

3. Men are contented with the religious news which they find in the daily papers. These reports are generally inaccurate and always untrustworthy, but the careless Catholic men are satisfied with them.

The reasons why the Catholic papers are not read by the men are :

1. They are poorly edited. As they are not officially maintained by the Church, and are meanly supported by the people, they are not able to pay for the services of first-class men; writers, for example, who would be entrusted with the direction of any of the great secular journals; consequently the rule of "poor pay, poor preach," obtains among them. With but few exceptions they are published by men who have not sufficient capital to properly conduct them under the conditions that confront them, and they are edited by men who have not distinguished themselves in literature.

It is true that the Catholic press in the United States has had and has in its service a few men of conspicuous ability. Among the dead are Brownson, MacMasters, and Hickey. They were men of genius, and they were exceptional. They had a vocation to serve the Church in journalism, and they consecrated their lives to its cause. Their devotion was chivalrous. But their work was unrewarded, and passed without proper appreciation. They died poor. Had they sought adequate pecuniary compensation for their labor, they would have been compelled to leave religious journalism. In their disinterestedness, they have some successors to-day at work on the Catholic papers, men of faith, who look for their recompense to the next life.

But what lost to the Catholic press the pens of Girard and Hazard? What kept John Gilmory Shea editing a flash story-paper for years? What drove Maurice Francis Egan from the sanctum tripod to the pedagogues chair?

Of course, while money is not the highest object which men may seek, the husband and father is under obligation to provide for those dependent on him. He is in duty bound to ask for his labour sufficient to support his family in comparative comfort, and to lay by a fund for the inevitable rainy day. This income he can hardly get from the religious journals. They pay their editors from ten to twenty-five dollars a week. Within that range lies the average salary. It is probably eighteen dollars.

But even the highest remuneration offered by the six strongest Catholic papers is not a just and sufficient wage, for what are twenty-five dollars a week for a gentleman with a wife and four or five children to support in any of our large cities? And this is the rare reward for the Catholic editor who has reached the top rung of the ladder. He has given twelve years to preliminary studies, and, say ten to fifteen years to the practice of his profession. Now, in the full flush of his powers, he has got up as far as he can go, and in future he can do nothing but topple over and fall down as soon as his health breaks under the strain of mental toil. Meanwhile, how much can he save? He has the education of a gentleman. He has his position in the community to uphold. He has his family to support decently. Unless he is willing to live in a tenement-house in some squalid neighbourhood, furnish his table with coarse food, clothe him and his in shabby garments, and enjoy few of the comforts and none of the luxuries, how much of a competence can he amass in New York, or Boston, or Philadelphia, or Cleveland, or Chicago, or San Francisco, out of a weekly income of twenty-five dollars? When would he be able to buy and furnish a home? What chance would he have to educate his sons at college and his daughters at academy? What provision could he make, besides, for his loved ones, to be used in case of his death?

If the half-dozen Catholic editors who get the unusual sum of twenty-five dollars a week, cannot every one make that amount support six or seven persons in a manner becoming their station in life, what is to be said of the wages of the fifty men who get ten or twelve dollars a week? And is it surprising that the Catholic press does not attract and keep the ablest of our college graduates?

Why, a master mechanic will get from thirty to sixty dollars a week, and a doctor or a lawyer who has risen above the second row in either profession, with seven advances in prospect before the head of the procession is reached, will make three

thousand dollars a year; and in secular journalism, the rewards are in proportion to ability, to the value of the work done, and to the number of the years of training. For instance, the managing editor of the *New York Sun* earns seventy-five hundred dollars a year, and the conductor of the *World* gets twice that amount.

2. Catholic papers have little originality. They have no factotum who is editor, reporter, proof reader, and general utility man. They have no regular contributors and no staff correspondents. They are made up mostly of clipping from the *London Tablet*, the *Liverpool Catholic Times*, the *Dublin Freeman's Journal*, and the secular press.

3. Catholic papers contain too much foreign news. They frequently devote more space to European affairs than to happenings in the United States. It is easier to make translations from the *Moniteur de Rome* and *L'Univers* than to write a dozen articles on American questions, it is cheaper to clip columns of matter from the *London Weekly Register*, the *Cork Examiner*, the *New Zealand Tablet*, the *Indo-European Correspondence*, than to purchase reports, descriptions, or essays written by men hereabouts.

Consequently the ruck of Catholic papers have full details of Mgr. Spaghetti's installation as Canon of the Cathedral of Caprera, they contain long extracts from Bishop McNamee's pastoral on proselytism in Commemora, they print a translation of Cardinal Personne's circular about the votive basilica of *La Ricca*, and they devote a half page to an account of the dedication of an asylum for superannuated Maori in Bush town, with a verbatim report of the "eloquent" sermon delivered by His Grace, the Archbishop of No Man's Land.

But which of them had a reporter at the last Plenary Council of Baltimore? Which of them had a representative at the laying of the corner-stone of the Catholic University near Washington? How much space did they give to the Congress of Catholic coloured men? Where did they get their report of the Georgetown College Centenary? How many of them noticed the debate at the last session of Congress over the admission of the Territory of New Mexico into Statehood? They looked at the reports of the Associated Press and the local papers, and from these they cooked up their own chronicles.

4. Catholic papers give too much attention to foreign politics. They drive away Protestant Americans and some Catholic Americans, because of their interminable reports and discussions of Irish affairs and German events. The unsophisticated reader of them might suppose that Home Rule in Ireland was a religious question, or that the Catholic Church was identified in some manner with Emperor Frederick's treatment of Bismark, or Emperor William's lack of respect for his mother.

Catholic papers neglect American public questions. In this country, where it is the duty, as well as the privilege, of the citizens to take part in the government, our journals avoid treating the moral obligations of citizenship. They make no effort to create a Christian public opinion. They are free to denounce political misrule in Europe, but they do not condemn politicians who are guilty of bribery; they do not lash the venal citizen who sells his vote; they do not pillory the campaign manager who purchases "floaters in block of five;" they do not protest against the corporations of manufacturers, mine-owners and railroads that "bulldoze" their employees into voting against their convictions, their interests, and their inclinations. They act as if the axiom of the atheist no religion in politics were an affirmation instead of a denial of the Christian principle that "all authority is from God."

While it would be detrimental to the Church for the Catholic papers to identify it or themselves with any political party, the fact is, that a majority of them have Democratic affiliations, and do not hesitate to let their preferences be seen. This is injurious; as religious journals they should have no political party bias. They should be unfettered to discuss public questions, and, leaving aside the petty squabbles of rival organizations for the spoils of office, they should discuss only those great affairs of state wherein moral issues are involved, unless, indeed, they have to confront happenings whereby Catholic interests are invaded or Catholic rights destroyed.

The Protestant press does not hesitate to form a Protestant