

There are many other points of interest and importance to which, if space allowed, we might draw the special attention of our readers, but there are one or two of a more general nature connected with the Synod, on which we would offer some remarks.

The late session, like those which have preceded it, has shown the great value of gathering together the members of the church, both clerical and lay, for the purpose of taking counsel for the advancement of her welfare. The absence of partisanship, the cordiality of co-operation, the high principle and valuable assistance of the lay element put to flight forever the absurd fears which used to be paraded, of violent antagonism arising between conflicting parties, or different orders; and ought to be a great encouragement to those at home who advocate freedom of synodical action, and the union and modification of the several provincial convocations of the united church in the mother countries.

We would notice also that there was on the whole greater freedom of debate than usual, but we would venture very earnestly and respectfully to protest against the rough "putting down" of any member of the Synod who, temperately, although tiresomely perhaps expresses his opinion. When there is a great press of business and at the same time a very brief period in which to transact it, there is a natural impatience of tediousness and commonplace in debate, but this love of talking is an evil that will cure itself before long, or at all events it is a less evil than the feeling of rebellion and alienation which is produced by any supposition of not being allowed entire freedom of discussion.

We would draw attention also to the fact that a small number of able and influential Clergymen and Laymen are in great danger of being overworked in consequence of their names appearing upon almost every committee which is appointed. We think this is a mistake. We highly respect and esteem the gentlemen to whom we allude, but while we ought gladly to avail ourselves of their talent and experience we should at the same time have associated with them some of the younger and less prominent men both of the clergy and laity; an arrangement which we are sure would be mutually beneficial. It is not well that the idea should prevail that everything in the Synod is managed by a few persons however able and excellent they may be, and this idea is likely to become a fact, unless some of the junior members of Synod are trained betimes to take their share in its work.

Foremost amongst the remaining questions which were discussed, and which we shall take an early opportunity of reviewing at greater length in our succeeding issues, is the report of the committee "on the Canon relating to the election of Bishops." Although we must, along with the majority of the Synod, express our dissent from the plan proposed: yet we cannot but record our admiration of the lucid, eloquent, and masterly manner in which it was set before the Synod, and discussed by its exponent Provost Whitaker. We regret that this gentleman so seldom gives us the benefit of his clear logical thought, his deep theological attainments, and large parochial experience.

In conclusion we may again express our entire satisfaction at the good practical common sense, the harmony, the evident desire for the general welfare which characterized the proceedings of this by no means the least important meeting of Synod, and augured brightly as well for the material consolidation and expansion of our Church, as for renewed energy and growth of vital force in its interior and spiritual life.

We beg to draw the attention of our readers to the extract on another page from Bishop Strachan's charge, describing his early history: we are sure that every churchman in Canada will read it with great interest.

Literature.

The Life of Cardinal Ximenez. By the Rev. Dr. Von Hefele. Translated from the German, by the Rev. Canon Dalton. (From the *Athenaeum*.)

A life of Cardinal Ximenez should be a book of vivid fascination. The figure is a grand one, moving upon a brilliant stage. The light falls upon the golden days of Spain. There is a picturesque splendour in court and camp, in cathedrals and in the streets of the gorgeous cities. But Dr. Hefele has chosen to spoil an admirable subject by his perverso treatment of it. It is not enough for him that Cardinal Ximenez was a great man. He will have it that the Inquisition was a mild and merciful institution. He cannot paucygrise Queen Isabella without reviling Queen Elizabeth. He is for ever tilting against the Protestant historians. He is nothing if not confuting Prescott or confounding Llorente. Therefore, he has produced a heavy controversial volume, instead of a good biography. The work is dedicated to Dr. Wiseman. It is not a narrative, but an apology; and the apology takes so many questionable shapes that we doubt whether the Roman firmament shines any the brighter for this gilding of its gold, and candle-holding to its luminary.

The Preface tells us that travellers are incessantly pandering to English bigotry. Mr. Dalton will have it that Spain is flourishing, onlightened, and glorious. It is religious colour-blindness that induces us to prefer the spirit of London, to the spirit of Madrid, and the rich realities of Lancashire to the dead chivalry of Castile. If the Amazon be ruled by a crozier, it is better than the Mississippi, five thousand steam-boats notwithstanding. The author and the translator are thus agreed, and the book comes to us doubly spiced with sectarian loves and hatreds. Dominic and Torquemada are its seraphs; an *auto-da-fé* is a fatherly discipline for which the world has not yet been sufficiently grateful; the Inquisition was a lenient penitentiary, in which young ladies, being femininely heretic, were delicately chastened with a strict regard for their morals, and infinite opportunities of recantation. It was wrong, perhaps, to burn Latimer, Ridley, and Cranmer; it was even censurable to execute so many victims in Valladolid; but there was no help for it. Otherwise Mr. Dalton thinks that the perpetual imprisonment of all Protestants might have helped the ends of justice.

Dr. Hefele describes the career of Ximenez with enthusiasm, and dwells with pride upon the great works of the Cardinal, the Complutensian Polyglot, and the Mozarabic Liturgy in particular. Ximenez was a happy man when the tribute of fifteen noble cities, besides many towns and villages, was poured into the archi-episcopal treasury of Toledo. But while engaged in the sunshine of this sacred affluence in learned meditations, he was not the less a statesman with the instincts of a soldier. Dr. Hefele turns from him to work out his laborious parallel between Elizabeth of England and Isabella of Spain; but most readers will pass impatiently over this disquisition to the founding of the University of Alcalá, where Ximenez himself laid the first stone. It was at Alcalá that Arnold William de Brocario printed the Polyglot:—

"As soon as John Brocario, the young son of the printer, clothed in his best attire, ran with the last sheets to the Cardinal, Ximenez exclaimed with great joy, raising his eyes to heaven: 'I give thee thanks, O most high God that thou hast brought to the long-wished-for end this work which I undertook.'"

The most difficult task undertaken by Dr. Hefele is a defence of the Inquisition. But he has a facile method. He gives the lie roundly, turning to all the cardinal points, and does not stay for an answer. The gist of the argument appears to be that it was a benevolent institution which, under the sway of Torquemada, burned only "about two thousand men and women;" but some points in the vindication are so coarsely urged that it would be temerity to quote them.