

principles and traditions of temperance and self-denial which we have noted in her, the accusation has been made against the Catholic Church in America that she is lenient toward intemperance and courts alliance with the saloon. Nor is the accusation devoid of all apparent grounds.

“A large proportion of the intemperate and of the liquor-dealers and saloon-keepers of the country profess membership in the Catholic Church. This lamentable fact has its explanation. The Catholic Church has a numerous membership among the poorer classes of the population. The servant and the laborer, the occupants of the tenement house and the cheap hotel, are very often Catholics. They are immigrants from foreign countries where poverty was their portion, and they do not accumulate wealth immediately on reaching our shores. The church is not ashamed to own them; it is a divine mark of Christ's church to preach the Gospel to the poor. Yet it is plain their lot subjects them to temptations and to intemperance. Fatigue of body, loneliness of heart, pains of poverty, lead one to use the bowl, which will drown sorrow and give momentary surcease from the hardships of toil. The aids to sobriety, which are lent by cultured thought, cheerful hearths, elevating companionship—although even these do not keep off intemperance—are not the belongings of the poor. The sole club-room open to them is the saloon. No wonder they frequently drink and drink to excess.

“When the poor man, who has his own dreams of independence, seeks to go “into business,” one sort of business is within his reach, the saloon. But little capital is needed for the enterprise, and that is willingly loaned to him by the brewer, the distiller, or the ward politician, each of whom will gain in money or votes, a hundredfold for the investment. Some consideration is due also to the previous conditions and social habits of immigrants, and we must