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Y, MAY 28, 1908.

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E ANNIVERSARY.

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Catholic Newspapers.

(Correspondent of Catholic Times.)

Wednesday, the 22nd of April, 1903, will be almost a red-letter day in the lives of Catholic journalists For on that day they and their lacame in for a quite unusual, and therefore particularly pleasing, nt of notice and commendation. The Catholic Newspaper Guild held its annual public meeting in Archbishop's House, and the members present listened to a series of able speeches which, we may trust, will not be altogether forgotten. As might be expected from one so well known for his cultured and erudite mind, Bishop Hedley was fully con-scious of the importance of the Catholic Press in the great work of bringing the knowledge of the Faith to the vast masses of Englishmen now alien from its holy influences. He had the greatest possible respect than he had for its critics, who, His Lordship remarked, were talking of what ought to be done while men who carried on the Catholic Press were doing it— and sometimes under considerable difficulties. But the everlasting race of critics has a horror of doing anything; it very wisely prefers to confine itself to passing judgment on what is done by others. The Bishop takes things as he finds them, and helps. He is grateful for such labors as, amid enormous difficulties, Catholic pressmen have effectively performed, and he urges all to help in extending the circulation and the influence of the Catholic papers. It was a duty, he said, incumbent on all to support the Catholic Press, and such support would be abundantly blessed.

Bishop Bellord spoke in the same s strain, remarking that very many Catholics never took in Catholic papers, though where there happened to be a newsagent in the parish or a priest who saw that they were on sale regularly at the church doors a goodly number was sold.

The Very Rev. Dom Gilbert Higgins, C.R.L., believed that the Catholic Press had never been quite un derstood among us—and Dom Hig-gins is right. He held, and he is right again, that Catholic newspapers had not been properly support ed; and he was right once more when he remarked that if Catholic newspapers entered the homes of the people they would effect great spiritual good, and would provide an unquesmuch-needed antidote the false statements about things Catholic so frequently appearing in columns of the secular press Clearly the Very Rev. Dom Higgins is a man with an eye, able to facts without a pair of patent bino-

tics.

That the Catholic Press is not supported by Catholics as it should be is beyond all doubt true. There are, roughly speaking, some two million Catholics in Great Britain, Would it be an unfair guess that only one in twenty of that number subscribed to a Catholic newspaper? It seems a ridiculously small proportion, but I am inclined to think it is above rather than below the mark. However, go on to ask why there is not greater support given to a sphere of Cath-olic Apostolate which, in modern days at least, has become absolutely necessary. As Dom Higgins says, the Press is not quite understood. Some regard it as a novelty in the Church, as an external influence of very doubtful value, as a concession to a principle of general criticism which is unpleasant, and may be at times perilous. It fosters a spirit of public opinion which we can very well do without. I am old fogey enough to have heard these and simi-lar sentiments myself, and critical enough to believe there is nothing in them. A Catholic Press is, as Bish-op Hedley says, a necessity of our times. It goes where the priest can never enter. It teaches with all the mystic power of cold print. Just think of what the secular journals of this newspaper land effect! They get this newspaper land effect! They get into every house; they discuss and often decide every question under the sun; politics, theology, philosophy, science, literature, ethics, murder, suicide, divorce—deeds famous and infamous—nothing comes amiss to them. They give their views and their news; lately they have taken to illustrating both with excellent artistic drawings—and Catholics read them! That is the one fact which the critic never seem to remember.

Let any folk who think Catholic newspapers are an unnecessary, or at best a necessary, evil, make a tour of inspection round the houses of the poor, and see for themselves what sort of journals are read. Their eyes will be opened. I don't care here to single out any one journal for notice; indeed, they are gradually drawing closer and closer to one type, and that not an altogether pleasan type. Has anyone committed a mur-Here he is; this is his trait: thus he looked and behaved at nis trial, in his cell, on the scaffold Has some rich plum been stolen from the garden wall of sunny society Here is her photograph, and here is a full account of all that led up to, was enacted in, and resulted from her escapade! Thieves and swindlers fortune-tellers and rogues; warriors and politicians; society beauties and scientific teachers-for one penny you may have a gallery of their portraits and a record of their practices preachings. Have the critics of the Catholic newspapers no word on al this?

"Well, well," say the critics, " all

this is so, of course, and unfortunately; but-but, still, the Catholic papers are not perfect. They do not attain the level which they should and could reach." That, so far as I can gauge the objection, can be avoided in but one way; get the critics to write! If only they would then, so far as their contributions went, the Catholic Press would be perfect. But the critics won't write; why, they know best. But the critics won't write what the Catholic journalist wants. And, after all, he is the judge of his own require ments. I knew a good man thought that a Catholic newspaper should every week give an article from the "Summa;" I don't know a good journalist who would agree with him. And, as I say, the journalist must be the judge. For his first duty is to make the catholic newspaper pay. If it can't be made to pay, it can't be made to live; and if it won't live it will die. All the advice from all the critics on earth will not keep it alive; and, alas the critics furnish criticism, not subsidies. But you can't pay bills with criticism. So, until the critics will convert their criticism into cash, take my stand with the good Bishop of Newport, and thank the journalists who have been working the critics were talking. And if the ousy journalists have not done everything for us yet, I believe with Dom Higgins that it is because they have not been properly supported. Everybody can manage a drunken woman except her husband; and I am sure the newspapers published by the cri-

But, in a more serious vein now It has often struck me that were Datholics to accept the view that, in our modern world at least, newspapers a necessity for men, and so Catholic newspapers a necessity for Catholics, perhaps they would begin to support them, subscribe for them, circulate them, write for them, in form them. Here is the Church spread over the habitable world. Bishops, priests, nuns, everywhere Yet, let a row take place in Lisbon say, or Shanghai, or Bombay, or somewhere more than a day's journey from Fleet street, and, unless the Catholic newspaper happens to have a correspondent in the place, it will find it hard to get reliable news about the affair. I called it a row; the secular journals call it a "terrible scandal." Their report of the event gets the start; it is copied into other papers and circulated over and platform make hay while the sun shines; and by the time the Catholic newspaper Catholic newspaper receives authentic intelligence the edge of the sensation has been blunted, the public is indifferent, and another lie has been written down to the discredit of the Church, to provide occupation and expense to the Catholic Truth Society in exploding it ten years Why could there not be some scheme, some central bureau of intel-ligence for ecclesiastical matters, as the world has for secular; a Central News Agency of the Church? When Moses left Egypt he spoiled the Egyptians. Why may we not remain in the Promised Land and imitate such good things as we note among the Philistines around us? Other countries, other customs; and we might do worse than learn from our enemies. The Romans took hints from the Samnites, and Saul had the wisdom not to force David to go to battle in the king's armour.

"It couldn't be done. It has never en done." I admit the latter, but I deny the former. Note paper is cheap, postage is not dear, the mails are regular and expeditious. Why can it not be done? I fancy (but here I speak as one less wise) that a Catholic newspaper, if it received a useful piece of information on a topic which was being misrepresented by the secular press, would very gladly remit the expenses incurred by the sender. But perhaps it is not the secular press.

cost, it is the trouble, which would prove fatal to any such scheme! In that case, nought is to do but shrug that case, nought with clearcost, it is the trouble, which would sighted Dom Higgins that the Catholic Press is not properly supported -in fact, not quite understood. It is understood. Its influence ignored, or not known, with the result that-in even Catholic countries the Catholic cause goes by default The enemies of the Church all their own way. They triumph by adopting the principle that much sticks, and that the mud sticks best which is thrown first. They start a lie, give it a fine impulse, set it go-ing with a cheer. Everybody turns out to learn the meaning of the noise, Catholics as well as others But the Catholics don't believe; the others do. The Catholics set to work to find out the truth. After long in vestigations they find it. But they do not find the rumor.

## Parish Work In England.

In a sermon recently delivered in one of the parishes of London, Eng., the occasion being the blessing 39 new banners for the Sodality of Sacred Heart, Rev. J. Carey said in part:-Catholics were few in that great city of London, which was becoming more wicked every day, and they were apt to get carried away, lost to their own, by the tide of carelessness and indifference to all that was holy, so that they neglected the sacraments. How very true was that. How many a good father and fond mother were heartbroken when they saw their children leave the Catholic school and their virtue become tarnished by associa tion with Protestants in the workshops where they earned their bread? How, then, were they to keep the

Catholic home up to the standard

required by God in the face of all the difficulties by which they were surrounded? How were they to keep fathers sober and mothers holy How were they to keep up to the standard of fervor they had at Mission time? He (the rev. preacher) knew only of one means, and might God inspire all present that night to take up the means he was going to suggest to them. They needed all the help God's Church could give, all the graces of the sacraments, and every religious influence. But they wanted more than that- something more than the Church and the sa craments. Of what avail was the Church to those people who never went near a church, what profit was the sacraments to those people who month after month and year after year neglected to receive them? They wanted something to make them come to the church and make them frequent the sacraments. What as were they to adopt? He would recall the words of our Lord in his text-"Where two or three are gathered together in My name there am I in the midst of them." Those words suggested the principle that unity was strength. He told them that when they assembled together and prayed as one then were they strong, because the God of

power was in the midst of them. In this world they noticed business men joined hands and worked together for a common end. were large companies formed every day? Why had they such strong branches of trades unions? It because they came together for mutual protection, because men had was strength. He asked them if worldly men swore allegiance one to another and worked together for a common end, why should Catholics neglect that principle of strength? Might God grant that they who had not already done so would take up that means offered them that night by joining the Sodality of the Sacred Heart. Let them not harden their hearts and close their ears to the golden opportunity offered them that night of joining that sodality.

#### INGRATITUDE.

M. Waldeck-Rousseau, author of the Associations Bill, had his sick wife carried for nursing to the house of the Augustinian Sisters. His daughter, it is said, is at a convent school. Leon Bourgeois put his sick daughter at Cannes in charge of two Sisters of Our Lady of Good Help It has been stated in the newspapers that the mother of M. Juares was cared for during her illness by two Dominican Sisters. The son of Gen eral Andre, injured by a fall from his horse, was nursed back to health by the Sisters in the military hos-pital at Fontainbleau. After this cor-

# **Peasantry**

BY "CRUX."



ITHOUT any preface, we ITHOUT any preface, we will simply continue, and close our citations with the last essay of Davis on the "State of the Irish the "State of the Irish

Peasantry." Be it remembered that while this applies in a certain degree to the condition in certain districts to-day, still, it was written sixty years ago, and gives a splendid idea of how matters then stood and of the reforms that were so badly needed. Again, in presence of the critic. al stage now reached in Irish affairs this brief essay will have its interest.

"In a climate soft as a mother's smile, on a soil fruitful as God's love, the Irish peasant mourns. He is not unconsoled. Faith in the joys of another world, heightened by his woe in this, give him hours when he serenely looks down on the torments that encircle him-the moon on a troubled sky. Domestic love, almost morbid from external suffering, prevents him from becoming a fanatic or a misanthrope, and recon ciles him to life. Sometimes he forgets all, and springs into a desperate glee or a scathing anger; and latterly another feeling-the hope of better days-and another exertion the effort for redress-have shared his soul with religion, love, mirth and vengeance.

"His consolations are those of a spirit-his misery includes all physic al sufferings, and many that strike the soul, not the senses. Consider his griefs! They begin in the cradle

-they end in the grave.
"Suckled by a breast that is supplied from unwholesome or insuff cient food, and that is fevered with anxiety-reeking with the smoke of an almost chimneyless cabin - as sailed by wind and rain, when the weather rages-breathing, when it is calm, the exhalations of a rotten roof, of clay walls-he is apt to per ish in his infancy.

"Or he survives all this (happy if he have escaped from gnawing fe ver), and, in the same cabin, with rags instead of his mother's breast, and lumpers instead of his mother milk, he spends his childhood.

"Advancing youth brings him labor, and manhood increases it; but youth and manhood leave his roof rotten, his chimney one hole, his window another, his clothes rags (at best muffled by a holiday cotamore) -his furniture a pot, a table, a few hay chairs and rickety stools - his food lumpers and water - his bedding straw and a coverlid - his enemies the landlord, the tax-gatherer, and the law-his consolation the priest and his wife-his hope earth, agitation-his hope hereafter the Lord God!

"For such an existence his toil is hard-and so much the better calms and occupies his mind; but bitter is his feeling that the toil, which gains for him this nauseous and scanty livelihood, heaps dainties and gay wines on the table of his distant landlord, clothes his children or his harem in satin, lodges them marble halls, and brings all the arts of luxury to solicit their senses bitter to him to feel that this green land, which he loves and his lord scorns, is vanished by him of her fruits to pamper that landlord; twice bitter to him to see his wife, with weariness in her breast of love, to see half his little brood torn by the claws of want to undeserved graves, and to know that to those who survive him he can only leave the inheritance to which he was heir; and thrice bitter to him that even his hovel has not the security of the wild beast's den-that Squalidness and Hunger, and Disease are insufficient guardians of his home - and that the puff of the landlord's or the agent's breath may blow him off the and where he has lived, and send him and his to a dyke, or to prolong wretchedness in some desperate kennel in the next town, till the strong wings of Death—unopposed lord of such suburbs—bear him aways.

"The body who best know Ireland -the body that keep Ireland within the law-the Repeal Committee- declare that unless some great change take place, an agrarian war may en sue! (It did come in 1848, five years after the death of Davis). The rapid multiplication of outrages, increased violence by magistrates, collisions between the People and the Police, coercive laws and military force, the violation of houses, the suspension of industry—the conflux of discon-

tent, pillage, war-the gentry shat- sion, a result of the action of alcotered, the peasantry conquered and hol on the nerve centres. decimated, or victorious and ruined -there is an agrarian insurrection! duce in the offspring of drinkers

the fear be vain!
"To whomsoever God hath given a

heart less cold than stone, these truths must cry day and night. Oh! how they cross us like Banshees when we would range free on the mountain-how, as we walk in the evening light amid flowers, they startle us from rest of mind! Ye nobles! whose houses are as gorgeous as the mote's (who dwelleth the sunbeam)—ye strong and haughty squires—ye dames exuberant with tingling blood-ye maidens, whom not splendor has yet spoiled, will ye not think of the poor?-will ye not thudder in your couches to think how rain, wind, and smoke dwell with the blanketless peasant? - will ye not turn from the sumptuous board to look at those hard-won meals of black roots on which man, woman and child feed year after year?-will ye never try to banish wringing hunger and ghastly disease from the home of such and love?-will ve not give back its dance to the village-its mountain play to boyhood-and its serene hopes to manhood?

"Will ye leave a foreign Parliament to mitigate-will ye leave a native Parliament, gained in your despite to redress those miseries will ye forever abdicate the duty and the joy of making the poor comfortable, and the peasant attached and happy? Do-if you so prefer; but know that if you do, you are doomed race. Once more, Aristocracy of Ireland, we warn and entreat you to consider the State of the Peasantry, and to save them with your own hands."

Would it not seem as if this voice coming from the grave that has held or sixty years the owner of it, were harkened to to-day and that state of the Irish Peasantry were about to be made that which Davis and all his patriotic band would have loved to see it become? God grant it may be so!

### Alcohol From a Medical Point of View

The following statement has bee agreed upon by the Council of the British Medical Temperance Associ arion, the American Medical Temper ance Association, the Society Medical Abstainers in Germany, the leading physicians in England and on the continent; "The purpose of this is to have a general agreement of opinions of all prominent physi cians in civilized countries concern ing the dangers from alcohol, and in this way give support to the effort made to check and prevent the evil from this source:

"In view of the terrible evils which have resulted from the consumption of alcohol evils which in many parts of the world are rapidly we, members of the medical profession, feel it to be our duty, as bein in some sense the guardians of the public health, to speak plainly of the nature of alcohol, and of the injury to the individual and the danger to the community which arises from the prevalent use of intoxicating liquors as beverages.

"We think it ought be be known that:

" 1 Experiments have demonstratcoholic liquor, either immediately or after a short time, prevents perfect mental action and interferes with the functions of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment and of the will, and having other markedly injurious effects. Hence alcohol must be regarded as a poison and ought not to be classed among foods.

"2. Observation establishes the fact that a moderate use of alcoholic liquors, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease) and shortening the duration of life.

"3. Total abstainers, other conditions being similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quick-ly than non-alistainers, especially

"5. Further, alcohol tends to pro-May Heaven guard us from it! May unstable nervous system, lowering the fear be vain! them mentally, morally, and physically. Thus deterioration of the race threatens us and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved, the importance and danger of this increase cannot be exaggerated.

"Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical, and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease, and death, not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled, to urge the general adoption of total abstinence from all intoxicating liquors as beverages, as the surest, simplest, and quickest method of removing the evils which cessarily result from their use. Such a course is not only universally safe, but it is also natural.

We believe that such an era of health, happiness, and prosperity would be inaugurated thereby that many of the social problems of the present age would be solved."

This is valuable testimony, and ought to be disseminated far and wide.

There are many to whom the mo ral and social evils of the drink habit do not appeal. The baneful physical effects portrayed by the members of the British, American, and German Medical Associations may nake an impression.

We-are engaged with a great social problem that challenges our zeal, energy, patience, and perseveronce. Our aim is not so much to re form inebriates as to form public opinion in favor of our cause, to create a dread of the physical, moral, and social dangers that result from drink. All of us are what we are owing to environment and innumerable influences, natural and pernatural. We are not solitary but social beings. As we depend others and receive from them, they depend upon us, and look to us for help of one kind or another. We are indebted to society, Church, to the world at large. We should live in some respects others; we should keep in mind the principle of Christian society: Nemo sibi vivit (No man lives for him-self). In Christian society the intent is that all men should live and work for the welfare of the whole community. We are indeed shallow if we do not see that we cannot elevate ourselves without elevating thers. Whatever benefits the community benefits each one of us. Whatver injures society injures us individually.

A whole philosophy of life some-times lies in a noble thought. So, in a great cause such as ours, manifold noble opportunities for elevating these opportunities and not to ise them seems to rank us with those who bury their talent and merit condemnation.

Every member of the Catholic Toal Abstinence Union of America ought to realize his opportunity for forming public opinion in favor of the cause of total abstinence and his responsibility for preventing the influences that make for social disruped that even a small quantity of al- tion and degradation. The decay of moral principle that goes with temperance is a near harbinger of ruin for society.

In laboring for the cause of total abstinence we are working for Church, and country, and good citizenship, Our work may not marked by great tangible results, but with God our aim and purpose has merit, and the desire to help our brother to his immortal destiny is not only a spiritual work of mercy, but also charity of the highest order.-Walter J. Shanley, in "Temperance Truth."

We have only our little part to do, and that is never anything impossihle. When we have done this we need not fret about what we cannot do. That is not our matter at all, some other's, and the other will be ready for his part when it is time to do it.

from infectious diseases, while they altogether escape diseases specially caused by alcohol.

"4. All the bodily functions of a man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delu-