My dear Child,

I am very sorry to hear you say anything about your eyes, but none of us ever get well if we don't have some trouble with them. I trust you may soon be altogether free from it; if not, pray the Doctor, for I have been obliged to take advice of some subject, which sometimes gives me both vexation and pain. The best thing I can advise you to do is to put your face into cold water every morning. It often helps. Look at the bottom of the basin. This can easily be done at first, but you can do it without the least vexation if you wish, as the water is strong and of it.
For using myself according to your last letter soliciting, I saw no appearance of it. They made me consider two different points more fully than before, but your last letter makes it needless for me to state them more much as I think I once was a way to full conscience with you.

The whole difficulty of the question is this: Enmity, a conjunction of two absolute powers.

1. The Church of Christ in England holds the Spiritaul power absolutely over all causes.
2. The Crown of England holds the Civil power absolutely over all causes.
3. These two powers being in different matters can more clash except by the one making way for the other. E.g. The Church consecrates a Bishop, the King creates earls of pall. The Church communicates a sentence, the Crown

[Continued on the next page]
Cumberland is in the North. Poor can take the
other office. The king (we'll say) grants a
privilege, the Church continues to feel the
loss. The king can no more take away the
bishop than the Church. The instrument
they must come in the episcopacy: or then
might he conceive without a bishop, or
without civil revenues. (There is the reason
Ch: bill of last year). The same might be said
of the Cathedral Parishes - of parishes.
I don't enter into the question of
Church property at this stage -
4. Now the absolute spiritual force is de-
veloped in the Bishop, a Parishion of the
Church, with consent of Laymen in Com-
mission.
5. The absolute civil force is developed in
the Parliament. Indeed Bishop not at all
as Bishop, means representation of the Church.
6. Now the Civil Power is in full action, but the Spiritual wholly偃息. In 120 years since the Spiritual power took any act, or pronounced any judgment.

The Civil Power claims both hands as much as Francis the Pope did.

I will therefore waive any objection made from the present composition of Parliament, and will only use it as an argument in favor of censuring the Church, less than the Civil Power of appointing or depthing.

The case will then stand in this way—let the Church, having her Provincial Council, i.e. of Metropolitans and suffragans, Bishops, give no measure be submitted to Parlia-

ment, until the consent of the Provincial Council shall be first obtained.
The Act of a Provincial Council need no more than that the Queen by Warrant take to the Cables and direct them to convene them at a proper time. To these acts, the Practice of the Anglican Church and certain members of the other clergy might be invited, a more regular and full Papal Commission, to which formation Clergy might come, and carry it with them into the Provincial Council.

Thus the consent of the Clergy is the means through the practice of the Church, Catholic or not.
Cathedral Commission. The school, which had been founded in 1270, was almost destroyed in 1549, but it was later restored. This is a specimen of modern English (cursive)

This proposal raised no question about Parliament, all is left as it stands; any change in the Church is acknowledged as a new condition, as obtained through or Canonical Council which can be a step further. It is not an act of new for the situation. It has ceased to tax the clergy, which alone it was constituted at the first and the same is now true hence.
Pray deliberate on this view of mine as soon as you can, and add whether you think the friends of the Church in Paul are ready for such a measure, or whether we ought to consider it.

And next how shall they be brought to consider it?

The friends of the Church are ready for it. Their disaffection has grown stronger and the case of Rochdale long since. Goyenthurst and Rochdale in the last week.

May the clergy (inferior) are also likely to be convinced that Convocation is Pacha, Comity and Presbyterian.

In the Chancellor 45 accused a wet, and to the address, only decline.
When you can read this pamphlet, I shall be glad then you mind about it.

And now will you just that, I had already fixed the 17th to go to London to attend the Convocation, and to see first how I could come of the duty required. I hope we shall meet. I shall not fail to come a few days before the 22nd. St. Pancras Square.

I know (I believe) your agreement will tell you more about how we meet;

And every time which you may come back to London in good health and strength, believe me, my dear friend, your ever affectionately,

Feast of St. John, A. L. Manning.