

## Notes of the Week.

Of the 860 convicts in the New Jersey penitentiary 140 can neither read nor write. A school has been established in the prison for their benefit, and among the instructors are a number of ex-bank clerks and others whose early advantages did not keep them from criminal practices.

THE picture by Mr. Harris that will preserve the semblance of the distinguished Canadians whose deliberations at the Quebec Conference resulted in the federation of the Provinces to future generations, has been admirably reproduced in photo-engraving by Mr. W. R. Watson, of Toronto. The likenesses are striking and unmistakable, and as a whole the picture, 24 x 36, give an excellent idea of the original, which now hangs in the Parliamentary Library at Ottawa. It is published at a price which will bring it within the reach of the people generally.

It is announced that Mr. John Crouse, one of Syracuse's oldest and wealthiest citizens, will erect a college for women for the Syracuse University, which he intends shall be as elegant, imposing and complete as can be built. Work will begin as soon as the proper architectural plans can be prepared. This edifice will contain rooms for instruction in music, painting, drawing, engraving, architecture, etching, modelling, languages, sciences, together with other departments of education especially pursued by women. It will also contain a large concert and commencement hall, with a great organ and a gallery for painting and statuary. The first estimate of cost is \$200,000, but no limit will be placed on desirable expenditure. The college will be operated in harmony with the university theory of co-education.

THE *Christian Leader* says. One of the most dramatic incidents in "Barnaby Rudge" is that in which the poor wretch who had hanged so many others acts the craven coward when his own turn comes. This is painfully true to human nature in its meaner moods, and a rule of Herr Krupp's may pass as a fair parallel. This great maker of cannon and other death causing implements would not allow death to be named in his presence. When a relative of his wife had the temerity to flout the tyrant to the face by actually dying under his roof, he resented it as an injury and pushed his indignation so far that from that time his wife was separated from him. How different this dread of death was from the spirit of Henry Vaughan, whose lines, "Hail beautiful death" have been made so familiar to this generation by Dr. John Brown's exquisite paper on the author of them!

LARGE temperance gatherings were held last week at Georgetown and at Barrie. Eminent advocates of the temperance reformation, both native and foreign, delivered powerful addresses at these conventions. Such assemblages have a twofold purpose. They instruct and persuade the unconvinced and wavering, and now that strong efforts for the repeal of the Scott Act are being made in several counties, these meetings are fitted to rouse enthusiasm for the retention of the Act where it is now in force, and to secure its adoption in the few Ontario constituencies where the license law prevails. For some time there has been a lull in the Temperance agitation, but the coming autumn will witness lively times between the friends and foes of the Scott Act. It is no time for apathy on the part of those who desire to see the cause which promotes the welfare of the individual, the family and the nation advanced.

In an English contemporary there are two communications relating to Winnipeg. One gives an excellent account of the meeting of the General Assembly, and the other, from which the following sentences are extracted, gives a general view of the various Churches and the work they are doing: Any one walking down Main Street might imagine himself in

some large European city. There are fine stores with plate-glass windows and the electric light, the stores filled with the very newest designs. There is, I suppose, as much fashion to be seen in Winnipeg about four o'clock on a fine afternoon as in any city twice or three times the size in England. The population is a mixed one. There is a very large Old Country element, but there are also many Canadians, and some Americans, Germans, Italians, Russians, French, Jews and Chinese. In many of these new towns in the western part of the American continent there is much rowdyism. It is not so in Winnipeg. Life and property are quite as safe as in any Old Country town, and one marked feature of Winnipeg life is its quiet Sundays.

SHIELING, with its gray crags and towers, is famous for many things, remarks the *British Weekly*, and in these days is perhaps best known by its admirable Tract Enterprise. This was founded by the late Peter Drummond, who was a power for righteousness in his day. He put down the Stirling races; he denounced Sabbath breaking; and he early realized the great Christian possibilities of the printing press. The work has so grown that larger buildings have become necessary, and the foundation was fitly laid recently by Mr. George Williams, of London, in the presence of a large company, comprising nearly all the local clergy. In 1862 there were 377 separate publications, now there are 2,500. The printing has increased from 4,500,000 to 12,000,000 annually, and from 1848 to 1886, 237,000,000 of publications have been issued. The trustees are singularly fortunate in having the services of the energetic manager, Mr. John Macfarlane, and the gifted and accomplished editor, the Rev. Andrew Carter, M.A., who combines in a remarkable degree breadth of sympathy with thorough loyalty to evangelical truth. There is every prospect of a steady development of the great work carried on by the Enterprise.

THE Romish Church must be very hard up for saints, says the *Christian World*, when it can propose to canonize Mary, Queen of Scots. Yet this is what it has done through the mouth of two Scotch Catholic prelates, and the organ of the party in France has solemnly taken the proposition up and called it the introduction of a cause. The opinions of an ancient Pope, who held that Mary deserved the title of martyr, have been furbished up, while *L'Univers*, the organ already mentioned, is fascinated by the manner in which she walked to the scaffold. As she was for a time Queen Consort of France, French National sentiment is, in spite of its present anti-papal tendency, somewhat enlisted in favour of the scheme by reason of vanity. But even the Romish Church must see that a saint should at least have morality, and a cleaner record than she who let her lawful lord be killed that she might play the adulteress. They may put a nimbus round her head, but, as in the case of the grumbling angel, it "won't fit." Probably the Archbishop of Edinburgh, in making the suggestion, was on the look out for future pilgrimages to Holyrood, and the bringing of grist to the mill. The Scotch, however, are as long-headed as they are short-pocketed, and will want something better for their money.

AMONG the things generally taken for granted is that all scientists hold that the theory of evolution is an accepted fact, that evolution is as firmly established as is the law of gravitation. It is frequently asserted that no scientist worthy of the name holds any other view. Now the fact is that prominent scientists, who would hail with delight the certainty of the development theory are candid enough to claim for it no more than that it is a good working hypothesis. Professor Dana and Sir William Dawson, men whose scientific attainments cannot be gainsaid, do not, and with their present light, cannot accept evolution as fully and finally demonstrated. It may be very unreasonable on their part, but unreasonableness is not the monopoly of those who do not see their way to the acceptance of prevalent speculations. Professor E.

W. Morse, at the recent meeting of the American Association for the Advancement of Science, of which he was the retiring president, said: American biological science stands as a unit for evolution. He even went so far as to affirm that a pretty safe rule for any intelligent man to follow, who had no acquaintance with the facts, would be to promptly accept as truth any generalization of science which the Church, Catholic or Protestant, declares to be false, and conversely to repudiate as false any interpretation of the behaviour of the universe which the Church adjudges to be true.

LAST week a fearful riot took place at Glen Lyon, five miles from Nanticoke, in the Pennsylvania mining district, in which more than 300 miners were engaged. The combatants were composed of men of all nationalities. It seems that it has been the custom of several Hungarian and Polish merchants of Nanticoke to send peddlers to Glen Lyon to supply certain boarding-house keepers. The Susquehanna Coal Co. always selects Saturday for pay-day. However, for the first time, they paid their men at Glen Lyon and Morgantown on Sunday, which day has always been chosen by the merchants to make their collections. The Rev. Mr. Taggart, of Glen Lyon, has frequently preached against such a desecration of the Sabbath, and he finally determined to put a stop to it if possible. Last Sabbath he organized a posse of his church members for that purpose. The men got wind of it, and made up their minds to resist any overtures of this kind. The collectors made their appearance as usual, and the natural excitement of the moment was augmented by a universal indulgence in beer and whiskey. As the day advanced the churchmen became alarmed at the situation, and kept themselves in hiding. The feeling of antagonism was so intense, however, that it finally culminated in a free fight between men of opposite nationalities. Mad with drink, it was not long before hundreds of men were furiously engaged in a battle, with sticks, stones and clubs for weapons. The riot lasted for half an hour, and many men were struck down on all sides. Dozens were carried away upon improvised stretchers, with cracked and bleeding heads, to their homes. Glen Lyon is not a desirable place to spend Sabbath.

AN American correspondent in a communication to the *Christian World* gives good and sensible advice to intending emigrants. It applies to Canada as well as to the United States. Concerning the classes who should think of emigrating, he specifies young agricultural labourers who (at home) have only a prospect of a hard, laborious life, and the workhouse for old age. Such can hire out for \$20 a month and board to farmers living in good settled communities and thus save enough to settle on land of their own, with capital to make a good start, and avoid pioneer existence. Skilled artisans, who can obtain good work and good wages, and soon save enough to buy a home of their own. Capitalists who are willing to settle and to wait a couple of years before investing, for it is a dead certainty that immediate investment will end in loss, as there are so many sharks ready to swallow the investor who has no experience; but, with experience, money can be invested to great profit. But what about those who have no trade or money, by far the largest part of the people who emigrate? Let them remain at home, for however bad their circumstances may be, they will find themselves worse off here. My observation leads me to say, in the most emphatic manner, that in my opinion parents who, from pride or any other reason, fail to give their children a trade or profession commit a great crime against their children, and do society an injustice. In writing as I do, let me not be misunderstood as running down these places. The country is a grand country, and the people are a noble race, full of progress and energy, and are, moreover, hospitable to the last degree. There are fine schools, churches and philanthropic institutions, but alongside of all there is knavery of all kinds, for we not only have the native rascals to take care of, but the off-scouring of all other countries besides; so that whilst evil abounds and new comers should be careful, they will still find great advantages also.