of a resolution, of which the following is a copy, expressing approval of my services and regret at my having severed my connection with that institution:—

"Extracts from the minutes of the Corporation of Bishop's College, Lennoxville:—

" WEDNESDAY, 8th of April, 1854. I

"A special meeting of the Corporation of Bishop's College was held at Lennoxville on Wednesday, the eighth of February, 1854; were present—

The Right Rev. the Lord Bishop of Quebec,
 " " Lord Bishop of Montreal,
 The Rev. Principal Nicolls,
 " L. Doolittle,
 " Professor Hellmuth, D.D.,
 Professor Miles,
 Professor Chapman,
 The Rev. R. Lindsay,
 The Hon. Mr. Justice McCord,
 Hollis Smith, Esq.,
 Mr. Sheriff Bowen,—Secretary.

The resignation of the Rev. L. Hellmuth, D.D., Professor of Hebrew and Rabbinical Literature, was laid before the Corporation.

It was resolved, on 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.

A true copy,

G. F. BOWEN, Secretary.

(Signed) G. J. QUEBEC,
 President of Bishop's College."

In addition to this, your Lordship, jointly with the Bishop of Quebec, appointed me a Trustee of the College soon after my official connection with it ceased, as may be seen from the following letters:

" QUEBEC, 15th March, 1854.

" REV. SIR,—We request the favour of you to accept the office of a Trustee of Bishop's College at Lennoxville, under the Provincial Statutes 7 Vic. cap. 49 and 16 Vic. cap. 60; and we hereby nominate and appoint you to the said office, in full and sufficient manner, to all effects and purposes whatever, which are required for the same.

We are, Rev. Sir,

Your faithful humble servants,

(Signed)

G. J. QUEBEC.

F. MONTREAL.

The Rev. J. Hellmuth, D.D."

The above was accompanied with the following note from your Lordship :—

MONTREAL, March 18th, 1854.

"DEAR SIR,—I beg to forward the enclosed, which I this morning received from the Bishop of Quebec, and to which I have had much pleasure in appending my signature.

Yours truly,

Rev. Dr. Hellmuth.

(Signed) F. MONTREAL."

Subsequent to this, the degree of D.D. "ad eundem" was conferred upon me by the University of Bishop's College, Lennoxville, at a convocation when your Lordship must have been present. I neither sought or asked for it; and I confess that I was agreeably surprised on receiving the following letter, while in England, from the Registrar of the College :—

BISHOP'S COLLEGE, Lennoxville, Dec. 30th, 1854.

REV. SIR,—At a meeting of the Convocation of the University of Bishop's College, held at the College, it was resolved to confer on you the degree of D.D., "ad eundem," pursuant to the provisions of the 6th chapter of the Statutes of the University, herewith provided.—(See pp. 9, 10, and 19.)

This resolution was passed without previously communicating with you, in consequence of the difficulties of holding another meeting, and was conditional upon your assenting to receive the honour thus conferred.

You would oblige by sending an answer at an early period, in order that the list of names may be forwarded to the Chancellor and Vice-Chancellor for their signatures, upon which the resolution comes into effect.

I remain, dear sir,

Your obedient servant,

EDWARD CHAPMAN,

Registrar B. C.

The Rev. I. Hellmuth, D.D., &c., &c.

At a still later period, after my appointment as General Superintendent in British North America, that very Montreal Corresponding Committee which your Lordship wishes to insinuate opposed my appointment on other than the reasons already given, invited me with your Lordship as their Chairman, to co-operate with them; and I may add here that I had it from the lips of almost every member of

that Committee, that they *never* objected to my nomination on personal grounds, and further assured me of their high regard and friendship, which I have practically experienced ever since, and which I trust even your Lordship's attack upon me will neither destroy or diminish.

Again, within two years, your Lordship with that very same Committee, did me the honor of appointing me President of the "Church of England Mission to the French speaking population in B. N. America," and left to me the responsibility of selecting for the Committee's approval, the Principal of Sabrevois College, an Institution established solely for the training of young French converts for the ministry who shall go forth to preach the Gospel to their Roman Catholic French Canadian fellow-countrymen ; in which I have, and do still, take a deep and lively interest. I mention this simply as your Lordship's remarks on this head are so ambiguous, that those unacquainted with the Sabrevois mission might draw wrong inferences. Again, when I sent in, last autumn, my resignation as President of the Church of England mission to the French speaking population in B. N. A., a resolution of thanks for my services, and regret at my resignation, was passed. And still further, while in England during last winter, the Montreal Committee, with your Lordship as Chairman, applied to me to plead with the Society for aid, in which I succeeded, and for which thanks were tendered to me.

You will pardon me, my Lord, if I feel compelled to say that I cannot reconcile these facts with the injurious interpretation of all my motives now brought against me, with all the weight of your Metropolitan power. During all these years your Lordship, according to statements made by you, has been laboring under the impression that I was "designing and deceitful," and altogether unworthy of confidence ! Since the year 1851, your Lordship appears to have pent up in your heart the conviction which you say you had arrived at concerning me ; while, during that interval you could meet me, and ostensibly approve of my conduct on the various occasions already alluded to.

Your Lordship next refers in page 12, to the remarks made by me at a meeting in England, of the Colonial and Continental Church So-

ciety, in commendation of a Missionary of the Society in Canada, and then comments upon my conduct therein, in the following manner :—

“Now it will scarcely be credited, and yet it is a fact, that Archdeacon Hellmuth knew, that before he left Canada last autumn, this very person whom he thus eulogises, and who is a Missionary of his Society, had signed a document confessing that he had spoken absolute untruth; and that consequently he, Dr. H., as *Superintendent of the Society*, had, after enquiry, decided that he must leave his mission, on the ground *that he had fallen from grace*. How are these matters to be reconciled? Is such testimony to be received in England as reliable evidence for anything?”

Any one reading this, would naturally conclude that “last autumn,” when I left for England, (in October) this Missionary committed the fault alluded to, and that within ONE MONTH, (for it was in November last, I spoke at the meeting in question) I eulogised him. When your Lordship well *knows*, that from the time the error was committed to the period I spoke of him in England, nearly TWO YEARS had elapsed!

Your Lordship has permitted your personal hostility to me to become so apparent through the whole of your *Pastoral*, in the efforts you make, and the means you employ, to accomplish the one thing—the defamation of my character—that I can scarcely complain of any want of candour in this respect. But yet in making the foregoing statement with reference to circumstances, all of which were, by admission, within your own knowledge, it would have been more consistent with straightforward dealing, to have been a little more particular as to facts; and this I am justified in presuming your Lordship would have done, had you not known that you could not have made out a case against me. Happily, my Lord, I keep a journal with dates and particulars; and I shall relate as briefly as possible, the circumstances of the case :—It is true that in January, 1860, the Missionary to whom you allude, in the excitement of addressing a public meeting, at which your Lordship 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 *are still*, most attached to him. It is true, a gentleman persuaded him to sign

a paper admitting that he had spoken an untruth on the occasion referred to. All this is true ; but it is not true in the way *you* state, that I, "as *Superintendent of the Society*, had, after enquiry, decided that he must leave his mission, on the ground *that he had fallen from grace.*" I never used these words, nor any words that will bear such an interpretation. The gentleman who persuaded the Missionary to sign that paper, made every effort, I doubt not, from good motives, to procure the removal of the Missionary to another field of labor, where he might, with less impediments, be useful. The mother-in-law of that gentleman had the power of shutting the Church in that Mission, the building being her private property. Under all the circumstances, it was finally, and in a most friendly way, arranged that the Missionary should leave the Mission by the end of 1861 ; and so impressed was I after the lapse of many months, that the Missionary was laboring faithfully and acceptably,—carrying on daily Prayer Meetings and Bible Classes with evident success,—that I felt it my duty before I left for England, to interest myself on his behalf, and accordingly spoke to the Bishop of Huron, after relating all the circumstances of the case, to assign him, if he could, a station in his Diocese. But no sooner did his people learn that they were to be deprived of their Minister, than they remonstrated, to a man, I believe, with the exception of that single family above referred to, and left nothing undone to retain their Pastor, as the following letters, addressed to me, will shew:—

JUNE 13, 1860.

REVEREND SIR--

The congregation of this place having heard that it is in contemplation to remove their Pastor and replace him by another Clergyman, unanimously resolved that the Church Wardens should write to remonstrate with you on the subject. We therefore beg to say that the labours of Mr. — and his admirable partner are entirely appreciated by the people, and that their removal would be looked upon as a severe blow to the church here, which they have so faithfully and zealously laboured to establish. We can assure you, Revd. Sir, the news was received by many of the people with tears.

We are aware that Mr. — labours at present under some very trying difficulties * * * * * We hope

you will reconsider the contemplated alteration and not remove at present those whose labours have been so successfully and so signally owned of God on this mission.*

We are, Revd. Sir,
Your Obedient Servants,

(Signed,)

S. F. C. }
J. B. } CHURCH WARDENS.

REV. DR. HELLMUTH,
Quebec.

Subsequent to this the vestry of the congregation wrote again entreating that their pastor might not be removed, in the words following :—

“The Rev. Mr— and Mrs— have been highly blessed in their efforts to do us good ; under their care the congregation and Sunday School have largely increased ; temperance has steadily gained ground, and vice and dissipation are disappearing before the advance of truth, through the influence of the preaching and example of the Revd. —. We, as a people, are able to support our Pastor, yet we desire the care and fellowship of the Colonial Church and School Society. We therefore ask you to allow us to pay our money as usual in connection with the Colonial Church and School Society.”

As late as January, 1861, *one year* after the error of speaking in an exaggerated way had been committed, a purse with \$100 and also 30 cords of firewood were presented to the Revd. Mr. — by the people in his Mission, with the following address, which appeared in the “Echo” newspaper :—

—On 29th ult., a Tea Meeting was held in the Town Hall, —, for the purpose of making a presentation to the Rev. ——. On motion of Mr. R. B—, seconded by Mr. E. A—, D. D. C—, Esq., took the chair. The Rev. Mr. T— opened the meeting with prayer, after which the address to the Rev. Mr. — was read and replied to. Appropriate speeches were then delivered by Rev. Messrs. T— and M—, and Messrs. H. G— and G. M—. During the evening, several pieces of sacred music were sung. The meeting was in every respect a most agreeable one.

ADDRESS.

To the Rev. —, incumbent of — Church, — :

REV. AND DEAR SIR,—Deeply impressed as we are with the value of your services amongst us for the last three years, and the untiring zeal with which your arduous labours were prosecuted, not only in the stated ministrations at the Church, but also at the various stations in this extensive Township, we

* This congregation pays £130 cy. towards the stipend of their minister.

deem it our duty to express our high appreciation of those services in the Christian ministry; as also your steady and devoted efforts in promoting the cause of temperance throughout the Island.

As a small token of our esteem and regard, we beg you to accept this small donation, as the spontaneous contribution of the different denominations in your mission. And praying that the Great Redeemer may bless you and your amiable and devoted wife, and further succeed your "work of faith and labor of love" amongst us.

We remain, Rev. and dear Sir, your devoted friends in Christ Jesus.

Signed for the Committee,

D. D. C—, Chairman.

—, Jan. 29th, 1861.

To this moment this Missionary still continues in his mission, by the desire of his people and the approval of his Bishop.

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 those* 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 repentant brother, and exposing him to the scorn of revilers?

The motive, therefore, your Lordship attributes to me in this matter also, is but of the same character and for the same purpose as all the rest. Your Lordship may have succeeded by indulging in invectives against me (like your "Presbyter," the Rev. Geo. Slack) in drawing away the public mind from the main question at issue; but your Lordship has failed to prove that what I stated was "a misrepresentation of facts," and I shall hold myself ready with living illustrations and witnesses to substantiate *all* I have said and written in re-

gard to the "paucity," from whatever causes arising, "of evangelical clergymen in the B. N. A. colonies generally." And in this opinion I am not alone; the number of those agreeing with me is *legion*, and their voices are already heard, and will be heard, more loudly still.

Soon after your Lordship's arrival in this country, you thought it necessary to issue a Pastoral against the Colonial Church and School Society, (now the Colonial and Continental Church Society), their rules, as you no doubt then thought, clashing with what you considered your Episcopal authority. Their rules and constitution, I am thankful to say, have not been, and I trust will never be changed; and I have no doubt that the same conscientious scruples have actuated your Lordship in issuing your first Pastoral as Metropolitan, to assert your metropolitcal power and authority, in endeavoring to silence any man who dares to express opinions adverse to your own.

Your Lordship alludes to more than one report as having been prevalent both in England and in this country, of my elevation to the Episcopate. They seem to have caused your Lordship trouble, and it is by no means difficult to devise why, after the lapse of so long a time, they should have been introduced on the 14th page of your letter. The cause has been easily discovered by the Hon. Mr. Justice Stuart, in his letter, which is entered below, and will be so by the public generally.

QUEBEC, 30th May, 1862.

VENERABLE SIR,—I have recently read a letter by the Bishop of Montreal, addressed to the Bishops and Clergy of Canada, in which reference is made to an article which appeared in a Quebec newspaper, some years since, stating that it was reported you were to be appointed Coadjutor to the Bishop of Quebec.

As from the manner in which that report is alluded to by the Bishop, it would appear to be inferred by him that it originated with yourself, I think it an act of simple justice to say that I am personally cognizant of the manner in which it got into print, and know that you could have no knowledge of it, or of the source from which it proceeded.

Your obedient servant,

A. STUART.

The Venerable

ARCHDEACON HELLMUTH,
Quebec.

Before taking my leave of your Lordship, permit me to point out the fact that your attack upon my personal character, though got up evidently with a view of blasting my reputation, remains, at the very best, an unsubstantiated aspersion.

What have you proved, my Lord?

Absolutely nothing.

I take the liberty, most respectfully, to suggest to your Lordship, that such an attempt to silence the freedom of speech, will only weaken your influence, and bind more closely together, for common self defence, those in the Church who feel that their turn may come next, should they venture to give utterance to things unpalatable to your Lordship.

I have now concluded the painful and ungracious task which has been forced upon me by your Lordship, of defending my character as a man, and of endeavouring to shew that in my profession as a minister of the Gospel I have not committed those scandals which cause the enemies of our faith to rejoice. It is a small thing, perhaps, that an individual should be sacrificed; but it is most important that the cause of Christ should be shielded from reproach. I do not desire to give utterance to those emotions which must arise in the mind of any one who feels himself to be unjustly attacked by one whose duty is rather to defend him. I leave all in the hands of Him who overrules all things for good to them who love Him, and it certainly shall be my prayerful endeavour to banish every unchristian feeling from my heart. In any case I do not wish to bring discussion into the church, unless forced upon me, nor do I seek to weaken your influence for good. The time will assuredly come when the Metropolitan and the humble pastor will stand, without distinction of persons, before the Throne of Him who judgeth righteously. I should but ill fulfil the divine precept to "love one another," if I failed now in giving expression to the prayer that your Lordship may be blessed with the wisdom and justice required by your high office, that you may be better enlightened as to my true motives, and that I may myself be enabled to bear with humility and thankfulness the cross which every true follower of the Lord Jesus Christ must bear in this world.

The *mens conscia recti*; the warm sympathy of very many of the community in this bitter trial, and the firm trust that my God will be my defence and my support, are my comfort and consolation.

I remain,

My Lord Bishop,

Your humble and Obedient Servant,

I. HELLMUTH.

The Right Revd. the Lord Bishop of Montreal
and Metropolitan of Canada.

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.

Montreal:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1862.

A LETTER

BISHOPS AND CLERGY

of the Church of England and Ireland

"Et prædicare veritatem nihil est, si cor a linguâ dissentiat; et audire
veritatem nihil est, si non auditionem fructus sequatur,"

Sti. Augustini Enarratio in Psalmum lxxvi.

FRANCIS FULLER, D.D.

LORD BISHOP OF WORCESTER AND BIRMINGHAM.

Printed by JOHN JOYCE, ST. MICHAEL'S STREET.

1803.

A LETTER.

SEE HOUSE, MONTREAL,

April 28th, 1862.

RIGHT REV. AND REV. BRETHREN :

Early in the month of March I saw in a number of *The Record*, English newspaper, an account of a clerical meeting held at Islington on the 13th January last, at which Archdeacon Hellmuth, in the course of a long speech, which he delivered on that occasion, was reported to have made the following statement :—

“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 fulness ; 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.”

On the 10th March I wrote to the Archdeacon to ask him, if the above was a correct report of what he had said; and on the 15th April I received an answer from him, simply directing "my attention to a general statement which he had addressed to *The Record*, as an answer to a letter previously received on the subject by "a *Presbyter of the Diocese of Montreal*."

Without going into the details of his controversy with this Presbyter, I may mention that in the early part of his letter I find what I suppose I may consider as a reply to my enquiry. He says,

"I would at the very outset observe, that *The Record* did not profess to report my address verbatim, and I feel therefore less responsible for the very words, or even sentiments employed in the abbreviated summary printed in *The Record* of the above date. *At the same time I am prepared to admit that the substance of my speech is given with sufficient accuracy.*"*

And *The Record* having been thus furnished with a text, enforced the subject with an appropriate commentary. *The Record* of Jan. 22nd says:

"It is also to be regretted, that several of the Canadian dioceses are deeply tainted with the leaven of Tractarianism; and that the local Colleges, at which the Canadian clergy receive their training, are almost wholly under this baneful influence. Whilst, then, we would exhort our readers to the exercise of Christian liberality towards Canadian missionary operations, we must also repeat our friendly cautions as to the channels through which funds are contributed. We need not say that in this respect the *Colonial and Continental Church Society* is unexceptionable. And among more special objects, we have every confidence in the effort now making by Archdeacon Hellmuth, to raise

* The Archdeacon afterwards says: "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*." Whatever may have been his intentions, his speech, which he *admits is given with sufficient accuracy*, conveys no hint of any such limitation. It is the Canadian Clergy as a body, the Canadian Colleges, the Canadian Hierarchy, that are animadverted upon, while the Trinity College question follows in detail as an apt illustration. And so it is understood by *The Record*; and so it is left for weeks to be understood by the public, while so sad a state of things in this great Province is exciting the sympathy of those whom he expects to contribute towards the £20,000 that is to provide the remedy.

£20,000 for the establishment of a College based on Evangelical principles, and for other important purposes, in the diocese of Huron. The proposal to found a college is well fitted to counteract the peculiar evil to which we have referred,—that of a Colonial-born clergy, nurtured in a course of collegiate instruction which obscures the great truths of the Gospel. We sincerely hope that Dr. Hellmuth's timely visit to this country will be the means of realizing the Bishop of Huron's plan."

It would no doubt be generally felt that it matters little to us what are Dr. Hellmuth's private opinions; but when such statements are publicly made by an Archdeacon specially accredited in England by one of the Canadian Bishops, they obtain a degree of importance that could not otherwise attach to them; and which will, I hope, justify me, as your Metropolitan, in addressing this letter on the subject to you, the Bishops and Clergy of the Canadian Church.

For some time past, as is well known, there has been a controversy agitating the Western Dioceses respecting the University of Trinity College, Toronto. I am not sufficiently master of this subject in its present state to enter into a detailed review of it; which, while it might for sufficient reasons be now inexpedient for me, is for my present purpose not necessary. But whatever may be the difficulties that now exist, I cannot but hope, that nothing will eventually prevent such a solution of them, as may lead at last to the cordial co-operation of all those Dioceses in the welfare of the University. When I met the Bishop of Huron at Kingston, at the Consecration of the Bishop of Ontario, he assured me that in the effort now making for his diocese in England, he never for an instant had contemplated anything like a rival College or University to Toronto, but merely a Theological Institution for his own Candidates, previous to their ordination; upon the plan, as I understood him, of the Colleges at Wells, Chichester, and elsewhere. I at once told him that I thought every Bishop might most reasonably aim at having such an institution connected with his Cathedral. Whatever may be the excellence of the Universities here or in England, we may well all desire, if we can accomplish it, to have our candidates for a time under our own eyes; and to test, by something better than an ordinary examination, their real fitness for entering into the holy office of the Ministry. But to multiply Universities and general Colleges must, in this country, be certainly most injurious, making it impossible

to maintain any high standard of education; nor is it to be defended upon the plea of making them exponents of particular doctrines of the Church. The Church of England avowedly admits, on certain subjects, of some divergence of opinion; which it may be difficult exactly to define, and which, when pushed to extremes on either side, becomes a serious evil. But a University, of all places, and especially if connected with different dioceses, ought fairly to represent the Church; and, by a general admixture of men of different casts of thought and temperament, prevent those extreme exhibitions and sectional tendencies, which always, as their natural result, at last produce a sensible departure from those principles which the Church of England has decided that she ought to uphold. The great hinderance to such wholesome united action, for the general purposes of a University, arises from a spirit of partizanship being allowed to gain a mastery over the spirit of the Christian. In the course of my experience, now of many years, in various situations, and mixed up and acting with men of every shade of opinion, I have learned to welcome at all times the co-operation of the *sincere Christian*.—to dread that of the *partizan*, whatever may be the modification of his opinions on those subjects, about which, as Churchmen, we are found at times to differ. An attempt at exclusiveness soon creates an opposition, and destroys brotherly love; whereas those who really are influenced themselves by the Spirit of Christ, will be able to find room in their hearts to love many, whom party prejudice would have taught them to look upon as strangers. God grant that not only in the matter of the University of Trinity College, but in all the united action of the Canadian Church, we may be influenced by such a spirit; and prove "how good and pleasant a thing it is for brethren to dwell together in unity."

But granting that the object of the Bishop of Huron is a very fair one, and that the official application, as authorised by him, to the *Society for the Promotion of Christian Knowledge*, in London, is based on very reasonable grounds, yet it is certainly presented under a very different aspect by Archdeacon Hellmuth, in his speeches at public meetings in England. He gives out that he wants to raise £20,000, "for the establishment of a sound, evangelical college;" but, certain that such a simple statement as the one made to the *Christian Knowledge Society*, would

be utterly inadequate to excite such public sympathy as he required, he adopts quite a different tone ; and uses language which, had it been uttered at the meeting of that Society, would, he knew, have led to the immediate rejection of his appeal. He says: "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 to raise funds for the establishment of a sound evangelical college." And *The Record*, urgently recommending the appeal, follows up the argument by stating, that "It is to be regretted that several Canadian dioceses are deeply tainted with the leaven of Tractarianism ; and that the local colleges at which the Canadian clergy receive their training, are almost wholly under this baneful influence."

Archdeacon Hellmuth has the reputation of being a very astute and successful collector of funds, and he, no doubt, now remembered what an appeal to such feelings produced in the case of Father Chiniquy, for whom, a few years ago, he vouched, when such large sums were obtained from the credulous English public, much to the astonishment of many thoughtful people in Canada. Intending, on the present occasion, to attempt the same line, it was natural for him to make the most of the Trinity College controversy. But that was not sufficient for his purpose. He appeals therefore to his hearers on behalf of all Canada, and gives them to understand that what he has now in contemplation will renew the whole spirit of the Church there. "This [he assures his hearers] is the very first effort of the kind to establish a thoroughly Protestant *theological* college in the colony." No wonder that *The Record* tells its readers, the next week, "that the local colleges at which the Canadian clergy receive their training, are almost wholly under the baneful influence of Tractarianism:" a comment which is tacitly allowed to pass, being useful as seconding the appeal. Now, perhaps, on the present occasion, the Archdeacon might have considered the college at Sabrevois, in this diocese, as hardly important enough to interfere with the sweeping nature of his statements ; yet many an urgent appeal has of late been grounded by himself and his friends, upon the claims of this

very institution (which is wholly under the management of the *Colonial Church and School Society*), as a means of supplying the evangelical ministry for the enlightenment of some 600,000 or 700,000 of our brethren in Canada. But, at any rate, there is the University of Bishop's College, Lennoxville, to which the Archdeacon has been under no small obligations, in past years, and respecting which the Bishop of Quebec has sent me the following letter:—

BARDFIELD, 8th April, 1862.

MY DEAR LORD,

It grieves me very much to hear of the representations respecting the Church in Canada, attributed to Archdeacon Hellmuth, in the account of his endeavors to raise a feeling in England, which may be turned to account for the pecuniary benefit of the undertaking of which he is the advocate there; representations which assuredly are unsustained by fact, and which are most conspicuously at variance with past proceedings of his own, as well as with the language which he has again and again held in conversations with myself. Dr. Hellmuth, whom I adopted as a theological student at Bishop's College, whom I ordained, and afterwards appointed as its Hebrew Professor, and for whom I procured, by application to the Archbishop of Canterbury, the degree of D. D., was engaged at one time in publicly soliciting aid in England for that institution, which continues to this day, under the same auspices and the same management as from the first; and he has told me, at different times, how he has fought the battles of the College in this country, affirming, and proving by reference to the prescribed course of study, the soundness of its teaching, and the falsehood of imputations, which some parties were seeking to cast upon it, of Romanizing tendencies. Moreover, (I mention this chiefly because I am to a certain extent identified with the theological character of the Diocese), he has often spoken, with much apparent warmth and emotion, of his convictions respecting my own just appreciation of gospel truth, and assured me of his regarding me as a spiritual father, as he regarded Principal Nicholls in the light of a brother whom he loved; and since he came to reside at Quebec, he averred his preference for the Cathedral as a place of worship, and engaged a pew in it accordingly, which he still holds.

The terms of cordial friendship which have subsisted between Dr. Hellmuth and myself, make it peculiarly distressing to me to comply

with your desire for information of these particulars, of which it is designed to make use, but *magis amica veritas*.

Believe me always,

My dear Bishop,

Very sincerely yours,

G. J. QUEBEC.

P. S.—Dr. Hellmuth, who was for a short time at Cobourg, in the diocese of Toronto, before he entered at Bishop's College, was ordained deacon by me in May, 1846, and priest, in September of the same year.

G. J. Q.

But passing from these topics to the complaint of the "great want of evangelical men in these colonies," and the discouragement they are supposed to meet with here, I would ask whether the Archdeacon is himself the type of what is to be considered as an Evangelical man? If he is, I believe, and certainly hope he is right in stating, that they are not numerous; I confess men of such a stamp have never had any encouragement from me.

I have now before me a copy of a letter addressed by the Montreal Committee of the *Colonial Church and School Society* to the Parent Society* in London, and signed by every member of the Committee, at the time when Dr. Hellmuth was about to be sent out as the General Superintendent of that Society for all British North America. In this letter they press upon the Society the importance of arresting their decision respecting that appointment; and state that the name of the Lord Bishop of Montreal is not affixed, for the reason that he was obliged to leave town before the special meeting. But he has authorized us to state "that he fully coincides with the other members, in the opinion they entertain of the contemplated measure, and that he should regret the interruption of that harmony, which at present is established between himself and the Corresponding Committee of your Society." In consequence of this representation, Dr. Hellmuth came out as Superintendent of B. N. A., with the exception of the Diocese of Montreal. I have acted now with that Society in perfect harmony for many years, and I

* Now the *Colonial and Continental Church Society*.

trust nothing will occur to interrupt it ; but if this point had not been at once conceded, I must have withdrawn from all connection with it. And it is but right, after making this statement, that I should give you my reasons.

Not long after I came to Canada, when I was still but new to the duties of my office, and little acquainted with the people, Dr Hellmuth called on me, and stated that his father-in-law, Gen. Evans, was anxious that he should be settled near him in Montreal ; and as there was supposed to be a want of more church-room in this city, he, the General, was willing to build a church, at an expense of £3000, on some land of his in Sherbrooke St., and the only condition he appended to this offer was, that his son-in-law, Dr. Hellmuth, should be the first incumbent. I had no hesitation in replying, that so liberal an offer deserved every attention ; and that if the General would give his proposition in writing, I would, after consulting with one or two friends, return them an answer in the course of a few days. Dr. Hellmuth, however, said the General would rather not have the matter talked about, and that it was not necessary to put anything in writing, as the General was a great invalid, and did not wish to be troubled about it ; but he would leave it all to me ; I might decide everything, and have the church consecrated, provided he, Dr. H., was the first incumbent. He also pressed me to give him an immediate answer, as he was going out to Sherbrooke (of which town he was then Rector,) the next day, and it would depend upon my decision whether he should remove his family to Lennoxville, and live there as Professor of the College, or come in to Montreal. I thought he was in an unnecessary hurry for my decision, and wishing still for something more definite in writing, I proposed to call upon the General the next morning, when I begged that something might be ready for me. I called accordingly ; and again was much pressed for an immediate decision, but could get nothing either from the General or Dr. Hellmuth, except the same general statement that every thing would be left to me to do as I liked ; and I was again desired not to mention it to any one at present. Dr. Hellmuth subsequently offered, if £3000 were not sufficient, to advance £1500 more ; but this he could only lend, as, [on account of his family, he should require it to be eventually repaid, by the congregation or otherwise. I said I thought we might

contrive to build a plain, useful Church for the £3000, having the site also ; but if we had a debt of £1500, besides being a drag upon the congregation, we could not have it consecrated. Upon which Dr. Hellmuth said, " Oh ! but the General is not going to *give* his £3000 ; 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." " Indeed," I exclaimed, " then I have been quite under a misapprehension all this time. The General has a great deal of land in that part of the city, I believe?" " Yes," said Dr. Hellmuth, " a great number of lots." I 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. And this proposal was made to me verbally. I could never, though I repeatedly asked for it, get the least memorandum of so important a matter, in writing ; and I was not to be allowed to consult a single friend respecting it ; while I was urgently pressed to give an immediate decision. If I had unguardedly accepted the offer as first made, Dr. Hellmuth would immediately have made his family arrangements and entered into engagements depending upon it ; and then would have considered me bound in honor afterwards to carry it through ; however contrary it might have turned out to what I had been led to expect. I immediately put an end to the discussion, merely saying that I presumed I was not at liberty to mention the matter to any one ; which Dr. Hellmuth said that they desired me not to do. And I did not speak of it to a single individual ; but to my surprise, very shortly, I found that there was great indignation felt in certain quarters because, as it was asserted, General Evans had offered £3000 to build a church on his land, and I had refused to accept the offer. And this was construed into a discouragement of " an Evangelical man ;" whereas I had been prepared to enter heartily into the plan, until I found that the whole business was an attempt to take me in. This certainly opened my eyes to Dr. Hellmuth's real character ; and however his astuteness and plausible manner may have continued to deceive others, he has altogether failed, as I believe he is fully conscious, ever to blind me again ; and the more I have observed his course, the less reason have I had to alter my present opinion. Not that I think that I am at all singular

in such opinions, very far from it; though others may be unwilling to avow them. But I feel that his influence, clever and plausible as he is, is likely to be so injurious, and not least so, to that very Evangelical cause, in its best sense, of which he assumes to be the champion; and I consider his attack upon the Canadian Church and Canadian institutions, so unwarranted, except for the most miserable personal and party purposes, that I cannot hesitate, whatever may be the consequences, to speak out plainly what I believe to be necessary for the cause of Evangelical purity and truth, and the good of the Church.

As one very recent proof that I am not wrong in refusing to place any reliance upon his testimony, I may mention that I have now before me the Report, in an English newspaper, of a meeting held on behalf of the Colonial Church and School Society, last November; at which Archdeacon Hellmuth, with a view, I suppose, of exciting some special interest amongst those present in the cause of the Society, tells them, after speaking of Canada as a great field for the operations of the Society, that "he knew they had an interest in the Revd. Mr. ———", (this gentleman had formerly resided at the place where the meeting was held,) "who was stationed at ——— in Upper Canada; and he was glad that he could speak to them about that gentleman. He was a very successful laborer, and an able minister, much and deservedly beloved by his people. He had his Bible Classes and Prayer Meetings, and God had blessed his work."

Now it will scarcely be credited, and yet it is a fact, that Archdeacon Hellmuth knew, that before he left Canada last autumn, this very person whom he thus eulogises, and who is a missionary of his Society, had signed a document confessing that he had spoken absolute untruth; and that consequently he, Dr. H., as *Superintendent of the Society*, had, after enquiry, decided that he must leave his mission, on the ground that he had fallen from grace. How are these matters to be reconciled? Is such testimony to be received in England as reliable evidence for anything? *The Record*, I presume, upon some such testimony as the Archdeacon could furnish, asserts "that several of the Canadian Dioceses are deeply tainted with the leaven of Tractarianism." And a few days ago I was given an extract from a letter lately received from a person in England, mentioning a visit of the Archdeacon, and saying, "he has

been very successful in the work he came about. I trust they will succeed in getting a truly evangelical College, the one at Toronto being wholly given up to Puseyism, from whence,—as the Bishop of Calcutta used to say,—they topple into Popery.”

Now without wishing to shirk the question in any way, it is not always very easy to meet such vague sweeping accusations of Tractarianism. It reminds me of the well-known lines about “The Extremes of Vice,”—

“Ask where’s the North? at York, ’tis on the Tweed;

In Scotland, at the Orcaes; and there,

At Greenland, Zembla or the Lord knows where.”

What is denounced as Tractarianism or Puseyism in one place would not be recognised as such in another; but in the present day it happens to be a convenient cry to raise, whenever it is wished to damage a clergyman or effect some party or personal object. As I understand it, however, it implies, what is considered an over-strained attention to ritual observances and symbolic teaching, and unsafe approximation to Romish doctrines and practices. If this be so, I unhesitatingly deny the truth of the statement, “that several Canadian Dioceses are deeply tainted with the leaven of Tractarianism,” nor can I believe that even the College of Toronto, in particular, is so full of it as to be about to topple over to Popery. Knowing, as I do, what has passed for Tractarianism in England, I really believe it would be far more agreeable with truth to say, that any single Diocese in that country would exhibit more evidence of such tendencies than the whole of Canada put together. “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 at Kingston have long been so filled; that at London, three in Montreal, one in Quebec, one in Hamilton; all principal cities in the Province. But whether the clergy generally come up to the mark as “Evangelical men” or not, I say it is a positive misrepresentation of the fact, and can only be made either through ignorance, or for some party purpose, and to create a special sympathy in certain quarters, to assert that there is any general prevalence of what is termed Tractarianism. Orangeism, rather than a tendency towards Rome, I should suspect to be more in favour in the

West; and any overstrained attention to ritual observances is certainly no charge that can be brought with justice against the Canadian Clergy. Single examples of any excess in this matter will be hard to find; allowing even to the utmost for the effects of the teachings of Trinity College, upon which the Archdeacon dwelt so largely in his speech at Islington.*

But condemning, as he does, so sweepingly, the unevangelical tendencies of the clergy, he very naturally proceeds to include in his censure, those who have been placed over them; "an effort is being made (he says) 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." Things no doubt would have been very different had he himself been a member of that hierarchy; and 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 a newspaper, stating that the Rev. I. 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 arrangement of this matter, and that, consequently, no such appointment has been contemplated. Two or three years ago, during a temporary illness of the Bishop of Quebec, another paragraph appeared, stating that he was going to have a coadjutor, and that Dr. Hellmuth had been selected for the appointment. The Bishop of Quebec, however, had

* Without entering at all into the merits of this question, I think it must be admitted that the following remark by the Bishop of Ontario, in his address to his Synod, is a very fair one:—

"Another consideration which held me back from giving too ready credence to the charges laid against the Provost, was the fact that all the Divinity students who applied for Holy Orders were examined and approved by the Rev. H. Grasett, a gentleman of views I believe identical with those held by the opponents of Trinity College. I never could for a moment endure the supposition (which was the only alternative) that the examining Chaplain was dissatisfied with his candidates for Holy Orders, and yet presented them, at the most solemn occasion of their lives, as 'apt and meet for their learning and godly conversation to exercise the office of Priest duly to the honour of God and the edification of His Church.' The supposition is so odious that my apology for alluding to it is the fact that the Rev. Mr. Grasett, being examining Chaplain, inspired me with confidence that extreme views in a Romish direction were not apparent in the Divinity students, and this helped to make me suspicious of the truth of the charges against the Divinity Professor."

never heard that any such plan had been in contemplation. Anxious, therefore, as some parties may have been, to obtain such a correction for the existing evils of the present Canadian "hierarchical structure," it has hitherto been without success. For myself, as one of that body, I can only hope, as I do most sincerely, that I shall not, either by my neglect of duty, or maladministration of my office, do injury to "the cause of pure Protestant and Evangelical truth." I may not, perhaps, set to work exactly after the spirit of the Archdeacon; and God knows how truly conscious I am, that "in many things I offend daily;" and how much we all need, whether so-called "evangelical men" or others who may not be allowed to be so classed—how much we all need to be ever seeking a larger measure of God's grace, to enable us to give ourselves more heartily and effectually to the great work whereunto we have been called. When we consider the trust committed to us, and look round and "see the fields everywhere white already to harvest," we may do well to listen now and then to some such stirring appeals as the following: "Yet thou art alive, and they alive; yet thou hast a tongue, and they have ears; the final sentence hath not cut off their hopes. Preach, therefore; and preach with all thy might. Exhort them privately and personally, with all the seriousness thou canst; quickly, or it will be too late; prudently, or Satan will overreach thee; fervently, or thy words are like to be disregarded. Remember, when thou lookest them in the face—when thou beholdest the assemblies, that they must be converted or condemned; sanctified on earth, or tormented in hell; and that this is the day; it must be *now* or *never*."*

But I feel sure that we shall best promote our work, instead of increasing divisions and widening separations, "by striving together for the faith of the Gospel:" and certainly many divisions often are originated for very insufficient reasons. "It is not impossible that this desire of unity may have produced some unwilling error of love; but certainly I am most free from the wilful love of error. In questions of an inferior nature, Christ regards a charitable intention much more than a right opinion."†

In my own Diocese, in our general work, in the meetings of our Synod

* R. Baxter, Discourse, Eccl. ix. 10.

† Archbp. Bramhall.

and elsewhere, I am thankful to say, we know no division of party ; we have some that will be owned as amongst the leading "Evangelical men" in Canada ; and large as is the field of labor before us, I have been too glad to welcome amongst us any good and faithful servants of Christ, without distinction of party ; only impressing upon them, whatever side they might be inclined to take, that I could not encourage any attempt to carry on the work of this Diocese through perpetual strife and controversy. " I have often thought that the chief occasions of men's differing so much in their opinions, were, either their not understanding each other ; or else, that instead of ingeniously searching after truth, they have made it their business to find out arguments for the proof of what they have once asserted."*

This is very true : when men get heated by a controversy, it is very difficult to arrive at an amicable solution of a quarrel : their consistency becomes pledged to go on with their party, and to give support to foregone conclusions.

O may God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. May he take away all hatred and prejudice, and whatever else may hinder us from godly union and concord ; that as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Him, through Jesus Christ our Lord.†

I remain,

Ever your faithful Brother in Christ,

F. MONTREAL.

* Bp. Butler, Correspondence with Dr. Samuel Clarke, letter 2.

† Prayer for *Unity*, in the Book of Common Prayer.

APPENDIX A.

The Venerable Archdeacon HELLMUTH, of the diocese of Huron (Canada West), then addressed the Meeting on the religious state of the British North American colonies. After some interesting observations, he remarked that he had resided on the other side the Atlantic for nearly eighteen years, during the last five of which he acted as the General Superintendent of the Colonial and Continental Church Society in British North America; which gave him ample opportunity of becoming practically and thoroughly acquainted with the state of things there. Although he should be sorry to say anything which would 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 fulness, 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. As a controversy has been commenced in Upper Canada, and appeared in print, between the excellent Bishop of Huron (Dr. Cronyn), and the Divinity Professor of Trinity College, Toronto, he could not hesitate for a moment to urge, with all the power he possessed, upon all lovers of God's pure truth to help the good Bishop to establish an Institution which shall begin and continue to teach sound Protestant doctrine, and endeavour to send forth men with the Apostolic determination "not to know anything among men save Jesus Christ and Him crucified." The Bishop of Huron has nobly and publicly denounced the Tractarian doctrines taught by the Provost of Trinity College. The Archdeacon then read a passage from a pamphlet, showing that the Divinity Professor of the Church College in Toronto teaches "the instrumentality of the Virgin Mary in the work of human salvation, and the typical relation of Miriam to her." These, he said, are the Provost's own words, as contained in a manuscript catechism of his (the Provost's) composition for the

students of Trinity College:—Question, “Show that she may be regarded as holding a position under the old dispensation *typical* of that which Mary held under the new?” The answer is as follows:—“Miriam was an instrument in bringing the children of Israel into the promised land, and Mary was an instrument in bringing mankind into the kingdom of glory, or heaven.” This Divinity Professor, in a letter of vindication against the charge made against him by the Bishop of Huron for such teaching, admits himself that the following is the correct answer, as found in his own notes:—“The sister of Moses and Aaron, coupled with them by the prophets as a joint leader of Israel from Egypt (Micah vi. 4), is thus answering in some typical respect to the place which Mary bore instrumentally in the means of human redemption.” The Archdeacon read also a passage from the same pamphlet on Priestly Absolution, which was in the same Tractarian style. He then concluded, asking whether there were not sufficient reasons, then, for his coming to this country. He was thankful to state that he was much encouraged, and warmly and cordially welcomed by the Lord’s people. One gentleman had already given £500, whilst a few followed with £100, and others had promised aid which he was sure would fully be realized. After thanking the Vicar for his kindness in thus allowing him to speak, he sat down, the Meeting evidently, from the hearty applause, sympathizing with the cause of the Archdeacon.

STATE OF THE CHURCH IN CANADA.

The two letters which we publish below have reached us on the same date March 31st. Archdeacon Hellmuth states that the letter purporting to be addressed to the *Record* had been sent to him by a clerical friend in Canada, and it is difficult to avoid the conclusion that it had consequently been circulated in that country before it had been forwarded to us. This is of little consequence as it effects ourselves, but it bears a different aspect as it concerns Archdeacon Hellmuth. The letter of the “Presbyter” contains a strong personal attack on that gentleman, and conveys insinuations against his motives and conduct which no public controversy can justify, and into which no man simply anxious to vindicate the truth would enter. Our readers will observe, on turning to the report of the Islington Meeting of January 9, as it appears in our number of January 13, that no personal references whatever escaped from the lips of Archdeacon Hellmuth. The letter of “Presbyter” is therefore a gratuitous unprovoked attack, anonymously published and privately circulated in the absence of the party attacked, and under circumstances which deprive him of the possibility of adequate reply; for the letter, in all probability, will obtain circulation in quarters to which the Archdeacon’s answer will never reach. The attack is consequently one which every law of Christian courtesy and justice combines to condemn. We are therefore, but doing an act of justice in publishing the conclusive reply of Archdeacon Hellmuth, and we believe that its calm and Christian tone will carry conviction to every impartial reader.

For ourselves, we feel it needless to do more than add a very few words. The conviction we have formed of the unsatisfactory state of the Canadian Church, and the consequent necessity of supporting the comparatively small Evangelical section of it by English sympathy and help, has been founded on evidence which no mere assertions on the part of "Presbyter" can weaken. Our conclusion has been formed with great reluctance, and we should heartily rejoice to receive substantial proofs that we are wrong. At present, all the facts with which we are acquainted serve to invest our painful impression of the state of the Church in Canada with a melancholy certainty. If the "Presbyter of the Diocese of Montreal" will furnish us with facts to prove that Tractarianism does not taint the older Canadian dioceses, we shall truly rejoice to receive them, and will give them most thankfully every prominence in our columns. Meanwhile, the following correspondence speaks sufficiently for itself:—*Ed. Record.*

LETTER ADDRESSED TO THE LONDON "RECORD" IN ANSWER TO THE UNDERWRITTEN EXTRACTS.

"He could not hide it, he must speak out the truth, that Evangelical men are at a very great discount in those colonies, generally.

"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."—Speech of Archdeacon Hellmuth at the Clerical Meeting at Islington.—*Record*, Jan. 13th, 1862.

"It is also to be regretted that several of the Canadian dioceses are deeply tainted with the leaven of Tractarianism, and that the local colleges, at which the Canadian clergy receive their training, are also wholly under this baneful influence."—Leading article of the *Record*, Jan. 22d, 1862.

Sir,—I have been a reader of the *Record* for upwards of twenty-five years, and a Presbyter of the Church of England in the dioceses, first of Quebec previous to the division, and subsequently of Montreal since the formation of that diocese, for nineteen years.

I have held the office of Trustee of Bishop's College, Lennoxville, am a member of its Convocation, and have three sons now receiving their education within its precincts. I mention those circumstances *in limine*, in order to show that I have a title to a hearing in your columns in reply to anything that may have appeared there affecting the above Dioceses or their Institutions, and that I can speak with knowledge upon the subject. It can also easily be ascertained whether I have any Tractarian bias, either by inquiry here or by reference to well-known clergymen and laymen, whose names I shall transmit to you privately at the same time with this letter. My object in writing is simply to correct some gross misstatements, which may do harm to the cause of Christ and His Church in Canada; and thus to further the cause of truth and justice.

I have before me the numbers of the *Record* of Jan. 13th, and Jan. 22nd respectively, in which the misstatements I allude to are contained. In your paper of Jan. 13th, and forming part of the report of that truly interesting meeting of clergy at Islington, there appears a speech of the Venerable Archdeacon Hellmuth of the Diocese of Huron, who, I may say *en passant*, enjoys a reputation in Canada hardly so high as that which he appears to have in London.

Not to occupy too much space by criticising Dr. Hellmuth's speech at length, I shall simply meet and refute some of the statements, by which he imposed upon the credibility of the highly respectable assembly which he addressed.

Dr. Hellmuth is reported as saying, "he could not hide it, he must speak out the truth, that Evangelical men are at a very great discount in those colonies generally." Now, Sir, I do not hesitate to characterize that statement as a positive untruth, and an untruth of which Dr. Hellmuth himself is the best evidence. I am not aware that he has ever been otherwise than that which he terms "An Evangelical Man." And if such men are "at a very great discount," (a commercial phrase by the bye, quite in accordance with the Archdeacon's habit of thought), how, I would ask, has he attained his present position? Has it not been by the favour and kindness of the men and institutions which he now calumniates?

Dr. Hellmuth came to Canada about 1844, a poor and friendless adventurer, known only as a converted Polish Jew, who was supposed to have made some sacrifices for the truth's sake. He was from the first treated with marked kindness by the Bishop of Quebec, was sent to Bishop's College, Lennoxville, as a student, where he was taken in at the Bishop's urgent request, by the Rev. L. Doolittle, and boarded, I believe, gratis; he was ordained to the charge of the important congregation of Sherbrooke, which is three miles distant from Lennoxville, and was also appointed Professor of Hebrew and Rabbinical literature in Bishop's College, and was actually placed in temporary charge during the absence of the Principal in England. His doctor's degree was obtained from the Archbishop of Canterbury, at the instance and by the request of the Bishop of Quebec. And yet, Sir, in the face of all these facts, known to every one here, we are told by Dr. Hellmuth himself, speaking through the *Record*, that the attempt now making by his instrumentality to establish a College in the Diocese of Huron, is "the very first effort of the kind to establish a thoroughly Protestant Theological College in the Colony." I desire to judge Dr. Hellmuth by nothing more than *his own words* and *his own actions*.

If this be the first effort, &c., &c., why did Dr. H. some years since cheerfully go to England to advocate the cause of Bishop's College, and collect funds for its advancement, for which purpose I myself and many others gave him letters of introduction to our friends? Let him take which horn of the dilemma he chooses.

I could say a good deal more of Dr. Hellmuth, did space permit. But I must now turn to your own leading article of your issue of the 22nd January, the statements in which have been, in all probability, derived from the same truthful and reliable source already noticed. After some remarks, paying a well deserved tribute to Canadian loyalty, the article in question contains the following statement: "It is also to be regretted that several of the Canadian Dioceses are deeply tainted with the leaven of Tractarianism; and that the local Colleges, at which the Canadian clergy receive their training, are almost wholly under this baneful influence."

Pretty strong language this for an editor, who professes to be directed by the pure Word of God, which, amongst other things, tells him, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law and judgeth the law." You may claim in this to be actuated by zeal for the truth, and to have no intention of "speaking evil." Permit me to remind you that zeal for the truth will never lead a man into such reckless assertions, though zeal for party may. You speak of "several of the Canadian dioceses." Now, sir, there are in Canada four dioceses, Quebec, Toronto, Montreal and Huron, for Ontario is not yet constituted, and has no bishop. I presume that we must not reckon Huron as a tainted diocese. We have therefore three out of which to select several.

With Toronto I have little personal acquaintance, but, I believe, to adopt your own metaphor, it will be difficult to find sufficient leaven to raise a good Tractarian loaf even in that diocese.

In Quebec and Montreal, with which I am well acquainted, I say unhesitatingly that no such thing as is understood by Tractarianism exists. The clergy of those two dioceses are, for the most part, sound, honest, English Churchmen; some few are hardly that, and might perhaps consequently suit the taste of the *Record* better.

But you go on to say, "The local Colleges, &c., are almost wholly under this baneful influence." Now, Sir, we have two local Colleges, Lennoxville and Trinity College, Toronto. Whether you intend your remarks to apply to these two, or to one of them, or some other imaginary institution, I do not know. If you designed to single out Trinity College, Toronto, it would have been more candid to have said so; assuredly your remarks do not apply, in the slightest degree, to the institution with which I am connected, Bishop's College, Lennoxville.

And now, Sir, I have occupied all the space which you will probably be willing to accord to me. I trust, in the exercise of a charitable judgment, that you have been misled, and will gladly stand corrected. Let me, in conclusion say, that it will not be the first time that you have been imposed upon by interested persons from this side of the Atlantic.

I have the honour to remain, Sir, your obedient servant,

A PRESBYTER OF THE DIOCESE OF MONTREAL.

TO THE EDITOR OF THE RECORD.

LONDON, March 28, 1862.

MY DEAR SIR,—I am furnished by the kind vigilance of a clerical friend of the diocese of Montreal with a printed letter, signed, "Presbyter of the Diocese of Montreal," and addressed to the *Record*, to which I desire to reply, if you will kindly permit me space in your valuable columns.

In this letter I am called to task for phrases and sentiments uttered at the great annual gathering of Evangelical clergy at Islington, on the 9th of January last, and which I felt it a privilege to be allowed to address.

I would at the very outset observe that the *Record* did not profess to report my address *verbatim*, and I feel therefore less responsible for the very words, or even sentences, employed in the abbreviated summary printed in the *Record* of the above date. At the same time, I am prepared to admit that the substance of my speech is given with sufficient accuracy.

With the aspersions cast upon the Editor of the *Record*, it is not for me to interfere; his accomplished pen must ever make him independent of such feeble advocacy as my own.

My first impression was to take no notice of the anonymous communication; but upon reflection that the printed letter of "Presbyter" has, perhaps, been circulated "broadcast" in private, or published in some of our Canadian journals without my speech accompanying it, and that an erroneous impression may consequently be produced that I have said things which in reality I have not said, I think it on the whole due to all concerned to reply to the letter in question by way of explanation, and next to offer a few words in relation to myself.

My remarks, let it be observed, were addressed to an assembly of clergymen avowedly and eminently attached to Evangelical principles. When I therefore recommended the cause of the "Huron Diocese," I stated its wants and claims from its size, population, and rapid increase, and spiritual destitution—sixty-five townships needing to be supplied with churches and clergy. Considering that I appealed to Evangelical men and to such only, to aid us in the establishment of a College to be avowedly and distinctively Evangelical in its teachings, and which is to be secured as such by Trustees,—perhaps "Presbyter" himself, with this explanation, may be ready to admit that this is the first effort of the kind. I am unable now to recall the *ipsisissima 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 teaching of which I certainly believe (with my Ven. Bishop) to be "dangerous in a very high degree." Previous to my present visit to England, the controversy between the Bishop of Huron and the Provost (or Divinity Professor) of Trinity College, had been known in part from the pamphlets which have been published on the subject. I felt it my bounden duty

to show, from the Provost's own "letter of vindication" against the charge made against him by the Bishop of Huron, that such teaching as "the instrumentality of the Virgin Mary in the work of human salvation and the typical relation of Miriam to her;" "absolute priestly absolution;" "Intercession of Saints;" "Participation in the glorified humanity of our Lord by means of the Sacrament of the Lord's Supper," &c., &c., loudly demanded, apart even from the internal wants of the Diocese of Huron, the establishment of a thoroughly Protestant Evangelical College in Upper Canada, in which young men might be trained, sound in the faith, to go forth and "proclaim the Gospel of Christ in all godly simplicity and fulness."

With regard to my remarks before that large body of Evangelical clergy, as to the paucity of men of the same opinions in the British North American colonies, and the statement that "Evangelical men were at a great discount in those colonies generally," if I used the the words, I should like to know what "Presbyter" means when he charges me with "a positive untruth" on this head. Does he intend to imply that the clergy in British North America, or even in the two dioceses he is speaking of (*viz.*, Montreal and Quebec), with the exception of "some few, that would suit the taste of the *Record* better," to use his own words, are all Evangelical men?

I am sure, if he is able to show this, none will more rejoice than myself; and gladly will I publicly withdraw the above sentence. It is, meanwhile, a gratuitous invention, to use the mildest phrase, come from what quarter it will, that I have spoken against any one, prelate or presbyter.

Far was I from wishing to cast needless aspersions upon any one, when I deplored "that there was a great lack of Evangelical men in those vast colonies." I was thankful that it was in my power to say that there "are godly, good, and hard-working men, but too few in number for those vast regions, which God in his providence had given to this country."

I would also observe here that I have neither spoken, nor desired to speak, in any terms deprecatory of the labours of our colonial clergy. All I sought, at that gathering of Evangelical clergy, was to give my impressions or opinions of matters as far as I was acquainted with them; and I trust the day will never return in happy and free England or in her dependencies, when men shall be afraid to give utterance to their opinions and impressions, whether on one side or the other, of political or Church questions—a privilege which is so fully and freely enjoyed by all parties in the mother country.

Surely none of those whom I designated "godly, good, and hard-working men," can be offended with my speech. Nothing would grieve me more than to hurt needlessly the feelings of any one. I was standing up as "an Evangelical man," before an assembly of eminently Evangelical clergymen. They were all gentlemen who had known and felt the value and importance of such a guarantee as a distinct enunciation of Evangelical principles affords; and I

appealed to them, and to such alone, to aid in the establishment of an institution, which I proved by statistics to be required by the exigencies of the Huron diocese, as well as to be recommended on the additional, and, in their eyes, very weighty, ground of the distinct enunciation of principles which they held so dear.

As to Bishop's College, Lennoxville, I could find no difficulty in pleading for it, in this country, in 1849, as my own department—Professor of Hebrew and Rabbinical Literature—formed an important branch of the Divinity course. On two occasions (in 1847 and 1853), for several months together, I was the Acting Principal and Divinity Professor of the College; and further, I could always most conscientiously and cordially co-operate with my excellent and valued friend, the Rev. Dr. Nicholls, then Divinity Professor and Principal.

Let the impartial reader now judge—admitting even, for argument sake, the quotations of "Presbyter," severed as they are from the context, to be correct—whether I have "calumnated men and institutions"?

And now with regard to myself, whom "Presbyter" conceives to know so well in history, influence and even "habit of thought." Gladly would I have avoided all personal allusion; but, lest the cause which I am privileged to represent should suffer through his insinuations in quarters where I am not known, I will do violence to my feelings, and say a few words about myself, and call to the recollection of those who have long known me the leading features of my life's history.

What passed in my Fatherland ere I touched British soil, I do not wish to repeat. There are sacred ties of kindred and nationality, and a thousand tender associations which cluster around the heart, but "with which a stranger intermeddled not." There are also painful memories in every Jewish bosom into which the love of Christ has come, for which that love far more than compensates, but which it cannot obliterate.

I resided for a period of three years in England after I had made a public profession of Christianity, under the kind auspices of Evangelical men of high repute. My health at the time failing me, I was advised by these kind friends to try the Canadian climate; and when I presented myself first to the Bishop of Toronto, and afterwards to the kind and excellent Bishop of Quebec, it was with testimonials from England, which would be thought by a discriminating public to afford ample justification for their welcome. For the kindness of the Bishop of Quebec to me personally I shall always feel grateful. I have ever felt towards that venerable and most kind Prelate, and ever spoken of him, whether in Canada or in England, both in public and in private, as only an affectionate son can do; and I shall ever cherish these grateful and affectionate feelings towards him.

If it will be any satisfaction to the "Presbyter of Montreal Diocese," he will find, on enquiry, that I did not "board gratis" at the house of my friend the Revd. Mr. Doolittle.

The writer, who states that he is a "Trustee of Bishop's College, Lennoxville," will have no difficulty in ascertaining that I commenced my residence at Lennoxville in the joint capacity of student and Lecturer of Hebrew and Rabbinical Literature; and that I lectured, I believe, for more than a year, gratuitously, for which he will find a vote of thanks recorded in the books of the College Corporation. On two subsequent occasions, already referred to, when I was the acting Principal and Divinity Professor of the College, I laboured without being willing to receive any additional remuneration. I simply state this in self-defence, as the writer seems to insinuate motives to which I feel myself a stranger.

The following testimony as to my character and conduct in Canada, if such a testimony is needed, will justify me, and those who have conferred honours upon me, in the eyes of those to whom I may be a stranger:

"George Jehoshaphat, by Divine permission, Bishop of Quebec, To all whom these presents shall come, or whom they may in anywise concern, greeting.

"Whereas the Rev. Isaac Hellmuth, D.D., late Professor of Hebrew and Rabbinical Literature in Bishop's College, - situated within the Diocese of Quebec, and Incumbent of the Mission of Sherbrooke, in the said Diocese, is about to leave the said Diocese on account of the state of his health, and hath therefore requested us to grant him our Letters Recommendatory. We being favourably inclined to grant his request, do hereby certify that the said Isaac Hellmuth, D.D., filled the Professorship and held the Mission aforesaid for eight years from the time of his original appointment to the same in 1846; that he also was appointed Vice Principal of the said College in 1847, and, during the absence of the Principal in England, presided over the College, and acted for the time as Divinity Professor; that in the year 1853, the Principal having been again called upon College business to England, he again acted as Divinity Professor. And we do hereby certify that the said Isaac Hellmuth, D.D., hath as well in his pastoral care as in the discharge of the several offices and functions herein above stated, in Bishop's College, behaved himself piously, soberly, and exemplarily, and executed diligently and efficiently the duties imposed upon him; nor hath he (as far as we know and believe) held or published anything which is contrary to the doctrine or discipline of the Church of England. In testimony whereof we have caused our Episcopal seal to be hereunto affixed, dated the eighth day of August, in the year of our Lord one thousand eight hundred and fifty-four and in the nineteenth year of our consecration.

(Signed)

"G. J. QUEBEC."

This testimony was accompanied by the following letter:—

Quebec, August 8, 1854.

"My dear Dr. Hellmuth,—Having just put into your hands your formal letters recommendatory, upon your departure for Europe, I am desirous of ad-

ding a few lines (of which you can make use in any quarter where you may see occasion to do so) to say that the recommendation is to be regarded as something more than mere form, and to assure you not only of my friendly feelings towards you, such as have been mutually entertained between us without interruption now for many years, but of my sense of the value of your gifts in the Church of Christ, and my sincere desire that you may return among us here to resume those labours which, in whatever particular form they may be exercised, will, I am well assured, be zealously and efficiently discharged.

"Commending you and those belonging to you, to the blessing and guidance of God above, I remain always,

(Signed)

"Most sincerely yours,

"G. J. QUEBEC."

"My "manner of life" is known to the Canadian Church; and any respect which I may have met with at home is due, under God, to the acknowledgments of my hearty devotion to her cause which have been made to me by her prelates, her presbyters, and her people.

To have sprung from the race "of whom, as concerning the flesh, Christ came," is neither a source of shame nor of regret; and if I, a foreigner, occasionally hit upon an expression or an idiom less forcible or pertinent than it might have been, I am neither surprised nor do I greatly grieve. But when I spoke of "discount," if such an expression escaped me, I was not necessarily thinking of what "Presbyter" wishes to insinuate. Unless I mistake it, there are other possessions which may be counted besides money. Men count their attainments, and count their hopes, and count their friends, and as did St. Paul when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

The success which God has graciously vouchsafed to my humble labors, the witness of my own conscience that I have ever striven to labor faithfully and diligently in my Heavenly Master's cause, and the friendship and Christian confidence evinced towards me by my own Bishop, far more than compensate for all the imputations and insinuations aimed against me in private or in public.

I have entered upon these remarks as explanatory of my efforts and career on both sides the Atlantic. Henceforth I shall make no further reply to accusations or insinuations, but shall strive, with God's help, as heretofore, through good report and through evil report, to render all the assistance in my power to every cause which has the glory of God and the salvation of souls for its aim and object.

I remain, my dear Sir,

Yours very faithfully,

I. HELLMUTH.

The above letters were republished, with the following one, in the "Echo" newspaper :—

LONDON, APRIL 3, 1862.
33 GUILFORD-ST., RUSSELL SQUARE.

To the Editors of the Echo.

DEAR SIRS,—I shall consider it a favor if you will kindly publish in your valuable Journal, a letter of mine that appeared in the *London Record*, of yesterday, being a reply to a letter from a "Presbyter of the Montreal Diocese," who, after I was in possession of his printed letter (sent to me by a friend in Montreal) for nearly a fortnight, communicated himself to me his name [The Revd. George Slack] in a style and manner, I desire, for his sake, to make no comment upon.

However much we may differ in opinion, or express freely and fully those opinions,—the birthright of every Englishman, or English subject—yet I trust we shall never so far forget ourselves as to attack the private character of those with whom we do differ. The Rev. Mr. Slack, however, whom I am not conscious to have offended at *any time*, has not only assailed my character in public print, but has actually written to some of my own friends in England to traduce my private and public character, with a desire that his estimate of me should be promulgated among others of my Evangelical friends and acquaintances. Had he confined himself to the public newspapers to reflect, however injurious, upon my private and public career, I should probably not have taken any further notice of it. But I think, under the circumstances, it is due to my family, as a husband and father, as well as a Christian Minister, to vindicate myself through a journal in my adopted country, where my life and labour, in public as in private, have been known for the last eighteen years.

Believe me,

Dear Sir,

Yours, very faithfully,

I. HELLMUTH.

Letter from the Rev. Dr. Mackie, published in the *London Record*, which re-appeared in the *Echo* :

THE CHURCH IN CANADA.

(To the Editor of the Record.)

SIR,—I was the examining Chaplain of the Bishop of Quebec when Archdeacon Hellmuth offered himself as a candidate for holy orders in the diocese, and am therefore well acquainted with the circumstances to which a "Presbyter of the Diocese of Montreal" has referred.

The so-called "poor and friendless adventurer" was treated with "marked kindness," but he was in no sense undeserving of all the kindness extended to him. It was felt that he would be a real and great acquisition to the newly-founded College, and the event has more than justified the considerate wisdom of the Bishop in appointing him to a professorship. That one in Dr. Hellmuth's position should have made some enemies in Canada, is not a matter of surprise. I only hope that my old friend "Presbyter" is not of the number of them.

I write thus from a simple desire to see fair play. I am not, like yourself, alarmed at the state of the Church in Canada; but believe, on the contrary, that it is full of promise.

An experience formed during more than twenty years has convinced me that if evangelical men, as such, are not preferred by every Canadian Bishop, they are not, as such, lightly esteemed by any. Of Trinity College, in Upper Canada, I cannot speak from personal knowledge; but as for Bishop's College, in Lower Canada, I venture to think that Dr. Hellmuth has done no more than justice to it.

It may not be an "Evangelical" institution, strictly so called, but may it not be a something better?

I hope so, from the bottom of my heart; since, from no dislike to evangelical men, or evangelical principles, I did my best, while in Canada, to make it what it is.

I am, Sir, yours respectfully,

GEORGE MACKIE.

Nuneaton, April 7, 1862.

LETTER TO THE "ECHO," AFTER THE PASTORAL OF THE METROPOLITAN:

LONDON, May 12, 1862.

(To the Editors of the Echo.)

"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 me also. In it I am personally attacked, and my character defamed. Whether I look upon myself as an officer in the Church of God, or in any other relation in 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 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 to pursue to vindicate my character from the cruel and injurious aspersions cast upon me and upon my father-in-law, Gen. Evans, who is equally implicated in so grave a charge as “a manoeuvre,” 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 is left open for redress, to obtain that justice and protection to which every man is entitled. I am confident that the truth of the old adage, “*audi alteram partem*,” will be fully borne out in this case.

“I remain, dear sirs,

Your humble and obed't serv't.,

I. HELLMUTH, D.D.,

Archdeacon of Huron, and Assistant Minister
in St. Paul's Cathedral, London, C.W.”

APPENDIX B.

The interest I took in the wonderful movement of several hundred French Canadian families leaving the Church of Rome, through the instrumentality of Pastor Chiniquy, had no reference to the man himself.

I felt, as a Protestant and a Christian minister, a deep and lively interest in the spiritual welfare of so large a body of French Roman Catholics, who had renounced the errors of the Church of Rome. I went several times from Quebec to Illinois, a distance of twelve hundred miles, with no other object than to afford them aid when I heard of the persecutions they had suffered for the truth's sake, and of the famine which was reducing them to starvation. The Bishop of Huron accompanied me at my first visit to St. Ann's and Kankakee, when Pastor Chiniquy was absent. We reached St. Ann's on a Tuesday, the afternoon of a cold December day, when the people had no expectations of our arrival. On entering the place we heard the sound of a little bell, summoning the new converts to the Protestant faith to their chapel; and to our agreeable surprise, although it was a week-day, and some of the people had to come a distance of five to ten miles, poorly clad and ill fed, there could not have been fewer than from five hundred to six hundred devout worshippers in the chapel. The Bishop of Huron and myself were privileged to preach to this interesting people, who listened with delight to the simple word of God, and we were both convinced that it was a movement owned of God. We also visited the schools, and found them well attended, and the teachers labouring to instruct the

children in the truths of the gospel. Such a sight can never be forgotten by those who really feel an interest in the extension of the gospel; nor could it fail to produce in them that sympathy and interest which are leading characteristics of the truth, of which St. John declares, "By this we know that we have passed from death unto life, because we love the brethren."

After careful investigation by the Bishop and myself, both at St. Ann's and Kankakee, we were satisfied on the one hand that the movement was genuine, and on the other that the people were suffering frightfully from the effects of the famine—a fact which has called forth the sympathy of Christians on both sides of the Atlantic. It would have been inhuman had not the Bishop and myself, who were eye-witnesses, appealed to England on behalf of this suffering people; and I am thankful to say that the appeal made in their behalf was not only responded to from England, but also from Canada. I subsequently spent several weeks in that colony, visiting most of the settlements; and so deeply was I interested in their spiritual welfare, and so strongly did I feel the necessity of their having *tried* and experienced teachers of gospel truth, that I went to New York, and submitted to the excellent Dr. Tyng, and to other gentlemen connected with the American Church Society, the necessity of something being done for the permanent instruction of this people. Dr. Tyng took the trouble of visiting the colony in person, and returned to New York with the determination to exert himself on their behalf. I rejoice greatly in the consciousness that by the blessing of God my labours in this department have not been in vain. If your Lordship will take the trouble to enquire, you will find that the Rev. Dr. Williamson, who was formerly connected with the Sabrevois mission, is labouring most successfully among the French converts. Several Episcopal churches have been erected, and congregations are being gathered in through his instrumentality. Sunday schools are also established; and as he wants more clerical help, he applied to me for such, previous to my leaving for England last autumn, making special mention of the Rev. A. A. Allen, his successor at Sabrevois, who, he thought, would carry on with him this work of God.

