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Note and Comment.

Rev. G. Campbell Morgan, D.D., who took up the Northfield work of the late D. L. Moody, announced that he had accepted a call to become pastor of the Westminster Congregational Chapel, London, England.

John Morley says the first connection of colonial prosperity is the prosperity of Great Britain. It is certainly to Canada's interest to have her best customer prosperous, but the rule works both ways. The prosperity of Great Britain is becoming increasingly dependent upon the prosperity of her colonies.

The editor of the New York Observer, lately back from a tour around the world, having mingled freely with the missionaries and carefully studied them, heartily endorses the opinion of a writer who describes them as a little "higher intellectually and a little better spiritually than the churches which send them forth."

The growth of the church both at home and abroad was illustrated in the subdivision of two Presbyteries in western Canada into four Presbyteries, to be called Edmonton, Red Deer, Calgary and MacLeod, and the erection of the new Presbytery of North Formosa, which will hold its first meeting at Tamsui in October, under the Moderaship of the missionary, Rev. Wm. Gauld.

A Connecticut firm manufactures sacred scarabei for the Egyptian tourist trade. The little charms are carved and even chipped by machinery, colored to simulate age, and shipped in casks to the Moslem dealers at Cairo. The Arabian guides are the chief buyers, many of them being adepts at "salting" the sands at the base of the Pyramids or about the sacred temples, where they artfully discover these scarabei before the very eyes of the tourist, and sell him for half a sovereign an article manufactured at a cost of less than a cent.

An English writer criticises England's ecclesiastical system and its paralyzing influence in the following vigorous sentences: "The note of the English Church is not religion, it is privilege. Our upper chamber as at present constituted, is a clot in the veins of a nation's life. In army administration, in church, in law, in society, everywhere the merit which the nation so sorely needs encounters and is semi-paralysed by this evil legacy of a barbarous past." So must it ever be says an American Journal, where the State supports and controls the church and where the church looks to the State for her authority and prestige among men.

The preparations for the Presidential election in the United States are evoking vigorous criticism of "ring rule," now very much in evidence in the nomination of candidates. The machinery of the political ring is complete. The Michigan Presbyterian thus describes the situation and the dangers which it involves: When even the very

judges, who are supposed to be uncorrupt and uncorruptible, have to trail their garments in the slime for months before every election, what is the future of our great nation? We are only living upon the impetus of the lives of generations long passed to their reward. We are doomed as surely as was Rome if we simply keep on in the present road of national, state and municipal politics, and especially municipal. We have surrendered the privilege of citizenship and bartered our rights to corrupt rings that have long since forgotten that there is such a thing as conscience."

A scenic tunnel under Niagara from Table Rock House out under the Horseshoe Falls has just been completed. "This work," says a technical paper, "was undertaken for the Niagara Falls Queen Victoria Park Commission in order to provide a perfectly safe view of the cataract from below. A shaft was sunk 127 feet and from this a tunnel was constructed curving out under the Horseshoe falls 800 feet. From this laterals were run into the gorge, where large observation-rooms will be constructed of glass where tourists can sit in easy chairs and look out. A large electric elevator has been put into the shaft and from the bottom a large board walk has been constructed to the mouths of the various lateral tunnels."

The Independent, New York, contrasts the attitudes of France and Germany toward the question of religious teaching in the schools: "While Germany has just removed the last of restrictions against the Catholics, by rescinding the law which excluded Jesuits from teaching, France is proposing legislation utterly to forbid all teaching, in public or private schools, by members of religious orders. Germany, more than half Protestant, can allow freely what France, almost wholly Catholic, can not allow at all. It looks strange; it is wrong. In Germany liberty of religious thought feels strong enough to take all risks. What France needs now is to abolish the Concordat, to put the support of the church to the free-will of its members, to grant full liberty of teaching to all, at their own expense, and then let the best win."

A curious dislike of America and things American has often been commented on as one of Kuskin's lesser traits. This feeling is probably illustrated by the following extract from the "Letters of John Kuskin" which Professor Norton is publishing in The Atlantic Monthly: "You may wonder at my impertinence in calling America an ugly country. But I have just been seeing a number of landscapes by an American painter of some repute; and the ugliness of them is wonderful. I see that they are true studies and that the ugliness of the country must be unfathomable. And a young American lady has been drawing under my directions in Wales this summer, and when she came back I was entirely silenced and paralyzed by the sense of a sort of helplessness in her that I couldn't get at; an entire want of perception of what an English painter would mean by beauty or interest in a subject; her eyes had been so accustomed to ugliness that she caught at it wherever she could find it."

A cableway, which, it is said, will be the longest in the world and will have the highest engine-station yet existing, is to be installed on the Argentine side of the Andes so we are told by The Electrical Review. "This cableway will extend from Chilictio station, on the Argentine Northern Railroad which is 3,430 feet above sea-level for a distance of twenty-two miles, to a point 14,933 feet above sea-level, or 1,300 feet higher than the summit of the Jungfrau. It will cross a chain of rocks and precipices, spanning, in some places, chasms nearly 300 feet wide and 600 feet deep, while at other points it will be supported by iron towers 130 feet high. All the material will have to be taken to its destination on the backs of mules. The length of the cable rope is eighty-seven miles. The line is intended to have a carrying capacity of forty-four tons of ore per hour, a car load of 1,100 pounds being despatched every forty-five seconds."

Mr. Eugene Parsons, a writer in The Homiletic Review for May, alleges a decline of the religious spirit in the young British poets. Not only, he says, has the secular trend of the last three decades checked the flow of sacred song; it has recorded its influence in other fields of poetry as well. He cites Kipling's verse as conspicuously illustrative of the trail of the serpent of materialism. We quote as follows: "Tersely stated Kipling's view is that it is right for the individual and the nation to get and hold all it can. With him, the solidarity of the empire is the main thing, rather than the building up of the kingdom of heaven; altruism is a mistake, sympathy unwise, and generosity foolish. The drift of Tennyson's exhortation was to move upward, working out the beast; the effect of Kipling's is to keep the ape and the tiger alive. If Kipling is right, then the Sermon on the Mount is outgrown—it is a drawback to the extension of civilization."

An original vessel has just been built in Denmark. It can travel on land as well as on water, crossing a neck of land on a railway track and then descending again into the waves. This curious boat, the Swan, runs between Lyngby and Forerum. Says the Revue Scientifique: "Lyngby is a town in the neighborhood of the four lakes of Lyngby, Bagsvaerd, Fure and Forerum. Only the first and third of these are connected; the others are separated by a strip of land 300 metres (about 1,000 feet) wide, which is crossed by the Swan. For this purpose lines of piling extend into the water jar apart at first, but as they near the shore approaching until they will just admit the boat between them. The boat is thus guided until it strikes the line of rails on which it crosses the isthmus. Below the water line the boat has two pairs of wheels. As soon as these touch the rails a lever stops the shaft that drives the screw and starts another that drives these wheels. After crossing the land an inverse manipulation of the lever stops the wheels and the propeller begins to turn again. The car has turned back into a boat."—Translation made for the Literary Digest.