

whose intentions may be good enough, perhaps, but whose minds are quite devoid of cultivation ; whose knowledge is nothing more than a mass of facts and fancies unseasoned by a sound philosophy? It is men of this stamp who fill the ranks of modern journalism, and can the spouse of Christ reasonably expect fair treatment at their hands?

“By their fruits ye shall know them.” The secular press has, with a few rare exceptions, ceased to have any claim to respectability. It has become a panderer to vice, a purveyor of sensationalism. Crime in all its hideous forms is spread out before the public in its columns, corrupting thereby the innocence of youth and lowering the whole moral tone of nations.

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And even in the few rare newspapers and periodicals where virtue continues to be respected, there is nothing to be gained by keeping in tow of events as they appear in their pages. The sin of the modern press is superficiality ; it is this fact that again makes it fair game for criticism. The time we lose over the modern “daily” to gratify our curiosity is simply appalling. Goethe felt this keenly even in his time. “All this,” said he, “does not concern me in the least. One is neither the better nor the worse for knowing what the day brings forth.” It will suffice to reflect a moment to feel the truth of this remark.

Add to superficiality the ignorance secular journalists affect of things religious. Religion is the bond of union between here and hereafter, and as such it cannot be ignored by those who assume the task of forming public opinion. The spirit of higher criticism and the independence of the press—they tell us—place them under the obligation of keeping themselves untrammelled by sectarianism.