

Trans-Atlantic Retrospect.

THE CHURCH OF ENGLAND IN THE COLONIES.

It is well known that the connection between the Church of England in the Colonies and the Mother Church, is of the most uncertain kind. Colonial Bishops hold their office by Patent from the Queen, even when elected by their Synods. But it is exceedingly doubtful whether any part of the Ecclesiastical Law of England could be made to apply to a colony. Certainly, our own law courts could not enforce it, and except by way of regular appeal to the Judicial Committee of the Privy Council, no English court could take cognizance of any case. Some of the questions involved in this anomalous condition of things, are likely to receive some solution in connection with the case of Bishop Colenso. As our readers well know, he has been tried, condemned, and deposed from his office by an Ecclesiastical Court presided over by the Bishop of Capetown. He denies the jurisdiction of the court, and appeals to the Privy Council. While the case is pending, the Bishop of Capetown, in a charge to the diocese of Natal, declares himself prepared to abandon the endowments of the church, and carry out its spiritual powers at all costs. He claims simply the same rights "as a Roman Catholic Bishop, or a Wesleyan Superintendent." In all that he says as to the duty of the church to maintain its spiritual independence, of course we can heartily concur: that is very elementary truth with us; yet the question has been asked, and pertinently, how can Dr. Gray reconcile such a position with that of the declaration made by himself on taking office, that "the Queen's Majesty, under God, is the only supreme governor of this realm, and of all her Highness's other dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal?"

A declaration has been published, signed by sixty of the clergy of the "Church of South Africa," as they style themselves, to the effect that they will no longer recognize the episcopate of Dr. Colenso, or hold communion with him. But he declares that he will pay no heed to this document, "appeals unto Cæsar," and asserts many of the signatures were obtained under compulsion, while the names of at least twenty of the clergy are not appended to the list.

DR. PUSEY'S MANIFESTO.—Among all the advocates of "orthodoxy" in the Church of England, no man commands more attention than Dr. Pusey, whose name has become proverbial in a less favourable connection. He is now an old man; his learning gives him authority; his life has been pure; none can doubt his sincerity; while an intense earnestness inspires every word he writes. He has lately published a review of the decision of the Privy Council in the "Essays and Reviews" case, in which, after a severe condemnation of the judgment of the Lord Chancellor, he proceeds to speak in a tone we have not often heard heretofore, but *shall* hear no doubt, if the latitudinarian movement goes on. He demands a reform of the ultimate Court of Appeal in ecclesiastical matters, the judicial committee of the Privy Council; urges churchmen to combine to obtain this boon from Parliament; and should this be refused, prophecies that there may be a "Free Church of England." It is a singular fact, that it is from the Tractarian party that all such intimations come; the Evangelicals, on whom we should suppose the formularies to press most heavily, never hint such a thing.