

fection. Under such circumstances a fraternity must deteriorate no matter how good it may have been at first. If a fraternity would promptly expel a member when it is found that he is not desirable he fraternity might then hope to maintain the lofty principles upon which it is supposed to be founded, but even under such circumstances it is questionable whether or not a fraternity is an unmixed blessing. In what light then should all fair minded men regard an institution that would seek, if necessary, to defend the misdeeds of its members? Is not the man who knowingly defends wrong as much guilty as the person who has done the act?

LITERARY.

The position of the Catholic church of America with reference to the temperance reform has long been a source of sorrow to those having at heart the interests of this movement. Even protestant churches have been too slow, as some believe, in supporting the claims of temperance. But the great body of the Catholic church has been, to all appearances the opponent of any measure looking towards a reform in the drinking habits of the people. Statistics, as well as common observation, shows that, in America, at least, Catholicism furnishes a disproportionately large number of patrons of the saloon.

In view of these considerations it is with interest that one notes the lively discussion in Catholic periodicals of the merits of total abstinence and other proposed means of lessening the evils of the liquor traffic. This discussion is occasioned at the present time by the celebration, October 10, 1890, of hundredth anniversary of the birth of Father Matthew, the Irish apostle of total abstinence. It is to be hoped that in recalling the virtues and labors of this most estimable priest the masses of the church may be impelled more and more to emulate his good qualities.

One cheering thing to be noted in the contributions to this discussion which are furnished by eminent Catholic divines from all portions of the United States is the unqualified manner in which declaration is made that viewed from the standpoint of temperance the state of the Catholic church is deplorable. In an article in the *Catholic World* for September, Rev. Walter Elliott makes the following candid statement: "Now comes the horrible truth. In all the cities of the Union a large proportion of these wretches [*i. e.* drunkards] are Catholics. To deny this is a great weakness. It is folly to try to conceal it. Mr. Powderly ought to know whether the working classes are given to excessive drink, and at the last meeting of the Catholic Total Abstinence Union of America he affirmed that nine out of ten of the supporters of the saloon are workingmen—the very class which forms nearly the whole of our Catholic community. In many cities, big and little, we have something like a monopoly of the business of selling liquor and in a few something equivalent to a monopoly of getting drunk. Scarcely a Catholic family amongst us but mourns one or other of its member as a victim of intemperance." There is no equivocation in the foregoing declaration. It is the assertion of a man who plainly feels the truth of what he writes, and who is anxious to find a remedy for the evil to which he calls attention. He sees no way for the church to escape from this lamentable condition

except by an effort, along with the administration of the sacraments, to establish within the individual communicant certain natural virtues, one of the most essential of which is temperance. "The regular administration of the aids of religion," he ventures to assert, "to a population defective of so essential a natural virtue as restraint from excessive use of drink, is like scattering good seed upon the matted sod of the unbroken prairie or rather the ash-heaps of the foundry-dump". And he speaks not for himself alone, but as the exponent of Total Abstinence Society of the Catholic Church in America.

The assertion that, beyond the administration of the sacrament, practical efforts are needed to reclaim the drunkard, gives evidence of the existence within the Catholic church of a progressive element. While it is perhaps to be regretted that this great organization, so potent for good when rightly directed, does not see fit to enroll itself in favor of the most effectual means of suppressing intemperance, it is still gratifying that some Catholics are laboring with might and main to compass reform at least along the lines of total abstinence and moral suasion.

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In fourteen centuries the Saxon race in the isle of Britain has formed a great nation, the nucleus of an empire extending round the globe. England is justly renowned for her genius in the departments of law and government. To her credit be it said that she is the "mother country" that has sent forth colonies of which some are now great nations. But her commercial supremacy, for many years so unapproachable, was partly secured by means unworthy of modern civilization.

No more terrible indictment could be proffered against any country than to state that it had followed out a policy analogous to that which for the last three centuries has guided England's course toward Ireland. Christians shudder, and well they may, at the sacrifice of the heathens to Moloch. But to the Moloch of English greed, the industrial interests, yes, even the lives, of the Irish people, have till within recent years been offered. The maxim, "Whatever is, is right," is cruelly wrong in the presence of such woes inflicted by one Christian nation upon another.

Ireland's natural facilities for agriculture and particularly for commerce are said to surpass England's by far. What, then, has made England so rich and Ireland so poverty stricken? What have been the salient features of England's policy towards Ireland? Has it been characterized, except in comparatively recent years, by regard for Ireland's welfare? To these queries history answers that, in the Seventeenth century, nearly the whole of Ireland was confiscated and divided among protestant proprietors from abroad, by which action rights that had existed for centuries were violated, and dissensions engendered, the termination of which even the present age has not seen; that, in the Seventeenth, and part of the Eighteenth, century, Irish commerce was crushed by restrictions placed upon it to benefit English traders; and that only within the present century has an inclination been shown on the part of England to remove abuses and anomalies that just legislation has reared in Ireland.

The logical result of such a policy is to be seen in the famine which destroyed one and one-half million of the Irish people between 1846 and 1848. That famine was due to the dependence of the Irish peasantry on one article of food. This dependence was due to legislation that annihilated Irish commerce and had hampered agriculture. That legislation was prompted by England's desire for commercial supremacy. In view of all this, and of the tendency which for half a century has been converting Ireland into a pastoral country a