RELIGIOUS STRIFE.

Controversy Between Manning and Gladstone.

AN IMPORTANT DISCUSSION.

The Subject Taken Up by the Herald's Contemporaries.

NEW IDEAS.

Infallibility Discussed by an American Divine.

The English Ex-Premier Taken to Task.

The Great Journalistic Triumph of the Month.

[From the Evening Mail.]

The HERALD yesterday astonished its readers with three columns of special despatches, containing the development of what may become one of the most important controversies of our time. It has arisen out of an anti-Papal manifesto issued by Mr. Gladstone, who has declared that acceptance of the dogma of Papal infallibility is inconsistent with good citizenship. To this declaration the Primate of the Roman Catholic Church in England, Archbishop Manning, has replied in a letter, not addressed to the London *Times*—as would be the natural mode of procedure—but to the editor of the HERALD, who first furnishes the letter to the London press, and then has the letter and the London press comments cabled to the HERALD, where they appeared yesterday, together with other despatches of various dates, altogether giving a complete history of the first chapter of a controversy which may yet agitate England more than any other present question.

Such a piece of journalistic enterprise deserves the commendation of the American press, as it must have excited the surprise of our London contemporaries. It suggests new possibilities in the way of journalistic effort, such as were not dreamed of when the cable was first laid beneath the Atlantic, and prepares us to anticipate the time when all the great questions that arise among civilized nations will be simultaneously discussed when the world's attention will be concentrated upon the same themes and utterances, and when the leaders of thought will be able to talk upon living themes to all the nations that are interested therein as to one vast audience. For this presage of a state of affairs hitherto unforeseen we are indebted to the HERALD, and as all its contemporaries joined in lauding its achievements in the Stanley expedition, so they ought now to give it credit for this last well-planned and thoroughly executed exploit, which is far more characteristically journalistic than that for which it has received so much credit.

While, however, we concede to the HERALD the praise that is clearly its due, we must say that it was indebted for its first information of the important controversy, which it has not only reported, but helped along, to the American Press Association. We suppose it relied upon the Associated Press for the transmission of such a piece of news as that the ex-Premier had reopened an old controversy. If so, its reliance was in vain. But it has already discovered, and had the frankness to acknowledge, that "we have observed that on several occasions recently the American Press Association has had better foreign despatches than the Associated Press, and its members certainly deserve credit for their enterprise, promptitude and accuracy."

The Question a Political One.

[From The Republic.]

Now, in this controversy between Gladstone and Manning it is perfectly idle to say that politics have nothing to do with religion. It is, perhaps, best to go to the heart of the question at once. It will be remembered that subsequent to the campaign against Austria in 1859 the Italians were led on by Cavour to form themselves into one powerful nation. To pass over the details of his short Neapolitan campaign, ending at Gaeta, and the "mediatizing" of Tuscany, &c., we may merely mention that the Pope was the sole obstacle in the way of this consummation. So far were politics from being kept distinct from religion in the question that the weightiest anathemas of the Church were hurled by the Pope at every one engaged in his dispossession, from King Victor Emmanuel down to the rawest recruit fighting in the ranks of his army.

Mr. Gladstone Making Political Capital.

[From the Commercial Advertiser.]

In England, indeed, Church and State are so intimately connected and intertwined together that it is hard to say whether it is the Church or the State which has the pre-eminence. British statesmen like Mr. Gladstone can attack sometimes the established Church when it makes an abuse of its privileges, but they will never think of depriving it of those very privileges and of its supremacy over Romanism and other religions practised in Great Britain. Mr. Gladstone has attempted to make political capital by his pamphlet, "The Vatican Decrees," and he tries to revive the ghost of Jesuitism, which is to be killed more victoriously by him than by Mr. Disraeli. But the liberal leader has seen his manœuvres defeated by the able answer made to him by Archbishop Manning, who demonstrated that all Mr. Gladstone's argumentation was already exploded and "no new matter."

Gladstone and Manning.

[From the Brooklyn Eagle.]

Travelling back about the number of years indicated by Dr. Manning, we should see among the most promising of the students at Oxford University, William Ewart Gladstone, of Christ Church, and Henry Edward Manning, of Balliol, afterward Fellow of Merton. The former was the son of Sir John Gladstone, a wealthy merchant; the latter of William Manning, head of the firm of Manning & Anderdon, still existing in London, a member of the House of Commons, and, at one time, Governor of the Bank of England. The boyhood of Gladstone had been spent at Eton; that of Manning at Harrow. The two became intimate at Oxford, each being a distinguished speaker at the famous Union Debating Club. In the race for academical honors both attained a first class in the classics and Gladstone a first in mathematics also. It was the period of that great reactionary movement in the English Church known as the High Church or "Tractarian" movement, a name derived from the series of "Tracts for the Times," to which John Henry Newman, Keble, Richard Hurrell Froude and Dr. Pusey were the chief contributors. Oxford, at that time, was what it has indeed been at most others, the university of mature saints and youthful sinners. But Gladstone and Manning were marked during their whole career by unusual gravity and strength of character. Each chose his way in life. Gladstone, under the auspices of Sir Robert Peel, entered the political arena; Manning took holy orders in the English Church, a profession which, in one of the most eloquent of his sermons before the University, he described as "full of calm peace in life and hope in death." Their friendship was based upon the rule of Cicero, "*idem velle, idem nolle*"—the same singleness and sincerity of purpose, the same high and unselfish aspirations, the same purity of life and culture of mind. Their friendship was not unlike in its depth and intimacy to that of David, the son of Jesse, with Jonathan, the son of Saul. Both were impressed with the revived churchmanship of the new movement, of which Gladstone became the chief parliamentary and Manning the chief pulpit defender. When Gladstone's eldest son was born Manning was its "godfather" in baptism.

Mr. Gladstone has Surrendered Himself.

[From The World.]

Mr. Gladstone knows that there is still extant and active in Great Britain a great body of worthy people who look upon the Pope and all his emissaries as no better than a brood of Satan. It is hard to believe that he can have had any other object in view in his recent manifesto than to persuade this great body of worthy people that the Pope really means mischief to their liberties, and that nothing but the return of the liberals to power can protect those liberties. If Mr. Gladstone really meant anything more than this, if he really meant to have all the world understand that he himself regards the pretensions to spiritual infallibility of the Roman Pontiff as politically dangerous to English freedom, and to the English State, then, indeed, has he surrendered himself bound hand and foot, as a lamb for the sacrifice, to his gifted ecclesiastical antagonist. For if the Catholic Church entertain the design which Mr. Gladstone, by implication at least, imputes to it, Mr. Gladstone's undertaking to defeat those designs by the publication of a political pamphlet would deserve to be ranked with the engagement rebuked in the "Year Books" of the man who promised to push Westminster Abbey into the Thames with his thumb!

"Higher Law."

[From the Evening Post.]

So long as the supremacy of the Pope remains a theory, it is a matter of religious belief which may not be properly interfered with. When it is interposed against the civil authority it is of no more force than the supremacy of individual conscience. By the way, it is a little singular that the newspapers which look most kindly on the "higher law" of Rome are those which regarded with the greatest horror the "higher law" of the late Secretary Seward.

THE INFALLIBILITY DOGMA.

What Does It Mean?—An Explanation from Rev. Mr. O'Reilly.

By the courtesy of Messrs. Appleton we are permitted to print the article from the advance sheets of the "Encyclopedia" upon the dogma of Papal infallibility. It is from the pen of the Rev. Bernard O'Reilly:—

Infallibility (later Latin *infallibilis*, not liable to be deceived, from *in*, privative, and *falli*, to be deceived, to err), a doctrine of the Roman Catholic Church, which attributes to that Church, as the divinely appointed teacher of mankind, and to the Roman Pontiff, as pastor of the whole Church, the privilege of being preserved from teaching error. Infallibility is not to be confounded with impeccability, which means immunity from sin. The special assistance of the Holy Spirit which preserves a person from error in the discharge of a certain office is a grace of the supernatural order, called by theologians *gratia gratis data*, a grace bestowed for the benefit of others than the recipient, such as the power of the priesthood bestowed on good and bad alike, and the gift of prophecy found in such men as Balaam and Caiaphas. It is thus distinguished from graces which are vouchsafed to sanctify their possessor, like that by which John the Baptist and Jeremiah were sanctified before their birth; a grace of this sort is called *gratia gratum faciens*. The privilege of infallibility is also to be distinguished from inspiration, because inspiration in many cases means a new revelation, whereas both the Church and the pontiff are only witnesses, teachers and judges of the revelation already made, and are merely preserved from error in guarding, expounding and defending the deposit of revelation. By the dogmatic decree of the Council of the Vatican the infallibility traditionally ascribed to the Church by Catholics is declared to have been directly and immediately conferred on St. Peter, and in him on his successors, the bishops of Rome. 1. Roman Catholic theologians ground the infallibility of the Church principally on the texts of Matt. xxviii., 19, 20:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, unto the end of the world;" and Mark, xvi., 15, 16—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These words of Christ, constituting the great commission or charter of the Church, as they maintain, established her as the universal and perpetual teacher of mankind, gave into her keeping the deposit of the divine faith and law, declared her office to be that of sole interpreter of the same, bestowed on her the sole jurisdiction existing upon earth in matters of salvation over the reason and will of man, and assured her that in the discharge of this office she will have the Lord with her until the end of time. Faith in Christ through her teaching, and obedience to her in the fulfilment of her office, are required under pain of damnation. Now, it is held to be repugnant alike to the nature of God and to that of man that God should compel the assent of the reason and submission of the will to a teaching liable to error. The object or matter embraced by this infallible teaching is the whole body of revealed truth written and unwritten, and all that is so connected with it that without treating of it the Word of God could not be guarded, expounded and defended; such would be the declaring of the canon, authenticity, and true interpretation of Scripture, and the like. Further, the Church claims an infallible guidance in discerning and defining all matters which are opposed to revelation; for, it is argued, she could not discharge her office of teacher of mankind unless she were able to proscribe with infallible certainty all doctrines at variance with the Word of God. Hence the direct object of the infallibility of the Church is the revelation or Word of God, and the indirect object is whatever is necessary for its exposition and defence, or contrary to the law of faith and morality. 2. Pontifical infallibility is thus defined in chapter 4 of the constitution *Pastor æternus*, July 18, 1870:—"We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is when, in discharge of the office of pastor and doctor of all Christians by virtue of his supreme authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrines regarding faith and morals; and that, therefore, such definitions of the Roman pontiffs are irreformable of themselves and not by the consent of the Church." This definition declares that the Pope is infallible when speaking from his seat of authority, in discharge of his office of pastor and teacher of the entire Christian fold, and challenging the assent of the universal Church. The doctrinal point defined or finally decided must relate to faith and morals, and in such definitions, it is declared, he is divinely guided by virtue of the promises made to him in the person of Peter. This infallibility of the Pontiff has the same extension as the doctrinal office of the Church, and the final judgments pronounced in its exercise are in themselves irreformable or irreversible, even before the Church has accepted them. The definition limits the infallibility and the divine assistance which secures it to the Pope's official acts as pastor and doctor of all Christians. It thus excludes all his acts as a private person, doctor, theologian, local bishop, or ruler. He is exempt from error in only one capacity, that is, when as teacher of the whole Church in faith and morals he speaks from the chair of Peter. The "phrase doctrine of faith and morals" signifies the whole revealed Word of God, the whole way of salvation through faith, or the whole supernatural order with all that is necessary to the salvation of mankind through Jesus Christ. The efficient cause of this infallibility or immunity from error is declared to be the divine assistance promised to Peter and in Peter to his successors. This, it is asserted by Catholic theologians, is contained explicitly in the words of Christ to Peter, Luke, xxii., 32—"I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren;" and implicitly in Matthew, xvi., 18—"And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." The assistance thus promised and its effect are a divine ordinance. It is further affirmed that before the definition of the Vatican Council the infallibility of the Pontiff was a doctrine revealed by God, delivered by the constant tradition of the Church, recognized in Ecumenical Councils, presupposed by the acts of the Pontiff in all ages, taught by all the saints, defended by every religious order, and by every theological school except the Gallican, and in that school only disputed by a numerical minority and during one period of its history, and believed, at least implicitly, by all Catholics. The definition, Catholics believe, has added nothing to the intrinsic certainty of this doctrine, which is derived from revelation. It has only added the extrinsic certainty of universal promulgation, binding the whole Church to believe the dogma explicitly. The doctrine of pontifical infallibility, theologically considered, is intimately connected with the pontifical supremacy; and, considered historically, it is seen that from the exercise of the supremacy was gradually evolved and finally asserted the prerogative of infallibility. The bishops of Rome at a very early period claimed a supreme and final authority in deciding all ecclesiastical disputes; and this claim they founded on the fact of the See of Rome being the seat of Peter's authority, and of their being his successors with supreme jurisdiction over the entire Church. On the other hand, the opposition to the exercise of this supremacy forms a parallel and continuous record in the early Church down to the consummation of the Photian schism. Thus, in the ante-Nicene period Pope Victor I. (about 193) claimed to decide finally the controversy about the proper day for celebrating Easter, and excommunicated the Asiatic churches which refused to abide by his decision; and Pope Stephen I. (253-257) decided against St. Cyprian and the churches of northern Africa, that baptism performed by heretics should not be repeated, and annulled the sentence of a Spanish synod against two bishops. But the decision of Victor was set aside by the Asiatic bishops; and in like manner the bishops of Africa and Spain persisted in upholding their own local customs and established rights. Earlier still Tertullian, in his treatise *De Pudicitia*, complained that the Roman pontiff issued peremptory edicts, as if he were "bishop of bishops." From the time of Constantine the Great this exercise of supremacy, and the right on which it was founded were brought into greater prominence by the part taken by the Christian Emperors in convening councils and enforcing their decrees, by the conflicts which occurred between the councils themselves and the authority of the popes, and by the contests for pre-eminence waged by the See of Constantinople with the patriarchal sees of the East, and with Rome herself. Thus Leo the Great received the appeal of Celidonius, Bishop of Besançon, deposed by Hillary of Poitiers, and restored him to his see; thus, also, it is maintained his doctrinal letter was received as a final decision by the Council of Chalcedon (451). Another document quoted by ultramontane theologians as pointing to an exercise of supremacy is a letter of Pope Gelasius, in 493, in which it is said:—"The canons themselves refer the appeal of the whole Church to the examination of this chair. They decree that from it there is no further appeal, and by it the whole Church is judged; it goes for judgment to none, nor can its judgment be judged, nor its sentence reversed." (Labbe, vol. iv., p. 1,169.) Against this claim of deciding all ecclesiastical causes without appeal, thus distinctly formulated in the fifth century, is quoted the recently established fact of the Roman presbyter St. Hippolytus having been at the time of his death in opposition to the Pope, his superior, as well as the instances in which popes fell into heresy or encouraged heretical opinions. Such were the cases of Zozimus, who commended the Pelagian teaching of Celestius; Julian, who affirmed the orthodoxy of the Sabellian Marcellus of Ancyra; Liberius, who subscribed (359) to the Arian creed of Rimini; Vigilius (547), who contradicted himself thrice on a question of faith; and Honorius, who lent the whole weight of his authority (633) to the support of the nascent Monothelite heresy, and was solemnly excommunicated by an ecumenical council for doing so. Still the bishops of Rome persisted in their claims, while in the East the resistance to them grew as the patriarchs of Constantinople rose in power and influence among the Eastern hierarchy, until the conflict of jurisdiction ended (879) in the disruption of Christendom. In Western Europe the primacy of the Roman bishops continued to be universally acknowledged after the separation of the East and West; but their personal infallibility was never maintained in a formal theological thesis till the time of Thomas Aquinas. He however does not employ the term infallibility; he says that the same security from error in teaching, judging and determining all that pertains to faith, which is ascribed to the church, belongs also to the Roman pontiff, by virtue of the promise made to Peter. The thesis, thus placed in distinct form before the great theological schools of Europe, soon acquired increased definiteness and interest from the contests between temporal princes and the popes, and between rival claimants for the papacy and the ecclesiastical assemblies convened to heal the great western schism. Philip the Fair in 1303 declared his intention of calling a general council to judge Pope Boniface VIII. In the Council of Constance, where the French clergy largely predominated, the French theologians D'Ailly and Gerson proposed the framing of a decree declaring an ecumenical council superior to the pope. In the Council of Basel, soon afterward, this superiority was urged against Eugenius IV., particularly after he had dissolved that body. The superiority of œcumenical councils to Papal authority was embodied in the pragmatic sanction of Bourges in 1438, both as a theological maxim and as a rule of national jurisprudence. Thenceforward the theologians in France who maintained this superiority were called Gallicans and their opponents ultramontanes. Gallicanism, considered as a system of jurisprudence and theological doctrine, comprised the liberties or franchises of the Gallican Church and the peculiar tenets of its churchmen with regard to the nature and limits of the pontifical supremacy. These Gallican franchises were understood in one sense by the churchmen and in quite another by French magistrates. In reality they affirmed that the Pope had no right, by virtue of his supremacy, to interfere with the King in the holding of his crown or the lawful exercise of his power; that the election of ecclesiastical dignitaries, the collation of benefices and the disposition of their revenues, the imposition and collection of taxes on church property, belonged by inherent right and custom exclusively to the Church of France, under the protection of the King. These franchises, and the peculiar doctrine of the Gallican Church concerning the Pope's inferiority to a general council, were formulated in six articles presented by the Sorbonne to Louis XIV., May 8, 1663, which were reaffirmed with greater solemnity in 1682. The famous "four articles" then proclaimed by the assembled clergy, besides the absolute independence of the civil power, declared that the plenitude of power in spirituals possessed by the successors of St. Peter is to be limited by the decrees of the Council of Constance, which have ever been in force in the Gallican Church; that the use of the Pope's apostolic power is to be regulated by the canons, and within the kingdom of France by the received rules, customs and constitutions; and that, although the Pope has the chief authority in questions of faith, and his decrees regard all the churches, and each church in particular, nevertheless his judgment is not irreformable until the consent of the whole Church supervenes. The whole question of infallibility continued to be vehemently discussed by Jesuits and Jansenists, Gallicans and ultramontanes, down to the French Revolution. When public worship was restored by Bonaparte, the concordat concluded with him by Pius VII. abolished the old French hierarchy with all its privileges, and established new sees and new ecclesiastical dioceses. But Bonaparte inserted in the concordat, on its publication, what is known as the "organic articles," which, among other things, reaffirmed the offensive portion of the declaration of 1682. This was maintained as a law of the land and a rule of state policy through every change of government, although Gallicanism itself was constantly on the wane. In 1867 it was resolved by Pius IX. and the bishops assembled in Rome that an œcumenical council should be convened without delay; and it soon became generally known that one of the doctrinal questions to be decided in the council was that of pontifical infallibility. A warm discussion immediately began as to the opportuneness as well as the possibility of such a definition. Conspicuous among the opponents of the contemplated measure was Dr. Döllinger, of Munich, and among its promoters Archbishop Manning, of London. The Jesuits, always the most strenuous advocates of papal prerogative, used all their influence to secure the definition. In France the bishops were divided; in England, Ireland, the United States, Germany and Austria, a majority would have preferred delay; but Italy and Spain were for instant definition. Among the European governments a strong diplomatic effort, originating with Bavaria and seconded by France, was made to dissuade the court of Rome from a step deemed full of danger. On December 8, 1869, the council was opened by Pius IX. in the Vatican Basilica of St. Peter's. A first doctrinal constitution on Catholic faith having been elaborated and accepted, was officially proclaimed April 24, 1870. Then began the discussion of a second constitution "on the Church," ending with the decree on pontifical infallibility. Outside the council itself, the dogma, in its theological and historical aspect and its bearing on the relation of the Church to civil governments, was vehemently discussed in the press. A correspondence between Bishop Dupanloup and Archbishop Manning, and the publication of an exhaustive Gallican argument by M. Maret, Bishop of Sura, had created much interest just before the opening of the council, and this was largely increased by the appearance during its sittings of a series of letters in the Augsburg *Allgemeine Zeitung*, signed "Janus," afterward published in book form with the title of "The Pope and the Council." (See Döllinger.) Another series of letters from Rome were printed in England from the pen of "Quirinus;" while two more issued from the French press entitled "Ce Qui se Passe au Concile" and "La Dernière Heure du Concile." Within the Council itself every portion of the *schema* or draught was warmly discussed. On July 11 the *schema* of the chapter on infallibility was discussed in detail and adopted in a general congregation; and the whole *schema* was put to the vote in another congregation held on the 13th. Each prelate voted *placet*, if content; *placet juxta modum*, if only content with a part; or *non placet*, if not content. The register showed 451 as voting *placet*, 62 *placet juxta modum* and 88 *non placet*. On July 18, in solemn session, 534 prelates answered *placet*, 2 *non placet* and 65 were absent, of whom a majority did not wish to vote favorably.—See Archbishop Manning's "Petri Privilegium" (London, 1871) and "The Pope and the Council," by Janus (Boston, 1870). (See also "Old Catholics.")

GLADSTONE VS. NO POPERY.

TO THE EDITOR OF THE HERALD:—

Mr. Gladstone's attack upon the Church of Rome appears to be a climax to the inconsistencies and eccentricities of that erratic statesman. Starting in life "the rising hope of those unbending tories," we witnessed him distance even the whigs in liberalism, and eventually become the chief of the most advanced radicals in the House of Commons. Such inconsistency would suffice for most men, but the caprice exhibited in his extreme religious opinions combine to form a picture of English statesmanship but too common during the present century, of which the lives of the late Lord Derby, Peel, Graham and the present Premier offer striking instances.

The cry of "No Popery" in England has become so stale and has been raised so often for political effect that our suspicions in the present outburst are naturally aroused, and as the present condition of Mr. Gladstone's mind can be best gauged by a reference to his published opinions, we offer the following extracts:—

In 1839 Mr. Gladstone, then member for Newark, published a work entitled, "The State in its Relations with the Church," the whole theory of which, rested on the proposition that one of the chief ends of all governments was the propagation of religious truth, and he naturally starts with the doctrine that every state, whatever its political government, is bound by moral law to maintain and propagate a fixed religion. Mr. Gladstone says, "Wherever there is power in the universe that power is the property of God, the King of that universe. The powers therefore that dwell in individuals, acting as a government, can only be secured for right uses by applying to them a religion"—his reasons for this proposition being "because the governing body of a state is composed of individual men, and they being appointed to act in a definite capacity must sanction their acts done in that capacity by the offices of religion, otherwise their acts would not be acceptable to God, but sinful and punishable in themselves." "Statesmen must be worshipping men; their acts, powers and energy being all public, they must sanctify their acts, not only by private prayer, but they must offer prayer in their public capacity." "To this agency there must be attached a religion; the governors being the reasoning agents of the nation this religion must be that of the conscience of the government."

The fact that a religion is false does not, in Mr. Gladstone's opinion, "diminish the government's obligation to enforce it." I do not scruple to affirm that if a Mahometan conscientiously believes his religion to come from God and to teach divine truth he must and ought to desire its extension, and to use all proper and legitimate means, and if he is a prince he should count as legitimate whatever influence or funds he may lawfully have at his disposal."

The last extract, which reads like one from Machiavelli's works, is a veritable exposition of Mr. Gladstone's views on "Church and State." Well might Lord Macaulay remark that the doctrines contained in this book were false and highly pernicious, and if put in force would be destructive to society. Who would believe that the hand which indited the above lines wrote the bill by which the Established Church in one of the chief sections of his own country was destroyed forever, he himself having organized the measure and brought to bear the full weight of his high position to make it law?

In view of such inconsistency of conduct his present or future behavior should cause little surprise, and if his acts are attributed to expediency rather than to fixed principles he has himself only to blame.

Again, Mr. Gladstone's assumption of the *rôle* of champion of the English Church appears to be one of the most heartless pieces of political poaching we have witnessed for some time; the indignation of Mr. Disraeli for such an encroachment of his manorial right must be very intense and amusing to behold.

If the championship of the Established Church rests with any one party it surely must be with the conservatives. During the long retirement from official position in the cold shade of the opposition benches, weak and in a minority, they fought the Irish Church bill through all its stages; baffled and outvoted they still persevered, and ceased only their opposition when the bill was carried in their very teeth.

All must admit that the conservative party hold the right by prescription to engrave on their banners the old watch cry of "Church and State," and it appears a burlesque of circumstances to find Mr. Gladstone fresh from the slaughter of the Church in Ireland taking the sister establishment under his protection, and Mr. Disraeli can justly accuse his rival of having fired a charge at a bird that he had shot long ago.

It may be remembered that Mr. Disraeli played a similar trick upon Mr. Gladstone in respect to the reform question. Is the latter now paying off an old score? When Mr. Gladstone was defeated on his Reform bill and resigned, the conservatives, taking the reins of government, were forced under the circumstances to bring in a Reform bill of their own. Such a measure, framed under the influence of the old tory members of the Cabinet, was anticipated with some relish by the liberal members, who expected an easy victory. To the chagrin of Mr. Gladstone a Reform bill was produced by Mr Disraeli, which was as much in advance of Gladstone's as Mr. Gladstone's was of the old bill in 1832.

Utterly outflanked, Mr. Gladstone was obliged to put his own bill in the fire and give his unwilling assistance to the rival measure.

Has Mr. Gladstone, in the present cry of "No Popery," followed Mr. Disraeli's tactics? Is it an attempt of the liberals to spike the conservatives' biggest gun, or is it a personal matter? Has he given one more turn to his mental kaleidoscope? If so, in what character will he next present himself? Quite possibly in that indicated in the rumors mentioned in our telegram of yesterday—an old English Catholic. One thing is clear, that the assumption of that character would be tantamount to an abdication of his position as leader of the liberal party.

Whatever the circumstances are of the cry of "No Popery" it is a perfectly senseless one. The Roman Catholics are not the worst enemies of the Established Church. They are still in a great minority, and the powerful body of low churchmen and dissenters will ever form a bulwark against their encroachment. The real enemies of the English Established Church are within it and not without. The corrupt influences of its hierarchy continue in full force, pluralities of living are as notorious as they are mischievous, while the open sale of livings to the highest bidder, with no regard to the parishioners, whose number is mentioned in the advertisement, as a Russian would describe the number of serfs and the gross inequality of remuneration, are other evils which require redress. Goldsmith's village preacher. "Passing rich with forty pounds per year" still exists, while others are drawing incomes equal to that of a Cabinet Minister, living sumptuously away from their living, while some poor hired hack drawls through the service for a mean consideration. These are the real enemies of the Church of England. Let the frauds we have indicated be redressed, and the fear of Popery will not exist.

J. M.

"PRUDENTIUS" AND PANTHEISM.

NEW YORK, Nov. 13, 1874.

TO THE EDITOR OF THE HERALD:—

The critic who in last Sunday's HERALD called attention to the pantheism distinctly taught in the philosophical principles of "Prudentius" may bear in mind that his conclusion was accepted, and had been already arrived at in literary circles long before he published his remarks in your paper. Some of the best philosophers of the Catholic Church have clearly shown that the school to which "Prudentius" evidently belongs bases its teaching upon principles that necessarily lead to pantheism. It is true, indeed, that these conclusions, as truly pantheistic as those of the profound and sincere Spinosa, are disclaimed by their authors. But when they start from *Ens*, pure being, as their *primum philosophicum*, no artificial logic or clever ratiocination can save them from falling into the pit of the deepest pantheism. Hence the ingenious "Prudentius" will be ingenuous enough to admit the logical consequence of his principles. These principles are taught in all the Catholic schools and colleges conducted by the members of a religious order which claims to represent the true doctrines of the Church. "Prudentius" must have been for a long time imbued with the principles of their system. The doctrine of intermediary ideas once admitted there are no means left to avoid pantheism, and ulteriorly nihilism. There is, of course, a Christian pantheism which "Prudentius," very likely holds, instead of the frigid, barren system generally known by that name. And even the religious order above referred to professedly reject the imputation of admitting pantheistic conclusions. They even procured the condemnation of seven propositions said to have been deduced from the works of an ontological professor of Louvain, in Rome, in 1861. The acute and erudite "Prudentius" will, however, very probably, make out a very plausible if not a very convincing case against your learned correspondent of last Sunday.

N.

A FUNERAL SENSATION.

A Supposed Corpse in Westchester County Comes to Life After Being on Ice for Three Days—The Subject Still Alive.

A most remarkable instance of a supposed corpse having been found to possess signs of animation, and really being restored to life after lying on ice for three days, has just transpired at Yonkers, Westchester county. It appears that a seven-year-old child of a machinist named Miller, living on Riverdale avenue, in the city above mentioned, having been in delicate health almost from the time of its birth, was attacked by an unusually severe fit of illness last Thursday morning. A physician was called in, and he, after apparently satisfying himself as to the course of treatment to be adopted, prescribed for the little one, and on leaving intimated that he would call again in the afternoon. It is understood that the medicine prescribed was a powerful opiate; but, whether this was the case or not, it is asserted that when the medical man called in the afternoon a glance at his late patient induced him to pronounce the child dead. The services of an undertaker were, of course, at once procured, and by him the supposed corpse was tenderly prepared for the last rites and then placed in an ice coffin until the usual time for interment should have elapsed.

A wake was accordingly held, and mourning relatives and friends "sat up" with the body day and night until Sunday afternoon, the time announced for the funeral. Friends of the family had gathered in considerable numbers to assist in paying their tribute of respect to the sorrowing parents, and almost everything being in readiness for the committal of "dust to dust," the undertaker and his assistant, on transferring the body from the ice coffin to the casket in which it was about to be interred, were struck with astonishment at the peculiar appearance of the remains. It was noticed that there was a marked absence of *rigor mortis*, or that stiffness which is an inseparable concomitant of departed life. This discovery produced an indescribably painful state of anxiety to the parents, while the half frightened guests crowded around the ambiguous corpse, suggesting various means of testing whether the child was really alive or dead. Three or four physicians were sent for, and they at once commenced a thorough search for any lingering evidence of vitality that might remain in the subject, resorting, among other means, to that of tying a cord tightly on the fingers, whereby it was seen that the nails changed color, plainly indicating that the heart had not ceased to perform its all-important functions. When it became apparent that there was life in the child the most approved manner of administering restoratives was resorted to, and accordingly a more palpable degree of vitality was produced, although it is doubtful if the little one, who was so providentially rescued from a living tomb, can long survive the protracted freezing ordeal through which it has passed. The child was still alive last evening.

THE DEATH OF PILOT CLARK.

At a meeting of the committee of the Sandy Hook pilots the following preamble and resolutions were adopted:—

Whereas on the 29th day of October last, Mr. James M. Clark, one of our associates was drowned at sea while in the discharge of his duties as pilot of the bark J. Sargent; therefore, be it

Resolved, That the pilots of the port by the way of Sandy Hook have learned with sorrow the sudden death of our late associate, James M. Clark, and deeply regret his loss; that we bow with reverence to the will of the Almighty in His all-wise providence in taking him from our midst, and that we tender his family our deepfelt sympathy in this their sudden and sad bereavement.

Resolved, That the above preamble and resolutions be entered on the minutes, and a copy thereof forwarded to the family of our late associate.

JAMES BRITTON, Chairman.
CHARLES H. WOOLSEY, Acting Secretary.

THE LOCK-OUT.

Four Thousand 'Longshoremen Deprive Themselves of Work by Striking.

THE PEACE THREATENED.

Both Sides Determined to Hold Out to the Last.

A BODY OF ITALIANS ATTACKED.

The strike of the 'longshoremen commenced yesterday morning and will, in all probability, be a movement of some duration, as both the steamship companies and the men appear to be determined to hold out. The 'longshoremen belonging to societies Nos. 1, 2 and 3 in New York and No. 1 in Brooklyn are all unanimous in resisting what they claim is an unfair reduction of their wages, and are determined to hold out to the last. The societies have about $70,000 in the treasury, and as most of the men have some little money they expect to keep body and soul alive for some time. They all appear to condemn the firm of stevedores known as the Walsh Brothers and claim that they are at the bottom of the whole move, alleging that they are trying to knock down the wages in order to get even for some very low contracts they made with the steamship companies.

ORDERLY BEHAVIOR OF THE MEN.

On the whole there are about 10,000 men on strike, and all are behaving themselves like good citizens in a quiet and respectable manner. At an early hour this morning they took up positions at their usual corners on the North River front and when asked to go to work said they would, at the old rate of wages, but declined when they were told of the twenty-five per cent reduction. Walsh then made strenuous efforts to get some help, and finally succeeded in putting on two or three gangs on the Colon, the Pacific Mail steamer just arrived from Panama. The new hands were not very lively at work, and took about twice the time over their jobs that the regular 'longshoremen would have done it in.

One young man, who looked as if he had seen better times, said, "I am not accustomed to this work, having been educated for the Church, but I hope in a few days to be able to handle a bale of cotton as well as the rest of them. I do not like to take bread out of other men's mouths, but when one has a wife and children to take care of, and nothing to eat, we feel glad to embrace any opportunity of earning a dollar."

FALSE ECONOMY.

Some lines, like the State line to Glasgow, the Merchants' Steamship Company and a few others, are still paying the wages, and one of the foremen on that dock said he thought it was economy for the Merchants' to employ the old hands, as they could do the work in one hundred per cent less time, and the wages of the new hands were only reduced twenty-five per cent. The Old Dominion Steamship Company and Clyde lines are working all kinds of laborers that come along, and have certainly engaged a motley crew. Some of them are mere boys, and a few Italians have also gone to work.

The society men on the North River front have all been quiet and orderly during the day, and an intoxicated man was a rare sight among them. They stand about their old docks ready to resume work at a moment's notice when the steamship companies come back to old prices. The following steamship lines are the prime movers in the reduction:—Cunard line, Inman line, White Star line, National line, Anchor line, Havana line, Liverpool and Liverpool and Great Western Steamship Company, Pacific Mail Steamship Company, North German Lloyds, Savannah line, General Transatlantic Company, Mexican line, and Bristol line.

THE STEVEDORES' POINT OF VIEW.

Talking with Mr. Peter H. Walsh, the head of the firm of Walsh Brothers, he said that they were forced to make this reduction as the steamship companies had informed them that they were going to cut down their contracts twenty-five per cent. He felt satisfied that the 'longshoremen would soon resume work, as there were plenty of men to be had who would be glad to work for twenty cents per hour. He said he was now working men at the reduced prices for five companies and had no doubt that in another day he would have more applications for work than he would know what to do with.

The officers of the different steamship companies have decided upon carrying through this reduction in wages. They claim that they are all losing money, and, in fact, many of them are only running half their boats. Freights are also very low at present, especially in cotton, which can now be shipped from New York to Liverpool for a little over a cent a pound.

OTHER REASONS GIVEN.

Passenger rates have also gone down, and, in a word, none of the steamship companies are making any money. Merchants in the Southern business say that vessels leave New York for the South about one-quarter freighted and return with an average of from two to five hundred bales of cotton, while they have capacity for eighteen hundred to two thousand. They all acknowledge that this movement is made entirely by them, and that the stevedores have nothing at all to do with it, except that as they have cut down the contracts twenty-five per cent the stevedores will naturally have to do the same. They claim that the wages of mechanics have been decreased all through the country, and that thirty cents per hour or $3 per day is fair wages for doing ordinary labor,

ALONG THE EAST RIVER FRONT

there were comparatively few indications of the lock-out. Probably the strongest evidence that something unusual was disturbing the ordinary quietude of Gotham was the presence of a considerable number of policemen at most of the principal wharves where trouble was anticipated. All such expectations, however, were doomed to disappointment, for the day passed without any serious breach of the peace. The 'longshoremen on the East River front, who were locked out, were evidently also determined to gain the sympathy of the public at large by their moderation and peaceful conduct. "Although these rich steamship companies want to take the bread from our dear little children and compel us to go in rags during the winter," said a 'longshoreman of more than ordinary intelligence, in South street yesterday, "while their agents are driving about in grand carriages and spend as much on one meal as we do on our living in a month, we shall keep the peace and give them no opportunity to have us arrested by the police." This seemed to be the general sentiment, though often expressed in ruder form, among all the 'longshoremen on the East River front. The consequence was that the police, who stood about at the wharf entrances in little knots of two and three, had little to do except to chat and to entertain one another. Their clubs rested peacefully in their hands or by their sides, more especially as they became soon informed of the peaceful disposition of the locked-out 'longshoremen.

THE SAILING VESSELS' 'LONGSHOREMEN.

The stevedores in charge of the sailing vessels were all paying the old rates, none of these lines having entered the combination of steamship companies. They said that they did not intend to join the combination as they did not consider the wages excessive, and as their men did the work well, which, after all, was the main point. One or two hinted that they would probably reduce the rates if the movement of the steamship companies turned out a success; but, meanwhile, they were waiting for the issue, and on this their action would depend. As matters look now, the 'longshoremen employed for sailing vessels will continue to receive their former rates of pay.

The only wharf on the East River front which was deserted by the regular 'longshoremen was pier 18, occupied by the New York and Bristol Steamship Company. Mr. Morgan, the agent, said that the ship's crew (the Arragon is the name of the vessel which was unloaded yesterday) and such other chance laborers as the stevedore had obtained from other sources would probably be able to do the work. He saw no reason why the steamship companies should pay forty cents an hour for the same work for which the railway companies—the Pennsylvania, Grand Central and others—were only paying seventeen and a half cents an hour. The crew, firemen and other "deck hands" were glad to do the work for an extra compensation of sixteen cents an hour, and they

COULD DO IT JUST AS WELL,

as they still retained some of their old but non-society foremen, and as the officers of the ship were, of course, also perfectly competent to stow cargo. He was perfectly aware that the crew could not unload the ship so quickly as his regular force of 'longshoremen, but would only be able to tell the amount of profits resulting from the new arrangement after making up his accounts when the ship had sailed. One very important point mentioned by Mr. Morgan was the fact that the Italian organization had offered to supply all the laborers that were wanted at five cents less than even the proposed rates, *i. e.*, at twenty-five cents for day work and forty cents for night work. When asked as to his opinion of the efficiency of Italians, Mr. Morgan replied that he considered those coming from the north—from Lombardy and other northern portions of the Italian kingdom—quite as good, but that Neapolitans were probably not so generally liked as 'longshoremen. However, the work required no special aptitude, and any strong, able-bodied man, who was not afraid to take hold of boxes and barrels, could do it satisfactorily. It was his opinion that the men who are locked out only worked three or four days and amused themselves during the remainder of the week, earning, as they did, as much in these three or four days as other laborers who worked every day at $2. Mr. Morgan estimated the number of 'longshoremen locked out by his firm at about 100, and if only forty were at work at one time the new plan would represent a saving of $40 per day or $14,000 a year (the saving per day, reckoning ten hours' work, would be $1 on each 'longshoreman). Mr. Morgan thought that this was a saving which was not to be despised by anybody.

THE COMBINATION NOT IN EARNEST.

The only other company on the East River front who had joined the combination was the Savannah Steamship Company at pier 16. Here the laborers were at work, as usual, most of them being non-society men. Mr. Hall, the stevedore, said that his policy had always been to employ, for the greater part, non-society men, as he did not want to be dictated to by any organization of 'longshoremen. He refused to say how much he was paying his men, as he took them at all sorts of rates, just as he could get them. He did not think the Italian society could supply enough 'longshoremen to meet the demand, and was also of the opinion that they would not be so effective as the class of men now employed. It seemed to him as though the combination of steamship companies were scarcely in earnest, for, if they were, they would certainly advertise for 'longshoremen, which, thus far, they had failed to do. Hence he doubted the successful issue of the movement, fearing, as he did, that some of the members of the combination would recede from the determined position which they had taken.

The 'longshoremen hold a meeting to-morrow night at No. 76 Varick street.

Italians Attacked.

Owing to the strike of the 'longshoremen the Pacific Mail Steamship Company, like many others, find themselves without proper assistance in loading and unloading their vessels. Yesterday the Colon arrived from California with a large freight, and as soon as she was made fast a gang of 'longshoremen to the number of about 200 assembled on the dock and demanded to be set at work at the old rates. This was at once refused by the agent in charge, who instructed his stevedores to employ outside labor wherever it could be found. Accordingly, some fifty or sixty Italians were procured, and at half-past nine o'clock last evening proceeded down Canal street toward the docks. When near Hudson street they were attacked by the 'longshoremen, who threw rocks and bricks right and left, and used clubs and their horny fists with the utmost carelessness as regards consequences.

The Italians made a stand at first, but seeing this was useless, and not being much accustomed to the "striking ways" of their assailants, they took to their heels, and were soon running helter skelter through the street like a flock of sheep with wolves in pursuit. Word was immediately sent to Captain Murphy, of the Twenty-eighth precinct, who ordered out his entire reserve force, and soon succeeded in quelling the turbulent spirit among the rioters. An effort was then made to get the sons of sunny Italy once more together, but their rout had been so complete that but eleven of the original gang of nearly sixty were found. These Captain Murphy escorted to the pier to which the Colon was moored, and detailed a sufficient force of officers to protect them in their nocturnal labors. Up to a late hour last night no further disturbance was reported, the strikers evidently having arrived at the conclusion that the police mean business and will not be trifled with. No casualties were reported by the police, although several Italians are known to have been quite severely injured.

Assault by 'Longshoremen.

Some 'longshoremen attacked Charles Shaw, of No. 308 East Twenty-sixth street, yesterday afternoon, at the corner of Greenwich and Spring streets. In the morning Shaw took some men to pier 42, North River, to work in the places of the 'longshoremen. As he was returning home at three o'clock he was chased by some of the angered men who are now unemployed, and one of them threw a stone which wounded him slightly over the eye. He took refuge from his assailants in a liquor store at the corner of Spring and Washington streets, and from there the police escorted him to the Twenty-eighth precinct station house, where his hurt was dressed.

The 'Longshoremen in Brooklyn

made no belligerent demonstration whatever yesterday, but worked cheerily along the piers and wharves, from Red Hook to Greenpoint, at the old rates of forty cents per hour. The stevedores did not intimate that it was their intention to reduce the wages as their craft had done in New York; but the men declared, when spoken to on the subject, that they would not submit to a reduction of a penny. It is probable that the employers will follow, however, the example set on this side of the river, and the men will be compelled either to accept the terms or go idle. The police were held in reserve throughout the day at the several precinct station houses.

The Cunard Company Remaining Firm Against the Demands of the Men.

Mr. J. M. Welsh, the superintendent of the Cunard Dock, having been notified by the 'Longshoremen's Association that the men would not work at the new rates, thirty cents an hour, has made arrangements to employ a new staff, with competent overseers. Several gangs have offered themselves at twenty-five cents an hour. Mr. Welsh, however, notified the committee of the strikers that he would prefer the old hands at thirty cents, as they could perform the work more satisfactorily. The association will not accept the new situation and Mr. Welsh says the Cunard Company are prepared to prove that they can get along without them. The new gangs will not be required before Thursday. In the meantime the strikers have sent a committee to confer with the associations in New York and Hoboken. Up to the present the latter have advised them to stand firm. With so much determination manifested on both sides there is no probability of an early adjustment of the difficulties. Many of the men are in favor of calling a public meeting in which they will appeal for sympathy by presenting their claims and deserts in a true light to the people of Jersey City.

The Strike in Hoboken.

The long impending strike of the Hoboken branch of the 'Longshoremen's Association commenced yesterday morning. Although there was only one of the steamship companies (the Bremen) that refused to accede to the laborers' demands the men nevertheless declined to work for any until their demands were fully granted. It is thought, however, that they will work for the companies that have stood by them up to the present. The men stood or sat in groups in the vicinity of the docks throughout the day, and were very orderly and undemonstrative. The Bremen Company refuses thus far to pay them more than thirty cents an hour; but it is not improbable that they may ultimately redeem the pledge they gave the President of the 'Longshoremen's Association not long since, to the effect that they would never reduce the rate of wages as long as the association existed.

MEETING OF COOPERS.

Cooper's Union No. 2 held a meeting last night. Admission was denied all strangers, but the loud sounding echoes from within gave evidence of the workings of eloquent organs on a familiar subject. The meeting over, the secrecy was ended, outsiders were allowed in, and Mr. Walsh, the Deputy President, explained that the union intended to continue the lock-out, if necessary, to February. The employers were merely anxious to break up the union, and that the men would resist with all their might. As only about half the entire number of bosses were interested in the present attempt to destroy the workmen's association, the others having no sympathy with the movement, Mr. Walsh considered success must remain with the men.

ST. JOHN'S GUILD.

Whoever wishes to see a busy scene, wherein there is more of pleasantness than usually falls upon busy places, should call on a Monday evening at the rooms of St. John's Guild in Varick street.

Last night over fifty ladies were gathered there, and the hum and click of more than a score of sewing machines fell upon the ear of the passer-by in the street as a sort of monotonous undertone to the laughter that rippled over it, and the sounds of merry, happy voices in chorus. These ladies represent the highest social elements of the city. It is nothing unusual to witness in these rooms ladies whose income is greater than that of the President of the United States sewing upon thick woollen stuffs for children and for aged people. The rooms are brilliantly lighted, and a more merry and witty assemblage could scarcely be met with in the metropolis.

Delegations are always present from the "Sewers and Reapers," the "Helping Hand" and the "Dorcas" societies, auxiliaries of the Guild, as well as from the newly formed ward societies.

The amount of work performed at these gatherings is simply astonishing. Tables are piled high with garments of every description, and in exhibiting them the ladies show a pardonable pride in calling attention to the neat and thorough workmanship displayed in making them. In fact, from the large additions offered to the stock of the Clothing Bureau on each Monday evening, one would be led to suspect that these ladies devote more hours of each day at home to the work of the Guild than they care to make known to the general public.

THE LADIES' BOARD OF MISSIONS.

The annual meeting of the Ladies' Board of Presbyterian Missions was held yesterday afternoon in University church, Washington square. There was a good attendance. Dr. Booth presided. An address was delivered, after the transaction of official business, by Professor Dodge, who has recently returned from India and China. He gave some interesting particulars in reference to the moral and spiritual condition of the native women of these countries.