

# Canadian Churchman.

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

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## Lessons for Sundays and Holy Days.

Feb. 9th.—SEXAGESIMA.  
Morning.—Gen. 3. Matt. 22, 15 to 41.  
Evening.—Gen. 6; or 8. Acts. 24.

TO OUR CORRESPONDENTS.—We are deeply grateful to the goodly number of our correspondents who have already responded to our appeal, and have sent letters of great interest to our readers, as is seen by the replies which some of them have evoked. There is only one request which we will venture to prefer, namely, that our correspondents will study brevity, as far as they possible can. And we make this request for various reasons. In the first place, we hope this department of our paper will increase, and in that case we should not have room for letters of great length. In the second place, we have already been constrained to defer the publication of longer letters, because otherwise several letters, and some of them of immediate interest, would have had to be postponed. We must add one other reason, namely, that letters of moderate length are generally read, and long letters are for the most part neglected. We are sure that these considerations will have weight with our readers.

HON. M. JOLY ON THE JESUIT ESTATES BILL.—We have been much gratified by the receipt of a letter from M. Joly, who has had the great kindness to tell us that our article on his letter has given him "much comfort and encouragement," and further, that he recognizes us as of "those who believe that the highest ambition of man ought to tend towards bringing peace and good will towards men." We assure our much respected correspondent that he does not err in believing that this is indeed our conviction and our effort. "One cannot sit down," continues M. Joly, "and see neighbours day by day drifting further away from one another through misunderstanding, without striving to clear that misunderstanding." Our article was written under this feeling and with this desire; and simply in the discharge of a duty towards the land in which we live. We had no notion that it was likely to come under M. Joly's eye, so that we have experienced a pleasurable surprise in receiving the kind expression of his recognition and approval.

DR. DÖELLINGER.—The London Times for January 13, has two long articles on Dr. Döllinger, the one principally biographical and bibliographical, the other giving a general estimate of his life and character. The articles are very exhaustive and admirable. In their general conclusions they do not differ from the views presented in our own articles. Our readers will like to read the following tribute to the great man; "All the artillery of ecclesiastical thunder was levelled at his head. He was upbraided and taunted. He was warned and threatened. He was solemnly excommunicated as an impenitent heretic and infidel. Nothing was of avail to affect his attitude. He bore himself always as if it depended on himself, and not on Popes and Archbishops, whether he should or should not be within the Communion of his Church. As he was not disqualified by rebellion against any of the canons his historical learning showed him that the Catholic Church had promulgated, there he stayed; and as a Catholic he died. Of the grandeur of the man and the dignity of his demeanour there can be no doubt. Foes as well as friends admired him. The open war declared against him by Ultramontane authorities was felt far and wide within the Church of Rome itself to be a grievous error. Had Pope Leo been in power instead of Pio Nono, it would hardly have been permitted. By the Bavarian people, with all its inveterate Catholicism, the violence attempted against its most illustrious citizen was resented as a natural insult. Dr. Döllinger's own serenity was but little ruffled by the tempest. He pursued his habitual course, reading, writing, thinking, and believing, as if every Catholic Church were ready to welcome him at its altar." The English Guardian has the following striking remarks:

"A singularly majestic figure has passed away in Dr. Döllinger. He might have played a more conspicuous part in his later years if he had thrown himself more unreservedly into the arms of the Old Catholics. But though his example did more, perhaps, than anything else to encourage them in their rejection of the Vatican Decree, and though his extraordinary knowledge of ecclesiastical history supplied the intellectual basis of the movement, Dr. Döllinger to the last—and more indeed at the last than at the first—held a position apart. He held that the abuse of authority does not abrogate its use, and that, though he had been excommunicated without just cause, he still owed obedience in things lawful to the authority which had done him wrong. Weighty arguments might be adduced on the other side, and at any rate it is not for us to judge those who thought that the Papal usurpation had justified a more open antagonism. But there is something rarer and more admirable in the strong self-control which could set bounds to its own revolt and accept all the moral suffering which comes from schism even when schism is unavoidable, while it refuses the compensations that action and strife bring with them. Of Dr. Döllinger more than of most men it might be said that he possessed his soul in patience."

HOME RULE.—It is interesting to know the views of intelligent foreigners on our internal affairs, on the principle that bystanders often see most of the game; and the opinion of Dr. Döllinger on the subject of Home Rule is of interest, not only as the judgment of a man of great ability

and immense learning, but of one who concerned himself deeply with the political condition of Europe. In spite of his long friendship with Mr. Gladstone, and his great regard for him, Dr. Döllinger regarded his recent Irish views as most mischievous. He was most distressed when he heard of it, and avoided, as much as possible, all reference to it in conversation, and when he spoke of it, it was always to express his astonishment. Writing to an English friend in July, 1888, he said: "Gladstone is to me a riddle, which I can solve only on the supposition that he knows little of Irish history, and still less of the character of the Irish people and of the spirit of the Irish priesthood. If he succeeds what a legacy he will leave to the generations that come after him. It is, in truth, the most threatening crisis which has occurred in England during the present century. God grant that she may surmount it happily."

THE OLD CATHOLICS.—In referring to the death of Dr. Döllinger and to the Vatican Council we remarked upon the alleged small progress made by the Old Catholic movement, and remarked that its best influence would probably be seen in its leavening of other communions, rather than establishing a powerful new sect. This seems to have been the view of Dr. Döllinger himself; and is significant of his calm faith and confidence in the triumph of truth. To him the great Western Church was still the representative of the City of God, and he could not doubt that, in God's good time, she would be purged of her errors. His position, therefore, and that of the Old Catholics, was simply that of witnesses.

OMISSIONS AND DESIDERATA.—We are quite as alive as our readers can be to the desirableness of reporting many occurrences which find no record in our columns. Missionary meetings are often of great interest not only to those who attend them, but to others who might be instructed and stimulated by hearing of the testimonies borne at those meetings. It shall not be our fault if such intelligence is not supplied; and we therefore entreat the clergy and laity throughout the Dominion to furnish us with such information as they may think suitable for publication and likely to interest our readers. The same remark applies to special services and other matters of ecclesiastical interest.

THE CHRISTIAN MINISTRY.—Many requests have reached us for a series of papers on the distinctive teaching of the Gospel and the Church. We respond by the beginning of a series of papers on the Christian Ministry, which, we hope, will be followed by others on the Church and the Sacraments. If any of our readers should find difficulties in connection with the treatment of these topics, and will write to us, their letters shall be handed to the writer of the articles, who will endeavour to meet their difficulties.

DEATH OF DR. LITTLEDALE.—The death of Dr. Littledale removes a conspicuous figure in the history of the English Church during the last thirty years. As one of the editors of the Priest's Prayer Book, and (as is believed) a principal director of the policy of the Church Times, Dr. Littledale did more to guide and to control the development of Ritualism than any other clergyman in the English Church. More recently he has distinguished himself in the Roman controversy. "There were