

LITERARY NOTES.

The Bibelot for September contains "A Little Book for Mary Gill's Friends" by Katharine Tynan, and consists of a brief, graceful tribute paid to this gifted lady to her friend. It is reprinted here as a specimen of fine delicate prose by one who has gained a reputation as a poet. The following paragraph will show the style and spirit of this "little book," as well as suggest the kind of woman who could thus kindle such lively affection in others: "Mary Gill, who died on the 4th of May this year, 1905, was one of whom there is not much to tell to the outside world. Yet her presence in the world made a great difference to a good many people, and her passing away out of it has left it comparatively a cold place even for the happiest of us. She was a woman who had a genius of love and beneficence, a genius of the heart. She was the most tender and devoted of wives and mothers; but when one might have supposed that her arms and heart were full there was yet room for many beyond the circle of her home. She exhaled kindness and warmth. If you came to her big, bounteous house in her absence, being one of the happy ones who loved her, you were sensible of a feeling of desolation. You wandered through the room seeking her with a forlorn sense of their emptiness without her. It was as though you had discovered with a little chill that the fire had gone out."

The Nineteenth Century and After for August has the usual variety of contributions on military, moral, political and social topics. Walter Frewen Lord, who has recently made a hasty visit to this country, writes on "Degree-granting Institutions in Canada." We quote the following interesting paragraph: "What the public has to understand is that the Canadian population is already as varied in religion, in ideals, and in types as the population of Germany before its unification. The soul of this immature but already almost gigantic strength is the university system. To sum up, Dalhousie wants nothing (money apart); Fredericton wants everything. If a traveller might offer a suggestion, it would be that a small commission should issue to Toronto to see how that great university has faced the difficulties which perplex New Brunswick so sorely. Laval wants nothing—if it is content to train its youth to dwell in a highly agreeable back-water of life. If Laval means to strike out into the great current of modern life and thought it will want a great deal of money, and it must take English for its official language. McGill wants nothing. Toronto wants ten years' rest after the agitations of consolidation. Queen's wants nothing either from the academic or administrative point of view, for their methods are the best possible. But, of course, the position of an independent university existing in the same province with a government university is anxious. So it cannot be too clearly pointed out that to take even the lowest ground, no investment would pay the Dominion patriots better than a handsome financing of Queen's." Another important article is that by William O'Brien, M.P., treating of the failure of successive English governments to grapple successfully with the everlasting "Irish Question." There is much in this article for all thoughtful men to ponder.

The Contemporary Review, while dealing in articles of a general character, social, political and literary, has in it more of the theological element, as witness: "The Religious Education of Children," by Sir Oliver Lodge, and "The Divine Man," by Emma Marie Caillard. Professor Soyce gives another

of the articles that has made his name famous, entitled "Social Life in Asia Minor in the Abrahamic Age." If any one expects to find anything about Abraham in it he will be disappointed: he will find lots of scraps of information gleaned from various sources, but no mention of Abraham. Dr. Orr in "The Problem of the Old Testament Restated" comes to the defence of his recent book. That book gained a \$6,000.00 prize, but it does not gain the approval of scholars, and its author having emptied his scrap book in the presence of the public, is still not at rest. It is very difficult to tell where he is, but he thinks he has restored the older view by showing that the modern views have their difficulties. Whatever the final reconstruction may be, the old view is broken up and gone forever. The Germans to whom Dr. Orr appeals against the great body of critics, cannot assist him to restore the view that prevailed a century ago.

The Literary Digest of September 7 publishes an interesting article on the agitation in Switzerland in favor of disestablishment of the Church by the state. Three prominent cantons have followed the example of France, and have already taken a popular vote on the subject. In two cases separation has been defeated, but in the third and most important it won the day, but by a narrow majority only. An interesting feature of the situation is the attitude of the Roman Catholics, who, while bitterly opposed to the disestablishment of their own Church in France, are active advocates for the disestablishment of a Protestant state Church in Switzerland. This is due to the fact that for some time their Church has been refused state aid. In the recent agitation and decision of this matter in Geneva, in the home of Calvin, the victory in favor of disestablishment was only by a comparatively light vote, 7,655 against 6,822, or a majority of only 833. The surprising feature in the whole matter is that, notwithstanding an especially lively canvass, which includes even the holding of special church services, fully ten thousand voters showed their indifference by not voting at all. The main factor in deciding the matter was a combination of the Social Democrats and the Roman Catholics. The law which separates Church and state is not so radical as in France. Among other things it gives aged pastors pensions; permits the congregation to use the church buildings, parsonages, and other church property. The new law goes into full operation with the beginning of the year 1909.

OTTAWA PRESBYTERY.

Rev. W. T. Prittie, of Vernon, was elected moderator for the ensuing year at the meeting of the Ottawa Presbytery held in Bank street church, Ottawa. Rev. A. E. Mitchell, the retiring moderator, after saying a few appropriate words, vacated the office he has filled capably during the last year, and the new moderator was installed.

The home mission report was presented by Rev. Dr. Armstrong, and the augmentation report by Rev. Dr. Ramsay.

Rev. W. P. Tanner accepted a call to the parish of Dunedin in Quebec. Rev. Mr. Tanner for two years has been in charge of the Fitzroy Harbor church, the pulpit of which will now be declared vacant by Rev. J. J. Dobbin, of Bryson. Rev. Mr. Langill, of Carp, will act in the interim.

Rev. D. Coburn, of Buckingham, accepted a call to St. Andrew's church, Smith's Falls, and will be relieved from his present charge on September 22. Rev. Hugh Taylor, of East Templeton, will declare the pulpit vacant and will also act in the interim.

THE END SEAT PASSENGER.

The Washington Post enters a benevolent plea for him in the following:

"The habits of the large, fat person, who commonly occupies the open end of summer street-car seats, are attracting popular attention. This person, whether man or woman, is almost always red-faced, corpulent and perspiring. On account of his bulk and his tendency to cling tenaciously to the end seat, it is supposed by many persons that the offensive term, 'end-seat hog,' is peculiarly apt as applied to him. But is he really a hog? Is he not, in fact, inspired by generous motives?"

"Fat persons, from time immemorial, have been famous for their sympathy and kindness and overflowing liberality. Their good nature and superabundant generosity, indeed, are supposed to make them fat. Is it not a little strange, then, that they should belie their natures and universal fame by being seized with a fit of hogghiness? Evidently their practice of taking the end seat is not a selfish move, but a benevolent standpoint, if properly considered."

"Let us now put ourselves in the place of the end-seat person and consider his point of view. In the first place, it is perceived instantly that it is better to trample upon and over a fat person than to be crushed by such an one. The fat person, realizing his weight and the danger involved in a jerking car, resolves to take the first open seat and thus avoid overwhelming innocent and fragile persons."

"If the fat person should 'move over,' a few squares further on he would be compelled to trample down women and babies in making his exit. His whole nature revolts from cruelty and torture, to say nothing of murder; so he sticks to the end seat and submits to the mauling and tramping of lighter persons with good grace, even smiling at their ungrateful mutterings. Secure in the secret knowledge that he is sacrificing his own comfort to their welfare, he refuses to move along the seat when requested."

"The injustice done to end-seat benefactors by calling them hogs is further illustrated during sudden showers. At such a time, when cars are crowded, the person on the end seat gets all the soaking, while insiders remain dry. Is this hogghiness?"

"The rotund end-seat passenger knows the danger of chills and pneumonia resulting from a wetting. His own person, being upholstered with a padding of flesh, is immune, but the thin persons run great risks. So the end-seat person stays where he is, and saves his neighbors from the risk of illness."

"There is visible among more intelligent classes a tendency to admire and imitate the end-seat philanthropist. It is the sincerest flattery. The kicker of today may be the end-seat passenger of tomorrow. It is certain that the end-seat passenger of yesterday is the kicker of today when deprived of the end seat."

"The only ugliness in the habitual end-seater's nature crops out when he is cheated of the opportunity to sacrifice himself for the public good. The gust of ill-nature is soon spent, however, when the end seat becomes vacant, and he is able to slide into it. He becomes all smiles again, and welcomes the trampling of women and the clawing of babies in transit across his orbit."

"The increase of end-seat passengers is a good sign. It proves the growth of unselfishness, and is evidence of high living and general prosperity."