

"the first and highest duty of every Church; that that duty must be preferred before any other consideration; and that nothing can release us from the obligation to discharge that duty at the present crisis."

These are plain, strong words, but the occasion, in the view of, perhaps, the majority of the Churchmen, justifies them. Even if the court which condemned Dr. Colenso, was not technically perfect, there seems little reason to doubt about substantial justice having been done. The Bishop of Capetown exercised his authority with the consent of the South African Church. The judgment of the court has been confirmed by the almost unanimous voice of the whole Anglican Communion, as expressed by its Bishops at the recent Lambeth Synod. Further, a large number of the communicant members of the Natal Church are earnestly desiring to receive a new Bishop. Can then, individual bishops of the English Church, hampered by the temporalities of their Sees, judge of the necessities of the Church in South Africa, where the Bishops have no temporal titles or temporal position? And can the State prevent the consecration of a new Bishop for Natal, seeing that there is no creation of a temporal peer involved, as would be the case if a Bishop were to be consecrated for an English See. When, as in England, the consecration of a Spiritual Father in God involves the gift of a peerage to an individual, who had no such title before, and thereby the ranks of the nobility of the State receive an addition to their numbers; the State, rightly, claims a voice in the election. It issues a *congé d'élire*, a royal mandate, and further names the new Bishop, whom, practically, the electors are compelled to receive; but the consecration of a South African, or other Colonial Bishop involves no such creation, nor can the Spiritual act come under its recognition at all. In the eye of the law, the Bishop is in the same position before and after the consecration, even more than a deacon or priest ordained for spiritual work at home: they do receive the recognition of the State, they hold a definite legal position, a distinct, social status; but, if the decisions of the English Law courts are correct, such is not the case with a Bishop of the Church in the Colonies.

But while these questions are agitating the minds of Churchmen at home, the Supreme Court in Natal has arrived at a decision, that in consequence of Natal having been at the date of Dr. Colenso's Letters Patent a Crown Colony, properly so called, the letters Patent are valid even to the extent of coercive jurisdiction, and that the deposed Bishop is Trustee of the English Church property. Acting upon this view they have ejected the Dean from the Cathedral and the Deanery, and the other clergy who do not share Dr. Colenso's heresy, from their Churches, and where there are Parsonage houses, from these also. In making this de-