

Insanity.

It has been stated on good authority that one out of every 255 inhabitants of Liverpool is treated for insanity. If we are going to have a "Tuberculosis Sunday," is there not as great need for an "Insanity Sunday"? But if the Archdeacon of London (England) is correctly quoted, Dr. Theodore Williams, addressing the British Medical Association, advised them not to risk money on building sanatoria or other things to cure consumption, as we had not sufficient data to go upon. Certain it is, that the average preacher had better keep off both subjects (consumption and insanity) and stick to the Word of God that was put into his hands when he was ordained. We cannot speak of the "data" which may be in possession of doctors, but we do know that the average preacher is not trained to expound either tuberculosis or insanity.

Bishop Moule on Memorizing.

At the recent Belfast Church Congress the Bishop of Durham delivered an admirable and suggestive address on the above subject, and, in order to impress his views upon his hearers, gave them the benefit of the following personal statement: "I may add," said His Lordship, "that within the last year I, who have long passed my sixtieth year, have found it possible, by a little ingenuity in using helps to memory, to have learned by heart Psalm 119, long as it is. Great has been my gain." What a noble example or intense application for the purpose of cultivating to its utmost the great gift of a good memory! It would, indeed, be a signal advantage to the clergy of our Church if they had the courage and the perseverance to follow in this regard the example of this devout and learned Prelate.

The Shepherds of Palestine.

Mr. Harold J. Shepstone has brought together in an interesting communication to a contemporary the information we possess of these people, adding some new facts to what we have found in the books, and we condense part as follows: "The shepherds are a race apart. They live entirely with their flocks. Night and day their sheep and goats are their sole friends and companions. They tend them by day and guard them by night. They are undoubtedly the original dwellers in the land. They led their sheep from pasture to pasture among the hills and valleys long before the coming of the children of Israel. Colonel Conder declared that they are the descendants of the Semitic race which the Egyptians found in Palestine before the time of the Hebrew conquest. Pride, isolation, narrowness of mind, and close intermarriage have all tended to preserve their ancient character intact. Their shoes are of the roughest kind, almost circular in appearance. They wear an outer garment of bright colours, woven from camel's hair, without seam, square and sleeveless, which hangs from the shoulders. A kerchief for the head, tied in two black rings of rope and wool, completes the outfit. In the winter they take an undressed fleece, which they girdle about their loins. The business is a dangerous and difficult one, and so they are all armed, retaining the immemorial staff and sling. The shepherd's staff is a heavy club of the hardest wood, the head often studded with nails. A hole is bored through the handle, so that it may be attached by a piece of string to the girdle, or, when used, the string may be wound round the wrist. Then there is the rod. The end may be forked or bent, but it is not in the form of a crook. When the shepherd brings the sheep to the fold he often stands at the entrance, places the rod across the doorpost, so that each sheep goes under the rod, and when one needs special treatment the rod descends and catches the sheep by the leg and holds it, so that it may receive care and attention. In addition to these

weapons they have generally some ancient firearms to ward off wolves and other wild beasts, though the chief enemy is the thief, who is still the same, and so the good shepherd has still to lay down his life for his sheep. The first thing a shepherd's boy owns is a sling. He uses it to throw stones just beyond the sheep to keep them from straying. There is a marked custom in Eastern lands, and most noticeable in the Holy Land, for the shepherd to lead, not to drive the sheep. The shepherd goes in front and a boy is generally in the rear. When two or three shepherds meet with their flocks at a well they will sit and chat while their flocks are intermixed. When they separate, each moves off in the direction he has chosen, and shouts, "Takho! Takho!" short and sharp, not looking round until some distance away. The sheep hear his voice and follow slowly after him. There is never a mistake, though all use the same word. The shepherd's voice is his own; it has a distinct individuality which all the sheep know. The shepherd, too, knows his sheep. They all have names. Often goats are in the flocks. While these mixed flocks are being led from pasture to pasture the sheep are always on the right side, the goats on the left, while the shepherd often carries a little lamb." What a flood of light this little narrative throws on the Bible, and especially the Psalms and the Parables! One is tempted to stop at every line to point out the applications, a pleasant task, which, we trust, our readers will very frequently repeat for themselves and their families.

Tennyson's Religion.

Dr. George H. R. Dabbs has a most interesting article in the "British Weekly," entitled "Reminiscences of Tennyson." He seems to have been a physician in attendance on the late Poet Laureate, and says of him that he used to attend Freshwater Church regularly, but that the hell-fire sermons he had to listen to and the rudeness of strangers, to an extent hardly believable, simply drove him to give up church-going. And yet all who knew him well, knew, too, that he was a deeply religious man. That you could not fail to know and appreciate when once you should touch the outermost hem of the garment of his confidence. Dr. Dabbs goes on to refer to a conversation he had with the poet on the subject of hypnotism, in which Tennyson said to him: "I wonder if there can be a consciousness behind what we call the hypnotic state, whether that be actually induced by hypnotism or anaesthetics, which appreciates pain and then forgets it—a spiritual sense behind it all?"

Lack of Breadth.

Three times on a recent day we had impressed upon us the possible dangers that may result from lack of breadth of view. And in each case the person with limited vision was a man diligent in business, upright in life, kind-hearted and generous to a fault, but unflinchingly stubborn as regards anything, however efficient, healthful or salutary it might be, that did not meet with his approval. Number one had been urged to have rubber heels put on his boots in winter time. Not he! The old-fashioned heel was good enough for him. In an unguarded moment a piece of ice no bigger than the palm of one's hand brought him down. And now he is nursing a fractured limb. Number two is overworked and approaching a physical breakdown. No medical aid for him! He does not believe in medicine; and his ever-pressing work must constantly receive his personal attention. His will, sooner or later, be the fate of the engine-driver who pays no heed to the danger signal. And the third—what shall we say of the third? He comes to us with printed pages, prefaced by Scripture texts. And, good man that

he is, with private interpretation as his lance, a sense of personal sanctity as his shield, like some errant knight of old, he strives to unhorse all professing Christians, whether musicians, theologians or otherwise, who cannot conscientiously accept his dictum or follow his guidance in matters of doctrinal theology or in methods of worship in the sanctuary, however much they may esteem him for his warm heart, and even generous hand. Surely even he would be more lovable were he more tolerant, and more influential for good were he less prone to sit in judgment on his neighbour.

The Loss of Religion.

In the course of a book review in the "Church of Ireland Gazette" we came across the following paragraph, which admirably expresses the conclusions which so many of us are not brave enough to think out for ourselves: "No one is so thoughtless as not to sometimes ask himself what would befall mankind if the solid fabric of belief on which their morality has hitherto rested, or at least been deemed by them to rest, were suddenly to break up and vanish under the influence of new views of nature, as the ice-fields split and melt when they have floated down into a warmer sea. History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples. There has never been a civilized nation without a religion; and, though many highly civilized individual men live without one, they are so obviously the children of a state of sentiment and thought in which religion has been a powerful factor, that no one can conjecture what a race of men would be like who had, during several generations, believed themselves to be the highest beings in the universe, or at least entirely out of relation to any other higher being, and to be therewithal destined to no kind of existence after death. Some may hold that respect for public opinion, sympathy, an interest in the future of mankind, would do for such a people what religion has done in the past; or that they might even be, as Lucretius expected, the happier for the extinction of possible supernatural terrors. Others may hold—and we agree with them—that life would seem narrow and insignificant, and that the wings of imagination would droop in an universe felt to be void."

THE AGE FOR RETIRING.

There are two aspects of the question of enforced or automatic retirement. One is that superannuation at a certain age is a sort of reward for long and faithful service—a sort of holiday earned in the evening of life, when it is not too late to enjoy a few years of leisure, or to follow some light and agreeable occupation or hobby, which has, perhaps, been the dream of a lifetime. Again, it may present itself in another light, as a bare provision, real or nominal, for some one who has been worn out in the lifelong discharge of certain duties, and who cannot, in common decency, be allowed to literally starve. In the army and navy, our banks, and to a certain extent in the Civil Service, the first-named principle seems generally to obtain. Men are generally retired at the completion of their sixty-fifth year. Now, to a healthy man at sixty-six, with an "expectation" of about ten years, and the probability of a good many more, life still holds some possibilities of usefulness and enjoyment. His well-earned rest really means something to him. It is too late, to be sure, to go into a new profession, but he still possesses a respectable capacity for work, and he is still able to "enjoy life" in moderation. And the chances, moreover, are

that he will the strain of to relapse. What is the spect? With superannuation of age, at canonically means that, for his service of him. At allowed to are in a position of retirement at and active many exceptions have before them at least several age means business of start at some five years physically opposite, as up with new his life's work at that." To this. The vitality of "young" bodies. But if ever, recall the late others who readers. A retired from to come to out, and the general public erroneous in normal limit like to see the rule of the retirement sixty-five years gain of body to the pars interesting of some of holiday which be in the out to die could be of vices for sin after his retirement vacant. Every diocese this kind, be able, a system are charge of an end to by those while "fit" their capacity average C and the convinced, ma But, of course

Spectator

Psalm xviii

Is not the scarred veteran made me