

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

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## Catholic Record

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### EDITORIAL NOTES.

Russia seems determined to make itself too hot to hold the Jews. The edicts of 1882 are to be strictly enforced against them. These have not been put into operation hitherto, but henceforth the Jews are restricted to live only in certain towns, and in no case outside of sixteen provinces indicated. None will be allowed to own land or hire it for agricultural purposes, nor to own mining shares, nor to enter the army, nor to practice law or medicine. Over a million Jews will necessarily be driven out of the country by these arbitrary measures. They will be obliged to emigrate from hundreds of villages where they are now numerous.

The Mail is engaged in quoting the accusations which the Quebec party newspapers are bringing against their opponents in order to prove that the Franco-philic sentiments of the Ontario Equal Rights, who have taken their cue from the Mail itself, have been caused by the aggressiveness of the people of Quebec themselves. How would this rule work for Ontario?

An attempt has been made by some journals to manufacture a case of wrongful aggressiveness on the part of the nuns in charge of St. Patrick's Orphan Asylum of Ottawa because a child who had been adopted from the Home by a Mr. David Moodie was taken back to the Home while on a message. The clothes which Mr. Moodie had furnished were returned to him, and it is said that Mr. and Mrs. Moodie are much attached to the child, and are determined to recover possession of her by legal means if possible. Mr. Moodie asserts that if necessary he will spend all he owns in the attempt to regain her. Sister Martha, the Superioress of the Home, being asked by a reporter for particulars, explained:

"The facts are simply these. The child was adopted from the Home, but we lately came to the conclusion that it was our duty to resume the care of the child, and we therefore took it back till we have reason to believe otherwise. We were very sorry to have to do it, but it was for the best." In the meantime the Moodies have consulted a lawyer, and it looks as if there would be a stubborn legal fight. The nuns say that the documents giving the Moodies possession of the child are conditional, and the conditions have not been fulfilled, of which they have abundant proof."

The papers which have so readily thrown blame upon the nuns would do well to wait until they hear what the conditions were under which the child was handed over to the Moodies before assuming that these were altogether in the right, and the Sisters in charge of the Home in the wrong.

The Archbishop of Canterbury has encountered an unexpected difficulty in trying the Bishop of Lincoln for Ritualism. The question involved in the trial is a question of faith, and the canon law treats it as a *causa major*, that is to say, a cause of importance. There is no provision for the trial of such a cause by an Archbishop, except that he is delegated by the Pope for the purpose; hence the Archbishop of Canterbury will be required to prove his authority from the Pope to try the recalcitrant Bishop. At least, the friends of the Bishop of Lincoln intend to raise this defence, and it remains to be seen whether it will be sustained even under the English law, which constitutes the Queen head of the Church. It will be a queer sight to see the Archbishop of Canterbury sitting in judgment as Papal delegate. But what is to be thought, under the circumstances, of those Anglicans who maintain that the present Church of England is the same Church of England with that of pre-Reformation times, independent of the Pope? Will they not be forced to admit now that the Church of England was essentially Roman, and that it was by being in communion with the Pope and subject to him, that she was part of the great Universal Church before the monstrosity of a Parliament-created Church came into existence?

The U. S. Indian Commissioner Morgan and the Boston committee of one hundred have been unsuccessful in their attempt to deprive the Indian Catholic schools of the appropriation granted to them. These schools are doing the best work among the tribes, and their rights were ably vindicated in the Senate, which sustained the appropriation by a vote of 27 to 19.

It is stated very persistently by some of the papers, but especially by those which might be expected not to know

anything of the matter, that the Hon. Mr. Mercier intends to make a complaint at Rome against M. Laflèche, Bishop of Three Rivers, for using undue influence at the late Quebec elections. We do not pretend to fathom Mr. Mercier's intentions, but we place no reliance on the report, even though it is sanctioned by the solemn asseveration of the *Toronto Mail*. As far as we can ascertain the charges could only be made on the plea that M. Laflèche did not interfere in favor of Mr. Mercier's government; but non-interference is a very different thing from hostile and undue interference.

So COMPLETELY has the Mormon rule been overthrown in Salt Lake City, where it was supreme, that now both the city council and the schools are governed by Liberals, or Gentiles, as the Mormons are pleased to call them. There is also a young women's anti-polygamous society established, composed of the daughters of Mormon parents, who pledge themselves not to marry any one who will not promise that he will have only one wife. It is to be hoped that these indications point to the decay of Mormon preponderance in the whole territory of Utah. It is high time that the immoral fabric should fall to the ground. We trust that the settlement at Lee's Creek will not implant the system in our own Dominion.

Rev. J. T. ALWARD, lately curate at St. Thomas, in the diocese of London, has been appointed to the pastoral charge of Pt. Lambton. His many friends and admirers will one all wish this exemplary and talented young priest length of years to fulfil the duties of his sacred calling.

### DIocese OF LONDON.

The following address was recently presented to the Rev. B. Boubat on the occasion of his departure from Kingsbridge to assume pastoral charge of the important mission of Walkerville. fervent prayers will be offered to the throne of the Most High that the life of this saintly priest may be spared many years to labor in the vineyard of our Blessed Saviour:

Rev. Father Boubat, P. P., Ashfield Mission:  
REV. AND DEAR FATHER—Learning with a degree of regret that words fail to sufficiently express that our relation as pastor and people is soon to terminate, we, on behalf of your congregation of Ashfield, respectfully approach you on the present occasion to acknowledge our indebtedness and gratitude to you for the many valuable services which you rendered to this parish. On an occasion of this kind—one that severs the connection between a faithful priest and his sorrowing people—the current of thought is apt to be arrested, and the mind is prone to reflection.

While cherishing the sincerest love and regard for your worthy predecessors in the pastorate of Ashfield, yet we must candidly own that much needed improvements in parochial buildings awaited you on your arrival among us. It is needless to enter into particulars as to manner in which or to the extent these defects have been removed in said buildings, for the condition of things to day furnishes ample proof of your wisdom, energy and zeal in bringing about these necessary changes. We are not insensible, dear Father, of the arduous labors which the execution of these improvements obliged you to undergo, and the efforts put forth by you to render the expenses thereof to bear as lightly as possible on the shoulders of your parishioners.

But the increasing care which you bestowed upon the training and instruction of our children has often evoked our admiration of your paternal conduct and filled our minds with feelings of gratitude that rested deeply in our bosoms unexpressed until the present occasion.

But above all do we appreciate your untiring efforts for the spiritual welfare of the souls committed to your pastoral care in this parish. Faithful in the discharge of the duties of a true priest of God, no personal inconvenience or exhaustion deterred you from being present where your consoling ministrations, your kind and comforting words, were required. Often to our knowledge has your generous heart poured soothing balm upon the afflicted and relieved the distressed—acts which our feeble words are insufficient to commend, but will be rewarded in due time by the Just Judge.

Dear Father, while we meekly bow our heads in token of obedience to the decree which separates us, yet we ardently hope that you will not forget us when offering the Great Sacrifice and that we shall meet again where parting is no more. We also hope that the good seed sown by you in this parish may yield abundant fruit, and that God may prosper your new field of labor, and in His own good time reward you with a crown of glory that shall never fade.

In conclusion, dear Father, we beg of you to accept this purse as a slight token of our regard, regretting at the same time that its contents are not larger, but hoping that this defect may

be made up by the spirit and good will of the donors.

We are your loving children:  
H. McPhee, Thos. Hussey, John Griffin, Joseph Griffin, John J. Griffin, John Long.

In the foregoing the Rev. B. Boubat made a feeling and suitable reply, and thanked the congregation for this expression of their affection for his services to the parish and for their donation. He also recommended to them his successor, Rev. N. Dixon, and bade an affecting farewell to his sorrowing people of Ashfield. H.

### DIocese OF HAMILTON.

(Special to the CATHOLIC RECORD.)

Knowing that our Catholic people are always pleased and proud to learn of progress in the number and efficiency of Catholic institutions, I take the liberty of sending you this week a brief sketch of the new hospital which was inaugurated a short time since. On last Wednesday, accompanied by Dr. McCabe, who attends at the hospital, I visited the institution and was introduced to the reverend Mother, who very kindly showed me through the building and grounds. The hospital is situated on a high, airy location on John street, south, near the mountain, and commands a beautiful view of the city and bay. There are six wards and seven private rooms, all large high apartments. The walls have all been painted with mild, restful colors. There are a dispensary, operating room, and a number of bath rooms. Great pains have been taken to make the ventilating of the building as near perfection as possible. To accomplish this in every ward and private room has been put a fireplace. I could see that no trouble or expense has been spared to make the surroundings of the patients tend towards their speedy recovery. The grounds attached to the institution are most carefully looked after. In addition to well-trimmed lawns and beautiful flowers there is an orchard containing fruit trees of every description suitable to our climate. The good Sisters of St. Joseph have charge of the hospital. It is need less for me to refer to their capabilities as nurses, for everybody knows that in point of sympathy, obedience to the doctor's directions, and untiring faithfulness, the nuns are unsurpassed.

On Tuesday, 29th ult., crowds of people in holiday attire, carrying baskets and bundles of all varieties of fruit and shape, might have been seen hurrying along James street towards the wharf. They all seemed to be bent on going off somewhere for an outing; and such indeed was their intention, for didn't everybody know that this was the day on which the C. M. E. A. 37 and 56, was to take place? Branches of their obedience to the promptings of their fraternal and benevolent hearts, had resolved in solemn council assembled, to give themselves, their own and their neighbors' families, a pleasant trip to Oakville. And a pleasant trip it was, if one may judge from appearances for the faces of all, from the reverend clergy down to the infant in arms, wore smiles and happy looks. There was a couple of baseball games, the first between two nines of youngsters, the second between two sides of oldsters; the latter game was a contest between members of the two branches respectively, which No. 37 won. There was a football race also, and a number of foot races. There were music and dancing, the former furnished by the Neilligan family, and refreshments for the hungry and thirsty. Among the rest the following were present: Rev. Father Madigan, Dundas; Rev. Father Kelly, Oakville; Rev. Fathers O'Sullivan, Healy, Coty and Halm, Hamilton; Rev. Father Callaghan, Montreal; Rev. Father McPhillips, Rockton; Rev. Mr. Sheehy, Oakville; Alderman Reynolds, Oakville; Mr. Roger, headmaster Separate school, Barrie. The managing committee was made up of Bro. Latremoulin, chairman; E. J. Freal, secretary; John Ronan, treasurer; Messrs. Zingsheim, Baby, Sharp, Keating, Buck, Lawlor, Sweeney, Hunter, Dillon, Yorrel and Bourque. An effort was made to get up a fat man's race, but strange to say, enough of fat men could not be found on the grounds. Altogether the excursion was a success in every sense of the term, both pleasurable and financially.

Propose of your fine editorial article of your issue of the week before last, regarding our Hamilton cemeteries, I think, in justice to our Hamilton people, it would not be out of place to say a little about our cemeteries which plies to and fro every afternoon across the bay, and was speedily landed at the foot of the steps leading up to the "city of the dead." I found, indeed, a most beautiful place—well-kept graves and plots covered with grass closely cropped, of a healthy, refreshing green; fine imposing monuments on all sides. Water is conveyed through pipes all through the grounds and is supplied from the bay by means of a pump operated by a windmill on the beach. Too much praise cannot be given to Mr. P. Hagarty, the sexton in charge, whose assiduous care and untiring labor have made the cemetery so beautiful. A handsome little stone chapel, built by His Lordship Bishop Dowling, and which was finished last spring, stands on an eminence near the centre of the grounds. Underneath the chapel is a vault intended as a temporary resting place for the bodies of those who die during the winter. The Holy Sepulchre cemetery, as it is called, is about seventy acres in extent. The clergy and people of Hamilton are deservedly proud of it, and are heartily congratulated by all admiring strangers who visit it.

P. J. N.

### REV. MR. LOGAN'S VAGARIES.

To the Editor of the Catholic Record:

Sir—in the Lindsay *Warrior* of last week there appeared what purported to be a sermon delivered by the Rev. Mr. Logan. But I hope, for the sake of Rev. gentleman, for the sake of Fenelon Falls, and for the sake of this whole district, that he has been altogether misreported. If a copy of the *Warrior* should be any misadventure find its way beyond the "ridges," and fall into the hands of anyone who might have a stomach strong enough to read it, what would a stranger's opinion of the general intelligence hereabout?

In the first place, let me say, and I hope I can do so without giving offence, that the sermon would be a stunner performance were it supported with stouter proofs. The undertaking, to prove a living fact of about two thousand years duration to be a myth, must necessarily be a lengthy discourse, and well backed up with "notes;" but in his discourse the Rev. Mr. Logan has used some very worthless matter, and made some very rassa statements—rhetorical flourishes that he cannot make good.

St. Augustine's singular and undecided interpretation of *petram* is given for the sense of antiquity, and as the sense that has held its ground to the present! I believe Du Pin, who was not a "Roman Catholic," might easily discover a different sense and a sense common to all the great churches. And if Mr. Logan is as familiar with Du Pin as he pretends to be he must well know the mind of the fathers on this subject. But such a man as Pearson, a writer of Rev. Mr. Logan's own Church, would probably know something about it, and would be well on his guard against making a disloyal admission; yet he says "there was there a Church (and that built upon *petra*, according to our Saviour's promise)" ("Creed," p. 51).

"Nothing appears clearer from Holy Scripture and history than that St. Peter never was Bishop of Rome, and it is doubtful whether he ever was at Rome at all." (Rev. Mr. Logan) Eusebius, the father of Church history, who died A. D. 340, says, in his history, p. 52:

"Immediately under the reign of Claudius, by the benign and gracious providence of God, Peter, that powerful and great Apostle, who by his courage took the lead of all the rest, was conducted to Rome against this pest of mankind (Simon Magus)." On the next page he says, "the same author, in the reign of Claudius, is also said to have had familiar conversation with Peter at Rome." Now, as Claudius died in 54, it is not extravagant to say that St. Peter had been in Rome as early as A. D. 54. The Methodist Watson, in his "Theological Dictionary," Art. "Miracles," says, "St. Peter and St. Paul suffered at Rome about A. D. 68 or 67." There was, then, on the narrowest computation, an interval of twelve years between the first and second visits of St. Peter to Rome, even if no sojourn there will be allowed him. Of course, I am aware that I am not making it out strong enough for a twenty-five year episcopate, but it is too strong for Rev. Mr. Logan's position. The Anglican Palmer, in his "Treatise on the Church" (vol. ii. p. 501), says, "They (successors of St. Peter) were Bishops of the particular Church which St. Peter had assisted in founding, and over which he had presided; and they were also, as Bishops of the principal Church, the most eminent among the successors of the apostles; even as St. Peter had possessed the pre-eminence among the apostles themselves." (The emphasis is his.) On page 409, same volume, he has, "The Roman Church was particularly honored as having been presided over by Peter, the first of the Apostles, and was, therefore, by many of the Fathers, called the See of Peter," Milman, in his "Latin Christianity" (vol. i. p. 143), says, "Peter could hardly have passed through any See without leaving behind him some inheritance of peculiar dignity; while Rome, as the scene of his permanent residence and martyrdom, claimed the undoubted succession to almost monarchical supremacy."

A strange character was Gregory the Great! He is praised for executing the title of "Universal Bishop," and condemned for playing the role of one. In the same breath he is extolled for his unbridled ambition! As I am not on familiar terms with Mansi, Harduin, or Helle, not even Baronius, I cannot say from "faithful history" how the councils may have disappointed one another; so that I am unable to meddle with Mr. Logan's outburst against the various assemblies of the best and the highest of the Holy Ghost in their deliberations. If, as the Rev. Mr. Logan says, they have often decided against one another, would hardly expect it to be so bluntly expressed by a churchman. Give it to the infidels, Mr. Logan; they could derive nothing better. I have no time nor room to notice what he says about the first preaching of the gospel in Britain, nor as he seems mostly to proceed on probability, is there much of a chance to collar an expression there. But he is remarkably out of fashion to use that speech of Dinoot, Hardwick, an Anglican, in his "History of the Middle Ages," p. 9, says, "It is generally regarded as apocryphal, and exists in only very late MSS." The Rev. Mr. Logan makes St. Augustine respond religiously of Bangor. Collier says 1200, but Mr. Logan can have his own way to the extent of the difference. In the "Life of St. Augustine," Imperial Biog. Diet., it is said, "There is no reason to lay the massacre of the monks at Bangor to Augustine's charge." But perhaps this authority is not high enough? Well, then, I

will give one which Mr. Logan will hardly dare contest. It is Collier, the greatest historian of the English Church. On page 181, vol. 1, he says, "Further that Augustine died in the year 604 and before the slaughter of the monks of Bangor, the learned Wharton endeavors to put beyond all question."

"As for Augustine's predilection of this calamity, it does not at all infer he was any way instrumental in it." Nor can I gather from Collier that "Augustine's fallure so preyed on his mind as shortly after to occasion his death." Collier, on the next page, says, "To speak a word or two of him by way of character. He was a very graceful person, lived suitably to the business of a missionary, and practiced the great subtleties; and if he fell into any inequalities of temper, or strained his privilege too far upon the Britons, it ought to be charged upon the score of human infirmities, and covered with his greater merit. This is certain: he engaged in a glorious undertaking, broke through danger and discouragement, and was blessed with wonderful success. He converted the kingdom of Kent by the strength of his own conduct and miracles, and that of the East Saxons by his agent and coadjutor, Mellitus. The spreading of Christianity thus far among the Saxons was a great step towards the conversion of the rest. Let his memory therefore be mentioned with honor and let us praise God Almighty for making him so powerful an instrument in the happiness of this island." To the emphatic assertion that the Church of England is Protestant, I offer no sort of objection nor disproof, as it is no concern of mine, but will not some of the Anglican clergy feel like tickling his shoulder with a cudgel for being so outspoken?

As I think I have now done all that I undertook to do—namely, that the Rev. Mr. Logan is sadly out of joint, in many places, with "faithful history"—I beg to subscribe myself, Yours,

JAS. P. TAYLOR.

Lindsay, July 28, 1890.

### ARCHBISHOP TACHE.

SKETCH OF THE DISTINGUISHED METROPOLITAN OF MANITOBA.

HIS LABORS IN THE NORTH WEST—RECOLLECTIONS OF THE REBELLION—DEFENCE OF THE CATHOLIC SCHOOL—DESCENDANT OF AN ILLUSTRIOUS FRENCH FAMILY—ATTACKS OF OTTAWA JOURNALS—LORD DUFFERIN'S VISIT.

On the continent of America there are few dignitaries of the Catholic Church whose names are more familiar to the public than that of His Grace Archbishop Tache, of St. Boniface, Man., says *United Canada*. The historian who, in future years, will write the history of Manitoba, will find stamped on almost every page of records of modern times the name of Alexandre A. Tache, O. M. I., of St. Boniface. In no other province in the Dominion has a Bishop and his clergy had so many trials within recent years as Archbishop Tache and his noble band of faithful clergymen. During the rebellion his words were law for all, and when the cause of his country had to be pleaded in the Dominion to come on to Ottawa to explain the situation. Louis Heil regretted a many a time that he had not taken His Grace's advice before taking up arms. The efforts of the enemies of the Catholic Church to abolish Separate schools and the French language in the North West will find Archbishop Tache an able defender of those rights which were guaranteed in the constitution and also at confederation.

Archbishop Tache belongs to one of the oldest and most remarkable families in Canada; one that can refer with just and virtuous pride to its glorious ancestry, among whom are ranked Louis Joliette, the celebrated discoverer of the Mississippi, and Sieur Varennes de la Verendrye, the hardy explorer of the Red River, Upper Missouri and Saskatchewan country, while others are katchewans in the annals of the land for rendered in their respective spheres.

Jean Tache, the first of the name in Canada, arrived at Quebec in 1793. He occupied several influential positions in the French regime. He commanded a large fortune, but was ruined by the conquest which brought English rule. The subject of this short sketch was born at Riviere du Loup, Quebec, on July 23, 1823. At the tender age of two and a half years he lost his father. His mother, Madame Tache, with her young family, repaired to Boucherville Broqueur. Madame Tache was a lady endowed with every Christian virtue and all the qualities of mind and heart that constitute the model mother and the refined and cultured lady. She took a special pride in bringing up her sons to follow in the paths of duty and of honor trodden by their illustrious forefathers. How brilliantly do not the lessons of that Christian mother survive her in the person of her youngest son! From the earliest years his mother's name modified that affection; the mere mention of his mother's name strikes the tenderest chords of feeling in a nature susceptible of nothing but generous and noble impulses. At school and college Alexander Tache was noted for his general character. Having completed his classical and theological studies, he entered the novitiate of the Oblate Fathers at Longueuil in October, 1844. On June 24, 1845, the national feast of French-Canadians, the young evangelist left his native country and everything most dear on earth for

THE GREAT NORTH WEST. He reached St. Boniface on August 25th, after a tiresome journey of sixty-one

days. On October 12 following he was raised to the priesthood. Exactly five years after his departure from his home, and on the feast of St. Jean Baptiste, he was nominated coadjutor of Bishop Provencher with the right of succession. On September 22nd, 1851, Bishop Tache, was appointed Archbishop and Metropolitan of the newly-created ecclesiastical Province of St. Boniface.

His life and labors are so entwined with the history and progress of the country that it is impossible to separate them. With regard to the Red River troubles a great deal has been said and written against Archbishop Tache. Suffice it to say to those who would know the part the Bishop of St. Boniface took in the troubles, that His Grace published two pamphlets on the subject, the first in 1854, and the second in 1855. The latter portrays the painful feeling experienced by the authorities after he had succeeded in appeasing the dissatisfied people, and in bringing them to enter into negotiations, the results of which were satisfactory to the Government of Canada and the old settlers of Assiniboia. It is impossible, in reading those pages, not to be convinced that the prelate acted with the utmost good faith and with the interests of the country at heart. "The Amnesty Again or Charges Refuted" clearly demonstrates how deeply the author felt he had been unjustly treated, and defends himself in a way that has caused uneasiness to those he combats; his arguments are sharp and conclusive. Few men in Canada, if any, occupying such a high position, have been attacked so unfavourably as Bishop Tache by the public press of Ontario. Nevertheless it is now admitted that

FEW HAVE RENDERED MORE SERVICE than he has done. There is not a man of sense, acquainted with His Grace and with the country in which he has labored so indefatigably during the last forty-five years, that would now venture to repeat the accusations brought against him at the time in reference to the Red River disturbances. Some of those who accused him experienced a complete transformation in their ideas on forming His Grace's acquaintance, and could not help sharing in the universal respect which surrounded him. In 1875 Archbishop Tache received a remarkable token of the sympathy he commands in the province of Quebec.

On June 24, the thirtieth anniversary of his departure from Montreal, and the twenty-fifth of his election to the episcopate, His Grace was made the recipient of a very uncommon and valuable gift, that of a splendid organ for his cathedral. The instrument, which cost \$3,000, was built in Montreal by Mr. Mitchell, who came along with it to St. Boniface at the expense of the donors, to place it in the position prepared for it, to raise its rich and melodious tones as the expression of the feelings of the numerous friends and admirers of a holy missionary, a devoted Bishop and a noble citizen.

In 1877 Lord Dufferin, Governor General of Canada, visited the province of Manitoba. The Archbishop of St. Boniface did all in his power to testify his profound respect for the representative of the sovereign. On the other hand, Lord Dufferin manifested his esteem for the venerable prelate. On the second day after His Excellency's arrival he was received at the Archbishop's palace, and in the presence of a numerous assembly was presented with an address. In replying to which he complimented His Grace most heartily for the good work he had done and was doing.

### VICIOUS ENTERPRISE.

Our esteemed contemporary, *Church Progress*, very properly denounces that which, under the name of journalistic enterprise, induces for many of the secular newspapers to lay before their readers the prurient details of vice and crime. There are a great many things that get into the papers as news matters, the bare mention of which is unedifying to the eyes and ears and senses of pure-minded and pure-hearted readers. Wrong as it unquestionably is to print this matter under the pretext that the public demand for all the news imperatively requires it, it is infinitely worse to elaborate and dwell upon the unwholesome and disgusting minutiae appertaining to such cases.

There are a few newspapers in different parts of the country which, while scrupulously avoiding the imputation of misdeeds and disrepute to refrain from the nasty business of embroiling news items with an offensive profuseness of minor, unimportant particularities. Those papers which are open to the charge of catering to the morbid habit of immoral minds do so designedly, and lay the responsibility for whatever evil results attend their efforts to a demoralized public taste and a prevalent low public moral tone.

This exacting cannot quash the indictment which decent public opinion has drawn up against the unclean newspaper. A low state of public morality does not for one instant justify a policy on the part of the press whose tendency is to lower it still further. The modern newspaper claims to, and undoubtedly does to a certain extent, mould public opinion. A needless tinge of viciousness and vulgarity in the tone of the newspaper exercises a corresponding influence in the same direction upon the public mind; or, as *Church Progress* puts it: "To make the public mind the receptacle of the filthy and the disgusting is to degrade it. As the masonry of sinners in time becomes saturated with foulness, so the human mind in time becomes poisoned with the putrescence of the accounts of crime and vice which find their way into the columns of such 'enterprising' journals. To become acquainted with vice is to endure it, and to endure it complacently is next door to being vicious."—*Baltimore Mirror*.