

the bows of some other craft. No punishment can be too severe for officers who hazard their precious freight by such blind folly. Figuratively, too, there is such a thing—in politics and other spheres—as rushing full speed in a fog!

**SCHOOL-GIRL FLIRTATIONS.**—It was one of the "side-lights"—more properly "darknesses"—of a recent Canadian murder trial, that the accused, though a married man, had permitted himself, and been permitted, to carry on a so-called "flirtation" with a young girl, who foolishly tolerated the pastime, until she found that the process was beginning to affect her reputation. Better she had thought of that sooner—better for all concerned.

**BIBLICAL CHRONOLOGY** was the subject of a recent lecture in Russell Square by Prof. W. H. Heckler, chaplain to the English Embassy at Vienna. He exposed the ridiculous calculations by means of which critics had tried to discredit the dates of the Bible history, and showed from newly discovered inscriptions that the average life of an Egyptian king was not 40 years! So Egyptian Chronology had gradually shrunk from 20,000 to 10,000, then 2,000 years!

**"ANOTHER GOOD MAN" (?)**—Curious what shifts and subterfuges men of unsettled principles have recourse to when fancy or interest moves them into new courses. When Edward Blake surrendered to the subtle Roman conspiracy in Ireland—masking as "Home Rule"—there were some who said "Samuel" would never do that; but some gauged his character better. And these were the men who championed ultra-protestantism against their Church!

#### THE POET LAUREATE.

It will be many a day before the English race ceases to regard the title of this article as the peculiar "title" and prerogative of one of the brightest stars of intellect in the Victorian era. It is a vain task to compare him with Spenser, Shakespeare and Milton. Tennyson has carved out for himself a niche, which he will always occupy—the noblest and purest type of English religion in the nineteenth century. That little country rectory was the fountain whence that stream flowed, as it flowed from Keble's Hursley, and George Herbert's Bemerton. Englishmen may well thank God for a type of character rarely to be found elsewhere—men in the very highest walks of life, on the loftiest platform of intellectual eminence, retaining the beautiful simplicity of sterling Church religion, drawn from the undefiled well of the Bible itself. Surrounded by temptations manifold, to draw them away from the solid rock of ancestral Faith, they live and die staunch Churchmen.

#### IN A LITERARY SENSE

the British Empire owes much to Tennyson, for his clear and nervous style, pervading with singular evenness all that he wrote, has a special charm which universally produces imitation. What Cicero was to the Romans as a prose writer, that Tennyson has proved to Britons in regard to matters poetical. Nor must we confine his literary influence merely to formal poetry of mere rhyme and metre—it is of such a quality as to merge itself easily and naturally enough in the kindred sphere of brightened and chastened prose composition. There are passages in the works of all great writers which move with such a stately and measured tread, that—though couched in the

form of no known poetical measure—they are recognised as belonging to the poetical plane of prose, to be at least on the very confines of poetry itself. To such noble use does the poetry of Tennyson lend itself, that the sentiments of his verses sparkle everywhere in our literature.

#### THE RELIGIOUS SPIRIT.

pervades the whole mass of his writings everywhere—and this is the most important consideration of all. Even in regard to what many literary men consider the hard outlines of artificial orthodoxy, the Poet Laureate is seldom found far astray from the lines of the creeds. Without being offensively or defiantly obtruded, the nerves of faith tingle and re-act with gentle energy on the stronger and coarser fibres of mere ordinary thoughts in his writings. One does not fear any "running off the track" while he surrenders himself to the witchery of the leading poet of our era. True, the fault of bare orthodoxy, mere formal creedism, is treated by him with impartial indignation, when he has occasion to notice it: but the effect is to throw into greater prominence real religion—that which corresponds in the life to the professions made by the lips of the heart's feelings. This, indeed—though sometimes misunderstood—is one of the brightest features of a most wholesome literature in his works. It will be hard to replace him.

#### "WHY AM I A CHURCHMAN?"

##### CHAPTER VI.—Continued.

That the Church of Rome really does profess to hold that the doctrines she now teaches were taught by the early Church and by the Apostles, and that this is a test of their Catholicity and of their truth, is easily proved.

The Vatican Council decreed: "The Holy Spirit was not promised to Peter's successors that they might make new doctrines, but that by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles."

Every Pope at his consecration has to make the following solemn profession:

"The eight Holy General Councils . . . I profess with mouth and heart to be kept unaltered in a single tittle [usque ad unum assicem mimutilata servari], to account them worthy of equal honor and veneration, to follow in every respect whatsoever they promulgated or decreed, and to condemn whatsoever they condemned" (*Decret. 1 dist. xvi. 8.*)

At the Council of Chalcedon, the fourth of the councils mentioned by name in the above profession, at which 630 bishops were present, it was decreed as follows:—

"The Holy and Ecumenical Synod decrees that it is not lawful for any man to propose, or compile, or compose, or hold, or teach to others, any different Faith. [The Nicene Creed is being spoken of.] But those who presume to compose a different Faith, or to propagate, or teach, or deliver a different formula to persons desirous of turning to the knowledge of the truth from heathenism, or from Judaism, or from any heresy whatsoever, if they be bishops or clergymen, shall be deposed, . . . if they be monks or laymen, they shall be anathematized."

The addition of the Creed of Pope Pius IV. is in distinct violation of that decree.

In 1826 all the Roman Catholic bishops in England issued a "Declaration," which was re-issued in 1838, with the addition of the names of those who had since become Vicars Apostolic. The object of the publication is stated to be that by

a "plain and direct declaration of our real tenets, on those points which are still so much misrepresented or misconceived, a better understanding may be established among his Majesty's subjects, and the advancement of religion and charity may be effected." It is signed by ten bishops. No document could therefore be more official. Sec. ii. is "On the grounds which a Catholic has that all the doctrines which he believes, as articles of the Catholic Faith, are really revealed by Almighty God."

Not a word therein is said about the Infallibility of the Pope, which, if the doctrine be true, must be the most certain "ground" for believing what is set forth as the Truth, nor even about the Infallibility of the Church. But, instead, it is stated:

"On the spiritual authority of the Apostles and their successors, who were divinely commissioned to promulgate and teach the law of Christ to all nations; and on the uniform and universal testimony, belief, and practice of all Christian Churches from the beginning, the certitude of the Catholic is grounded, that all the doctrines which he believes, as articles of the Catholic Faith, and all the sacred precepts and rites which he observes as the ordinances of Christ, were really revealed and instituted by Almighty God, and are the same as were originally delivered by Christ to His Apostles, and by them promulgated over all nations. The Catholic is fully satisfied that this method, which he follows, for ascertaining what are the revealed doctrines of divine faith, is the right rule, and that it leads him to the unity of truth."

Dr. Newman, also, long after he joined the Church of Rome, wrote in exactly the same manner: "First of all, and in as few words as possible, and ex abundanti cautela:—Every Catholic holds that the Christian dogmas were in the Church from the time of the Apostles; that they were ever the same in their substance what they are now; that they existed before the formulas were publicly adopted, in which as time went on they were defined and recorded."—*Tracts Theol. and Eccles. p. 287.*

One of the most generally accepted handbooks of the Church of Rome in English speaking countries, is Cardinal Gibbons' "The Faith of Our Fathers." It is very generally used for distribution amongst those who may be thought to be inclined towards Romanism, as the writer declares "his chief aim" to have been "to bring home the truths of the Catholic Faith to our separated brethren." The first edition was issued Nov., 1876, and in 1886 no less than 150,000 had been issued. In it we read concerning the *Apostolicity* of the Church (ch. v., pp. 58, 60):

"The true Church must be Apostolic. . . . This attribute or note of the Church implies that the true Church must always teach the identical doctrines once delivered by the Apostles. . . . To discover, therefore, the Church of Christ among the various conflicting claimants, we have to enquire, 1st, which Church teaches whole and entire those doctrines that were taught by the Apostles; 2nd, what ministers can trace back in an unbroken line their missionary powers to the Apostles.

"The Catholic Church alone teaches doctrines which are in all respects [italics in original] identical with those of the first teachers of the Gospel."

All this is most fully true of what "every Catholic holds." We could not desire a more explicit statement of the criterion by which we should judge Catholic Truth—"the faith once delivered to the saints."

It is most true of every article contained in the three Catholic Creeds—the Apostolic, the Nicene, and that commonly called the Creed of Athanasius.