

THE DRINK TRAFFIC.

Continued from third page.

4. A fourth source of evil is the fact that a large share of the revenue is derived from the licenses and the excise tax, thereby affording a strong temptation to any government not to put hindrance in the way of the Drink Traffic.

Now we come to the second question: "What practical remedies can, and ought to be applied?" Here I am somewhat restricted in my suggestion, by the word *practical* and by the word *remedies*—in the plural. If I had my way, there should be but one remedy, perhaps not a "practical" one, but it would be effectual. *Make a clean sweep of the Drink Traffic*, and before long no remedies will be required. But as there seems to be no Hercules to cleanse the Augean stables, we must needs fall back upon remedies which are practical, though I can scarcely call them effectual. Here are a few such:

1. *Education.* If what I have stated in the first part of this paper as to the evils of the Drink Traffic be admitted, it follows naturally that it is of the utmost importance that the alarm should be sounded, that attention should be aroused, and information imparted on the evils of the Drink Traffic, their causes and their remedies. It is important that all should be educated on this point: the intemperate that they be awakened to the danger of their state and learn the advantages of temperance; the sober, that they may guard against temptation and may be led to succour the weak. I might even venture to say that it would not be amiss were some of our excellent and zealous temperance advocates somewhat better informed on certain topics connected with the cause. But especially in elementary schools would education on this point be beneficial. If we could but gain over the children: if we could bring up the coming generation sober, and break the entail to an inheritance of misery and ruin, what hope might we not have for the future! Why are there not lessons on the evils of intemperance, the proper uses of strong drinks, the waste and consequent suffering brought on by expenditure at the public house, the advantages of temperance, and so on? In addition to the Temperance literature provided by the Catholic Truth Society, which may be read by adults and children alike, there is an excellent temperance reader for schools, published by Messrs. Cassell; Dr. Richardson's temperance catechism and his other Temperance works are also very suitable. The Band of Hope Union sends out lecturers to schools and issues certificates to those children who report the lecture satisfactorily. Could not something of this kind be done by Catholics? could not a few persons of education be found who would be willing to work up this subject, and go round to schools and missions—not to speechify, but to lecture—to educate on the evils of the Drink Traffic and the blessings of Temperance?

2. A second suggestion is contained in the following:

There is a little public house
That every one may close,
And that's the little public house
Just underneath the nose.

Excellent work has been done by the late Mr. Lockhart, who, out of purely benevolent motives—so I have been told by one who knew him—has provided respectable rooms where the working man can obtain good and cheap meals without being obliged to go to the public house. These and similar establishments—for instance, the Aerated Bread Company's depots,—should be patronized in preference to licensed houses.

3. Clubs, Reading-rooms, recreations of various kinds, and Penny Banks should be promoted as counter attractions to the public houses, but as these subjects have been treated at other times I need not dwell upon them. The same may be said with regard to sanitation and pure water. A good healthy home and pure water to cook with and to drink—"honest water which ne'er left man if the mire," as our poet says—are great helps to Temperance and antidotes to the Drink Traffic.

4. Those who wish the growth of the liquor Traffic stunted, will not invest their money in it, or take shares in any of the various limited liability compan-

ies into which many of the great liquor firms have lately been turned. By this financial proceeding, not only has a vast amount of capital been acquired—and capital means power—but moreover, a great number of persons besides those actually engaged in the trade have become personally interested in its prosperity.

5. With regard to legislation: it is highly desirable that, as this question of the Drink Traffic is one so closely affecting Catholic interests, spiritual and temporal, there should be some responsible Catholic body entrusted with the duty of securing the enforcement of the existing laws, and promoting a healthier state—if there must be a state at all—of the drink system. On the first head—the enforcing of the existing laws—the following provisions already exist, though the breach of them is perhaps more frequent than the observance: spirits to be consumed on the premises may not be sold to or for persons apparently under the age of 16, nor intoxicating drinks of any kind to be consumed on the premises, to or for children under the age of 13; wages may not be paid in a public house; the landlord may not permit drunkenness or any violent, quarrelsome, or riotous conduct to take place on his premises, nor may he sell intoxicating liquor to any drunken person, nor to any person, save to bona fide travellers, during the hours prescribed for the closing of licensed houses. There is a penalty attached to the breach of any of these provisions. With regard to the second head, the improvement of the existing state of affairs, one very desirable object to be attained is the reduction of the number of licensed houses. How far the reduction of the number of these houses would effect a social improvement depends greatly upon circumstances. In some cases, for instance, where there are two or more public houses in close vicinity to each other, a withdrawal of one of the licenses would effect little more than the transference of the trade to the remaining houses, a result which might be even more detrimental than beneficial. In other cases, where the decrease in the number of licensed houses means a corresponding decrease in the facilities of obtaining drink and in temptations to intemperance, a very marked improvement in the morality of the district may be looked for. The village of Kentmere in Cumberland is an instance to the point. The clergyman of the place states that by the withdrawal of the one license in the village, "the moral tone of the whole valley is changed. I cannot," he says, "exaggerate the improvement." At no period of Ireland's history was the country in such a flourishing state, so prosperous, so free from crime, in such a high condition socially and religiously as during those few years—too few alas!—when Father Mathew's movement had taken hold of the people and the public houses were closed for want of customers.

6. I ask, whose interests are most affected by the establishment of a licensed house in the midst of an inhabited district? Is it not the inhabitants themselves? Have they not therefore a just right that their wishes on this point should be attended to? I would support and advise support to any good and just measure whereby the granting of licenses shall be subject to local popular control.

7. I suggest the formation of a Watch Committee who shall be on the *qui vive* for opposing the granting of new licenses and for opportunities of obtaining the withdrawal of existing ones. In the case of Sharpe v. Wakefield, the Kentmere case referred to above, the House of Lords decided that, save in the case of licenses granted during or previous to the year 1869, the licensing magistrates are entitled to take the want of the neighbourhood into consideration, and they have complete discretion as to the granting of fresh licenses or the renewal of old ones. Now, if on the application for a grant or a renewal being made, it were shown by a representative body that the licensed house was not wanted in the neighbourhood, the magistrates could scarcely fail to be influenced by such representation. This Watch Committee should also question candidates for Parliament on their views, and if possible exact a pledge from them to promote definite reforms. At the approaching election, this matter of licensing reform is sure to prove a burning question, and a Watch Committee of this kind might render signal service. There are

many other ways in which such a body might prove extremely useful in remedying the evils of the Drink Traffic.

Lastly, this is a matter in which we must not work single handed. We have a strong enemy in the Drink Traffic, and in union must be our strength. First of all, Catholics must join together and work together. Shame on the apathetic indifference with which so many Catholics have viewed this paramount factor in our social and religious life—the drink question! It is a matter of life and death to us, and yet a great number hold themselves aloof, or at best, pursue what I may designate as an "arm-chair policy"—talking over the grievance and doing nothing to stop it. We must be united amongst ourselves and work. But in our work we can and may be helped by some non-Catholic bodies, and this without any sacrifice of Catholic teaching with regard to the use or abstention from strong drink. No association has done more to influence the public opinion towards temperance reform than the United Kingdom Alliance of which His Eminence the Cardinal Archbishop is a Vice-President; it comprises men of all political parties, non-abstainers as well as abstainers, and it will co-operate with any measure which it judges to be really conducive to a reform of the licensing laws. Catholics would do well to join hands with the Alliance. Perhaps when the millennium arrives we may have a real Catholic Parliamentary party which will concern itself with all objects tending to advance the religious and social interest of the Catholic body. Meanwhile we must do the best we can, pulling together, and joining hands, where possible, with outsiders, to prevent or undo the mischief of the Drink Traffic.

MITCHELL'S ADDRESS, 1818.

"I am tired of constitutional action, as it is called, and will never lift a finger to help it more, our harvests are exported, and our people starve. Instead of saying to them, 'Agnate! agitate!' would I say, 'Arm! arm!'—John Mitchell in *Irish Confederation*, February, 1818."

Away with pen and powerless word!
Hail, gleaming pike and flashing sword!
Our country's hopes, no dust are laid
By knives and daggers sore begrimed;
She hopes no more from foreign guns
Her trust is in her loyal sons—
Her loyal sons and daughters' fair
Must lift her banner in the air.

Behold our harvest on the waves!
Behold our loved in famine graves!
What! tear ye men, to see your God
On path where Time and Eternity trod?
There bled the heart of Geraldine,
There led O'Connor's roving train,
There Erin shed her bitter tears
O'er martyr'd Band and slaughter'd Sires!

Pierce war chief on the Yellow Ford!
Where now lies his grey beard sword?
The sword of Ulster's bloody breach!
The sword of Meagher's stormy spear!
That sword must flash in newer fields
Ere Erin's sent the struggle's yell;
That blade will wound of Irish steel,
Swift sword of Sarsfield and O'Neill!

Pale prophets of the bloodless school!
May hope from Saxons native rule,
But we, by braver visions blest,
Will seek our motto in the West:
The West—grave land of Washington!
Of Concord light and Lexington,
The land of Freedom's victor wars
Gave rivals to Jehovah's stars!

The Frenchman conquers by the Seine,
The German curbs his tyrant's reign,
On Danube's banks the war-worn roll
O'er savage Russ and peerless Pole!
Then dare to conquer, like the Gaul,
Or, like the Pole, to proudly fall:
Your fathers never flinched the light
When Freedom rose 'gainst ruffian might.

For other lands our bravest died,
And other banners spread in pride
From Indian vale to E-Idre strand,
Oh, why not for their mother land?
What nobler cause on earth than hers?
What land had braver worshippers,
When Westford rushed in arms to quell
The spider's blood on Oulart Hill?

And has that galland pulse grow cold?
Steeps courage with our grandfathers bold?
No, Erin's arm is potent yet
To strive 'gainst chain and bayonet.
Then up! the advent hour has come,
Be valor's voice no longer dumb,
Your father's blades to pride bring forth
From South and East, from West and North.

And should our final battle fall,
And numbers over right prevail,
Better the soldier's honored grave
Than Saxon bonds for Irish slave!
Defying death, defeat and wrong,
Your names shall live in Erin's song,
And beauty's tears will gild the bloom
Of Shamrock with o'er Valor's tomb!

F.—In the Catholic Citizen.

*Lord Edward Fitzgerald, Arthur O'Connor, Hugh O'Neill, Prince of Esher, edited by the English Earl of Tyrone. [The political followers of Daniel O'Connell absurdly subscribed to the doctrine of their chief, propounded in his sensible years, that "the greatest of political blessings is not worth the shedding of a single drop of human blood." Attending to the European revolutions of 1818,

Why figures won't lie.—Because they always stand for something.

THE FRENCH JESUITS.

Eloquent Lecture by Rev. E. A. McGurk, S. J., at Boston College.

The first of the series of lectures, under the direction of the Historical Academy of the class of '96, Boston College, was delivered in the College Hall last Sunday evening. The lecturer was Rev. E. A. McGurk, S. J., and his subject was "A Plea for the French Jesuits." Father McGurk gave an eloquent address, holding the attention of his audience throughout.

The lecturer showed how the Jesuits of France had been made to suffer all manner persecution, because they stood for what was right and opposed the plots of the rulers. As to their expulsion from the country, he said, it was for a specific reason. It was their attitude on the school question, which gained tremendous importance from the fact that they largely controlled higher education in France.

The Jesuits' pupils more than held their own with those of the state institutions at the examinations for the state university. But the Jesuits would uphold God's rights and parents' rights, and impress the minds of their pupils with them, while the state school system denied these rights. This was the core of the conflict. At the time of the Jesuits' expulsion from France, there were 11,000 pupils in their colleges. These were sons of the most earnest Catholic families in France. Whether they were Imperialists, Monarchists or Conservative Republicans, these parents perceived that in the programme marked out by the Radicals, there was a direct tendency towards irreligion. It was a conscience matter with them to imbue their children with Christian principles. That was their right, and no form of government could take it from them.

As in the economy of nature no provision is made for the support of the child independently of the parents' care, so we can imagine no possible system that can properly assume the duty of training its mind until we can infuse into that system the parent's love, devotion and responsibility. If you saw the child thriving, healthy, and growing fairer every day, would you not count it intolerable interference on the part of the most respectable authority, whether of church or state, to dictate the quality and quantity of food to be given to it? Would you obey, if you were commanded to stunt its growth, let its face, cripple its limbs? What better right has any one to invent laws that dwarf, nay, destroy the moral development of the child? Christianity has too long and brilliant a record that men can deny that good citizens, learned scholars, heroic patriots, skillful statesmen, have been trained under her influence.

When, therefore, you dare to enter the sacred precincts of home, no matter with what pretended boon of freedom to the child, the parent is obliged to say to you, "Stop, I am master here. God has entrusted to me the well-being of this boy. He has a future, not only of a short-lived, material progress, but his soul is immortal, and his fate, for eternity, depends in a large measure upon me. If you continue the training I have given him, you may take him. But I will not see him become a free thinker, I will not see him taught to dispense all that I have instructed him to love. I will not subject him to anti-Christian influences. It is already too much that I am obliged to pay taxes to enable you to mould after your fashion other men's children. You accuse the church of invading civil rights; cease first to invade my family, as sacred a domain as the state, and I will respect your appeals and protests."

But how are the Jesuits on the side of parental rights? In this way: The French officials do not go directly into the boy's house and drag him forth to the state schools, but they suppress and expel the religious orders, and thus in directly invade the rights of the parent to choose for his child the teachers whom his conscience and his mature judgment tell him are best for his son. The injustice is plain, if we imagine it at our own doors. It would go hard with you to brook the insult to your parental love and solicitude, if the doors of the school which you believe the only safe one for your children were closed against them, and you were obliged to send them to schools you do not approve of. God forbid that the American sense of liberty should ever be so blunted as to palliate such abuse of power in foreign governments.