

CORRESPONDENCE

THE DIOCESAN SYNOD.

To the Editor of BLACKFRIARS.

Sir,—As the reviewer of Mr. Brade's translations from the masterly treatise of Benedict XIV asks me personally several questions, it is only courteous to answer them.

1. *Is Mr. Douglas trying to stabilise the Anglo-Catholic position, which having begun by heroic faith in the Episcopate is now turning to the Presbyterian basis of church governance?*

The answer is in the negative, for (a) I do not know what the Anglo-Catholic position is, being a plain Church of England parson, (b) I was simply writing to show how the Synodical principle was adopted by pre-Norman England.

2. *Do the Anglo-Catholic clergy of Birmingham hold that Bishop Barnes derives his SPIRITUAL jurisdiction from His Majesty George V?*

The answer is (probably) in the negative. Personally, I am not quite sure what the reviewer means by 'spiritual jurisdiction.' If he is referring to matters of *Order*, Benedict makes it quite clear that the episcopal authority is from above. If he is referring to the class of functions which Benedict means by Jurisdiction, that great doctor interprets history rightly in laying it down that the regulation of non-sacramental affairs is within the liberties of each 'Church' (i.e., ecclesiastical City-State). For example, the Bishops of Rome were elected by the people until the late middle ages. It is in that sense that I wrote 'In England jurisdiction is, and always has been, conferred by the Civil Magistrate.'

As I am not writing in any controversial spirit, perhaps you will allow me to add that my sole object was to claim for the English presbytery those liberties which your Church has in part and which the ancient Church of England had more fully. My little essays were intended to deal with law, and not with doctrine.

C. E. DOUGLAS.