

rulers and guides? Some time ago a friend of this writer, Rector of Claybrook, near Lutterworth, invited the heretical bishop to occupy his pulpit, but was served by an inhibitory mandate from the Bishop of Peterboro'. The curate, however, read the sermon which Dr. Colenso had prepared, and invited the people to a service in the village green, in the afternoon. The result was a large crowd, great excitement in the district, intense sympathy with the Bishop of Natal, and such attention to his Biblical criticisms as shook the faith of many, who, but for the inhibition, would never have heard his name. Curiously enough the day following the closing of one pulpit to Dr. Colenso, a sermon was preached in Westminster Abbey by a Presbyterian clergyman! What with High Church bishops inhibiting a Broad Church bishop, and a Broad Church dean opening his church to an outsider—a denier of Episcopacy and rectors and all grades of clergy breaking the law in ritualistic displays, the English Establishment presents a melancholy spectacle of disorder, which cannot but bring about a vital change in its constitution and relation to the State.

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The pamphlet of Mr. Gladstone, entitled "A Political Expostulation," is an appeal to Roman Catholics to explain how their presumed acceptance of the decree of the late Council, pronouncing the Pope personally infallible, when speaking "*ex cathedra*," is compatible with their national loyalty. The replies it has elicited reveal a remarkable divergence of opinion touching these points. 1st, As to what is the true interpretation of that decree; 2nd, as to its bearing upon the civil allegiance of those who accept it in the most rigid form; 3rd, as to the validity of the decree as a dogma binding upon every member of the Catholic Church; 4th, as to the historic continuity of that dogma or its identity with the teaching of the Church from age to age in the past; 5th, as to the relative and respective spheres of ecclesiastical and civil authority; 6th, as to the consequences of rejecting this dogma, or suspending judgment upon it until its confirmation and official promulgation

in a manner thought by some to be essential to its being an essential article of belief. The controversy on these issues has been carried on in the *Times* from day to day for weeks past, by Archbishop Manning, Monsignor Capel, and Canon Oakeley, for the clergy; the laity being represented by Lords Acton, Camoys, Herries, and Arundel, with Messrs. Petre, Stourton, and Langdale, all men of the highest social position, whose families have been Catholics for centuries, together with Sir George Bowyer, M.P., and Sir Martin Shee, and many others.

We have not space even to synoptically summarize their letters, but may thus summarize their leading features. Taking first their points of harmony we may say that every one of the debaters protests indignantly against the idea that the Catholic faith has in it any element, even with the Vatican decrees taken to be a part thereof, at war with the loyalty of a subject to the powers that be, so long as those powers do not make war upon the conscience of the faithful. Canon Oakeley, indeed, goes so far as to declare that even then "the Pope invariably recommends unresisting submission under the provocations of persecution;" a statement which is, however, repudiated by the others. Here all harmony ends and, on every one of the six issues stated above, the writers enunciate theories most diverse, most subtle, most mysterious, and most antagonistic. Lords Acton and Camoys, and Mr. Petre—the former one of the ablest historians of the day,—all declare that the dogmas of the Immaculate Conception and personal infallibility of the Pope were never taught as articles of faith before the late Council. Mr. Stourton affirms that he and "all Catholics were educated in the belief that the infallible authority of the Church resides in the bishops and prelates of the Church assembled in Council, presided over by the Pope"—a statement which, although intended as a reply to Lords Acton and Camoys, is a singular confirmation of their views. Sir George Bowyer seems to be halting between two opinions; he says, "Whether infallibility be exercised by the Pope, *ex cathedra*, or by the Pope *in*