

includes about half the working-men in the country, has its own review, with 29,000 subscribers; the Union of Professionals spent in one year 18,849 marks on press propaganda. There is a lack of Catholic writers owing to the restrictions laid upon higher education by the Russian Government.

#### Belgian Catholics

are keenly alive to the importance of supporting their press. Catholic journals far outnumber Socialist and anti-clerical ones, and have a circulation varying from 70,000 for the *Flemish Gazet van Antwerpen*, to 190,000 for the *Nationale* and *Patriote* combined. Societies for press propaganda are to be found everywhere; one of the most flourishing is the Society of St. Paul at Brussels, and some idea of the work it has accomplished may be gathered from the fact that at the time of the elections of 1884 no Catholic paper was to be seen in the hotels and cafes. Unfortunately details of last year's electioneering campaign are not yet forthcoming, but we know that 50,000 leaflets were distributed. In 1910 not only were tracts left at every house, but they were also given away at the gates of the factories; and 1088 newspapers were sent for two months to parliamentary candidates whose Catholicity was considered doubtful. All this costs money: 'We must boldly face the fact that press propaganda is costly,' writes the secretary. And it is largely to provide a central fund that a National Press Federation was organised in 1911 under the presidency of Cardinal Mercier; at the first Press Day last March more than eighty press committees had sent in their adhesion. One of the fruits of the Press Day has been that the Leagues of the Blessed Sacrament and of the Retraites Fermees have taken up press propaganda. Belgian Catholics have also started a most useful Committee of Defence, the different branches undertaking to read and refute all attacks published against all religion. Since its foundation in 1910 it has issued 99 summonses, which have all resulted in condemnations. The wonderful

#### Expansion of the Catholic Press in Holland

makes it difficult to realise that it is a Protestant country. In 1880, when the Abbe Schaeperreau was elected as the first clerical deputy to Parliament, there was only one daily paper; at his death there were thirteen dailies and 150 periodicals. One of the newspapers has a morning and evening edition, and numbers over 5000 readers, while a bi-weekly has a circulation of 29,500. A special feature of Catholic life in Holland is the many professional and working men's syndicates—mixed unions are not popular; each have their own periodical; thus there is the *Catholic Tobaccoist*, the *Catholic Diamond-makers' Review*, the *Catholic Furniture-makers' Review*, etc. Distribution of literature is carried on chiefly by members of the numerous propaganda clubs, the majority of which are united into a national federation. Unfortunately, no statistics are available, but they are indefatigable in prayer, house-to-house visiting, and distribution at the church doors; the Apostolate of the Catholic Press has repeatedly been insisted upon by the Dutch Episcopate in their pastorals. There are several publishing and propaganda societies, one at Amsterdam worked by the Jesuit Fathers somewhat resembles the Catholic Truth Society.

#### When We Turn to Italy

we seek in vain for the same enthusiasm. The *Unione Popolare*, founded in 1906, has 100,000 members, which number could easily be doubled but for the apathy of lay Catholics, and the lack of organisation in rural districts. Its brightly written monthly pamphlets sent to all members deserve a wider circulation. Unfortunately, many are lost every month; in one village during the whole year the literature addressed to several members was regularly sequestered by the Socialist driver of the post-waggon, with the result that the following January the men refused their subscription, saying they got nothing for their money. Nor is this an isolated case. At Naples a large society publishes tracts and pamphlets. At Rome the Society of St. Paul distributes literature, mostly of a religious

nature, to hospitals, barracks, and public libraries. A special branch of the work supplies books and manuals to Italians resident in other parts of Europe and America. Every town in Italy has its little press committee, one of the strongest of which is at Bergamo. The different societies and dioceses have all their magazines. One of the best of the latter circulates in ten parishes of the Ventimiglia diocese, and is a model parish magazine. But until all these scattered forces are united into a powerful press committee, the strength of the Masonic press cannot be broken.

#### The Catholic Press in Spain

would easily control public opinion were it not for the unfortunate political divisions. As it is we find Carlist, Integrist, Jamist, each struggling for the mastery. Nevertheless Catholic periodicals have trebled their circulation during the last ten years, and there are now some 65 daily papers. There is also an Information Bureau, which in the first year received 173,810 subscriptions; and it is delightful to find even the poor contributing a halfpenny a week towards the support of the Catholic press. Three large societies carry on press propaganda. There is the Accion Social Popular, of Barcelona, founded in 1907, which has 16,000 members. During the first year it published 4,310,728 books and pamphlets. Much the same work is done by the Accion Social Catolica, of Saragossa. Both societies give numerous conferences. But the most striking feature in the Spanish good press propaganda is the active part taken by more than 10,000 seminarists all over the country under the direction of the seminary at Seville. These enthusiastic young men and boys devote a portion of their recreation every day to work in the seminary printing-rooms, and in order that during the long vacation the numerous publications shall appear as usual, three seminarists at a time sacrifice a month to office and journalist work within the seminary, aided by others living in the vicinity. House-to-house distribution is also carried on. At Barcelona the seminarists delivered in one year 13,000 periodicals to hotels, cafes, hairdressers' shops, and workmen's clubs. At Madrid the diocesan committee has placed boxes at the church doors, where read papers may be deposited. A diocesan association for priests has been lately started at Seville, and for all—priests, religious and secular, nuns, laymen and laywomen—there is a special manual to direct their activities. Mention must also be made of numerous libraries, especially those in the prisons at Valentia. It was in 1871 that the

#### First Catholic Daily Paper was Launched in Switzerland,

amidst enormous obstacles both from the indifference of Catholics and the bitter antagonism of the Socialist printers. Help came from an unexpected quarter. Seven young girls who desired to consecrate themselves to God came forward and offered to dedicate themselves to this new apostolate of the good press. It was on Whitsun Eve that this little band of pioneers arrived at Lyons, and climbed the hill to the sanctuary of Notre Dame de Fourvieres to ask the protection of our Lady in this strange work which they were to learn on the morrow in the busy printing establishment. They returned to Fribourg at the very moment when the printers had struck work, leaving the journal for the morrow half completed. In a few moments the girls had slipped into the empty places, and, to the disgust of the Socialists, the paper appeared next morning as usual. There are now sixty of them, belonging to all nationalities, who form a kind of third order, and divide their time between labor in the workshop, done as far as possible in silence, and prayer in their own chapel. The printing house, a fine building, publishes papers and tracts, and has a library of 3000 volumes. The Swiss Volksverein, founded in 1857, has sections for the press all over Switzerland, and in 1910 it numbered 50,000 members. Its centre is at Lucerne. In the same city is a most useful Institute of Apologetics, which, besides furnishing articles on controversial subjects to Catholic papers, refutes false statements against the Church. The most important daily newspaper is the *Vaterland*, with a circulation of 15,000. German papers number forty-eight; French, thirteen. It is

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