

law, no diocese of Natal; that the Church in Natal is a Church without laws—a mere voluntary association; that the clergy and laity may frame their own laws, or accept the Church's laws—may, consequently, elect their own Bishops—and are, therefore, not bound to accept Dr. Colenso as their Bishop unless they so will.

This decision is, of course, good in law. Whatever legal titles or powers it gives to Dr. Colenso will not be disputed. Legal coercive jurisdiction there is none, and the attempt to give it will never again be repeated. No more Letters Patent are to be issued, that the Churches may see that they are entirely free to act for themselves.

It is right, however, that I should say that no coercive jurisdiction was ever claimed by me. My judgment neither affected to touch the title conferred upon Dr. Colenso by the Crown, nor the salary allowed him by the Bishops of the Church of England. It affected only his spiritual office as a pastor of souls. It is because he now sets aside and despises the spiritual sentence, and openly affirms that he will preach and teach amongst us the heresies for which he has been condemned, and claims obedience and submission to his authority, on the part of the clergy and the whole flock, which the judgment upon which he relies gives him no right to demand, and no power to enforce, that we, after repeated admonitions, and earnest entreaties, are driven to take the last step that the Church enjoins us to do in such cases.

Upon spiritual sentences, or their effects, the judgment does not touch. Incidentally, however, it recognizes the spiritual authority of the Metropolitan, given by Christ through His Church. To have refused to acknowledge this, would have been to persecute—to deny to the Church