

conception of this authority, and of the relationship it has to each individual soul.

Therefore, though we may not sympathize with Cardinal Manning's action at this crisis of his career, nor even understand it thoroughly, few will be inclined to doubt the sincerity of his convictions or the uprightness of his purpose and aim. It has been reserved for *The Saturday Review*, with its usual cynicism and audacity, to think otherwise. Thus speaks the oracle: "It is, we believe, the unanimous opinion of those best qualified to judge that he never would have left the Church of England if it had not been that, at the time of his leaving, all future seemed closed to the High Churchman of the new variety." In common fairness to the memory of the departed prelate, such a judgment must be indignantly rejected. That the English Archdeacon at the time of his secession was not devoid of personal ambitions, nor without desire to find the most congenial atmosphere in which to realize them, need not be denied. But the departure from the Church of his fathers was to him clearly a matter of duty—of mistaken duty, as we may regard it—but one which he felt himself bound to obey.

We must be prepared to accord to others, in their religious conduct, the same integrity of motive which ought to govern ourselves. The days are surely gone by when a public character may become the object of dislike or suspicion simply on account of his theological attitude, however erroneous we believe it to be. Nor should any undue importance be attached to the movement, even of the most distinguished personage, in leaving one church and joining another. Such changes are inevitable. In many individual cases they may be productive of much benefit; but of themselves they prove nothing at all as to the relative merit of the two communions. Religious belief is not always hereditary; and what we want in such matters, therefore, is perfect freedom. I would counsel no man to remain a Protestant who felt that his spiritual activities would be strengthened and his actual character improved by membership with the Church of Rome. Perhaps the leap from the extreme High Churchman to the Ultramontanist may not be such a formidable one after all. On the other hand, every man who desires to think for himself on religious questions, who is dissatisfied with mere ecclesiastical dogma, who humbly and reverently believes that he was made, apart from all foreign intervention, to be himself a king and priest unto God, ought to feel at full liberty to break with old associations, however venerable, and while he