

months, not even excepting Christmas and New Year. I cannot express how delighted I am with this small corner of service. Here are eight or ten gentlemen, leaders of native society—men ranging from thirty to sixty years of age—of calm judgment and matured thought, assembling together to read and study the words of the blessed Master, and every one of them reverently acknowledging that “He spake as never man spake;” that His words are the “words of eternal life.” I get a glimpse through them into the deeper pools of thought which lie around us, concealed from the eye of the foreigner and stranger, yet silently working in their depths, and introducing those new elements in native form which are to guide and mould their fellows. If only the everlasting growlers could get a peep now and then into such facts as these, they would find that it is false to say that we have not impressed or modified the life of the country. We have—probably more deeply than we in our faithlessness imagine. At the present moment there are hundreds in this city alone who are reading and thinking for themselves; inquiring into their own hearts; trying to find out by the light of God’s Word what really is there; and looking up to the highest heavens and faltering forth what He, the Master, taught us to say—“Our Father.”

To return for one moment before bringing my long letter to a close. I have now a class twice a-week in connection with the students of that hostel. We meet in the vestry of St. Andrew’s Church, which is quite close at hand, and which Mr. Thompson, the chaplain, with his never-failing kindness, has placed at my disposal.

Pray convey to the Committee my profound sense of the courteous confidence they have extended. In weakness oft we are, yet we know that Christ is overhead, and He is strong. “Brethren, pray for us.”—Yours very truly,  
—H. & F. Record. C. M. GRANT.

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## Items of Intelligence.

### Dr. Dollinger and the New Dogma of the Infallibility.

Dr. Dollinger, a Roman Catholic Professor of Munich, a historian and a very profound scholar, persists in refusing submission to the decision of the Council of the Vatican. He, from his high position as a scholar, is noticed all over the world; but though the names of others do not come out as his does, we must not suppose that he is alone. Such men as the Bishops and clergy of Spain, Portugal and France, whose only notoriety consists in their ignorance and profound servility to the See of Rome, may yield an unquestioning and obsequious obedience to the deliverance of the Pope and his Council; but not so with men of the Pere Hyacinthe cast, and with his compeer Dr. Dollinger.

He writes as follows to the Archbishop of Munich, who has again been demanding of the Doctor an explanation of his position as a Roman Catholic professor with respect to that decree. He writes:

“Thousands of the clergy, hundreds of thousands of the laity, think as I do, and find it impossible to adopt the new articles of faith. All my friends and acquaintances confirm me in this experience; ‘not a single person believes it,’ is what I hear day by day from all lips. We all stand giddy before a chasm which opened before us on the 18th of July last. It is the plenary power of the whole Church as over each separate member, such as Popes have never claimed for themselves since Gregory VII, such as is pronounced in the numerous Bulls since the Bull ‘*unam sanctam*,’ which is from henceforth to be believed and acknowledged in his life by every Catholic. This power is boundless, incalculable; it can, as Innocent III. said, strike at sin everywhere; can punish in everywhere; can punish every man and allow of no appeal, is sovereign and arbitrary, for according to Boniface VIII. the Pope ‘carries all rights in the shrine of his bosom.’ As he has now become infallible, he can in one moment, with the one little word ‘*ubi*,’ make every thesis, every doctrine, every demand, an unerring and irrefragable article of faith. Against him there can be maintained no right, no personal or corporate freedom—or, as the Canonists say, the tribunal of God and that of the Pope are one and the same. This system bears its Romish