

# The Church Herald.

TORONTO, THURSDAY, OCT. 10, 1872.

## Calendar.

Oct. 13th—Twentieth Sunday after Trinity.  
 " 18th—Friday, St. Luke.  
 " 20th—Twenty-first Sunday after Trinity.

## Proper Lessons for October.

13th. { M. Ezek. 34, Col. 2, v. 6.  
 E. Ezek. 37, or Dan. 1, Luke 11, to v. 22.  
 20th. { M. Dan. 3, 1 Thess. 5.  
 E. Dan. 4 or 5, Luke 14, v. 23 to 15, v. 11.  
 27th. { M. Dan. 6, Tim. 4.  
 E. Dan. 7, v. 9 or 12, Luke 19, v. 11 to v. 28.

## THE CHURCH IN HOLLAND.

Had the announcement that the Archbishop of Utrecht had gone to Munich, appeared in the public press two or three years ago, it would probably have attracted little or no attention, but the same announcement in July, 1872, makes a vast difference. Times have changed, and that visit is one of deep significance and importance. In order to arrive at the issues that depend on that visit, it will be well and not uninteresting to briefly examine the history and remarkable vicissitudes of the Trajectine Church of Holland over which that prelate is Metropolitan. The Dutch Church at Utrecht, from which has sprung the other churches in Holland, originated in a mission to that country in 690, by Willibrod, an Englishman, and in succession by another great Englishman, the famous Boniface, the "Apostle of Germany," who leaving Britain in 716 went to Friesland, and in his missionary labours was eminently successful. In 745 he became Bishop of Mentz and suffered martyrdom near Utrecht, where he first laboured, at the hands of the Pagans, in 755, giving rise to the saying, "His dying finished what his life began." Later on, a too great connection with the temporal power left this ancient Church in the condition which such connection invariably does, spiritually weak. Her lamp flickered low, and in 1580, when a storm of religious agitation was sweeping through the country, the then occupant of the See of Utrecht died, and for twenty-two years it remained vacant. But in spite of the Jesuits who, with all the bitter zeal of their order, hated her with a deadly hate, the unfortunate Church in 1602 again received the ministrations of a Bishop, and one Vosmeer was consecrated, but in accordance with a dangerous temporizing policy, under the title of Archbishop of Phillipi. But the malice of the Jesuits was confined to their characteristic under-handed plottings until the time of Archbishop Codde, who was in the year 1704 summoned to Rome on a charge of holding Jansenist views. He was acquitted on a division of the Court, the Pope himself sustaining him, but he would probably have been undone by his Jesuit enemies had he not formed power-

ful friends in the Dutch Government, who signified that it would be well that no coercive measures should be adopted towards him. But a quasi deposition took place, for although the Archbishop resigned, yet it was both under compulsion and under protest on his part, and the Chapter refused to acknowledge the deposition.

So matters proceeded, the Jesuits pouring the phials of their hate on the struggling Church in every conceivable form. They interfered with every Chapter and with every right of the Church. If it had not been for the charity of the Irish Bishop, Fagan, the very supply of clergy would have been denied them, after the death of Codde in 1710. As it was they remained a Church without a Bishop until 1724, when a French prelate, Varlet, Bishop of Babylon, *in partibus infidelium*, passing through the country, consecrated Cornelius Steenoven successor to Archbishop Codde, after an interval of fourteen years. The new prelate signified his election to Rome, but Innocent XIX. deigned no reply, although after his death there was put forth a condemnatory brief. The Archbishop appealed to the next general Council, which step his successors have repeated to this day, in the hope apparently of obtaining justice there. On the death of Steenoven great efforts were made by the See of Rome to prevent any successor being elected, and an attempt was made to influence the Protestant Government of Holland, through the Doge of Venice. The Government refused to interfere and Steenoven was succeeded by Bachman Wuytreis. He, although despised and ignored at Rome, received abundant testimony of good will from the French Episcopate. A number of their letters, more than a hundred, are preserved to this day in the library at Utrecht. Van den Croon succeeded, and in turn Meindaerts succeeded him, both being consecrated by the same aged French Bishop, who was yet in Holland, notwithstanding a desperate attempt had been made in 1796 to abduct him by no less a person than the Portuguese Ambassador. Meindaerts possessed what his immediate predecessor lacked;—a powerful administrative ability, and observing the dependence of the Church on external Episcopal aid boldly revived two long dead Sees, Haarlem and Dventer, in order to keep the succession from failing. He held the Synod of Utrecht in 1768, the decisions of which prove the undoubted orthodoxy of the Church. Again and again has it protested against the modern vagaries of Rome, lastly by a public document against the decree of the Immaculate Conception in 1854, and a vigorous protest against the late ecclesiastical treason and anti-Christian conduct of the Roman Church. The present occupant of the See of Utrecht is Archbishop Von Loos, he who "went to Munich." Thus has this threatened Church been marvellously preserved from destruction, so marvellously that it can only be considered as by directly Divine interposition. She has suffered and her prelates and people have known

persecution. Now she lifts her head and in the present critical condition of the Roman Church in Europe, precipitated by the foolishly instigated Ultramontanes, there is no mean significance in the visit of Archbishop Loos to Munich. There and elsewhere the *Old Catholics*, forced by the faction mentioned, find themselves somewhat in the same position as the so-called Jansenists many long years before. Compelled, in the interests and for the love of Christianity, to rebel against the modern conspiracy against Christian truth, they are suddenly bereft of the chief consolations of religion. Their clergy are proscribed and just as the Jansenists of yore, because they refuse to signify a belief in statements manifestly false, the whole weight of papal wrath, wire-pulled by Jesuit ambition goaded by sense of failing power, is, somewhat impotently hurled at them. But times are changed, and if the papal cuni will not learn the change they must be taught it. No more can the rites of religion be refused to man, woman and child; no more can the sacraments be withheld; no more need children be unconfirmed at the angry dictum of an ill-advised pontiff. He has tried it in Munich, and lo! a prelate from a Church ground down for years by the very tyranny which is now attempted to be used towards the German Old Catholics, is found to supply the very rites which a cowardly and apostate episcopate has at the command of the Pope endeavoured to withhold. May it not be reasonably concluded that the career of this little Dutch Church has been for a great end? As its historian wrote in 1857, "She can hardly have been held up from her protest against the *Unigenitus* till she had also protested against the more dangerous *Ineffabilis* that after these struggles she may be permitted to fail."

## Correspondence.

NOTE.—All our readers will please distinctly to understand, that the opinions expressed in our Correspondence Column are to be taken as the opinions of our Correspondents, and not as those of the Editor of the CHURCH HERALD, unless special mention be made of departure from this rule.

Letters to be inserted, must be accompanied by the full name and address of the sender.

We cannot undertake to return rejected Communications.

## THE RAGE FOR ENDOWMENTS I

(To the Editor of THE CHURCH HERALD.)

DEAR SIR,—The manner in which Mr. Givins' communication to the Diocesan Church Society of Huron was met, as reported in your No. 178, seems to me to indicate a practical wisdom worthy of more extended exemplification. The communication informed the meeting that the Diocese of Huron was expected to raise the sum of \$7,500 towards endowment of the Algoma Bishopric; the astute and judicious Bishop mentioned his suggestion to the Standing Committee to recommend a grant of \$400 per year (about 5½ per cent. on \$7,500) for ten years towards this object. The Standing Committee recommended accordingly, and a motion was carried unanimously and enthusiastically "to approve of and act on the recommendation." As reasons for such an answer to the demand, it was stated that a grant in this shape would render possible immediate appointment of the Bishop of Algoma, and "would also call forth a greater missionary spirit in the Church."

It appears to me that the reasons so given are incontrovertible, and that while we are engaging in