

recognition of the patent, truth, so positively stated, in our epigraph from the *Catholic World*.

The preponderance of the periodical press, its commonness and general spread have naturally led people to reflect that the sheets must have a manager and guide, and they have concluded to call such person an editor. The office must, however, always want authority—frequently, be inefficiently filled—and sometimes degenerate into the abuse by “appealing to the lowest average intelligence” until editors show an education for their duties—the education of culture and fitness—and it may be added, until the true teacher and quack are distinguished, one from the other, by the diploma of experience representing a certain amount of qualification. A writer may poison the minds of the public just as a doctor may poison their bodies. A physician cannot vend drugs or prescribe remedies without having gone through a series of studies, qualifying him how to judge of the properties of the medicine and the nature of the disease; but anyone may dress up false and pernicious doctrines and sell them to the public, just as any one in this free country may set up as a teacher of youth although he himself be both ignorant and vicious. There ought to be no censorship on opinions; but it is worth consideration whether any one should be entitled to manage a publication without having given some guarantee of being qualified. It may be said “*laissez les faire!*” the best writers will find the most readers, and the ignorant editor will ruin his paper, and the evil correct itself.” This is a mistake. We are not speaking of talents but education. A man may be very ingenious or very eloquent and yet be very pernicious from the want of the elements of the science of publication. Be it the mission of THE HARP to strive for the realization of the higher standard—to secure to press and to people a literature worthy of acceptance—to labor for the Irish race and those of our household of faith, mindful of the use and abuse of reading; and instead of descending to the market requirements of the lowest average of intelligence to seek so to improve the taste that nothing unwholesome will be tolerated.

## ANOTHER LIE NAILED.

## No. IV.

It must not for a moment be supposed that the action of the Church on Pagan slavery was sudden. It would not have been the work of God, if it had been. “Reformations” which are accomplished by fire and sword and the rack and confiscation are *revolutions*, and the Church of God has never yet sanctioned *revolutions*. Some ardent spirits are discontented at this. They see in Roman slavery so horrid an evil, that they expect the Church to crush it of a sudden, to stamp it out, to put her heel upon it once and for ever. They who ask this, ask too much. The Church was in her infancy, when she first met this horrid monster. David was not called upon the first moment he was born to kill Goliath. He was a youth—a beardless youth if you like,—but still a youth of thews and sinews before he received his inspiration. And so the Church; she had to gain a foothold herself before she could, like Hercules, strangle the serpent from her cradle. And for another reason these people are asking too much. If the divine Founder did not plant his Church by a revolution, what reason have we to expect the divinely founded Church to uproot slavery by a revolution. The servant is not better than the master. And if the divine Founder wished to plant his Church on earth by the *stouter* but more divine means of peace and good will to all men, surely the Church of Christ is not to be blamed for following the example of its divine Founder. And herein is proved the divine nature of her action—that she accomplished so much by such apparently inadequate means. It was by no mere accident that the pebble from David’s sling slew the mighty giant Goliath. The very smallness of the means points to a divine interposition. And so with the Church in her battle with the monster (giant as we have just seen him to be) Pagan Slavery. Had she fought with worldly weapons, with fire and sword and rack and penal code, we should never have recognised the divine hand in the subsequent conquest. We should on the other hand have deemed it “of