

## Notes of the Week.

THE Winnipeg Board of Trade have issued a brief pamphlet giving in concise form a statement of the Railway Disallowance question in Manitoba. The members of Assembly while in Winnipeg were so desirous of obtaining information on a subject that is exciting much interest that it was resolved to prepare a brief yet comprehensive statement of the case, and the Board of Trade certainly have succeeded in showing very good reasons why Disallowance should be disallowed.

THE New York *Observer* remarks that a morning journal deprecates the epidemic of prize-fighting, suggests that the authorities are not doing their duty, and thinks from the money involved that many business men contribute to help the evil along. But this very journal and many of its contemporaries spare no space and effort to give notoriety to the most brutal prize-fighters. They make elaborate records of their battles and their movements, and do more than all other agencies combined to encourage the degrading occupation of prize-fighting.

IMMENSE energy has been thrown into the fight for Prohibition in Texas. The battle last week ended in the defeat of the Prohibition party. Since the days of the anti-slavery agitation, nothing approaching the excitement had ever been witnessed in Texas. All other dividing lines were for the moment obliterated, and people were ranged as Prohibitionists or Anti-prohibitionists. Feeling was intense. For the present it will subside, but it is probable that the Prohibitionists will in due time rally their scattered forces, and again renew the attack.

IN our paragraph on Jubilee odes last week, says the *Christian Leader*, we omitted to notice that the best thing in that way has been done, as was fitting, by a woman. Isa Craig Knox rose more to the occasion, in more genuine verse, spontaneous feeling and, on the whole, with thought fitter to the occasion, than the ode by Lewis Morris, which certainly is the best of the men's efforts. But there has been nothing really worthy of the year and of the epoch. Is it because our poets are too much with the luxurious and timid classes, too little with the open, with nature and with God? We want a new and purer Burns, a new and richer Wordsworth.

JOHN TAYLOR, president of the Mormon Church, died Tuesday evening, July 26. He was president of the twelve apostles when Brigham Young died in 1877, and as such remained at the head of the Church till 1880, when he organized the first presidency anew, taking the chief place himself, which he held till his death. After the passage of the Edmunds law of 1882 he pretended to give up his wives, but constantly preached that no Mormon could do this, and no body believed that he had done it. He was indicted for polygamy in the United States Court early in 1885. Since then he has been in hiding from the officers of the law. Taylor was born in England in 1808.

THE escape of a noted Chicago criminal to Canada last week shows how effective the circumlocution office can become in aiding consequential wrong-doers in evading the law. The betrayer of an important trust after receiving sentence is permitted to visit his home, gives his custodians the slip, makes a dash for freedom, and, it is asserted, finds an asylum in Canada, that dear refuge for poor oppressed scoundrels. The press, which does so much to unearth crime, has in this case been mystified so as to aid in concealing the culprit's whereabouts, the more effectually to baffle the ends of justice. The American colony of distinguished swindlers in Canada is not in pressing need of addition to its numbers.

THE *Interior* is of the opinion that the progress of the trial of the county commissioners of Cook County in the courts reveals an amount of theft and perjury that is appalling. As for the commissioners now under trial, the evidence against them shows that for a period of years they have continuously and systematically plundered the county and levied blackmail on the business men with whom they dealt. It is amazing that any business man with any regard for his good name could consent to join hands with them in their crimes. It must be confessed that this trial presents a picture of business morals—or no morals in business—which is a shame and disgrace to any community.

THE twenty ninth annual meeting of the Canadian Press Association was held last week at the Rossin House, Toronto. The president, Mr. Watt, of the Brantford *Expositor*, delivered his address, and the association afterward elected the following officers. Mr. J. J. Crabbe, St. Marys, president; Mr. A. Pattullo, Woodstock, first vice-president; Rev. Dr. Dewart, Toronto, second vice-president; Mr. W. R. Climie, Bowmanville, sec'y-treasurer; T. B. Traves, Port Hope, assistant-secretary; Messrs. Cameron, Toronto; H. P. Moore, Acton; R. J. Somerville, Dundas; C. Blackett Robinson, Toronto, and Henry Hough, Toronto, Committee. The members then left for Muskoka, which district was selected for the annual outing of the association.

THE Presbyterians of Scotland, as distinguished from the Presbyterian Church of Wales, are finding their way into the Principality as a separate and distinct body. Lately the Bristol Presbytery held its Session at Cardiff, the Rev. W. E. Shaw, of Swansea, being Moderator. Reports and commissions were received from various congregations, and steps were taken to secure increased support for the Sustentation Fund. At Cathays, under the presidency of Rev. J. D. Walters, M.A., the memorial stones of a mission hall in Harriet Street were laid. Mr. Alfred Thomas, M.P., who laid one of the stones, spoke of the important part played by Presbyterians at the periods concurrent with, and immediately before and after, the Commonwealth, and of the great service it had rendered to the cause of education.

WE are glad, remarks the *Interior*, to be able to report the success of the committees appointed by different ecclesiastical bodies to secure such changes in our army regulations as will lead to a better observance of the Sabbath by officers and men. Heretofore all sorts of things, which might have been done another day, seem to have been pushed along into the Sabbath for the purpose of making that day lively. It is said that General Sheridan and the Secretary of War now agree that the only duty hereafter required of officers and men on the Sabbath shall be a morning inspection and the necessary guard duty. Army chaplains have always complained that so much unnecessary work was crowded into the Sabbath that there was little time for religious services on that day, even if the men were disposed to attend them. That obstacle now seems to have been rolled away.

THE *Christian Leader* well says. The most unhappy of all the too numerous hasty newspaper epistles of the greatest living writer of English was unquestionably that letter in which Mr. Ruskin heaped insult upon the memory of the chivalrous Charles Kingsley. Mr. Ruskin's bitterness, which even death has apparently not been able to modify, probably arises from a latent sense that he himself was in the wrong in the Jamaica controversy. He calls Kingsley a coward because he withdrew from the defence of the murderer of Gordon, and the author of the massacres. But the truth is that Kingsley withdrew from the Carlyle Ruskin committee as soon as he began to see that it was defending a criminal. Few men had the courage of their convictions in as remarkable a degree as the Vicar of Eversley. The

cowards in that black Jamaica business were the men who attacked one who was lying in his grave, and Mr. Ruskin was one of these cowards.

A BRITISH contemporary remarks. An instance of the careless manner in which the names of authors and public men are frequently quoted occurs in the last number of one of the foremost American reviews, where, in a reference to the gifted writers who have in hand the *English Men of Letters* series, out of eight names mentioned two are misspelt. Mr. Cotter Morison is referred to as Morrison, and Mr. Mark Pattison as Patterson. This, as coming from a Professor of Rhetoric and the English Language, is too bad. This is bad, but such mistakes are not confined to this side of the Atlantic. The *Times* office in London ought to be well supplied with works of reference, but within two weeks two palpable blunders were perpetrated in the office of what used to be called the leading journal of Europe. It gave its readers to understand that the scene of the late lamentable railway accident was "St. Thomas, Manitoba," and the *Hamilton Times* the other day received a pamphlet from the office of its London namesake addressed, "Editor, *Hamilton Times*, Hamilton, Ont., New York, U.S.A."

THE Woodstock *Sentinel-Review* says that the visit of the Rev. Dr. McTavish to our town recalls many pleasant reminiscences of years gone by. It is about eleven years since the Doctor left this country for Inverness, Scotland. He was pastor of Chalmers Church for about five years, and during that time no man in Woodstock was more prominent in advancing the cause of religion and temperance, indeed every good cause found in him a hearty sympathizer, and a faithful and able worker. In the courts of the Presbyterian Church he was one of the most prominent leaders of thought. His commanding appearance, his well-known, sterling character; his deep convictions and his fearless enunciation of those convictions secured the attention and respect of all. Every one acquainted with the history of the Presbyterian Church in Canada knows that the union consummated some years ago would not have been the happy union we see it to day only for the active and generous part taken at that time by Dr. McTavish. Last Sabbath week he preached three times in Toronto, and we observe the *Mail* gives a Gaelic report of two columns of one of those sermons.

THE success of Presbyterian missions during the past fifty years has been so marked, the number of communicants in India, for example, doubling every ten years, and this success is so well known to everybody, observes the *New York Independent*, that it is surprising to see such a supposed intelligent paper as the *Catholic Standard* writing at length on "The Failure of Protestant Missions," and beginning with a statement so humorously false as the following: The constant failure of Protestant missionaries to convert to their several religions the heathen among whom they are labouring is becoming so obvious that it is tacitly admitted by Protestants themselves. Very "tacitly." So very tacitly that we, who see about as much literature on the subject of Protestant missions as anybody, have never heard or suspected it. On the contrary, the success of these missions has been so gratefully asserted that we have begun to reckon how soon we may expect to see India, Burmah, Madagascar and Japan become Christian nations, even as the Pacific Islands have been converted by our Protestant missionaries. The *Standard* says we Protestants are giving up hope of making the heathen Christians, and are satisfied if we can give them schools and civilization. That is a bit of our contemporary's humorous invention. We trust it cannot find a Protestant mission which does not make much of schools and culture, but we challenge it to find one in which the conversion of the soul is not put first. What is the good of slandering so good and successful a work? What is to be gained in the long run by telling Catholic readers such downright falsehoods?