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Toronto, August 9, 1894.

Dr. Paton's Steamer Scheme.

CURRENCY was given last week to a resolution purporting to have been passed by the General Assembly meeting at Melbourne, regarding Rev. Dr. J. G. Paton's Mission Steamer. The resolution which was curiously worded left the impression that the Church repudiated Dr. Paton's scheme and threw discredit on it. It lost nothing in its journey through the columns of the versatile press and in some of the American papers the conclusion was drawn that the venerable missionary had launched a bogus scheme on a sympathizing public. It is needless to point out to our readers how baseless these insinuations are; but that they should be thought of, much less brought out in the light of cold type, call for a decided protest from all who have followed Dr. Paton's apostolic labors in the far islands of the southern seas. Even the inexplicable resolution of the Australian Assembly—if its terms have been correctly reported—amounts to very little else than a difference of opinion as to the wisdom of expending money on a project, and Dr. Paton may be allowed to know the circumstances of the field, better than the members of the Assembly. Mr. J. K. Macdonald, who has acted as treasurer for the Canadian portion of the fund, is probably quite correct in the view that the only ground for the statement of repudiation might be, that possibly there might be a desire to divert the fund to some other purpose. Some time ago £6,000 sterling was collected for the ship and since then the sum of £1,000 has been received from a gentleman in Britain much interested in the enterprise. In the face of these facts, it seems rather absurd to carry a resolution instructing the Foreign Mission Committee "to call Dr. Paton's attention to the fact that no such steamer exists, and that no such scheme has been sanctioned by the Church or is likely to be, and to request him to abstain from pressing the scheme upon the British public, whether as the representative of this Church or under the auspices of any other Association." Nobody believes such a deliverance will in any way materially interfere with the plans of Dr. Paton who wrote a short time ago in the following hopeful strain regarding his missionary prospects:—"I now sail a month hence, on the 10th of August, for Australia and the Islands, and have engaged three most promising missionaries for the New Hebrides, and am corresponding with others, in the hope of securing some to follow later. Have had three or four meetings every Sabbath, and one or two almost every week-day since I came home, the audiences filling the largest churches or halls in places visited, such as Spurgeon's Tabernacle, Corn Exchange, Drill

Halls, etc., and the money returns have been encouraging. I have secured enough for our new mission ship to keep it going for a considerable time. Mrs. Paton is off to the Islands to consult with and help our son Fred, who is now a missionary on Maticula."

Mgr. Satolli's Decree.

The issues involved in Mgr. Satolli's deliverance against the saloon are such as to fully justify the wide attention it has attracted. It is admitted that the Church of Rome exacts strict obedience from its members in matters of faith and doctrine, and the position taken up by Bishop Watterson, now approved of by Arch-Bishop Corrigan will be accepted by the large majority of Roman Catholics as a binding article of their creed. The full strength of the saloon will be exercised and a conflict such as has seldom been evoked in modern times is likely to ensue, but the result is hardly doubtful, when the power and sagacity of the church is considered. Happily on this occasion the influence of Rome is on the side of right and without prying into obvious motives honest sympathy will go to the Church from thousands of moral reformers outside her pale.

The dictum of Bishop Watterson which originated the controversy, was conveyed to his clergy during the last Lenten season and runs thus:—"I hereby withdraw my approbation from any and every Catholic society or branch or division thereof in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers; and I suspend every such society itself from the rank and privileges as a Catholic society until it ceases to be so officered. I again publish the condition, without which for some years I have declined to approve of new societies or new branches of old organizations in this diocese, namely: 'That no one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership.' You will make this rule known to the organizations in your parish, and have it faithfully observed. It is sure, however, to commend itself to every right-spirited and healthy association of Catholic gentlemen. If there are saloon-keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and dis-edifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of civil law, and to the hurt of the order and religion and to the scandal of any part of the community, you will refuse them absolution, should they, perchance, come to receive the sacraments, unless they promise to cease offending in these or other ways and to conduct their business blamelessly, if they can, or get out of it and keep out of it altogether."

Against this an appeal was taken to the papal legate who sustained the Bishop. There being discontent, the Bishop, wishing to have a clear ruling suggested another appeal which called forth the following remarkable decree from Mgr. Satolli:—

First. Bishops have the right and duty to guard faith and morals within the limits of their dioceses. They are the divinely appointed judges in such matters, and hence no mere society or individual layman has the right to set such decision at defiance. The mere fact that such decision may be the cause of temporal loss does not justify opposition, as the temporal must give