

The Purity of Journalism.

The Roman Catholic Archbishop of Montreal, Mgr. Bruchesi, has addressed a long open letter to the editors of *La Patrie* and *La Presse*, appealing to them in the name of the country's honor, of morality and religion, to banish from their pages, in future, the detailed descriptions of horrible crimes, and the sensational pictures which have disfigured them in the recent past. He begins by referring to the congratulations presented to him by the journalists of Montreal soon after his consecration, he then discusses, at length, this important subject of the relation of the public journals to the terrible crimes which occasionally take place. He says: "Do not be astonished, Mr. Editor, if this appeal comes to you in an unusual way, no longer in the form of a private communication, but of an open letter. It is not a public advertisement which follows an ineffective secret admonition. No, but I thought that it would be easier for you to conform to the instructions which duty forces me to give you, if my observations come at the same time under the eyes of journalists, and of their readers." Next comes the statement of facts—and we are sorry to be able to say from our observation, that the statement is, alas, too true. "Very often, Mr. Editor, whole pages of your journal are covered with engravings representing some criminal scene. Everything is there, the assassin, his accomplices, the victim, the theatre and the instruments of the crime." Reference is made to the visits of reporters for the sake of getting up these gruesome details, and the pertinent question is asked, "What kind of daily food is this for thousands of readers of all ages and conditions?" I tremble at the thought of the images which these pictures and descriptions deposit and engrave gradually but deeply in the mind of the people." The archbishop does not suppose that these reports can be suppressed altogether, large liberty must be allowed so long as such subjects are treated decently and handled in a way that is likely to promote public morality, but he seems to be just as firmly convinced that the liberty has degenerated into license. This, then, is the course recommended or commanded: "In the future then, Mr. Editor, you will banish from the columns of your journal all those engravings, and all the unwholesome recitals. You will be afraid of causing deterioration of character, of enervating the soul, of awakening wicked instincts which slumber in the depths of the heart. You will be afraid of corrupting the mind of a large number of workmen, of young people, young girls, scholars and children." If people have a depraved taste and want this kind of thing, then, according to this authority, there is all the more need to refuse to give it.

In "La Patrie" there is this significant note at the head of the letter: "We can assure His Highness (Sa Grandeur) that we will do all in our power to conform to his advice and wishes."

We think this is a noble appeal, and that it is well to have the reminder from any quarter that a free press must also be a pure press; if there is an implied rebuke there is also a tribute to the great influence of journalism.

The Passing Opportunity.

With good heart we look out upon the opening year. The incoming tide of commercial prosperity has reached us, and already some stranded enterprises are floating again. In gratitude men's hearts are turning to a beneficent Father, whom, though often ignorant, most men still worship. To a well-directed appeal they quickly respond with their gifts for the altar. Thus when it was made known that a Children's Hospital was being hindered in its good work by a heavy financial burden, gifts to the amount of \$100 a day poured in to relieve it. To the appeal of our own church for an additional \$10,000 for mission work among the miners, the response is, if slow, yet steady. These responses make it evident that there is an ability to give, and also that there is a latent desire to give. It needs but the men to awaken that latent desire into activity, and to give direction to it.

Two of such men, who welcomed the last year when it opened, have ceased from labor during its course. William Burns just crossed the threshold of the opening year with characteristic ardor opening his lips as he entered the portal, to plead the cause of the Aged Minister. Even as he spoke the Master called, "It is enough, come and rest awhile." We miss him sorely. Each succeeding month of the past year we have been learning at how many points his life touched upon the life of the Church, and infused some of his own ardor into church life. The cause of the Aged Christ-Witness is all but lifeless to-day because he is not here. He has passed, and the Church seems to have forgotten him, but the Master's "Well done" has made him glad.

William Cochrane is not with us. A strange premonition led him to enter upon the first page of his diary last year, "I shall not see another year." There was no sadness in the entry, it was the laborer's smiling recognition of the coming of the evening, and rest. We shall miss his leadership. We have already missed it, but it is characteristic of us to make no sign.

In the presence of the splendid opportunity of this opening year we miss these men. Doubtless what should go, and what would have gone to aid the schemes with which they were so closely identified may be diverted into other channels. There has been a chorus of

disapproval of the support given to sporadic movements, but the Church at large pays little heed to expressions of disapproval. It does respond to a personal appeal to its intelligence. It would rather respond to the appeal of its credited agents were they presented with the persistent energy and ready tact of the promoters of isolated movements. But how many of those who contribute know anything beyond the most formal statement of the actual condition of our Church schemes to-day? The opportunity is still here. The men to utilize it are needed.

The Archbishop of Montreal, who was not so very long ago appointed to that high office, is comparatively young, and certainly is not lacking in vigor. Recently he corrected the journals in the matter of publishing detailed and disgusting reports of crimes, now he has issued an order forbidding church bazaars throughout his diocese, for reasons which to him are strong, but which he does not think it wise to make public. He has further ordered that at charity banquets there shall be nothing stronger, to drink than light wines. It is not for us to discuss the question whether this vigorous pastoral action is wise. It is possible that all these things are needed reforms, but we believe that the nobler, more effective and permanent way of bringing salutary changes about is by intelligent teaching, which quickens the individual conscience and exalts the Christ as the leader of faithful souls.

The pastoral, issued by the Archbishop of York, reproves the observance of the festivals of Corpus Christi and All Saints, the interpolation of anything in the appointed services of the Church (except hymns), the private interpretation of the Ornaments Rubric, and the introduction of ornaments either of the church or the minister without previous consultation with the Archbishop, the ceremonial use of incense, the sprinkling of water upon the congregation, the placing of candles in front of pictures or sculptures, the reservation of the Sacrament, the teaching of Transubstantiation, the omission of the earlier part of the Communion Service, the ringing of a bell at the moment of the consecration, the celebration of Communion without communicants, and the doing of anything to prevent or discourage any persons offering themselves for Communion, the use of unauthorized service books, particularly at Holy Communion, the invocation of the Holy Angels, or of the Blessed Virgin, or of the departed saints, the use of definite prayers for the dead, and the compulsory use of confession.

The Dominion Presbyterian is still offered for One Dollar till 1st January, 1900.