

Notes of the Week.

At a recent meeting of the Boston Presbytery a petition containing 184 names of persons connected with the Gaelic Mission in Boston was presented. The petitioners asked for incorporation as a congregation. The Presbytery referred the matter to a committee with full powers to issue the case. Even in cultured Boston Highland Scotchmen do not lose regard for their native language.

THE saloon people, says the *New York Independent*, are fighting prohibition in the usual way. In Rhode Island they say more rum is sold in some places than before prohibition was adopted. In Atlanta they talk about grass growing in the streets because the saloons are closed; and in Iowa they creep upon active temperance men in the dark and brain them with bludgeons. What folly and wickedness will men not commit in behalf of the saloon!

THEY do not forget the martyrs and heroes of the Covenant in Scotland. It is stated that by far the most handsome monument erected to the martyrs in South Ayrshire was, with appropriate ceremonies, a short time since unveiled in the churchyard of Old Dailly. It commemorates John Stevenson of Camregan, George Martin, schoolmaster at Old Dailly, and other two Covenanters belonging to the parish, who sealed their testimony with their blood. The monument is of Craigsland stone, and is upwards of eleven feet in height.

THE annual calendar of the Brantford Ladies' College has just been issued. This attractive and efficient institution is in a better position than ever to perform the important work it undertakes. It was established in 1874, in connection with the Presbyterian Church in Canada, and has met with a gratifying measure of success. The college now occupies a high position among the educational institutions of the country, and maintains its reputation for the thoroughness of the education imparted. The General Assembly, for a series of years past, has warmly commended the institution to the confidence and support of the Church at large.

THE Rev. Dr. John McLean, who died at his home in Princeton, N. J., Aug. 10th, was in his eighty-seventh year. He was formerly president of Princeton College, and his father was Professor of Chemistry and Mathematics in that institution. His mother was the sister of Commodore Bainbridge. Dr. McLean was for a time president of the Colonization Society, which attempted to solve the slavery problem by sending coloured people back to Africa. He was also a member of the American and Foreign Missionary Societies. After his retirement from the presidency of the college, Dr. McLean wrote a history of the institution.

PROFESSOR A. B. BRUCE, writing in the *New York Evangelist* of his tour to the west, says. The stream of tourists this year is greatly in excess of previous seasons, and decidedly in advance of existing accommodations. That will be put right by another year, when hotels now in course of erection have been completed. The pleasure of the tourists who visit the National Park is not without alloy. Dust and mosquitoes abound. A third plague was added in my experience—a large party of Cook excursionists monopolized beds board and stages. I might mention many other scenes which afford me genuine enjoyment. Suffice it, however, to say that altogether I have been delighted with my trip, and that I return to Scotland impressed with more than the vastness of America, even with the beauty of much of its scenery, and with the kindness of its people. I have been twice in this country, and I know not whether I may ever see it again; but the result of my two visits will be, that for the remainder of my days I shall be a Philo-American.

ONE whose name is intimately associated with the advancement of every good cause has recently passed away. Throughout Canada a feeling of mournful regret is manifested on account of the death of Mr. John Dougall, the founder of the *Montreal Witness*. He died in New York on the 19th inst. In 1871, thinking that there was room, as there certainly was need, in New York for a pure and pronouncedly moral newspaper, he established the *New York daily and weekly Witness*. After an arduous struggle, in which he received much sympathy, the daily ceased to exist, but the weekly has continued to prosper. Mr. Dougall was a man of estimable personal qualities, unblemished reputation, and fearless in the utterance and advocacy of his principles. The cause of Temperance found in him a life-long and able advocate, and every religious and philanthropic movement a zealous upholder. He has done a good work in Canada, and done it well. His name will be cherished with affectionate remembrance.

REMARKS on the recent decision of the British electors by Dr. Walter C. Smith, in a sermon, have called forth the following from a correspondent of a Glasgow contemporary. I do not find myself able to go with you in your warm approval of Dr. Walter Smith's discourse on the recent general election. Both sides are equally honest, and therefore it is the duty of Liberals to say nothing against those members of their party who, like Dr. Smith himself, have assisted in ejecting Mr. Gladstone from and placing Lord Salisbury in office. This is the platitudinarian stuff that exposes the pulpit to contempt. That many of the seceders acted in good faith and from patriotic motives, I have no doubt whatever, but I am equally certain that this credit cannot be given to some others. Dr. Smith exhorts us to treat both sections alike—those whom we know to be traitors, and those whom we believe to be faithful men. This is equivalent to asking honest people to become hypocrites; and, from a perusal of some of his works, I looked for more robust teaching at the hands of the author of "Hilda."

ALMA College, St. Thomas, has issued its announcement for 1886-7. This ladies' college, pleasantly situated in the growing city of St. Thomas, affords an excellent training for young ladies. On the subject of prize-giving it takes the following sound position: Believing that young ladies should be taught to value education for its own sake, and that the prize system diverts the thought and aim from the path of true scholarship to that of pride and selfish ambition, the founders of the college and its present faculty have unanimously discarded it, and have thus far courteously, yet firmly, refused donations kindly designated for this purpose. The one advantage of the system in exciting laggard spirits to greater activity is acknowledged, yet the exceeding great difficulty in awarding prizes, medals, etc., impartially and according to merit, the burning sense of injustice left in the minds of the many, the injury often done to the students' health in severe mental contests, the cramming necessarily connected with the competitive examinations, and the fostering of pride and folly in the public bestowal of such rewards, ought to suggest to educators the utter abolition of the prize system.

THE comparative summary of the Presbyterian Church in the United States, which Dr. William H. Roberts, stated clerk, has just sent out, shows that the number added the past year, on examination, was 51,177, the largest ingathering in the history of the Church, showing an increase of 8,205 over the previous year. In 1881 the figures were only 25,544, so that the results of 1886 are more than twice those of 1881, which yielded the smallest returns of any year since 1872, if not since the re-union. The nearest approach to the figures of 1886 was, curiously enough, in 1876, just ten years ago, when 48,240 were added on examination. The average received on examination in the past fifteen years is 35,337. It is a little curious that, notwithstanding the large number added on examination the past year, the net increase

of members is only 17,784, while in the previous year it was 29,083 on a smaller basis of additions. The number added by certificate does not explain the discrepancy, for while it was 27,516 in 1885, it was 28,490 the past year. There is a gain in baptisms of adults of more than 3,000 this year, the total being 18,474. The number of infant baptisms also indicates continued increase. The Church has gained in ministers, having 5,546 against 5,474 in 1885, in churches, having 6,281 against 6,095 in 1885, and in all its contributions, except those for education, freedmen, and miscellaneous purposes. It takes nearly \$10,500,000 a year to conduct the various operations of the Presbyterian Church.

It is significant of a real advance in the cause of true education that the employment of prizes and medals, etc., as a stimulus to endeavour is being discouraged by those most competent to judge. At the recent meeting in Toronto of the Teachers' Association the following resolutions on the subject were adopted. Resolved (1) It is the opinion of this Association that the prizes, scholarships and medals should be abolished in all our educational institutions, (2) that the public money now devoted to this purpose should be used to increase the general efficiency of the Provincial University; (3) that the prize money now derived from private sources, supplemented by as much more as may be available, should be used (a) to establish a beneficiary fund for needy and worthy students, to be disbursed according to a plan similar to that in operation at Yale College, based on moral worth, present need and reputable scholarship and independently of competitive examination, (b) any available surplus to be used to encourage original and special post graduate research, (4) that instead of the present system of prizes, scholarships and medals, honour students should be classified in such a way that the highest distinction in the university shall be attainable by all whose scholarship reaches a certain standpoint, say that of the present gold medallist, or higher if necessary, subordinate honours to be decided in a similar manner, the principle here involved to apply also to matriculation and ordinary sessional examinations, (5) that a copy of these resolutions be sent to the authorities of each university in Ontario.

THE imprisonment of the Rev. Peter Leys, formerly United Presbyterian minister at Strathavon, Scotland, for declining to give up his grandchildren to the Jesuits, has awakened keen interest and remonstrance. A correspondent, writing to the *Christian Leader*, says: I am not unacquainted with Foxe's *Book of Martyrs*, and with the history of religious persecution in Scotland I am familiar. But I cannot in the whole course of persecution recall any instance of a son having been led to throw his father into prison. This experience has apparently been reserved for a later year of the nineteenth century, and when, as the Roman Catholic Church declares, she has become more tolerant! And how may an excuse be devised! The Rev. Mr. Leys received from his son the custody of his two children, and he has for nearly six years been allowed to retain that custody without complaint. But now that the children are of the ages respectively of ten and eleven years, the father demands that their grandfather should surrender them into the hands of a Jesuit priest. Now, the father embraced Romanism four years ago, but the demand to surrender is not made till such a time as the boys might be impressed by Romish teaching. If the father were really desirous that his children should embrace his adopted faith, would it not be more creditable to him to allow them to attain mature years, when they might be approached and reasoned with? Is it proper, or manly to entrust one's children with a father for six years, to be educated in his own faith, and then to tear them ruthlessly away to be educated in another? Is a man who would demand the imprisonment of his own father, one who might be supposed to be keenly sensitive as to the spiritual training of his children? Is a religious community which would sanction a son casting his aged father into prison, worthy of being regarded as a section of the Church of Christ?