

day, no party, religious, political or social can live without "printers' ink." Therefore the friends of religious and social integrity are justly jealous lest that influence should lean, *not* to virtue's side, and they correspondingly rejoice when the Press takes up the side of humanity and truth. One great danger of the Press, as of too many church organizations, is, it must be made to pay. Money is the sinew of war. Hence the catering to a popular taste, church lotteries and buffoonery, with sensational articles and clap-trap slang which do disfigure in many instances the Press, we class together, as unworthy attempts to draw, irrespective of the Divine injunction: "Keep thyself pure."

Our leading dailies are not paragons on these particulars. The slang of political bar-rooms finds too readily its way into leaders on the party questions of the day. On the side of morality, we feel as a whole our Press is in the right; but when party interests are involved—well, let us cover our shame. And money interest; let us here enter our protest against advertisements appearing as original articles, and thus the whole weight of the paper's influence appearing for a money consideration. Some years ago two companies were rivals. The one secured an "editorial" in one of our then leading Toronto dailies which contained a statement false and therefore unjust to the other. The manager of the company thus reflected on went to the editor in chief the day of issue, and requested simply that the wrong statement be corrected in accord with fact. This was substantially the reply: "We received \$— for the insertion of that article; our columns are open to you on similar conditions." And thus a wrong was done and perpetuated unless in addition to the money paid for the wrong-doing, money was also paid for rectifying the same. They who justly estimate the influence of the Press in no unfriendly spirit, deprecate its subservience to political vulgarity, and the supreme consideration of the almighty dollar.

WE learn from an article in the *New York Independent* that the members of the school board in a certain city of New York State, which, in accord with the spirit of the age, has thoroughly separated secular from religious instruction, has called upon its constituency to enquire whether "instruction in civil

law and in moral and social training—such as temperance, honesty, integrity, virtue, reverence—may not be required in the public schools." They state that while a good moral character is required of teachers from which the public infer some moral influence, "factually prove that very little teaching on these subjects is done in the schools at large." We have not yet thoroughly divorced religion from our schools, but there are drifts in that direction, and we need to be reminded that religious freedom for which we justly contend is not to be confounded with freedom from religion. A partial truth is often the devil's lie, and an instruction that has sole regard to the intellectual, and the æsthetic may be an instruction to foulest ends. The writer of the article referred to reminds us of the warning of an English statesman, that if you educate the intellect of the nation without the conscience, you prepare accomplished villains to pick the locks and break into the treasures of society. It is a fact that one of the most daring criminals brought of late before the courts of New York was an accomplished scholar and an adept in science. We are worse than fools if we do not read in the histories of civilizations gone by, that mere knowledge and culture divorced from a living faith is but the beginning of a deep more hideous and vile than any found among the untutored savages of earth. Woe be to us if we encourage the tendency to think more of talent than moral worth, of sharpness than goodness, and of ready tact than of faithfulness and truth. We certainly need an authoritative text-book on morals, and it has been significantly said that when the trustees of Stephen Girard sought to put the college in operation which was to teach knowledge and morals apart from the Christian religion, that the faculty looked around in vain for a satisfactory treatise on morality apart from the New Testament. True to our tradition we are opposed to all "religious tests," ecclesiastically understood, as open sesames to position in public school or college, but religion must form a part of all true culture, and no man can impart continuously a true religious influence who is in his own soul a stranger thereto.

ONE of the most effectual way of pleasing and of making one loved, is to be cheerful; joy softens far more hearts than tears.