

his act of consecration invalid. But the State was at hand to make up all deficiencies. Bishops were a political necessity. It was therefore fitting that such Bishops as could supply the want of the time, should be the creatures of the State. They were created accordingly and rigidly held to the purpose assigned to them. We have the testimony of Queen Elizabeth that they were so created. On occasion when she had a quarrel with them, she called them to her presence, and, upbraiding them for their undutifulness, said to them with a volley of oaths, "I made you, and (another fusilade of imprecations), "if you dont behave better, I'll unmake you." This facility of making and unmaking Bishops was unknown to the Catholic Order. Hence it was continuously rejected.

It has been said that this question of Bishops does not concern the Laity. They are indifferent as regards it, and leave it to the clergy. They may be indifferent, but we think they are not; and certainly they ought not to be so. Whosoever recites the Apostles' creed with sincerity and belief, accepts the Catholic Church and everything that is essential to its existence. But without teaching and without rule it could not exist; hence the continuity of pastors, teachers and rulers, to whom our Lord gave the solemn promise that he would be with them *all days* until the end of the world. If they were not to exist and exercise their high functions in all the christian ages, what becomes of our Lord's promise? Heaven and earth shall pass away; but his word passeth not away. This promise was given several times in different forms. "All power is given to me in heaven and on earth," said our Lord, "As the Father sent me I send you" addressing his Apostles. Again "Go teach all nations; preach the gospel to every creature." Such a mandate could not be confined to the Apostolic age; and so, on account of their sublime office, it was required that Christ's pastors should be duly honoured by all men according to the words of our Lord; "He who despiseth you, despiseth me and he who despiseth me despises Him who sent me," our Father who is in Heaven. This duty of teaching all men and all nations, supposes the obligation to hear and believe. Accordingly our Lord commands belief

on the teaching of his Servants; "He who believeth and is baptized shall be saved; but he who believeth not shall be condemned." This solemn and awful word is for all men; and it argues little fear of God and his judgments to treat it with indifference.

Did not Barlow make a Bishop? We have seen that he was guilty of rebellion. It will now be shewn in few words that his attempt to create a Bishop was futile. It was neither legal nor according to the church. The form which he adopted was not enacted in the reign of Edward VI., nor the ancient rite handed down from time immemorial in the Catholic Church; but a ceremony of his own invention. Hence it had no claim to validity. It has been pretended that he was a Bishop. But that he was has yet to be proved. His being a Bishop would not have helped him. The extreme irregularity of his proceeding could only have produced nullity.

Such is the origin of the lawn-sleeved gentlemen who for the last three hundred years have proudly sat in the British House of Peers, impeding useful legislation and oppressing all who did not agree with them.

Later on, when a tyrannical government endeavoured to impose Elizabethan Bishops on Scotland, the shrewd people of that country understood that they were counterfeit and scornfully rejected them. They even applied to them an undignified and opprobrious name. They called them *Tulcan*\* Bishops. By this name they are known, and it heads the first chapter of State Prelacy in Scotland. We do not pretend to class with them the present heads of the Episcopal Church of Scotland. We do not indeed acknowledge the due succession of their orders. But, if learning and high character went for anything in such a matter, they would have a claim. They are very numerous and powerful. Almost all the landed gentry of Scotland are their adherents, whilst the Presbyterian Kirk, although it claims to be the national church, counts only forty per cent of the whole population. (Mr. Gladstone.)

\*In Scotland they called *Tulcan* the effigy of a calf arrayed in the skin of a real calf, and placed before the mother cow to deceive and keep her quiet whilst her calf was made into veal and her milk taken from her.