

# THE CANADA CHRISTIAN MONTHLY.

FEBRUARY, 1875.

## Editorial.

### A MIGHTY DIFFERENCE.

The reply that Archbishop Manning makes to the Right Hon. W. E. Gladstone's famous pamphlet is a brief document of wonderful ability and rare judgment. The great English Statesman asserts in his pamphlet (which promises to surpass in its effects on the Protestant mind of Europe his pamphlet on the Prisons of Naples), that the infallibility of the Pope is in real and dangerous collision with the authority of our Queen. In other words Mr. Gladstone maintains that the Vatican Decrees are incompatible with full allegiance to civil rulers. Archbishop Manning, the head of the Papal Church in England, while evading this serious charge, asserts that the civil allegiance of Roman Catholics is limited in the same manner, and to the same extent in which the civil allegiance is limited to every man who believes in God, and is governed by conscience. We quote the words of the Archbishop.

"The civil allegiance of no man is unlimited; and therefore the civil allegiance of all men who believe in God or are governed by conscience, is in that sense divided. In this sense and in no other, can it be said with truth that the civil allegiance of Catholics is divided. The civil allegiance of every Christian man in England is limited by conscience, and the law of God; and the civil allegiance of Catholics is limited neither less nor more."

The marrow of the question between the statesman and the priest, between society and the Church of Rome, lies in a nut-shell, in these words we have quoted. There is a great and glorious truth, here stated by the Archbishop—that the civil allegiance of all men that believe in God is limited. One of the very first acts of the Christian Church in beginning her work at Jerusalem, was to assert this truth by setting herself in opposition to the rulers of the city. When "the rulers and elders and scribes," a kind of civil court, though subordinate to the Roman power, straitly threatened the apostles to speak thenceforward to no man in the name of Christ, what was their doctrine and their decision? The very doctrine and decision of the Arch-