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Translated by Sc. London :

to Professor ellent a trans- egel's Philoso- to his phil- of the great ongest appeal has gone by We now know greater than : except Kant; ted into every lemur to some feel that we than from the rely hope that It will be dis- igence if it is

and English Churchmen are so thoroughly at one in this and all other matters. Winnipeg was another surprise, and the city delivered over practically to the clergy presented a wonderful picture. To hear that the Church was not taking the foremost place in the religion of the country came quite as a shock in the midst of so much active Churchmanship, until little by little it leaked out that there are divisions within her midst and that the bitter feelings of dissension which the Church in England is finding it so absolutely necessary for the sake of her very existence to have done with, are dividing the energy of the Church and crippling her usefulness. As an Englishman thus visiting Canada for the first time, one feels how truly great the country is, what earnestness, power and devotion are contained within the Church, what a work she is capable of doing, but alas! how fearfully weakened she must be, how inconsistent must she appear to unbelievers when the loving gentleness of Christ, and the unity of Christendom within His Body, are so sadly forgotten. But that she will reunite and do her great work, is, of course, certain, and indeed that this is near, the speeches at the Synod caused one most thankfully to recognize.

PAPAL FLAWS.

The Bull *Apostolice Curæ* upon the English ordinations will be a grievous disappointment to many

some few things new, and these will merit a careful examination. That will require time; but there are certain features of the argument contained in the Bull which strike a wary reader at once, and which suggest some thoughts as to the careful investigation upon which the Pope lays so much stress. We have only the English translation of the Bull before us, an unsatisfactory subject of examination, but the few points to which we propose to call attention are easily recognized in the translation. In the first place, the authors of the Bull cannot even quote a previous Papal document correctly. There is a certain misquotation, which is not merely made in passing, for a serious argument is based upon it, and this blunder is so curious, and throws so much light upon the nature of the investigation and the authorship of the Bull, that a detailed account of it may not be amiss. In the general dispensation given by Cardinal Pole on the reconciliation of England, there is a certain sentence, very ungrammatical and very puzzling, about benefices and orders, that had been obtained *nulliter et de facto*. In their book, *de Hierarchia Anglicana*, Mr. Denny and Mr. Lacey tried to make sense of the passage. Their explanation was vehemently and, we think, successfully assailed in the *Tablet* by Canon Moyes, who proposed an alternative interpretation. A few weeks afterwards, however, the Bull *Præclara Carissimi* of Paul IV. was found in the Vatican and published in the *Tablet*. This Bull recites at length

from the later Brief of Paul IV., which is almost comic. The Henrician Bishops surviving under Mary were anxious lest some words in the former Bull should impugn the validity of their Ordination, as indeed they seemed to do on the surface. They had recourse to Rome, and the Brief was sent expressly to allay their doubts and fears. In this Brief a passage occurs which Canon Moyes interpreted as invalidating the Orders of the Edwardian Bishops. His interview was hotly contested by Mr. Scapnell and others on his own side. The new Bull adopts Canon Moyes' interpretation, and gives a most wonderful reason for it: "Unless this declaration had applied to the actual case in England, that is to say, to the Edwardine Ordinal, the Pope would certainly have done nothing by these last letters for the removal of doubt and the restoration of peace of conscience." That is to say, the only way in which the Pope could assure the Henrician Bishops of the validity of their own Orders was by declaring the Edwardine ordinations invalid. Does not this again betray more of the Irish than of the Roman style? Again, in the Brief of Julius III. a distinction is made between men who had been "rightly and lawfully promoted" to sacred orders, and others who were "not promoted," but had got hold of some benefice. Of course, nothing was commoner in those days than for a layman to hold a benefice for a time, and nothing could be more obvious than the meaning of this passage. Yet the

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IMPRESSIONS

in such narrow- of a world out- l the immensity , but rarely un- y know that the ertain size, con- ts, for so much ation of the fact visits this con- the first time in urprise to find i wealthy a city ic buildings al- European capi- in every way feel proud of the ety and energy r displayed. It to find the con- st small, but the emptiness of the ount for that, xpress, it was, hat the Synod t Winnipeg, and re the delegates and then whilst act of weird and in minerals and was pleasant to rning and even- det such strange the well-known k to the English ngland. It the e judged by the e Synod, there d influence, and e doing on this notice that the n agitating the urchmen here. e Atlantic, to in in the Master's , by showing her oubtedly being that Canadian



THE RIGHT REV. CHARLES INGLES, D.D.—First Bishop of Nova Scotia.



THE RIGHT REV. EDWIN FIELD, D.D.—Second Bishop of Newfoundland.

who hoped for something better. The judgment of the Pope upon the validity of our ordinations has no importance indeed for us personally, but it has great importance for the Roman Church, and it has great importance indirectly for the whole Church of Christ, since the adverse judgment now given is an additional bar to the reunion of Christendom. It is not, of course, a final bar. The goodness and wisdom of God can overcome all the hindrances interposed by human folly or ignorance, and by the fraud of the enemy. But it is a very serious bar. There is one thing to be thankful for in reading this Bull. The Pope has given his reasons. If he had merely stated that after an exhaustive inquiry he had come to the conclusion that English ordinations are invalid, the effect would have been much more serious than it is. In the first place no answer would have been possible; and in the second place it might have been said that, of course, only the very weightiest reasons could have brought him to such a decision, and so the decision itself would have been disturbing. Fortunately he has given his reasons. We can examine these reasons, probe them and analyse them, and if they are found to be worthless, then the decision itself is worthless, even for those who bow to the Pope's authority. There is very little that is new in these reasons. For the most part they are the old worn stock-in-trade of controversialists. But there are

a great part of Pole's Dispensation, including the disputed passage, but with the addition of the word *concernentia*, which makes alike the grammar and the sense perfect. It was not benefices and orders which had been obtained *nulliter et de facto*, but certain dispensations and indulgences concerning benefices and orders. It was obvious at once that the word *concernentia* had slipped out of the copies of Pole's Dispensation, and that both the proposed explanations were uncalled for. Mr. Lacey drew attention to this in his *Supplementum* to the *de Hierarchia*, printed in Rome last May. Will it be believed that the present Bull, professing to quote the passage from the Bull of Paul IV., quotes it without this word *concernentia*? Such is the fact. The passage is quoted as it stands in the copies of Pole's Dispensation, and then an argument is drawn from it on the lines of Canon Moyes' explanation. Here are the words: "Neither should the passage much to the point in the same Pontifical Letter be overlooked, where, together with others needing dispensation, are enumerated those who had obtained as well Orders as benefices *nulliter et de facto*." Then follows Canon Moyes' statement of what is meant by obtaining Orders *nulliter*. Now there is no such passage "in the same Pontifical Letter;" but apparently Canon Moyes' argument, drawn from a sheer misreading, was too precious to be abandoned. Verily this Bull is of the Irish breed. A turn is given to a passage

authors of the Bull say: "It is clearly and definitely noted, as indeed was the case, that there were two classes of men—the first, those who had really received Sacred Orders . . . the second, those who were initiated according to the Edwardine Ordinal, who, on that account, could be promoted, since they had received an ordination which was null." Now, nothing of the kind is "clearly and definitely noted" about this second class. They are merely said to be *not promoted*. This recalls nothing but the wonderful argumentation of Canon Moyes, who, finding a man described in Mary's reign as never ordained or "no minister," calmly puts him down among those whose Orders were disallowed because conferred by the Edwardine form. Canon Moyes' logic is of the most refreshing type. Since, to him, "ordained by the Edwardine form" is equivalent to "not ordained at all," therefore also "not ordained at all" is equivalent to "ordained by the Edwardine form." Now, for a few historical statements. The author wishes to show that certain words in a Brief of Julius III. must have referred to the English Ordinal. We believe he is right; but what ground does he allege? "By this expression those only could be meant who had been consecrated according to the Edwardine rite, since beside it and the Catholic form there was then no other in England." Now, the men who penned this sentence had had laid before them a document,