

### NO VALLEY IN WORLD CAN COMPARE WITH IT FOR SACREDNESS.

References That Are Made in Scripture to the Valley Are Always of Drought, Desolation and Death—Even in Time of New Dispensation Old Cities of Sodom and Gomorrah Were Regarded as Being in Land Upon Which God's Wrath Rested in Peculiar Way.

Christian Herald. No valley in the world can compare with that of the Jordan in sacredness of interest and peculiarity of structure. Most natural waterways are channels having a steady downward trend and are characterized by shady glades and smoothly-flowing rivers, running merrily to the sea. Not so with the Jordan valley. It had its birth amid the violent tremors of the terrible convulsions that shook Palestine to its very core, and its course is one onward downward rush, through regions of barren and bleak desolation, until it finally terminates in a sea of stagnation and death 1,300 feet below sea level. Rising at the foot of Hermon, at the height of 1,090 feet above sea level, it runs a zigzag course of 225 miles, 190 of which are below sea level. Throughout the vast depressed area it runs steadily downward, except where it is caught in two depressions: at a depth of 882 feet, forming the Sea of Galilee. It runs in a deeply-cut channel, giving no sign of life to any part of the valley as it runs its long course of 185 miles between the Sea of Galilee and the Dead Sea.

It springs, full born, from the bowels of Hermon, and around its head are scattered Palestine's wildest profusion of poplar and elm and maple. The ice-cold river goes gushing over stones and tumbling over precipices, little conscious of the deep and yawning chasm of stagnation into which it is soon to be buried forever. Over all this scene of ice-cold stream and gushing cataract, of matted vines and stately elm, snow-capped Hermon rises in quiet solitude and lends an air of dignity and everlasting strength.

In this sanctuary of the gods the earliest wanderers of the sons of Ishmael bowed, realizing that they were in the presence of some awful power. At a later date the Greeks, when led to the same place, were awed by the mighty river that came bursting forth from Hermon, and at once erected a sacred shrine to the god of the "waters under the earth." Philip, the tetrarch, was also drawn hither, and in the midst of this sacred sanctuary built his marble city, Caesarea Philippi. Only once do we have an account of Christ visiting it, and it was while in this place, with Hermon overhead, that he said to Peter, "Thou art a rock."

Nowhere does the Jordan have more sacred associations than the second little lake in which it is caught—the Sea of Galilee. The green hills of Galilee slope gently down into the lake, and from all sides there creep in a thousand little brooklets. It was from these green hills of Galilee that the ancient multitude came down to the sea on their busy errands of commerce. Here the busy Galilean fishermen toiled day and night, catching not only enough to satisfy their simple needs, but also enough to enter into an extensive commerce with the Roman world. It was in the mountainous little village of Magdala, that some of Christ's sweetest messages were spoken, and it was in his bigoted and powerful Bethesda and Capernaum that Christ's mission and power were most clearly shown.

Leaving Galilee, the vegetation becomes scattered and in a few miles the scene is one of entire desolation. Its distance to the Dead Sea is 185 miles by an air-line it is only 60 miles. The course winds in and out among bleak and barren mountains of clay. The slipping or falling of one of these can easily account for the "drying up" of the Jordan in the days of the children of Israel. A few muddy paths descend down into the river. Thousands of Greeks and Russian pilgrims come down from Judea over these clayey roads, to be baptized in the sacred stream. Around the lower end of its course the dampness of the Dead Sea begins to permeate the land, and everything is a low marshy area of salt. As soon as the Jordan flows into the Dead Sea all forms of life at once perish; nothing has yet been found that can survive in this terrible esopool. The school-boy idea that no bird can fly across it, on account of the rapid and stagnating air, is a mistaken one. Of no like is this true, but the Dead Sea is not the saltiest lake. The ocean is estimated as having a per cent. of salt, the Dead Sea 26 1/2 per cent., and Lake Elton of the Volga 29 per cent. Straws all around the lake are the trunks of dead trees and broken limbs, in which all signs of life are gone. Over the whole of the lake there goes up a constant cloud of mist, and the surface is characterized by a deep haze. This great evaporation accounts for the heavy dew of Palestine, which is the only supply of water upon which the scanty crops of Judea, Idumea and Samaria can depend. The early Israelites, in their simple Arab nature, looked upon this vast depression with awe, and described its great clouds of vapor that are constantly rising as the "smoke that goeth up forever."

Although the valley is one of the most desolate on earth yet there are a few springs around which an abundance of vegetation is found. Wherever a drop of water is to be found the vegetation is profuse, the two essentials for growth being as work in full force—heat and water. Around such springs as these are built the few cities that are to be found in the valley. It was around such that the ancient city of Jericho once stood. With such a meagre supply of water all such cities were built only for a day. There is not a single account in history of Jericho ever withstanding an attack.

The references that are made in Scripture to the valley are always of drought, desolation and death. Even in the time of the new dispensation the old cities of Sodom and Gomorrah were still regarded as being in a land upon which God's wrath rested in a most peculiar way. In the vision of Ezekiel we have the influence of Christianity pictured as a stream that rises in the temple area, flowing through the valley of the Kidron and the desert of Judean hills, and at last forcing itself into the Dead Sea, where "the waters shall be healed," and there shall be an abundance of fish, even as "the fish of the great sea," the Mediterranean.

To-day the Jordan lives in the religious feeling and expression of all people throughout Christendom. With some it excites so deep a devotion that long pilgrimages are made in order to be baptized in its sacred waters; with others, it lives in song as the last narrow boundary that separates us from the "land of the blessed."

#### King Reassured the Chief.

Canadian Courier. It is a form of British law, as those who reside in British countries are well aware, to style all actions under criminal or common law as initiated by the sovereign against the individual, allegedly offending. Rex vs. John

Doe being the stereotyped title of indictments. Everyone comprehends that this is mere technical phraseology—that is, everyone is presumed to. Once in a while an exception presents itself.

Thus, when Chief Capilano and his brother tribal rulers of British Columbia paid their formal visit to the king a year or so ago, they had a card up their sleeve that was quite unsuspected. It was played by Capilano himself during the interview granted the blanket-delegation at Buckingham Palace.

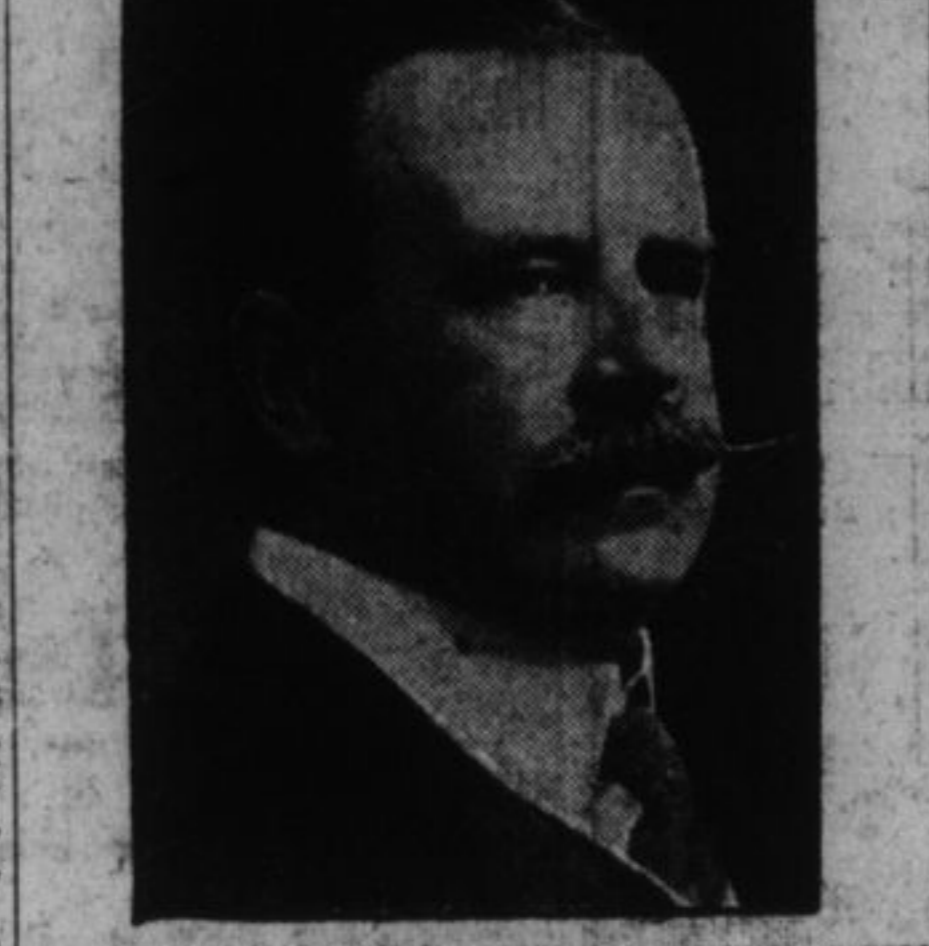
Chief Capilano had been eloquently presenting what his people regarded as grievances meet for royal redress, somewhat to the surprise of the interpreter, he produced a bulky notebook. The entries therein referred invariably to cases in the police courts wherein Indians had been fined, for minor misdemeanors, such as drunkenness, possession of intoxicants, etc.

"Every little while," the chief explained to His Majesty, "some of our young men when they behave foolishly are seized by the police and taken to the skookum-house. Then they are tried before a judge and it is ordered that they must pay \$50 for what they have done. We ask where all this money goes and they tell us it goes to the king."

"Now what I want to know, and what my people want to know," concluded the chief slowly and impressively, but with the hopeful horror of the muckraker, scenting a department scandal, "is, did you get that money?"

Edward VII is not for nothing termed the first diplomat in Europe, and was not even to be surprised into a smile.

"You will tell your people," he answered with becoming gravity, "that it is all right. I got the money, and please tell them further for me that I am very much obliged."



SIR JOSEPH WARD, PREMIER OF NEW ZEALAND.

For Johnson and Boswell.

World. If Dr. Johnson could know of a plan to celebrate in September the two-hundredth anniversary of his birth, he might say, as he did to Boswell, when it was proposed to send him at public expense, to Italy for the benefit of his health: "This is taking prodigious pains about a man." Dogmatic Johnson was, and had a right to be, sure he was of his almost universal knowledge, yet was modest and at times self-deprecating.

How to celebrate appropriately his birth must give his admirers some thought. He loved the city and despised the country. He travelled little. He did not figure in politics or at court. He had few intimates. He was insensible to music and art. He was a devout churchman who feared death. He was, in the language he applied to Boswell, "a clubbable man," one who frequented coffee-houses and man, who compiled a great dictionary, he wrote stories and yet he is best known to the world through the remarkable work of his own biographer, the most loyal, painstaking and appreciative literary satellite that ever attended a human being.

It is practically impossible to celebrate Johnson without celebrating Boswell. If it had not been for Boswell, we should have known little of the strange old philosopher whose wonderful memory, slovenly dress, ferocious controversial powers, almost childlike attachments, great and conscious learning, humility in the presence of every lord save Chesterfield, and lifelong poverty presented contrasts unknown in literary circles at this day.

#### Table of the Ten Commandments.

From "The Man You Work For"

Rule I—Don't lie—it wastes my time and yours. I'm sure to catch you in the end and that's the worst end.

Rule II—Watch your work, not the clock. A long day's work makes a long day short, and a day's short work makes my face long.

Rule III—Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

Rule IV—You owe so much to yourself that you can't afford to owe anybody else. Keep out of debt or keep out of my shop.

Rule V—Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

Rule VI—Mind your own business and in time you'll have a business of your own to mind.

Rule VII—Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of stealing from me.

Rule VIII—It's none of my business what you do at night, but if dissipation affects you next day and you do half as much as I demand, you'll last half as long as you hoped.

Rule IX—Don't sell me what I don't like to hear, but what I ought to hear. I don't want a vat to my vanity, but I need one for my dollars.

Rule X—Don't kick if I kick—if you're worth while correcting, you're worth while keeping. I don't waste time cutting specks out of bad apples.

The traveller leaving Cincinnati, Ohio, over the Louisville and Nashville Railroad may ride to New Orleans, 904 miles, and pass through only two towns or communities where the sale of intoxicating liquors is licensed—Louisville, Ky., and Nashville, Tenn. This country once reeked with whiskey, from the lowly moonshine of the mountaineers to the mellow old bourbon of the "Colonel from Kentucky, Va."

The universe is not quite complete without your work well done, however small that work may be.

### BELIEFS ABOUT BABIES.

Fates That Determine Their Future—Binding the Hand For Wealth.

The peasantry of Greece firmly believe that the future of every child is determined by the fates, known by the name of the Morai. In the popular mind this trio of Fates are supposed to be three old and wrinkled women whose habitation is a mountain cave. They come simultaneously to a house where a new baby has made its appearance. When they are expected all furniture is set aside so that their aged and tottering feet may not be hindered, and cakes, bread and wine are placed ready for these important though invisible guests. Money, too, is placed for them as a bribe to get their favor for the baby, so that its future may be one sweet song—the superstition being that all things good and bad are in the giving of the Fates. On no account must the child's beauty be alluded to when the Morai are present, as this will certainly make its good looks disappear—marks on a baby's skin are looked upon as sent by these harbingers of weal or woe.

Ill luck is supposed to be the lot of the children who cut their upper teeth first. There are one or two African tribes who so firmly believe this that they are said to kill all babies but those whose lower teeth appear first. Another race of people in the dark continent see all the signs of had fortune in twins, and so they avoid it by slaying all of them. Should a child grow up bad in China the parents are said to have forgotten to bind its wrists—alluding thereby to a native superstition that if a red cord is tied around an infant's wrists it cannot fail to grow up quiet and obedient.

Coming back to western civilization, ill luck is supposed to hover around a baby if its finger nails are cut during the first six weeks of life, and there are many more omens connected with a baby's hands. Should the desire be that a babe should have riches in abundance when it is grown up, then on no account should it be forgotten that the binding of its right hand for a short period soon after birth will ensure its coming in for wealth beyond the dreams of avarice. Good luck to the infant in the future is also supposed to be assured in other ways. The Spaniards sweep their children's faces with pine tree boughs for that reason, while to keep the Irish baby from harm a belt of woman's hair is placed about it, and to achieve a similar object Rumanian mothers tie red ribbons around the ankles of their offspring.

A very old but very pleasing custom prevails in Iceland when the first tooth makes its appearance, for then a lamb is presented to the child to be its "very own." In Holland garlic, salt, bread and steak are put in the cradle of the new arrival while to protect the child on the mothers of Wales place in the youngsters' cosy beds a pair of tongs or a knife, and the latter weapon is utilized for a like purpose in some districts in England.

### Relics of the Crusades.

Among the trophies of arms displayed on the walls of Windsor castle, is a group of weapons and armor sent to Queen Victoria by Lord Kitchener after the Dongola campaign on the Upper Nile in 1896. It consists of a coat of chain mail, a number of spears and a long cross bladed sword. On the straight steel blade of the sword is an inscription in odd-fashioned letters, in Spanish, but the motto was inscribed on sword blades in the days of chivalry in most of the languages of Europe. Its meaning is "Do not draw my sword for all who bear the sword, but for the honor of Wad Bishara, the derwish general, after the battle of Hafr, 1896. How came such a blade in a Moslem bivouac in the heart of the Sudan? In the eighteenth century the Mohammedan caliph of Egypt not only carried on successful wars against the crusaders in Syria, destroying the last vestiges of the Latin kingdom of Jerusalem, but also defeated two attempts of the Europeans to invade Egypt itself, one of them led by St. Louis of France. Enormous quantities of western arms and equipments must have thus passed into the possession of the Mohammedan conquerors.

### Judges Themselves On Trial.

They have still a quaint way of installing judges in Scotland. Before Lord Cullen took his seat on the bench the other day in the Court of Session the Lord President, in presence of the assessor, the Lord Justice Clerk, and the Lord Justice of Appeal, ordered that all the judges should be sworn in, and that they should be sworn in by the Lord President. The commission, which was in the usual archaic terms, narrated how the vacancy arose in the College of Justice in "that part of our United Kingdom called Scotland," and declared that as it was requisite to appoint a person of the loyalty, learning and knowledge of, and experience in the laws, and being well informed of the loyalty, literature and good qualifications of "our trusty and well beloved" William Jas. Cullen, we have thought good to nominate and present him unto you. The commission having been read, the Lord President intimated that as Lord Probationer Mr. Cullen would proceed to Lord Skerrington's court and hear two cases and return to the First Division and report his opinion on them, after which he would hear counsel, and deliver his opinion in another case. That procedure having been followed the judges re-assembled and the Lord President intimated that the Lord Probationer had passed his trials satisfactorily. Lord Cullen was then invested with his robes and the ceremony ended.

### City Children in the Country.

A young Italian boy was taken from a Brooklyn tenement district to a summer settlement camp. He had never been in the country, and he asked, "Is this the same sun that shines in Front street?" On his first evening he said, "I have never seen the night before," meaning, of course, that he had never been able to see well the moon and the expanse of stars.

One girl who was taken to the camp was so loth to return to the city that she deliberately got into contact with poison ivy so that she might have the privilege of remaining until she was well just as another girl, whose poisoning was accidental, had really enjoyed.

Vacation schools are carried on each year in increasing numbers. There is no need to employ an attendance officer to bring the children to the open-air schools; they may be seen waiting outside two hours before the school opens. "It's a Sunday School treat every day, that's what it is," said one puny little chap; while a girl, with the gift of imagination more highly developed, declared that "It ain't school at all, it's heaven."

### Sensible Canadian Holidays.

Niagara, (N.Y.) Gazette. In sharp contrast with the rush and hurry of life on this side of the border, is the national attitude of our Canadian cousins. Life as our Canadian friends live it is worth while. They pluck the flowers by the wayside while we waste our energies in mammoth worship.

### THE MOSQUE OF OMAR.

Placed On Spot Where Abraham Took Isaac To Offer As A Sacrifice.

The Mosque of Omar crowns imperially one of the most celebrated sites in the world—the summit of Mount Moriah, venerated alike by Jew, Christian and Moslem. It was here, on the huge mass of rock still lying in majestic repose beneath the great dome, visible to all in its naked simplicity, that Abraham is supposed to have erected the altar to offer up his son Isaac; and here, long afterward, David made his sacrifice, then the threshing floor of Araannah the Jebusite. Solomon built his glorious temple over it; the second inferior temple, and the third temple, that of Herod, in which Christ walked and taught, both covered the sacred place, now a thousand times more sacred! The Caliph Omar, clearing away the rubbish from the rock, built over it a mosque which, in A.D. 686, Abd-el-Melik rebuilt, and which was occupied as a Christian church during the crusades. This last structure, having undergone many repairs from time to time, with its matchless coloring of Damascus tiles, its world-renowned mosaics, and rare stained glass of the windows, which have been ripening to that perfect mellowness through so many centuries, is the present mosque.

Pilgrims of every class, from royalty to peasantry, come from all quarters of the globe to visit this wonderful shrine; and the worship is so simple as to offend none. Though we might object to being Moslems, is there not something for us to learn here?



A snapshot of the motor funeral outfit brought into service in Chicago, as reported recently in these columns.

### Not the Leprosy of Old.

The curious case of John R. Early, held in seclusion in the United States for a year because he was thought to be a leper, has attracted attention to that rare disease. Dr. Bulkeley of the New York Skin and Cancer Hospital, declares it to be in this climate a "harmless affection, the dread of which has been furthered by ill-informed and irresponsible writers of fiction." What we call leprosy is, he contends, not the biblical disease at all. In several places in the Bible the expression is used, "A leper white as snow." Now we know, says Dr. Bulkeley, that neither the tubercular nor the macular leprosy ever presents a white surface, and these instances probably related to psoriasis. Also, in many places, the Bible speaks of the skin turning white with white hair on it, referring to leucoderma, etc. Finally, the word zaraath, translated leprosy in the Old Testament, signifies a smiting or stroke. In the German of the middle ages the same word was translated aussagen, indicating an outbreak, or one unfit to live with others. Father Clement, whose death was recently reported from Honolulu, went to France in 1863 with Father Damien to devote his life to work among the lepers in the settlement of Mofokaki; he had been there for forty-six years, in constant contact with lepers, and finally died of another cause, without having contracted the disease.

### The People Welcome Sobriety.

Worcester, Mass., is the largest city in the United States, not in a prohibition state, which has banished the saloons by popular vote. A year ago the whole nation was surprised at Worcester's going dry, because it was a city of 125,000 and because as a manufacturing city its population is, in large part, composed of alien immigrants or their immediate descendants. Most people, friend or foe of alcohol, predicted that the saloon would be successful in the contest. After a year of experiment, the citizens voted to prohibit the license to sell intoxicating drinks. The doubtful consequences that the liquor dealers prophesied under a prohibition administration were not realized; the city has been greatly benefited by the absence of the dramshop. In the year of no license, arrests were decreased, those for drunkenness from 3,924 to 1,843; for assault and battery, from 382 to 263; for larceny, from 343 to 255; for neglect and non-support, from 112 to 87; for disturbing the peace, from 210 to 30. The experience was reduced to two popular errors; that the working people favor the saloon, and that foreigners and people in large cities cannot live without their daily portion of intoxicants. Germans and other foreigners, especially of the younger class, are voting for no-license.

### Growing Cause of Abstinence.

A gray-haired employee of the Carnegie Steel Company, Pittsburg, Penn., staggered into the building to his work in intoxicated condition. He was pointed out to Henry C. Frick, who put him in a cab and sent him home. This was not all he did. He visited the other steel magnates in Pittsburg, and entered into an agreement with them that all workers in the steel mills should take a pledge of abstinence, which should assure sobriety during business hours, with more work and better work. Men applying for work will be required to be temperate; the 60,000 men now at work will be asked to sign the pledge—another illustration of the economic reason for the abolition of strong drink, becoming common in industrial institutions. This and the sentimental and moral reasons are making a ceaseless warfare against the American saloon.

### Only One Living Parallel.

By his recent gift of \$10,000,000 to the Rockefeller Foundation of the General U. S. Education Board, John D. Rockefeller has brought his contributions to education and philanthropy up to the amazing figure of \$112,655,000. Of this amount \$53,000,000 is under the control of the board mentioned for the endowment of colleges and universities. About ninety-five per cent. of his gifts have gone for the general cause of education. His first large gift of \$10,000,000 was made in 1895; his latest marked his seventieth birthday. In the twelve years intervening, he has given at the rate of \$9,500,000 per annum without the proverbial "string" attached to them, as many large contributions have had; he granted the largest freedom of action compatible with the general character of the trust.

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