

"Did Jesus Christ belong to any special Church?" We fear this scientist's "Upper Room" must be—a cellar.

"ANOTHER WHITE ELEPHANT" is the way an English exchange heralds the opening of a Roman Catholic training college at Womersley in Surrey. The fact is that the *Italian Mission* is overloaded with machinery of this kind; but very little success has been achieved with it all. They cannot even stop the leakage from their own ranks to Protestantism, or even gain an equivalent number of recruits.

WHY THEY HATE THE CHURCH.—A speaker at a Baptist union meeting—one Iwan Jenkyn—recently, on disestablishment in Wales, says, "The narrow leaders of the four sects in Wales cried out for disestablishment and disendowment of the Church, many of them from sheer envy, and in the hope of fattening over the division of the spoil." The *Seren Cymru* heartily endorses this confession.

"A BIEN TOT, MADELEINE," the sentimental words of Boulanger at the grave of the adulterous woman Bonnemain, give one a glimpse of the glamour which often surrounds similar cases. To join her soon—but where?—and how? It is hard to realize the low ebb of morality which exists in a country where a prominent newspaper, *La Liberté*, can describe such a cowardly exit as being "like the end of a hero!"

FISH AND FLESH.—A London doctor has a very clear and trenchant letter in the *Church Times* on the fallacy of the theory that eating fish as a substitute for flesh is fasting at all. The idea is not primitive or Catholic—certainly not earlier than the 6th century. The Dr. reckons the use of fish "an expensive and very wasteful luxury and delicacy." His prescription is—"avoid all luxuries, pleasant foods, and drinks of delight."

"MUCH HELP PRESENTLY" is what Bishop Blyth expects to derive from the judicial advice of the English Archbishop and Bishops. His temperate and cheerful view of the situation, his graceful bow to the decision of the arbitrators, will do much to help the bishop in Jerusalem. He considers that the bishops passed over what has been and what is, while aiming at peaceful work and progress in the future. So, he is content.

"IT IS GLAMOUR" was the confession of Madame Blavatsky to Moncure D. Conway, as related in his clever expose of Theosophic humbug in the *October Arena*. "People think they see what they do not see, that is the whole of it." What a confession of imposture of the high priestess of humbug! Mr. Conway—no prejudiced witness against them—ridicules the whole jargon of the cult which now depends on Col. Olcott and Anne Besant.

ASTRAL BODIES and astral voices are becoming quite a feature in Theosophical revelations under the supervision of Col. Olcott. The rapidity of letter-delivery makes the postal authorities stand aghast, and the Romish fad of "St. Anthony, Guide!" pales before these achievements, or so-called achievements, of theosophical enterprise. The enterprising newspaper managers are prepared to offer fabulous sums for a supply of real astral bodies.

NIAGARA FALLS CHARGES.—Visitors to this famous resort have to be thankful for a vast im-

provement in the fines levied on them by Dick, Tom and Harry. There is, however, too much left. The Government should abolish the last remnant of tolls, and regulate other charges still made by a reasonable limiting figure. By the by, why should Col. Gzowski's ridiculous statue figure where the Queen's should be—in her monumental park?

IMPOSING BUILDINGS on beautiful sites has always been a favourite card of the Italian Mission. They help to make the unthinking public fancy that there is wonderful progress going on. But the progress does not come. Listen to the wail of a Papal editor, as follows: "We are not converting England. . . . while thus building up the material edifice of the faith in England, we have not built up in the same degree the moral edifice of men from which it ought to spring."

SECOR'S PRAYER TEST at Racine, Wisconsin, is surprisingly like Satan's original temptation, "Cast thyself down," etc. Probably the Wisconsin Ex-Mayor thought he too was inventing something original when he challenged the parsons (opposed to him in the political arena) to trust themselves to a raft in the middle of Lake Michigan, without oars, rudder, or sails, but with plenty of bibles and prayer books. The same answer, however, will do: "It is written, thou shalt not tempt the Lord thy God."

THE CHURCH AT NIAGARA FALLS.—Spiritually and morally the Church is well represented about the great cataract by such rectors as Messrs. Bull, Houston, and Fessenden; and the Church edifices, churchyards, and parsonages are as substantial as they are modest—but too retiring. The Church needs a stately shrine on some conspicuous site, such as that occupied by the Roman Convent. The descendants and admirers of the men who fought at "Bridgewater" might erect some such worthy monument near Lundy's Lane.

CLERICAL HOLIDAYS.—The English papers contain many references to the hardships of a certain class of parsons whose condition is registered by the plaint, "I have not had a holiday for years." The plaint is not confined to Great Britain; it has its echo in Greater Britain. Those who have to stay at home during the holiday season are everywhere more numerous than those who can flit to the sea or over it with a light heart and heavy purse. Those who need it most, get it least—and the Church suffers as well as they.

"THE GOD-INSPIRED WORDS."

[S. BASIL.]

We regret that a respected correspondent has missed the point of our former article altogether, viz., that several "men of eminent attainments, usually in line with the truth, allow themselves to be befogged with cloudy and vague ideas of inspiration, and are used as tools by the evil spirit of scepticism." We do not "underrate" the importance of this portent, or speak "contemptuously" of its effects. Theologians often attain to lofty positions by intense application on certain chosen lines of thought, while they have narrow and contracted views of theology in general, and do not notice the general effects of riding particular hobbies. To say that "the judgment of the Catholic Church has never been given yet upon the mode and degree of Inspiration," is not a logical statement. The whole reliance of the Catholic Church in conflicts with heretics in all ages, and of all kinds, rests upon the *wording* and particular

statements of the Scriptures, and necessarily implies the fundamental axiom of "verbal inspiration," or none at all. What Bishop Forbes said is still true, "The devout student—while recognizing a Divine and a human element in the Inspired Word—sees that either the Bible must be true in every respect, or not the Word of God at all. He can accept no such patronized and apologized-for document as the *half belief* of the present day would seek to put before him." We are disposed to make every allowance for the

"GOOD INTENTIONS"

of such writers as Sanday and Gore; but we challenge the wisdom of their policy. They see some persons, relying on a makeshift raft of profane criticism, put out from shore and cut themselves adrift, because of some fancied errors in the sacred text. To tread that raft with one foot while the other rests on shore is not the way to save them from their folly. The experiment is hazardous, though some clever men may manage to save themselves and keep their solid footing; and—the mischief is—too many will follow their example and go further, trusting themselves more to the raft and less to *terra firma*. Thus, in their unwise attempt to save some by "playing fast and loose" with Scripture, theologians will ruin many others as well. Such a cure is worse than the disease. Their position is misleading to some, and transparently illogical to others. Very few, indeed, will be able to discern and imitate the dangerous trick by which such teachers persuade themselves that they can throw away the anchorage of Scriptural infallibility, and still hold fast to the faith by which the Church in all ages has proved the fidelity of her message to the world. If there are flaws possible in "credentials," what good are they? Better without such defective material for warfare so serious as ours. One may be ready to make every allowance and admit large latitude in the work of criticism on the Sacred Text, in order to eliminate *extraneous* matter by which it may have been corrupted. But such emendations do not touch the original deposit: it stands intact, far beyond such superficial polishing. What must be found fault with is a readiness, or at least too great easiness, in giving preferential weight to human knowledge—always imperfect, always fluctuating, always self-destructive. "The testimony of the monuments generally confirms Old Testament history, *but not always*." There is a specimen! Because our knowledge of the ancient monuments—proverbially uncertain and variable—does not meet the text—let the text go, forsooth! So, "approximate agreement and something like a minimum of fantastic error," and "this human element is larger than had been supposed," &c., and yet in spite of the fullest allowance of these facts, the Bible "is assuredly the Word of God!" Those who rest their faith on such a Word of God have left themselves but a slim foundation, which is liable to be frittered away piecemeal (as we have said) by every new passing phase of science, falsely so-called.

There is a tone about the apologists for the new ideas, which reminds one of Bishop Sullivan's powerful expose of Evolutionism in his lecture entitled (very significantly)

"A GAME OF LEAP-FROG."

There is that phenomenal readiness to accept unproved conclusions from very insufficient premises. Thus, "many of the results of modern criticism are now fairly established—an uneasy feeling, a disquietude arising out of the spread of the new views—extended use of new material—some not unimportant differences—divergence between