

acter or to give a favorable impression of the Christian religion or its professors. If certain thoughts were deemed blasphemous, it was Dr. Pusey's office to point out why they were so. No one can be penitent without conviction. This would have been the time to bring forward the Church's reasons for the cardinal doctrine of the divinity of our Lord. This doctrine is not believed without reasons. For despising these the Jews are under the curse till this day. But instead of reasons he replied with exclamations and the thunderbolts of Church authority for which she did not care a rush. He could not have called up any spectre better fitted to excite suspicion and aversion. Rationalists hate the Church just because they view it as laying an embargo on reason. One of the most questionable advices given on this occasion was, *Don't read but pray*; as if prayer were a mechanical legerdemain that could have an effect dissociated from the character, views and beliefs of the petitioner, or as if one could pray to a god in whom he hardly believes. Dr. Pusey might feel displeased at the thought of his client publishing her views and thus misleading others, but certainly he made a poor use of his opportunity for averting such a calamity. It should be a warning to such as may be similarly situated, that this was done afterwards to an extent of which he could have formed no conception.

In the other case, Dean Stanley appears to even less advantage than the Oxford Professor. Whatever might be his general views as to the efficacy of the communion in any case, and it is not likely that they were high or deep or mystical in any way, not rising probably above Zwinglianism, he was not justified in giving the communion even in this limited and low view to Mrs. Besant. She was, by his accommodating concession, not only led to profess more than she believed, but to profess contrary to what she believed. This was done for the sake of gratifying the feelings in the administration of a rite to which he could not have attached a high importance as a means of grace. When the woman—not he—proposed, from the standpoint of a conscience in which reason predominated, the question how such an act would agree with the Divinity of Christ, the reply showed, not how a doctrine might be believed, but how it might be evaded—how it might be retained in form while refused in spirit. He