

are preserved from insanity by them. But for the beneficent influence of religion Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients." The testimony of such a man as Dr. Richardson, who for many years has had charge of hospitals for the insane, amongst them the United States hospital at Washington, necessarily carries great weight on a subject which he has carefully considered, and on which he is so competent to speak.

Creeds.

This good old word, of Latin origin though it be, reminds one of some ancient, compact and strongly wrought casket, an apt and fitting receptacle for a treasured family heirloom. And surely the goodly family of the Church owes to the framers of her precious Creeds a debt that can only properly be discharged by cherishing, maintaining and handing them on unimpaired from generation to generation. The Creeds of the Church have been, are, and will be until time is no more the centre points in the perpetual struggles with the powers of evil. "I believe" was the cry of the martyr as the red flame parched his lips. "I believe" was the death song of the maiden as the lion's fang pierced her throat. Strong men in agony, tender women in travail, children in the hour of death have in their direst need found "peace that the world cannot give and that the world cannot take away" in the soul's triumphant cry, "I believe." And so the Church militant undismayed, undeterred in perpetual harmony with the Church triumphant prolongs the immortal strain at which the angels listen, with awe, and wonder, "I believe."

Care of the Poor.

It is a blessed thing for humanity that generation after generation of social reformers are determined to improve the lot of the poor. They start with the situation as they see it, and are determined to remedy what evils lie before their eyes. Historians tell us of the enormous advance which has been made in the treatment and condition of the poorer classes. To go no further back than a hundred years ago, a large number of the criminals now convicted at each assize would have been hanged. Nowadays they escape, in many instances, with a merely nominal punishment and hardened criminals are sent to the penitentiary. Sixty years ago the Christian chartists, like Maurice, Kingsley and Hughes, were full of zeal and views which read a good deal like what is now called Christian socialism; they wished to abolish the very rich and very poor and read socialism into every page of the New Testament. Colonel Newcome's election address, as given by Thackeray, was not a very great exaggeration. "He was for having every man to vote, every poor man to labour short time and get high wages, every poor curate to be paid double or treble, every Bishop to be docked of his salary and dismissed from the House of Lords." This is no longer the programme of fiction, but of fact, except for religious training and aid of the poor curates. So completely have things changed round that Socialists look on their cult as the only religion worth talking of. Richard Whiteing, a present day observer, shows that very plainly in the "Daily Mail." What is in the future he cannot predict, but at present he says, "Socialists are content with the discovery that all existing Creeds may and even must lead to their platform."

The Industrial Future.

We fear that the labour unions who are now dominated by Socialism, and enjoy the benefits of short time and high wages may in a not very distant future find the need of thrift. It is impossible to say from what direction the blasts of adversity may come, but thoughtful people insist that the continuous growth of over-production, and cheapening production, through the multi-

plication of machinery must soon affect the industrial world. As one branch of skilled hand labour after another has been destroyed by the introduction of machinery in huge factories driven by steam or electricity, so in like manner large communities will be left helpless by the productions of other countries underselling theirs. One of Mrs. Hodgson Burnett's most pathetic recollections was of the gaunt, hungered Lancashire operatives welcoming the arrival of cotton for the mills during the Civil War in the United States by singing their thanks to God: "Praise God from whom all blessings flow." The blessing in their case, the supply of material may again be stopped, or the change of industry may put it out of the power of certain large communities to produce a finished article at a price at which any one would buy it; as other States or other continents may supply as good articles at lower prices.

A Romantic Tendency.

One of the most sensational incidents of the present desire of a goodly number of Christian bodies for closer relations is the founding of an organization in New York by the Rev. Father Paul James Francis, General of the Society of the Atonement, which seeks "to promote the corporate union with the Apostolic See." Such a movement is not to be wondered at, not only as an unmistakable protest against the efforts of those who are making overt advances towards the denominations, but as an expression of Catholic affection held by certain members of one branch of the historic Church for another. Though one cannot help being touched by the chivalrous and romantic spirit which animates good Father Paul and his associates, there can, we are convinced, be no other response from the Imperial City than one of the most platonic character. Biography, history, theology, the theocratic convictions of the Roman See are all against them. The Mahomets will have to go to the mountain, for assuredly the mountain will not recede one iota from the position held immovably through the long drawn out centuries. The only way over which the worthy general and his comrades can establish "the corporate union," which they seek, is the Roman way—over which Newman as Manning crossed the Yellow Tiber and journeyed into the Vatican. For ourselves, we must say, that the communion that sufficed for Pusey and Liddon sufficeth for us!

The Union Jack.

Lord Rosebery delivered another of his patriotic addresses recently. The occasion was the presentation of Union Jacks to schools, a custom which is taking root in the Old Country. Advantage was taken of the occasion to make it a ceremonial one, and Lord Rosebery's address, deserves perusal. He explained to the children the component parts of the Union Jack and gave a short history of its growth. "It is because, we think, it stands for justice, good government, liberty and Christianity that we honour the flag. It is spread all over the world." After showing how the flag floated from one point of the world to another, Lord Rosebery continued: "It is not simply a thing to hang up and look at and consider as a symbol of good government, justice and all that—to watch languidly from an easy chair and say—that is a very interesting object on the schoolhouse; it waves very nicely in the wind, but it has very little to do with you and me. Why it has everything to do with you and me, without fighting, without struggling you can all serve the flag by being good citizens and good citizenesses: by allowing nothing in your conduct to disparage or lessen the character of the nation to which you belong. You can in a hundred ways promote the common good. There is nobody so small, no girl so small, but by their conduct cannot give credit and lustre to that flag. Well lastly, it represents to you a great honour and a great privilege. It reminds you that you are

citizens of no mean city, and citizens of the greatest Empire, as I have said, that the world has ever witnessed. You know what an inspiration is, though it is a longer word than I meant to use; something that seems to come from above, higher and better than yourself, that tends to make you higher and better than you usually are, and I want you, when you see this flag waving in your school, to let it be an inspiration to you. If any of you at any time should be tempted, as we all are tempted, to do something mean or base, or vile or cowardly, look up to that flag and forbear."

The Naval Church Society.

Amongst the many indications of a new interest in Church work may be mentioned the new life and vigour shown by the above Society, which was founded some thirty years ago. An officer writing in a contemporary makes the following reference to the Society: "The objects of the Society are set forth as: (1) To draw Churchmen together for fellowship, and for the advancement of the Church's work; (2) to promote the formation and welfare of Church institutes in naval ports; (3) to increase interest in mission work at home and abroad. There are only two very simple rules, viz., to pray daily; to do something to help forward the work of the Church; but they are sufficiently wide in scope to suit the requirements of life at sea. The Manual also includes suggestions as to the various ways in which members may assist in the work of the Church, and these hints should prove very helpful. In my humble opinion, there never was a time when it was more necessary for Churchmen, both on shore and afloat, to band together, and to forget the unimportant and non-essential points upon which so much energy seems to be spent, and to present a united front in the cause of right living. I know that there are many men on the lower deck of our ships who have been brought up as Churchmen, and have no desire to drift away, and it is the duty of the Church, and primarily of the chaplains, to help these to be loyal, and to enable them to do something for the advancement of her work."

PRINCIPLES vs. RULES.

Rules are excellent things in their place, but they are apt to break down when universally applied. A rule is something which necessarily has a narrow and exceptional application. It is modified or vitiated by circumstances. Principles, on the other hand, are of eternal and universal obligation and application. They may express themselves in half a score of widely varying sets of rules. Rules, of course, are necessary, and, indeed, essential. They interpret and apply principles. But the lesser is contained in the greater. The principle must always come before the rule. We must begin at the right end. Men adopt rules because they are under the governance of principles, but the following of rules will never bring us under the Government of principles. To no department of our Church life does this more closely and practically apply, than to the keeping of Lent. It is pre-eminently a question of principles, rather than of rules. The rules undoubtedly have their place, but they come as an effect, not as a cause. Now the Church of England has laid down, officially, no rules for the keeping of Lent. She contents herself with prescribing certain general principles of conduct, under the head of "fasting and abstinence." These terms, unmistakable in their general meaning, have infinitely diverse modes of application. They relate to the whole round of human life and experience. Unchangeable and eternal in their essence, they are elastic and adaptable in their interpretation, and each individual is left to apply them according to his own discretion. And, we think, the vagueness of the Church in the matter of details, is in this case to be highly commended. It is, of course, susceptible of abuse,