

### An Australasian Catholic Truth Society

All thoughtful Catholics will agree with Archbishop Carr in singling out the establishment of an Australasian Catholic Truth Society as without doubt one of the most memorable achievements of the Congress. This matter has been mooted for some time past, but, while everyone was agreed as to the abstract desirability of such a society no practical move was made. The proposal was brought definitely and tangibly before the Congress by the Very Rev Dean Hegarty, of Kyneton, who read an excellent paper on 'A Plea for a Catholic Truth Society in Australia.' A committee was formed to arrange the necessary preliminaries, and at a later stage of the Congress Father Cleary, who appears to have been entrusted with the task of working up the details, reported that the committee recommended that a Catholic Truth Society be established on the following lines: The first executive officers to be appointed by the president (the Archbishop of Melbourne), and at the end of a year a general meeting to be held in Melbourne, and the executive to be appointed at that meeting; his Eminence the Cardinal to be the patron of the society; the fee for life membership to be £3 3s, and for annual members 5s; the annual meeting to be held in October; each Bishop to appoint a diocesan secretary and the Bishops to be ex-officio vice-presidents. The recommendations of the committee were unanimously adopted and the Australasian Catholic Truth Society was duly formed.

The advantages of the Catholic Truth organisations are too well known to require enumeration and in view of the colossal ignorance regarding Catholic doctrine which obtains amongst our non-Catholic friends Dr. Delany in no way exaggerated when he declared that there was an almost illimitable field for such a society. It must be remembered also that these organisations have a mission to Catholics as well as to non-Catholics; indeed, their primary mission is to members of the Church. The first object of such a society is the dissemination among Catholics of small and cheap devotional works; the second object is the removal of prejudice by spreading clear and accurate information about Catholic truth. As showing the enormous field covered by the devotional work of these organisations the secretary of the English Catholic Truth Society records that the circulation of the Simple Prayer Book, issued by the Society, has now reached its nine-hundredth thousand; the little meditation books by the late Father Richard Clarke, S.J., amount in the aggregate to 704,000 (individual numbers being 'The Sacred Passion,' 91,000; 'The Sacred Heart,' 90,000; 'Magna Magnificata,' 60,000; 'Requiescat in Pace,' 55,000; 'How to Converse with God,' 63,000; 'The Passion in the Words of the Gospels,' 42,000; 'The Holy Rosary,' 33,000); 'A Simple Confession Book,' by Mother Mary Loyola, published in 1901, has already reached 20,000; and the 'Life of Our Lord,' by Lady Amabel Kerr, 16,000. Under the same head he places the penny Gospels, edited by Canon McIntyre, of which about 83,000 have been sold. And as evidence of the value of the C.T.S. controversial publications he mentions the striking fact that no fewer than 55,000 copies of 'The True History of Maria Monk' have now been sold. The Australasian Catholic Truth Society has started under particularly promising and auspicious circumstances and we are safe in predicting for it a useful, prosperous, and successful career.

### Suggested Catholic Press Association

We are rather sorry that the practical realisation of another important project that was brought before the Congress—the establishment of a Catholic newspaper association for the protection of Catholic readers and the general public against the absurd and lying statements wired out to colonial papers by the 'cable crammers'—has been for the present postponed. The scheme was brought before the Congress in a very com-

plete form by Father Cleary, who presented a detailed report and read what our exchanges describe as two able papers on 'Secular and Catholic Journalism' and the 'Australasian Catholic Press Association.' The practical consideration of the matter was referred to a special committee of members interested in Catholic journalism and they ultimately suggested that while a need existed for the rectification of cable and other fallacious reports concerning Catholic and Irish matters, the formation of an associated effort should be deferred. Undoubtedly the initial difficulty connected with such an undertaking would be considerable, and it was perhaps too much to hope that such a large and far-reaching scheme should take tangible shape at its very first presentation. At the same time we must confess that the reasons advanced in favor of delay do not strike us as being very adequate. It was pointed out by the representative of the Sydney 'Freeman' that, while his proprietary were in complete sympathy with Father Cleary's idea, they had already entered into arrangements, independently of any organisation, for the refutation of cabled and other calumnies. We are quite sure that the arrangements made by our esteemed contemporary will be productive of a very great amount of good, but it is obvious that a correction made at the instance of a single paper cannot possibly carry the weight that would attach to a statement made by a recognised official organisation representing the whole of the Catholic press of the colonies. It was further stated that the Catholic newspapers would heartily co-operate with the newly-formed Catholic Truth Society. That, of course, would be taken for granted, but manifold as are the activities of that excellent society a little reflection will show that the programme for the proposed association includes a class of work that cannot possibly be overtaken by the C.T.S. In acknowledging a very hearty vote of thanks from the committee for the keen interest and the sustained and energetic action he had taken in the matter Father Cleary expressed the hope that his project would yet be put into practice, and the present writer cordially re-echoes the hope

## THE CATHOLIC CONGRESS

### THE CLOSING CEREMONIES

(From our own correspondent.)

Melbourne, November 2.

A paper of high interest to be looked for in the published volume is entitled 'The Pope on Church Music,' and was read on Friday afternoon by the Archbishop of Adelaide. It is rare to find the combination of qualities that go to make this paper as interesting as it is important. Dr O'Reilly as a writer excels, and anything that comes from his pen is invariably more than well worth the reading. In all that relates to music the Archbishop is a specialist. His Grace's contribution to the subject with which he deals is invaluable.

#### A Remarkably Able Paper

was that read on Friday evening by Dr. O'Donnell, on the Gaelic revival, of which, as I have already mentioned, the doctor is a zealous promoter. The plea entered for the revival of the ancient tongue was supported by a telling appeal to the effects that had been produced by its use in the bygone years when it was generally spoken and the intellectual deterioration that had attended on its decadence. As an example what might be followed with advantage, the writer pointed especially to that of the Czechs, drawing from it, very practical conclusions. As an illustration of the paper a recitation in Irish was given, Mr. Waldron, the gentleman reciting, one who has spoken the language from his infancy, choosing for the occasion some verses by the peasant-poet Raftery. Mr. Waldron did the verses ample justice, speaking expressively and with the genuine 'blas.' Both paper and recitation received enthusiastic applause. Archbishop Carr spoke highly in praise of Dr. O'Donnell's essay, summing up his encomium in the motto 'O'Donnell aboo.' His Grace added some eloquent words in appreciation of the old language, familiar to him also from his childhood.

On Saturday forenoon the sessions of the Congress were formally brought to a close. The resolutions