

Atlantic Liners.

The retirement of the "Umbria" after a long life on the Atlantic between New York and Liverpool, recalls the recent changes in transportation. The sailing vessels went out some fifty years ago and were succeeded by paddle-wheels, auxiliary screws, and a gradually growing type of vessel until to-day we have the "Lusitania," and "Mauretania." The Cunard Company have now decided to build more large vessels, to be steamers with great cargo capacity without phenomenal speed; safety and regularity will be the aim.

Racial Feeling in India.

Professor Wodehouse has contributed to the "Nineteenth Century" for April an informing paper on this important subject, which is well worth reading and considering. An especial experience as an instructor in philosophy of intelligent young East Indians in the Deccan College, Poonah, gives weight to the learned professor's opinions. The writer says, very truly, that, "The very impersonality of our regime in India has given to the latter a coldness, a hardness, and an impassivity which, in themselves, and quite apart from any special causes or grievances, would be enough to render it impalatable to a people who, from time immemorial, have always looked upon the bond between ruler and ruled as an intensely personal bond." And yet, when one turns to the other side of the picture, and sees the tender solicitude, the warm and heartfelt interest, even amidst the horrors of the Mutiny, and the tremendous strain of high command that could lead John Nicholson, but a few days before he led the victorious assault on Delhi, and died a hero's death, thus to write to his friend, Herbert Edwardes:—"A poor orderly of mine, named Sadat Schan, died here of cholera the other day. He has a mother and a brother, and I think a wife in the Yusufzai country. Should I not be left to do it, will you kindly provide for the brother, and give the women a couple of hundred rupees out of my estate?" and remembers that the constant and unselfish exercise of his noble qualities of heart and head in the cause of righteousness, justice and mercy led certain Hindu devotees to exalt and worship him as a God, one can readily understand how susceptible the East Indian is to direct personal influence. The English "coldness," "hardness," "impassivity" are doubtless tremendous barriers to friendly, to say nothing of affectionate, racial feeling between Briton and Indian. But surely the Lawrences, Havelocks, Edwardes, Nicholsons, and other humane and heroic men have not lived and died in vain for India and the Empire. And the religion of which they were faithful exemplars, will in due season bind the diverse races of India together in the strong and beneficent bond of Christian civilization.

Religion in Rome.

The campaign against the Methodist Mission in Rome by the Vatican, has drawn attention to the progress of religious observance in that city since the loss of temporal power by the Pope. Judging from outward show the change has been in every way for the better. Fifty years ago, according to the Vatican Official Yearbook, there were thirty-six bishops and cardinals residing in Rome, to-day there are nearly a hundred prelates of the higher grades. The benefited priests have increased from about one thousand to two thousand five hundred. There are now twice as many churches and monastic institutions in Rome as when United Italy took possession, 170 monasteries against 161, 360 convents against 50. In 1860 there were 19 educational institutions in Rome, now there are nearly 40, not including the seminaries maintained by the people of the United States, France, Scotland, Ireland, and others, not forgetting the best equipped and modern of them, the Canadian College. On the

other hand there are the beautiful churches of our own body erected by English-speaking people, and those of German and other Protestant nations, there is the Methodist mission, which has been so well advertised, but formerly little known. Lastly, there are the Jewish synagogues. Indeed, next to St. Peter's the most conspicuous religious edifice in Rome is the one erected on the site of the squalid, unwholesome Ghetto, by the Jews.

The Prospects of Fish Life.

It is not so very long ago that the fishing vessel of the North Sea fisheries was the sailing trawler, which in company with the draft net luggers followed the herring round the coasts. Then a few old paddle wheel tugs were adapted to trawling. Soon the steam trawlers became vessels built for the work with a speed of ten knots, and they were later accompanied by the steam drifter. Now the sailing boats have disappeared except in a few parts. The steam trawlers, by reason of their great power, use nets which the old boats could never have handled and have fairly swept clean the bottom of the sea and the few fish left have emigrated like human beings. In 1901, a large drifter was supplied with auxiliary motor power and has been followed by others from Lowestoft to Fraserburgh. These developments should be, and doubtless will be, brought prominently before the Court about to sit at The Hague to consider the fishing rights on the Banks under the Treaty of 1818. The little fishing boats of a hundred years ago are gone, and the great need is not so much to protect the fishers, but to save the fish from extermination.

Concerning Imprisonment.

"Whatever may happen, it is useless for a prisoner to complain of ill-usage, or indeed of anything. Whatever lie a warder may proffer is accepted as truth. Whatever truth a prisoner may proffer is held a lie. Prisoners brought from jail to a court of law as witnesses not infrequently are the only persons in a case whose evidence is true. Yet such evidence, though impregnable and unchallengeable on its merits, is by a legal fiction 'tainted' and false." This is a startling statement; it may be exaggerated. It certainly provokes serious thought in the minds of those interested in prison reform. The words express the convictions of one who has been an inmate of English and Australian prisons, and form part of a contribution under the above heading to the April number of the "Hibbert Journal." The writer of the article holds that:—"Imprisonment is slavery;" is a school for crime; for moral degradation; and is wholly evil in its effects. Whether one agrees or disagrees with all the writer's conclusions, it must be admitted that he speaks from experience, and his views are worthy of serious consideration by those who wish to "do justly and love mercy."

THE LESSONS OF THE TRINITY.

How many professing Christians, we wonder, ever realize their responsibilities in regard to the right use of dogma. We have in another place and connection likened a dogma to a sign-post, which is valuable only for what it points us to, and shown the folly of resting content in the mere mechanical acceptance and passive possession of a dogma, and the harm that has come from this, we fear, very common state of mind. Do we realize that we will be judged for the right or wrong use of dogma, just as we will be for our use or abuse, passive or active, of God's other good gifts. This is a question that is not often brought up, but surely it has its practical bearing upon our lives. Is there not a solemn obligation laid upon every one of us, who call ourselves Christians and profess to accept the great Catholic dogmas, to diligently use them for the object for which they were given. This neglect and disre-

gard of this principle is, we are convinced, at the bottom of all this rather silly cry against "dogmatic Christianity." People rail, not inexcusably, often well meaningly enough, against dogma, they see no practical use in it, because they have never been taught to use it. They see people camping contentedly under the sign-post, and they naturally ask, "What use is the sign-post if it isn't to be made use of?" All this is emphatically, and perhaps specially, true of the Trinity. The Trinity, the greatest and crowning dogma of the Catholic Faith is, like all the rest, valuable only as an indicator, i.e., only for what it points us to. It is the threefold means vouchsafed by God to man of knowing Him, and thus a sort of threefold cord binding God to man and man to God. But it is something to be used and followed up. The Trinity is the threefold "revelation" of God; alas, how misused and abused has been that "blessed word revelation." It is a "revelation," not of Himself, but of the three ways by which man can begin to approach Him. God has never, be it always remembered, "revealed Himself," but He has revealed how we can "know Him." And this is not a mere verbal quibble, but an essential distinction. God, therefore, opens three roads to Himself, the road of Fatherhood, the road of Sonship, the road of Spiritual communion. In other words, He gives us the opportunity of seeking and knowing Him, so far, of course, as the finite can grasp the infinities, objectively, personally, and subjectively. And these three ways of knowing God will appeal with varying force to varying temperaments. While, of course, to a certain degree, all of us must know God, or endeavour to know Him, in this threefold sense one phase of the Divine Being and character will probably commend itself with especial force and attractiveness according to our own peculiar mental and moral make-up. One man perhaps, while loyally accepting and faithfully utilizing the doctrine of the Trinity in all its phases, will be specially impressed with the Fatherhood of God, as declared in His works and visible manifestations. The religion of such a man will be influenced by this special consciousness of the Divine Fatherhood, and will show itself perhaps in a very "practical" form, in the promotion, for instance, of the material well-being of mankind. Another may be specially impressed with the Humanity of God, or the Divinity of Man, as revealed in Christ, and his religion will be concerned with the moral and spiritual uplifting of the human race, the realization of the Divine in man, and the essential dignity and nobility of human nature. And then there will be the rarer class, just as useful and indispensable, of the mystically inclined, to whom religion commends itself primarily as a means for direct spiritual and personal communion with God. The Trinity is a many-sided dogma in more senses than one. We are apt to regard it as of all the dogmas of the Church, the hardest, most artificial, and inelastic, a barren, fruitless, dead figment of the theologians of a by-gone age. But when rightly understood, like all its kindred dogmas, it is full of life and power. It all depends upon the spirit in which we accept it. Thousands and hundreds of thousands have been alienated from dogmatic Christianity because they have never been taught how to use the dogmas of the Church. And for this it must be acknowledged, professing Christians, as a body, have been largely responsible. They have made a virtue in the passive acceptance rather than in the use of Christian doctrine.

Make it your habit not to be critical about small things.—Edward Everett Hale.

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

I think we should treat our minds as innocent and ingenuous children whose guardians we are; be careful what objects and what subjects we thrust on their attention.—Thoreau.