

Principal Cavan says we must have dogma. We hope the distinguished theologian means doctrine. Doctrine of course we must have ; no religion, not even that of Swedenborg or Madame Guyon, can consist of mere emotion or aspiration, without any intellectual belief. But dogma, which is unreason imposed by ecclesiastical authority, may, it is to be hoped, be laid aside, because it forms a fatal obstacle to that union of the Christian Churches, towards which the hearts and minds of the best and wisest Christians are evidently turning. The grand example of dogma is the Athanasian creed ; and the grand example of the dogmatic spirit is the curse laid by that creed on all who do not believe propositions to which no human mind can attach any meaning whatever. Christianity has been hitherto bearing a load of sacerdotalism, paganism and Byzantine theosophy, the last of which is the great source of dogma, and is no more of the essence of the religion than the other two.

— Moral as well as theological heresy was broached at Philadelphia. A delegate ventured on the astounding assertion that a temperate man is not intemperate, and he now says that taking a glass of wine with your meal is not so bad as going to a brothel. If the second proposition is false the Pharisees must have had a better case than is commonly supposed. Temperance and abstinence are two different things. Dr. Johnson said that he found abstinence easier than temperance ; but he knew that his own character was a moral paradox. To ordinary men, temperance is easier than abstinence : they need a certain amount of enjoyment ; and if you cut them off altogether from one sort they will take more of other sorts. Monastic asceticism, as experience has shown, distorts human nature, but does not raise it. The exaggeration of one particular point of morality has a somewhat analogous effect : people who think themselves much better than their neighbours because they only drink tea, are sometimes apt to sugar their tea with scandal.