

Canadian Churchman.

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REV. PROF. WM. CLARK, LL.D. Editor.

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Lessons for Sundays and Holy Days.

Jan. 26th.—THIRD SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 62. Mat. 14, 13.

Evening.—Isaiah 65; or 66. Acts 15, 30 to 16, 16.

THE DOMINION.—We are glad to find that our friends generally approve of our change of name; but one kind correspondent expresses the fear that this change may imply that "the interests of the paper centre in the ecclesiastical province of Canada, and that the rest of the Dominion is considered to be part of a foreign Church." We hasten to assure him and others that we have no intention whatever of limiting the scope of the paper. The Dominion and Canada are, to us, identical, the only difference being that the latter term expresses more exactly what the former suggests. The clergy and laity of every part of the Dominion may be well assured that any Church news of interest which they may forward to us will receive attention at our hands, and as large a space as we can afford.

UNIFICATION OF THE CANADIAN CHURCH.—In putting forth our notion of the needs of the Church, and the measures and movements which we would support for the meeting of these needs, we failed to enumerate the proposal for closer union amongst the ecclesiastical Provinces of the Dominion. We are thankful to a correspondent for bringing this subject under our notice. Our readers are probably aware that a scheme for the union of the various Provinces was adopted at the recent Provincial Synod at Montreal. We are not quite sure what view is taken of the proposal by the other Provinces, and we should like to have information on this subject. It seems to us that there is no conceivable argument for the present state of things; and it would appear that it is now the duty of our friends in the North-West and in British Columbia to make a move. If we have one Dominion Parliament, why not one Provincial Synod?

YEAR BOOK OF THE CHURCH.—The same correspondent who has brought the subject of the North-West under our notice, has suggested to us the preparation of a "Year Book of the Canadian Church." A committee was appointed for such a purpose by the Provincial Synod, with our valued

contributor, Dr. Carry, as convener; and a report on the subject was read at the last meeting of the Synod. It seems to be quite decided to have a Year Book; and the need is pressing. We have no Clergy List worth the name. The one in the *Canadian Almanac* is neither complete nor even accurate as far as it goes. We know not what steps are being taken to give effect to the resolution of the Provincial Synod: but we should be happy to co-operate with the committee and the convener in bringing out a book so necessary for the Church.

REV. PROFESSOR BOYS.—The numerous friends of Professor Boys in this city will hear with much regret of his resignation of his Professorship at Trinity College. There was a general feeling at the meeting of the Corporation at which his letter of resignation was read, that the resignation should not be accepted. When, however, it was mentioned that Professor Boys had requested that no such interposition should be offered, and moreover that the state of his health during the last year had been so unsatisfactory as to render some change of surroundings desirable, the Corporation accepted his resignation, with expressions of deep regret that it should have been tendered; and with a cordial testimony to the ability and fidelity with which he had discharged the duties of his office, the kindness of his intercourse with his colleagues, and the great liberality which he had shown towards the college and other Church objects. Professor Boys is a man of much ability and of many gifts; and he is still a young man. We sincerely hope that he may be speedily so restored in health that he may yet do good work for the Church.

ALFONSO, KING OF SPAIN.—The illness of the infant king of Spain has been one of the most alarming events in these days. Spain has three parties—the constitutional monarchist party, of which the young king is the representative, the Carlist party, similar to the old Bourbon party in France, and the Republican party. A Republic has been tried in Spain, and has failed, and various forms of monarchy have appeared and passed away. But, for all this, the death of this boy might have led to serious complications. The Carlists and the Republicans are always ready for a rising; and only one thing is certain as a consequence, that the country would, for some years, have been in a state of tumult and confusion, and that the end was very uncertain. Don Carlos represents a policy which cannot endure in the midst of modern sentiments, and Spain is no place for a republic. The hope of the country is in a constitutional monarchy.

DR. DÖELLINGER.

By the death of Dr. Döllinger, Europe loses a man who was generally regarded as the greatest living theologian, and one whose name will live in men's memories as perhaps the most potent ecclesiastical influence in modern times. Johann Josef Ignaz Von Döllinger was born at Bamberg, in Bavaria, Feb. 28, 1799, so that he was nearly ninety-one years of age at his death, (Jan. 10th, 1890.) He was ordained in 1822, and, when only twenty-four years of age, his learning was so fully recognized that he was made Professor of Church History at the Lyceum of Aschaffenburg. But not

long afterwards he removed to Munich, in which city he occupied several positions, academical and political, and where he exercised great literary activity, especially in the fields of Church History and Theology.

In 1826 he published a work on the History of the Eucharist in the first three centuries, and soon afterwards put forth a history of the Church from the time of the Reformation (1833) which was followed by a general History of the Church, of which, however, he completed only two volumes (1838). Among other works of his may be mentioned one on the "Reformation, its internal developments and the results which it has produced" (1845), a book of unusual fairness, but still written from the Roman Catholic point of view. One of the most remarkable of his works is that on the "Church and the Churches" (1861), still Roman but more sympathetic with the reformed Churches, and strongly opposed to Ultramontanism. That which promised to be the most important of his undertakings was a new History of Christianity and the Church (*Christenthum und Kirche*); but all that appeared was a preparatory work of great value on Heathenism and Judaism, in two volumes (1857), and a subsequent volume on the Church in the period of its foundation, a work of great beauty and profundity, containing very few lines with which Anglican Churchmen would disagree, (1860 second edition 1868). Many of these works have been translated into English and this last is one of the few which may still be had. Of great interest, especially to Anglicans, is a small volume of lectures, breathing a spirit of deep sympathy with the English Church, delivered at Munich and published in English by his devoted friend and disciple, the late Mr. Henry Nutcombe Oxenham, who went from the Church of England to the Roman Communion many years ago, and has recently died.

A word should be added on his recently published history of the Council of Trent which has scarcely yet received attention from scholars. It will be interesting by and by, to compare it with the forthcoming work on the same subject, now in preparation by Cardinal Hergenrother, in continuance of Hefele's History of the Councils. Another book of Döllinger's, Hyppolitus and Callistus was, in our judgment, criticised effectually by the late Bishop Christopher Wordsworth, of Lincoln. Döllinger regarded Hippolytus as an anti-pope, believing that there was no Bishop of Portus; but Wordsworth brought very convincing arguments in favour of the older view.

But the great work of Döllinger's life was his opposition to the dogma of papal infallibility; and his eminence as a scholar, a thinker, and a theologian marked him out as a leader of those who resisted the introduction of Roman novelties. The story of the Vatican Council of 1870 is one of the saddest in the history of the Church. It is said that the chief instrument in backing the Jesuits, and in urging on Pius IX. to obtain the passing of the dogma by the Council was Archbishop Manning. It is a notorious fact that it was opposed by nearly all the most eminent of Roman theologians, by Newman in England, by Darboy, Archbishop of Paris, and Dupanloup, Bishop of Orleans, in France; by the Archbishops of Munich and Mainz, and nearly all the great prelates of Germany; but the decree was carried by the perseverance of the Jesuits, and the obstinacy of