

olic Truth Society. Of these pamphlets, 132,685 copies have been sold, as against 102,792 for the preceding year. The Society's Prayer Book is maintaining its popularity; 6206 copies were sold during the year, as against 5117 for the year 1910. Since the inception of the Society, seven years ago, 783,925 booklets, 48,224 Prayer Books, and 2000 copies of that monumental work, *Lectures and Replies*, have been published.

If we take the sales of the books as the measure of their appreciation, then they have been rated highly, as the sales have been considerable, and the demand for them has not been confined within our own shores. The International Catholic Truth Society of Brooklyn, America, sent an order for 10,700 pamphlets during the year, and the proprietors of the Angel Press, Boston, have requested, and have been granted, permission to reprint our pamphlets.

Our Society is thoroughly sound in its finances. All accounts are paid as they come to hand. There is a large stock of publications, the value of which is £580 17s 11d. Last year we had to report that our operations had resulted in a loss of £61 14s 6d; this year resulted in a profit of £26 11s 7d, which is more satisfactory.

We are thus minute in the examination of the accounts of the Society because, however excellent may be the objects of an organisation, and however well-intentioned its management, it will not command confidence, nor secure the support of the public, unless the management is financially sound. In the Catholic Truth Society the money subscribed is carefully and wisely spent upon the object for which it is given. Undoubtedly more might have been done had more funds been forthcoming, but the work of the Society must always be proportionate to its income, and especially to the amount received in subscriptions, on which its maintenance largely depends. One hundred and twenty-one names have been added to our list of members during the year, but we think that our members' roll might be still greatly augmented. The following table shows the number of our life and annual subscribers, and how they are distributed over the Commonwealth and New Zealand:—

## Life Subscribers.

	Clerical.	Lay.
Victoria ... ..	46	59
New South Wales ...	23	3
New Zealand ... ..	19	6
South Australia ...	11	7
Queensland ... ..	6	4
West Australia ...	5	—
Tasmania ... ..	1	—
United States America ...	1	—
British New Guinea ...	—	1
Total ... ..	112	80

## Annual Subscribers.

	Clerical.	Lay.
Victoria ... ..	25	328
New Zealand ... ..	20	33
New South Wales ...	10	26
South Australia ...	9	26
Queensland ... ..	5	18
Tasmania ... ..	7	18
West Australia ...	3	3
England ... ..	—	1
Total ... ..	79	453

This list makes a total of 724 subscribers, of whom Victoria can claim 458.

The zeal shown by Catholics in supporting the Australian Catholic Truth Society does not compare favorably with that shown by agnostics, materialists, positivists, and others, who look down on religious truth from the bad eminence of a spurious culture. Observe the activity of the Rationalist Press Association of England. This association was started in its present form in the year 1899. In that year it possessed 65 members and 29 subscribers, and its total income from subscriptions and donations amounted to £233 9s 4d. Last year it had on its roll 2150 members; its subscriptions

were £1611 19s 5d. It pushes its propaganda to the colonies; one of its paid lecturers made a tour in this country a year or two ago. Its activity, especially as a publishing agency, should give us pause. It issues large volumes by the thousand, shilling and sixpenny reprints of wily sophistries by some of the keenest and best practised intellects of the day, who so dress up and deck out error, that nine persons out of ten will take it for truth.

No observer with any experience of life can fail to see the terrible havoc that infidel and immoral books are causing, even amongst the children of the Church. Faith and Christian morality are threatened at the present day by dangers more subtle in their action and more fell in their design than the persecution of the Roman Emperors, the devastating incursions of the Goths and Vandals, or the barbarous tyranny of the Turks. Revolting publications, in which all the ordinary laws of decorum and reticence are set aside, and where vice appears naked and unashamed, the infidelity and godlessness that poison and contaminate so great a portion of the world's present literary output, the economic theories, vain and unsubstantial as phantoms of the night—all these are resorted to in order to rob the people of the priceless jewel of Catholic faith.

And with what arms does the Vicar of Christ, upon whose shoulders the solicitude of all the churches weighs so heavily in those days of stress and trouble, propose to encounter the evils by which the faithful are assailed? 'Against bad books,' he says, 'we must put good books; against error, truth; against the poison of bad literature we must provide the antidote, good literature; against newspapers of evil tendency we must put newspapers of high moral tone.' To translate into action those weighty words of the reigning Pontiff, the Church needs apostles, who, zealous for the cause of religious truth, will declare her teaching to the people. Amongst such apostles we must count the steadfast members and supporters of the Catholic Truth Society. Hitherto there has been a dearth of such apostles, but happily there are signs that some of our people are awakening to the necessity of aiding a work which might do much to stem the rising flood of rationalism, secularism, and lawlessness. We trust the following brilliant record of two lay co-operators will fire with zeal and enthusiasm not only many of the laity, but also many of the clergy throughout the Commonwealth, and stimulate them to do likewise. Mrs. Herlihy, Kensington, and a young lady from Watchem volunteered to make an appeal for subscribers to the Australian Catholic Truth Society. The result of this appeal was highly gratifying. They secured eight life and thirty-three annual subscribers. We have some 724 subscribers. What is there to prevent each of these getting five of his friends to become annual subscribers, and thus enable our Society to develop and extend its activities?

Another problem which clamors for solution is the distribution of our pamphlets amongst the thousands of men and women who would read them if they could be put into their hands. The task is beyond the means and power of the executive committee of the Society, and should be undertaken by the ordinary members and others as one of the Christian works of mercy. It should be taken up as the fulfilment of a duty, as a serious attempt to help our neighbor in his greatest needs, his need of the truth and the grace of God. A gentleman from South Australia, fired with laudable zeal for making Catholic teaching better known, and for extending the usefulness of our Society, submits the following plan:—Wherever there is a resident priest—or even where there is not—let a branch of the Australian Catholic Truth Society be formed. When there was a pamphlet printed, a copy should be sent to each branch, asking how many would be wanted, the number to depend on the class of pamphlet and whether it was suitable for distribution among Protestants. The branch, then, would order the number wanted, send the names and addresses of the Protestants they would like a copy sent to, and forward, at the same time, the cost of the pamphlets and postage. He considers that it would be better for our central office to do the posting, rather than the local branch. In this way the