

matter is to be fairly judged. The Pope, it is true, argues that this judgment of Clement "was in no wise determined by the omission of the tradition of the instruments," and adds the reason that "in such a case, according to established custom, the direction would have been to repeat the ordination conditionally." This argument is both in itself weak, and also seems to prove that the documents in question really say nothing about the kind of defect, since it is only conjecturally inferred. We may further ask whether the custom was really then established. For the cases cited of the years 1604 and 1696 do not concern the omission of the ceremony, but the delegation of presbyters by the ordaining bishop to deliver the instruments (Le Quien ii. pp. 388-394). Again, in 1708, when a certain Capuchin happened to get ordained with the porrection of the paten, but without the Host on it, the Congregation of the Council decreed that the whole ordination must be conditionally repeated as though it were settling some new point (2). In this year there was no question of the omission of the whole ceremony, but only of a part of it.

The question of the omission of the entire ceremony was, apparently, raised afterwards:—

When one that was to be ordained priest, although he had received all the customary impositions of hands by the bishop, yet failed to go forward to where the bishop stood holding out to him the usual instruments of the paten with the Host, and of the chalice with the wine, because his mind was wandering.

For Benedict XIV., in his book *On the Diocesan Synod*, first published at Rome in 1748, writes that, "Before we put the last touches to this book, this question was debated in the sacred Congregation of the Council" (Bk. VIII., ch. x.) He does not mention the year, but it must have been a considerable time after Gordon's case; and even then the question did not arise from a deliberate, but from a casual, omission of the ceremony.

If, then, about 1740 the Congregation of the Council could debate upon the repetition of ordination on this account, and decide not without long deliberation, it would seem that it was to be repeated "conditionally," the custom was scarcely an established one in 1704.

But the statement and decree of the Holy Office, at any rate according to the interpretation put forth by the Pope, can scarcely be reconciled with another document, which is said to have issued from that body eight or nine days before (3), of which the significant part was printed as No. 1,170 in the *Collectanea* of the Propaganda in 1893. We refer to the reply about the ordinations of the Monophysite Abyssinians (4) in which approval is plainly given to some very careless ordinations of presbyters, affected only by a touch of hand and the words *Receive the Holy Ghost*, with no other matter and form whatever, except perhaps what is contained in a prayer which is entirely silent about the priesthood.

We see that this document is now called by some "the mere votum of a consultor," and is as far as possible repudiated. But it is plain that some such answer was given at that date, for we read in the reply of the Holy Office of 1860, "Let the answer of this Congregation of the Supreme Inquisition, given Wednesday, April 9th, 1704, be made (to the question)." Then follows the answer published by Roman theologians, which is now repudiated. And Cardinal Patrizi, secretary of this Congregation, minimized the force of this document to the best of his power in 1875, using the words of P. Franzelin (afterwards Cardinal), though not publishing all he wrote.

If this reply then is true and genuine, we may ask whether the Holy Office did approve of our form for the ordination of Presbyters, and only disapprove that for the consecration of a bishop? We are quite ignorant; but it is not wholly incredible (5).

If it is false and forged, where on earth has the true one vanished? and why has the false so long and so publicly taken its place? And who hereafter can believe that the Holy Office is an adequate witness in such a controversy, or even on the character of its own documents?

For these reasons we may justly say that the darkness in which the Holy Office is enveloped is insufficiently dispersed by the Pope's letter. The documents are preserved in the keeping of the Holy Office, and ought to be published if the interest of historical truth is to be consulted. As things stand, however, everyone must judge that the case of Gordon is an insecure and unstable foundation for anyone to rely upon who wishes to prove our orders null on account of the practice of the Roman Court.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—The choir of St. Luke's Cathedral again came forward Friday evening, April 2nd, with their Passion music. To the thinking persons of our churches the efforts of singers on such occasions are but the outcome of an inward desire to spread the teachings of sacred words through the channel of sacred song. Stainer's "Crucifixion" is heard at this season of the year in nearly every quarter of the globe; and St. Luke's should be glad to be able to chronicle this as an annual event. Excellent singing with reverence again exhibited itself in St. Luke's choir, which had apparent effect on those assembled within its walls. The soloists were Mr. Watts, Mr. Wiswell, Rev. E. P. Crawford and Captain Clarkson. Of the boys, Adams and Burgess were conspicuous.

Special evangelistic services were arranged to be held in Trinity Church during the week commencing Monday, April 12th. The services were held every

App. (4) We add here the Abyssinian form of ordaining a presbyter published by Ludolf in 1691, *Commentary on Hist. Eth.*, p. 238:—

"My God, Father of our Lord and Saviour Jesus Christ, regard this Thy servant, and bestow on him the spirit of grace and the counsel of holiness, that he may be able to rule Thy people in integrity of heart; as Thou regardest Thy chosen people, and commandedst Moses to elect elders, whom Thou filledst with the same spirit with which Thou endowedst Thy servant and Thy attendant Moses. And now, my Lord, give to this Thy servant the grace which never fails, continuing to us the grace of Thy Spirit, and our sufficient portion; filling our heart with Thy religion, that we may adore Thee in sincerity. Through," &c.

The form given by Bp. Bel (Estcourt, p. cxlii.) differs very little.

App. (5) Gasparri believes that Paul IV. approved our ordinations as regards presbyters and deacons, *On the Value of English Ordinations*, pp. 14, 15, 45, Paris, 1895. Cp. above, p. 13.

evening at 8 o'clock and were conducted by Revs. F. M. Wilkinson, Dyson Hague, E. P. Crawford and the rector, Rev. Mr. Almon.

### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—St. Luke's.—Owing to the Lord Bishop not being permitted, through illness, to hold the confirmation last Sunday, it has been postponed, although we hope his Lordship may soon recover from the cold and sore throat he is just now troubled with. There are twenty candidates.

M.D.W. 4.—At their last regular monthly meeting, the Woman's Auxiliary resolved to commemorate the Queen's Diamond Jubilee by raising a fund to augment the W. and O. Fund of the diocese.

Church for Amherst Park.—A site for a new church has been secured. \$100 has been donated from one of the funds of St. George's Church for outside objects, and the various Sunday schools of the city are contributing—St. Martin's leading with a donation of \$90. A committee of Churchmen of the city has been formed to help on the work. Col. T. P. Butler, Q.C., has been appointed sec. treasurer. Address: St. James St., Montreal. Mr. C. T. Ballard, architect.

COWANSVILLE.—Dunham Ladies' College.—A meeting of the Board of Dunham Ladies' College was held here Monday, April 5th. The members of the board present were: Mr. J. A. Mackinnon, Cowansville, chairman; the Rev. Rural Dean Longhurst, Granby; the Rev. Rural Dean Robinson, Clarenceville; the Rev. N. A. F. Bourne, Dunham; the Rev. Jas. A. Elliot, Cowansville, secretary; Messrs. E. N. Robinson, Huntingdon; F. C. Saunders, Bedford, and E. L. Watson, Dunham. The bursar's report announced that there would be a small surplus at the end of the college year in June. There are at present fifty-one pupils in attendance, twenty-four of whom are resident in the college building. The principal, Miss O. Loane, reported that excellent progress had been made during the term.

The second Montreal Company Boys' Brigade in connection with Christ Church Cathedral, had their annual concert and social last Tuesday evening in the calvary quarters drill hall, when a very large number of parents and friends turned out to see the drill done by the boys, and were delighted with the steadiness and discipline shown.

B. and F. Bible Society.—At their last committee meeting, your correspondent was requested to plead the claims of *The Gleanings for the Young*—an attractive, 20-page illustrated monthly magazine (one cent). The search text page gives a daily text (April 8th), "The meek will He guide in judgment," Psalm, v. The letter box contains notes from the happy prize winners. The current number is very good. An aged African colporteur's report—how a miner became a colporteur, and the story of a Bible, are of unusual interest, e.g., the latter tells of two lady canvassers in Lambeth, 60 years ago, who, in their house to house visits, met with a very interesting looking young man who was studying for the R.C. priesthood—he knew Hebrew and Arabic, had read the Koran, but not the Bible. "Then do read the Bible also," said one of the ladies. True to his promise, the young man read the Bible, and did also his widowed mother and a young Jew, who was living with them. By God's blessing, all three were enlightened: the young Jew, whose name was Alexander, afterwards became our first bishop of Jerusalem, and Deuham, the Romanist, rose to be president of Serampon College, founded by the remarkable trio, Carey, Marshman, and Ward.

### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

NORTH GOWER AND MARLBORO.—A series of mission services was held last month (March 15th to 25th inclusive) in the parish church, Holy Trinity, North Gower, incumbent, Rev. J. J. Christie; mis-

App. (2) See P. Gasparri *Canonical Treatise on Ordination*, sec. 1084 (Vol. II., p. 261, Paris, 1894). A similar case of another Capuchin, a sub-deacon, was settled by the same Congregation, Jan. 10th, 1711 (see *Treasury of Resolutions*, Vol. IX., Pt. 2, p. 165).

App. (3) See for the Abyssinian rite at that time Job Ludolf's *Commentary on his Hist. of Aethiopia*, pp. 323-8 Frankf. o. M. 1691. The questions raised as to these ordinations and the reply of the "Consultors of the Supreme Inquisition" were first made public, as far as we know, in the time of Benedict XIV., by Filippo da Carbone (1707-1762), a Franciscan, Professor at the Roman College of the Propaganda, in his *Appendices to Paul G. Antoine's Universal Moral Theology*, which were published at Rome in 1752 (p. 677 foll.), and often else, where—e.g., Venice 1778 (iii. 1, p. 172), Turin 1789 (v. p. 501 sq.), Avignon 1818 (v. p. 409). What Gasparri writes (in his *Canonical Treatise on Ordination*, No. 1,057, Paris, 1893) about the *Appendices* to Concina's *Moral Theology* is not clear to us. On the Abyssinian case see E. E. Estcourt, *The question of Anglican ordinations discussed* (London, 1873), *Appendices* xxxiii., xxxiv., and xxxv., where the formulas of the Coptic and Abyssinian ordinations, the resolutions of the Holy Office of the years 1704 and 1860; and the letter (24th Nov. 1867) of Louis P. J. Bel, Bishop of St. Agata de Goti and Vicar Apostolic of Abyssinia, are printed. See also P. Gasparri, *Canonical Treatise on Ordination*, sec. 1057-8, who adds the letter written by Cardinal Patrizi, secretary of the Congregation of the Holy Office, to Cardinal Manning, dated 30th April, 1875. Cp. also *Revue Anglo-Romaine* tom. i., pp. 369-375 (1896), from which we quote the *Collectanea*, and A. B. Udinhon in *Le Canoniste Contemporain* t. xx. pp. 5-10, Paris, 1897, who adds some things lately published at Rome. F. da Carbone dates the reply, Thursday, 10th April, and is followed by Manning, and Patrizi makes no objection. The reply of 1860 and the *Collectanea* mention 9th April.