

respectable character who pays the fee. The *True Witness* created a sensation a few days ago by asserting that many Roman Catholics were availing themselves of its privileges to the manifest danger of their faith and called upon the ecclesiastical authorities to interfere before the mischief went any farther. Archbishop Bruchesi promptly responded to the appeal and issued a mandement positively forbidding Catholics to have anything to do with the association. Happily the decree was not accompanied by any insulting remarks as in the case of Archbishop Cleary's famous order forbidding the faithful to attend Protestant marriages or burials, but the policy of exclusiveness and separation was again declared to be the policy of the church. Any such intercourse with Protestant is declared to be a sin.

Of course there is nothing new in this, and the Archbishop has only done what everybody expected he would do. But one wonders whether these great ecclesiastics ever reflect on what religion really is, that they should suppose such artificial conditions as being necessary to its existence. Are they afraid that the morals of their young men will be contaminated by frequenting a Protestant institution? The odd thing is that the *True Witness* practically acknowledges the superiority of Protestantism over its own church in providing such an admirable institution for safe guarding the morals of young men without friends in the city. If these young Roman Catholics obey the commands of the bishop they will be practically turned out on the street to face all the dangers that there await them, for their own church, amid all its numerous institutions, has no place where they can find similar escape. The bishop is evidently afraid that these young men may find too much light to allow them to remain docile Catholics, and that must be prevented at all costs. The figments of the Church have never been able to bear the direct light of the Bible and therefore their adherents must be kept away from it under the severest penalties. It is needless to say that any cause which feels it necessary to take that attitude is doomed. In spite of all their efforts the light will penetrate sooner or later and the darkness be scattered.

A MENACE TO ONTARIO.

A CONDITION of things unsuspected and undreamt of has been brought to light by the canvassers working in the political campaign in Ontario. It is well-known that in practical politics it is customary in forecasting the result to take into account the attitude of the several religious interests. Rightly or wrongly, it is admitted that this is done. In the contest now being carried on, the reports of canvassers have disclosed that Mormonism has taken a firm hold of some rural districts, and an estimate has been made that before this year passes away, 100,000 avowed Mormons will be in Ontario. When the PRESBYTERIAN REVIEW learned of this alarming state of things enquiries were made, with the result that thus far the political reports have been confirmed. It is said that meetings are being held in the small halls and school houses and that they are crowded with excited audiences, who are carried away by the eloquence of the Mormon missionaries. The case is urgent and cannot be allowed to rest where it is. Next week we expect to be able to publish more details.

PRINCETON UNIVERSITY AND TEMPERANCE.

PRESIDENT Patton, of Princeton University, is having an awkward time setting himself right on the question of the regulation of drinking among the students. The first explosion occurred over a license to a well appointed saloon, known as the Princeton Inn, which was granted on an

application signed, among others, by three professors of the University. One of these was Dr. Shields, a minister of the Presbyterian Church. Smarting under the criticism which his act provoked from the Presbyterian papers and from a number of Presbyteries, Dr. Shields asked his own Presbytery to remove his name, indicating that he had left the Church. At the annual dinner of the Princeton Alumni held some three weeks ago his friends arranged to make it a demonstration in his favour, and even President Patton used some most unguarded language, resenting the criticism of the University by the Courts of the Church, characterizing it as mere ecclesiasticism. This has called forth a fresh burst of disapproval from the papers, and Dr. Patton has been fain to make his peace by preaching a sermon to the students in favour of total abstinence. The appeal is, however, put very moderately and does not err in the direction of over-statement. A good many are still far from satisfied and it is doubtful whether the end of the matter has yet been reached. The Presbyterians of the United States do not mean to see the institutions which they have founded and encouraged become nurseries of vice for their students if they can help it.

WIDOWS' AND ORPHANS' FUND.

THERE is perhaps no Fund of the Church which appeals more strongly to our people than the Ministers' Widows' and Orphans' Fund, a Fund which aims at giving to the widows of ministers an annuity of \$150 00. Many of these are the widows of men who were the pioneers of our Church in the early settlement of the country, whose salaries were small and who were, therefore, unable to provide a comfortable maintenance for their widows at death. Last year, the revenue of this Fund was sufficient to meet all claims made upon it. This was owing, however, to special circumstances. Among the receipts of last year were a legacy of \$900 00, and about \$3,000 of interest from former years and arrearages from ministers rates. It will thus be seen that the amount required this year, from the congregations of the Church, is, at least, \$4,000 in excess of what was contributed last year. This ought by no means to be a difficult matter to secure and yet we learn that at the present time, \$5,500 are needed to pay the annuities in full next month whereas, between this date and the close of last ecclesiastical year only \$3,000 were got. It looks, therefore, as if the Committee were face to face with a probable shortage of \$2,500. As the Committee can only disburse the money which the Church supplies for this purpose, and as the Assembly authorized them to reduce the annuities, if necessary, it is earnestly hoped that every minister and Session will see to it that a liberal contribution is forwarded from their congregation within the next few weeks. The present annuity is itself a comparatively small sum, to reduce it would entail hardship and suffering. The very knowledge of this fact should be sufficient to stir up the ministers of the Church to immediate action, to render a reduction unnecessary.

NON-CONTRIBUTING CONGREGATIONS.

ALTHOUGH only about five weeks to the close of the Church year, March 31st., a very large number of congregations have not yet contributed to one or more of the Schemes of the Church. In many of these congregations, the annual meeting has already been held and the money allocated, yet, for some reason or other, it has not been forwarded. The following is the number of congregations in the Provinces of Ontario and Quebec, that have not yet, this year, contributed to the respective Schemes named.—Knox College, 449; Montreal College, 565; Queen's College, 481; Manitoba College, 437; Home Missions, 271; Augmentation, 340; Foreign Missions, 296; Widows' and Orphans', 345; Aged and Infirm Ministers, 344; Assembly Fund, 335; French Evangelization, 303.

In the above list, Mission Stations are not included.

It is earnestly hoped that pastors will make enquiry and see that contributions are forwarded without delay. There are several large sums that have to be met at the Bank within the next fortnight, and it is earnestly hoped that money may be promptly forwarded by the congregations, that have not yet done so, that those liabilities may be met as they mature.