

Catholic Bulletin

OFFICIAL PAPER OF THE ARCHDIOCESE OF ST. PAUL

Published every Saturday at 315 Newton Bldg., Fifth and Minnesota Streets, St. Paul, Minnesota, by The Catholic Bulletin Publishing Co.

SUBSCRIPTION PRICE: \$1.50 a year, if paid in advance. \$2.00 a year, if not paid in advance.

Advertising Rates on Application. All advertisements are under editorial supervision. None but reliable firms and reputable lines of business are advertised and recommended to our readers. A mention of THE CATHOLIC BULLETIN, when writing to advertisers, will be mutually beneficial.

The mailing label on your paper is a receipt for your subscription, and a reminder of the date of its expiration. To insure change of address, the subscriber must give the old, as well as the new, address.

Remittance may be made by Draft, Post Office or Express Money Order or Registered Letter, addressed to THE CATHOLIC BULLETIN, 315 Newton Bldg., St. Paul, Minnesota.

Rev. James M. Reardon, Editor.

Entered as second-class matter, January 12, 1911, at the post office, St. Paul, Minn., under Act of March 3, 1879.

SATURDAY, JULY 15, 1916.

According to the Brooklyn "Tablet," the latest discovery of the soap box orator is that "the first regiment to go to Mexico was the Irish Catholic 69th Regiment, sent there by the Pope's influence to capture the country for the Pope." It is to laugh!

It is edifying to see Catholic men doff their hats when passing a Catholic Church as a mark of homage to the God of the Tabernacle Who dwells within. But like many another good old Catholic custom, inspired by faith, it is becoming less general every day. More's the pity!

An anti-Catholic lecturer, A. D. Bullman by name, was forced to draw an automatic pistol to defend himself from a score of men who protested against his statements during a lecture at Wyndmere, N. D., last week. His assailants were not prepared for this evidence of "preparedness" on the part of the lecturer and he escaped their fury.

The salutary effect of the no-liquor law now in force in Manitoba is indicated by the fact that there has not been an arrest for drunkenness in the Brandon or Virden districts since the Province went dry. This statement was made last week by J. A. MacLean, chief liquor license inspector. Brandon is the second largest city in Manitoba. A straw shows the way the wind blows.

The prospect of an unusually "dry" season in Manitoba was enhanced last week by the ruling of Mr. Gleeson, superintendent and inspector of the parcel post system, that liquor cannot be sent by mail into the Province. The mail order business has kept thirsty "wets" refreshed; but henceforth they cannot use His Majesty's mail to supply their needs. They will have to rely on express companies for their supply of liquor shipped from the nearest "wet" spot in Ontario.

In obedience to the instructions of Pope Benedict, Monsignor Dolci, Apostolic Delegate at Constantinople, recently appealed to the Turkish government to safeguard the burial places of the soldiers of the Allies who fell during the struggle on the Gallipoli peninsula. The government has now agreed to comply with the Holy Father's request, and has ordered that the graves be fenced, that crosses be erected over them, and that steps be taken to care for them in the future.

"He has kept us out of war" is a foolish plea to make in behalf of President Wilson, or any other President of the United States, says "The Ave Maria." Only Congress can involve the country in war. It was in spite of President McKinley that we took up arms against Spain. He was strongly opposed to that war—at least until the whole country was ringing with the cry, "Remember the Maine!" And the Spanish-American war, truth to tell, did not add one cubit to the spiritual structure of the nation, though it mightily lengthened our pension roll.

In many parts of Florida there are evidences of returning sanity as far as sectarian bigotry is concerned. In the recent primaries one S. J. Catts, a candidate for Governor on an anti-Catholic platform, was signally defeated. He was obsessed with the idea that "papal domination" was the great American menace and in his tour of the state he exposed the alleged dangers arising from the imagined efforts of the Catholic Church to rule the United States political.

ly. The fact that such a man was relegated to well-merited obscurity in a state which some time ago arrested white Sisters for teaching colored children is creditable to the people of Florida.

The Canadian immigration authorities prevented Pastor Russell of Brooklyn, who recently visited Minneapolis, from entering the Dominion last week. He was taken from a train at Gresham, near the Canadian boundary, and put on board a train going south. No explanation was offered for the action.

Canada loses nothing by the enforced exclusion of Pastor Russell from its borders. He has no message of any value to the public. As a matter of fact, his so-called sermons are more than ninety-nine per cent bosh. The only gospel flavor they have is the text and that is made a pretext for irreligious declamation and unorthodox ranting.

One of the spectacular attractions staged at last week's carnival by the East Lake Street Commercial Club of Minneapolis, was an open-air wedding ceremony performed on the grounds by a minister whose nick-name is not a synonym for religious or mental stability.

The Commercial Club which has to resort to such methods of stimulating patronage should advertise for a commodity which is evidently very rare among its members, namely, common sense, and a due regard for a ceremony which the ordinary Christian surrounds with a certain degree of sacredness. Evidently its members belong to a gradually decreasing class of merchants and professional men who believe that everything is fair in business and that the spirit of the times will condone every breach of public propriety.

MAY HIS TRIBE INCREASE.

It is interesting to note that Louis Hoffmann, a publisher of New Orleans and New York, has undertaken to give two young women a collegiate education as an expression of his gratitude for the prosperous business year he has had. He feels that he can afford it and that he ought to do it. His action is praiseworthy. He realizes that he is the steward, not the owner, of the wealth which is his and that some return should be made not only to Almighty God Who gave the boon, but to the public for the patronage shown him.

His example could, with profit, be imitated by many other business men, were they actuated by a proper appreciation of the favors they have received from on high as evidenced in the business prosperity which they enjoy. There are many ways in which they could show their gratitude to "the Giver of every good and perfect gift." Mr. Hoffmann's method is only suggestive of the ways and means they might employ. There are a hundred and one avenues of helpfulness open to the successful business man in the religious, educational, philanthropic and social world, and a multitude of uses to which the surplus funds may be put. We commend Mr. Hoffmann's example to others in the hope that it may be contagious.

WORDS VERSUS ACTIONS.

We are told that President Wilson aroused great enthusiasm at the World's Salesmanship Congress, held in Detroit, Mich., last Monday, by urging business men to carry justice and fair-dealing into the ports of the world, particularly those of Mexico, and thereby establish confidence in American principles. He said that his efforts would be to serve all America by serving Mexico herself for her best interests without using force. The President added that he believed in the old Virginia bill of rights which declared that a country may do as it pleases with its own government.

Evidently the President's views have changed since the time, about three years ago, when, by refusing to recognize Huerta, he proclaimed to the world that Mexico could not "do as it pleases with its own government." Had he acted differently then, it would not be necessary for him to assert now that he is trying "to serve all America by serving Mexico herself" for the public would take his actions at their face value and it would not have been necessary for him to indulge in a "watchful waiting" policy which has been so disastrous, not only to the peace and prosperity of Mexico, but to the prestige of the United States.

DEAN WOODS KNOWS HIS DUTY.

We are informed that twelve hundred teachers from different parts of the state, many of them Catholics, are attending the University Farm School and that each day they are asked to assemble at

noon for a "chapel hour" during which an address is delivered by an outsider on some topic of interest to the student body.

According to reports which have reached us, some of the speakers so far forget the proprieties as to make remarks more or less offensive to their Catholic hearers. They forget that the University Farm School is maintained by the state for all its citizens, no matter what their religious beliefs may be, and that nothing savoring of sectarianism should escape their lips.

When the matter was brought to our attention we laid the facts before Dean Woods, the head of the University Farm School, and he assured us of what we were already aware, that he would not tolerate anything of the kind in the school and would take immediate steps to investigate the complaint and, if found true, remedy the grievance.

We have the utmost confidence in Dean Woods who, we know, is only too anxious to conduct the institution along lines of the highest efficiency and, therefore, will not permit even the most veiled attack on the religious convictions of any student. He bids us say, for the benefit of the students and for the information of the public at large, that if matters of this kind are promptly reported to him he will appreciate the information and take whatever measure may be necessary to prevent a repetition of the offence. If in future the students of the University Farm School have any just cause for complaint about the speakers selected to address them, they should report the matter at once to the Dean.

BISHOP STUNTZ IN SIOUX FALLS.

As an instance of what an intelligent and wide-awake Catholic—and a woman at that—can do, we cite the following: Last week the Methodist Bishop, Homer C. Stuntz, was scheduled to give his Chautauqua lecture on South America in Sioux Falls, S. D. Early in the day on which he was to appear, a prominent Catholic woman telephoned to Mr. Olson, chairman of the local committee, telling him that she had heard that Bishop Stuntz' lecture contained references which were offensive to Catholics and warning him that if the lecturer repeated these statements the Catholics would make a public protest by leaving the tent and withdrawing their patronage from the Chautauqua movement. Mr. Olson promised to interview Bishop Stuntz before the lecture, which he did, and no reference at all was made to religious conditions in South America. Bishop Stuntz maintained that his remarks had been misunderstood.

We congratulate this Catholic woman on her zeal and enlightened concern for the interests of the Church. When the matter came to her attention she did not wait for others to act or say that it was not her personal concern but, in the absence of the local pastor, she took it upon herself to make a protest on behalf of the Catholics of Sioux Falls, and the lecture was expurgated.

The action of this Catholic woman, whose name we would gladly mention did she not shun the publicity which it would involve, shows what can be done by the watchful, earnest and intelligent Catholic men and women of any community. It is unfortunate that Catholic people do not realize their strength and do not take advantage of their numbers and prominence to defend themselves against unmerited attacks on account of their religious convictions. They should, of course, follow the biblical injunction; but after they have turned the "other cheek" they are not counselled to allow every perambulating biped who assails their character to walk over them.

The letter conveying the facts herein mentioned, written by another energetic Catholic woman of Sioux Falls, concludes as follows: "We have to thank 'The Catholic Bulletin' for keeping us informed of such lectures, and indicating the methods to be used in preventing such offensive statements."

POISON-PEN WRITERS.

We commend to the attention of the "polecat" press and all writers whose stock-in-trade is the vilification of their betters, the following editorial from the Christian Herald of July 5.

"The editor of a college magazine in a Western university was too free with his pen. The name of the paper was the Research, but with him it was the 'Sword,' with which he cut right and left, wounding those who disagreed with him and especially those against whom he had a personal grievance. Four of the men he had slandered caught him, carried him out into the country, cut his hair in jagged rows, painted his face with iodine, and then let the 'yellow' victim go. Added to

this disgrace was expulsion from the university on the charge of making 'reckless and inexcusable publication of defamatory charges against fellow students.' The disgrace was the keener because the editor was a senior, a brilliant man, a Phi Beta Kappa, an orator, and the winner of a coveted poetry prize. A free press is important, is necessary in a democracy. But the law does not allow the defamation of the innocent, and makes it a crime with a heavy penalty when it is done. Some papers and editors are scandal mongers and should be greeted with contempt by all decent people. They are the hissing rattlesnakes of society, sinking their fangs into the veins of those around them. The poison pen, like the poison tongue, 'setteth on fire the course of nature; and it is set on fire by hell.' (James III, 6.)"

COMMUNION FOR PEACE.

The semi-official "Osservatore Romano" prints the following ordinance:

"The Pope, always particularly desiring to see faithfully and piously carried out the decree 'Quam Singlari Tridentina Synodus' promulgated by his predecessor of holy memory, orders all European Bishops to use their utmost endeavors to have all Catholic children of both sexes solemnly communicate for the intention of His Holiness on Sunday, July 30, 1916, in view of the imminent approach of the second anniversary of the outbreak of the war."

The Pope's intention, as is generally known, is that the faithful pray to God to grant that peace may speedily be restored to Europe. Although the ordinance refers only to European Bishops, inasmuch as the war is primarily a European event, yet it is the intention that Catholic children all over the world offer up their Holy Communion on that day for the early cessation of the war.

Not only children, but all the faithful should make fervent petition in their prayers that God may speedily restore peace among the warring nations and usher in a new era of harmony and friendly co-operation in wiping out the ravages wrought by the present conflict.

A CAMPAIGN OF CALUMNY.

The America Press, 59 East 83rd Street, New York, has published a five cent pamphlet containing papers on the New York Charities Investigation that show actual conditions in the Catholic institutions maligned in the recent hearings before the Strong Commission. Father Blakely, Father Tierney, the Rev. Dr. Higgins and Mr. Hebbard examine from different angles the value of the investigators' testimony, and throw light on the motives that prompted the attack. The pamphlet is illustrated by thirty-nine photographs taken in the maligned institutions so that readers may see for themselves how baseless are the charges made by the investigators. As the attack on the Catholic charities of New York is only one maneuver of what is evidently a widespread campaign to secularize and paganize all relief-work in this country and to take God from the hearts of children, the pamphlet should have more than a local appeal to Catholics. The thirty-nine pictures, nearly all taken long before there was any thought of these "investigations," show, through the practical test of the camera, how shameless has been this campaign of calumny. It is only necessary to compare them with the statements made in the proceedings of the Charities Investigation to know the truth about the training and condition of the children under the care of Sisters and their assistants.

The famous and typical universities established and fostered by the Church were those of Bologna, Paris and Oxford. The attendance at these shrines of learning was surprisingly large. While there is a dispute as to the exact number of students frequenting these three universities under the aegis of the Church, the most conservative estimate assures the following attendance: at Bologna between 6,000 and 7,000; at Paris the same number, and at Oxford between 1,500 and 3,000. Universities were multiplied, modeled and fashioned after these three. The increase was marvelous indeed; and we are reliably informed that the universities grew so fast that no less than 55 were established by the Popes and 23 by the Catholic Princes before the discovery of America by Columbus.

Always the Friend of Education.

I have tried to bring out the fact, and I hope I may have succeeded, that the Church has ever been an ardent promoter of true education; of that education which prepares man for complete living and fits him for filling various and most honorable positions in this world and secures for him a place in God's eternal kingdom. And in doing this work, she retained whatever she found good and sound in pagan and ante-Christian schools; animating it on the one hand with Christianity, and on the other hand adding to it the truths and principles brought down to earth by our Blessed Redeemer. In her catechetical, in her monastic, and in her cathedral schools, and in her universities she has labored assiduously to promote secular knowledge in its various branches; but at the same time she has given due attention to the one great important affair, the number of years during his excavations in the cemeteries, the great archaeologist succeeded in finding most of them and reposed on a large table the epitaph which tells us of the great devotion of Damasus for the burial places of the Martyrs and the Saints of the early Church and at the same time of the great humility of the Saint who wrote in the concluding lines:

THREE YOUNG WOMEN OF ST. PAUL RECEIVE THE RELIGIOUS HABIT IN ST. ELIZABETH'S HOSPITAL, LAFAYETTE, IND.

Among the young women who received the veil of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration in St. Elizabeth's Hospital, Lafayette, Ind., on June 30, were the following from St. Paul: Irene Mergens, in religion, Sister M. Theonita; Elizabeth Koch, Sister M. Ambrosiana; and Helen Goetzke, Sister M. Regina.

The ceremony began with Solemn High Mass celebrated by the Rev. G. Strunk, the Hospital chaplain, assisted by Father Austin of St. Louis, as deacon, and Father Hauser of Fort Wayne, as subdeacon. The sermon was preached by Father McGee of Cincinnati. Father Odric officiated at the reception of the young women into the community and at the profession made by a large class of novices, representing Bishop Aldering of Fort Wayne who was absent on account of illness.

The ceremony was attended by the relatives and friends of the postulants and Sisters, the parents of the young women from St. Paul being among the number.

THE CHURCH AND EDUCATION

MODERN UNIVERSITIES PATTERNED AFTER THE UNIVERSITIES FOUNDED BY THE CHURCH IN THE MIDDLE AGES.

In an address which he recently delivered, the Most Reverend Archbishop Moeller of Cincinnati, Ohio, said in part:

The Church has not only established and encouraged catechetical schools, monastic schools, cathedral schools, colleges and academies; but has also been active in founding renowned universities. The Universities of Paris, of Bologna and of Oxford owe their origin to the Catholic Church; and hers is the glory of having fostered and conducted the first university on this side of the Atlantic. There is no denying the evident fact that the foundations on which our modern universities are built, were laid by those in charge of the Catholic universities in the twelfth and thirteenth centuries, those very ages which our enemies will still persist in calling the Dark Ages. I had the pleasure of listening to a very erudite lecture by Professor G. Stanley Hall, a non-Catholic and a very fair-minded man, who gives the Church due credit for what she has done in this great matter of education. He contends that many of the methods and practices in vogue in the universities of today were first adopted by the universities established and fostered by the Popes in the Middle Ages. He calls special attention to the following:

Standardizing Studies.

(a) The creating and the prescribing of a standard course of studies, and thus systematizing and grading the acquisition of knowledge. The advantages of an acknowledged curriculum is obvious to any one familiar with the problems of education.

(b) Instituting periodical examinations in order to ascertain the mental ability of the students and the progress made in the studies. Thus a new and splendid stimulus was given to the acquisition of knowledge. The examinations were so severe and rigorous that many students shrank from submitting to them.

(c) The conferring of degrees for proficiency. This was an honorable distinction bestowed upon those who met certain specified requirements; but it was accessible to all, no matter what their rank or station. To obtain a degree required close application and diligent study. Very few could obtain a degree in less than seven years, and had to submit to tests so severe that many never attempted them. How different from the condition existing in many institutions of learning today where the entrance is made so hard, and the graduations so very easy! Those able to succeed in their examination were permitted to affix to their names the title of Master of Arts, and Bachelor of Arts.

Teachers Organized.

(d) The organization of teachers and pupils of different departments into one harmonized body. The beneficial result of this method cannot be overestimated, as it made for breadth of view, caused wholesome emulation and comparison as well as correlation of the different branches of knowledge. "Universal," says Hall, "and as a matter of course as this quaternary of agencies now is, it first came into existence in the Occident only five or six centuries ago, and constitutes the first bequest of medieval universities to us."

The famous and typical universities established and fostered by the Church were those of Bologna, Paris and Oxford. The attendance at these shrines of learning was surprisingly large. While there is a dispute as to the exact number of students frequenting these three universities under the aegis of the Church, the most conservative estimate assures the following attendance: at Bologna between 6,000 and 7,000; at Paris the same number, and at Oxford between 1,500 and 3,000. Universities were multiplied, modeled and fashioned after these three. The increase was marvelous indeed; and we are reliably informed that the universities grew so fast that no less than 55 were established by the Popes and 23 by the Catholic Princes before the discovery of America by Columbus.

Always the Friend of Education.

I have tried to bring out the fact, and I hope I may have succeeded, that the Church has ever been an ardent promoter of true education; of that education which prepares man for complete living and fits him for filling various and most honorable positions in this world and secures for him a place in God's eternal kingdom. And in doing this work, she retained whatever she found good and sound in pagan and ante-Christian schools; animating it on the one hand with Christianity, and on the other hand adding to it the truths and principles brought down to earth by our Blessed Redeemer. In her catechetical, in her monastic, and in her cathedral schools, and in her universities she has labored assiduously to promote secular knowledge in its various branches; but at the same time she has given due attention to the one great important affair, the number of years during his excavations in the cemeteries, the great archaeologist succeeded in finding most of them and reposed on a large table the epitaph which tells us of the great devotion of Damasus for the burial places of the Martyrs and the Saints of the early Church and at the same time of the great humility of the Saint who wrote in the concluding lines:

"Here I, Damasus, by God's grace Pope,

Wished to have my limbs to rest But fearing to disturb the ashes of the Saints

For another resting place made guest."

His body was buried in the chapel near the entrance, and being transferred to Rome, is venerated in the church dedicated to St. Lawrence in the Apostolic Chancery and which therefore goes by the name of St. Lorenzo in Damaso.

The "Cella Trichora," a small brick building above ground is the one which was identified by De Rossi as the ancient Cella Memoriae of St. Sixtus, built by St. Fabian in the third century.

A GREAT CATHOLIC AMERICAN

TRACT OF LAND IN NEW MEXICO SET APART FOR A MEMORIAL TO THE HISTORIAN BANDELLIER.

A proclamation recently issued by President Wilson sets aside a tract of land in central New Mexico for a national monument. The tract is to be known as the Bandelier Monument. To all but a few Americans the name of Bandelier means little or nothing. Yet Adolph Bandelier was one of our great men, a man whose career was as colorful and adventurous as that of some medieval knight-errant, a man who accomplished things that are destined to live, who occupied a unique place as an American historian and an American author.

Bandelier laid the foundation for a real history of our Indian and Spanish southwest. He lived among the Indians for years, leading their rude life, sharing their good times and bad, speaking their language, adopted by them into their tribes. He had the mind of a scholar and a scientist with the temper of a pioneer.

He traveled on foot and horseback over the wildest regions of the southwestern United States forty years ago when the Indians of that section were still on the war path. He carried no weapons but a light stick a meter long, that was graduated for making measurements. He was beset repeatedly by hostile Indians, and once saved his life only by playing on a well known Indian superstition and pretending to be insane. The Indians have a superstitious fear of insanity and will never harm a lunatic.

The unique feature of Bandelier's work was the method he employed. He had the typical scientific temperament—exact, patient and careful, willing to pay the price for truth. But he believed that the truth was to be found among the living Indians and their communities as well as in old ruins and dusty documents. So he went and lived among them, learned their dialects and carefully collected and collated their traditions and stories. He exploded a score of established and erroneous beliefs by this method.

The story of Bandelier's life is a striking example of how a man will find the line of work for which he is naturally fitted in spite of circumstance. He did not make his first field expedition until he was almost forty years old. He was born in Switzerland, but came to the United States as a small child. His father was engaged in a banking and general import business in Highland, Ill., where he was Swiss consul as well. Bandelier early showed the remarkable aptitude as a linguist that was to stand him in good stead later. When he was eight years old he was writing French and German letters for his father's consular office.

He learned English rapidly, and also taught himself Spanish. In later life he became so proficient in this language that he was frequently taken for a native of Latin America. Most of his immense stock of general knowledge he delved out for himself, for he never attended school after his eighth year. He was a tireless worker, for he believed that a man in his field could not afford to be a specialist. He must be at once a historian, an archaeologist and ethnologist, and an anthropologist. That goal Bandelier attained.

He was always distinguished for his remarkable memory. From 1909 to 1911 he suffered from what was practically a temporary blindness, due to cataract. During this period he went on with his work with the help of his wife. He had little or no trouble in locating references in his large library. Almost always, when he wanted a particular passage, he could refer to it without hesitation, by volume, and even by the number of the page that contained it.

His passion for certainty and accuracy was extreme. He projected a whole series of novels, such as "The Delight Makers," which should show the life of the southwest through all the years of its early history. He had gone so far as to write several chapters of a second book laid in the time of the Spanish conquerors, when he touched a point where it was necessary to describe an inkwell of the period. He had no such inkwell and he was unable to find one. So he laid aside the book until he should come across a suitable inkwell. Afterward he searched for that trifle through half the museums of Europe, but he never found it, and never went on with his book.

Bandelier died in 1914, in Spain, where he had gone to do research work in the library of Madrid. He was a devout Catholic.

THE CHILD APOSTLE

is the only Catholic children's magazine in the country. Why don't you subscribe for your little one? It's only fifty cents a year.

Address: THE CHILD APOSTLE, 750 McCormick Bldg., Chicago, Ill.

To wear a cheerful face when the heart is aching is not deceit. We conquer our heartaches more quickly when we begin by considering the friends who are near us.

DOMAIN OF TEMPERANCE

DISQUALIFICATIONS OF DRINK.

Intoxicating drink disqualifies. From what? From almost everything that requires reason, talent and effort. Men who pay for labor or for effort recognize the disqualification of drink almost as clearly as they recognize the disqualification of bad health. The man who needs stimulants to perform his work confesses to his evident weakness. The free horse is more desirable than the one that requires the whip before he will work. The necessity of the stimulant and of the whip increases with use or habit. This is evident. Public service corporations realize the drawbacks of drink and legislate against the users. A railroad in Chicago lately posted the following notice:

"No employee is allowed to use liquor in any form when on duty, and no employee will be allowed to work when there is any indication that he has used liquor in any form before coming to work, and the smell of liquor about him will be sufficient. Employees who are noted as having used liquor when on or off duty, or who are found to frequent saloons when off duty, will be deemed habitual users of liquor and are subject to dismissal from the service. Employees who go into saloons when on duty in any capacity will be discharged."

This is not an isolated case. It is a policy in force on all the lines that enter Chicago, and that enter other cities, for that matter. There are many manufacturing establishments and stores and shops that adopt the same policy. The policy may not be published, but they all have the "dead line" established in practice.

The breezy agent, drummer, engineer, clerk, and so on, who need stimulants to smile and to work and to think, are soon numbered among "the missing and the dead" in the battle for business success. There are not many of the "old guard" left on the field, and none of them are selected to lead a charge. "Eye openers," "bracers" and "night caps" ought to be discarded by those who enter the race to win. No one goes to the saloon to look for men reliable, strong and alert. A steady hand and a clear head are not the products of the bar. "He drinks" is a whisper that upsets many a young man's prospects.

The most popular society ought to be the total abstinence one. It may not assess for weekly benefits, but it will safeguard position and health, and assure dividends in respectability and happiness.

—The Catholic Universe.

A PRACTICAL EXPERIENCE.

A food factory in Boston employing 800 to a thousand men and women, largely unskilled labor, retains the services of a trained nurse all the time and a supervising surgeon who spends an hour and one-half at the factory three times a week. He gives an account of the work in the Boston Medical and Surgical Journal, April 6, 1916. Employees are thus under frequent health inspection and supervision with certain very definite advantages:

For the employer there is increased good-will on the part of steadier and more contented employees. There is greater cleanliness of shop and product. Conditions are sufficiently improved to entirely justify the outlay. Freedom from disease in the food manufactured is assured. Thus the employers, employees and the consuming public gain from this work.

Any person found to be suffering from vice diseases is discharged absolutely and never re-employed.

All employees addicted to the habitual immoderate use of alcohol are excluded. To keep such persons near high-power machinery, says the physician in charge, is to court disaster, not only to them, but also to other workers.

A LAWYER WHO CHANGED HIS MIND.

At the opening meeting of the dry campaign in Duluth on May 22, Mr. O. J. Larson, chairman, told how he had changed front on the liquor question. He said:

"I have never taken part in the temperance movement, and frankly compels me to confess that I have not always been a total abstainer. I have looked askance at Prohibitionists, and regarded them as impractical, visionary reformers, attempting to accomplish the impossible. But I have changed my mind. I now believe with John Mitchell, the great labor leader, that the happiness and progress of this nation depend more upon the liquor question than upon any other question." My present attitude is not the result of emotionalism, but the result of observation, experience and study. I have tried to reach the right solution, which would meet with the approval of my judgment and conscience.

"My mind is made up and I am ready to take my stand with those who believe that the saloon is a real menace, and should be exterminated. I am no longer neutral in thought, speech or action."

In referring to his experience which was a contributing factor in bringing about his change of attitude, Mr. Larson said:

"For six years I was prosecuting attorney in a county in Michigan, and I know that during that time 85 per cent of the crime in the country was due to drink. I cannot recall a single case of murder during that time which was not, directly or indirectly, due to liquor. I have defended many men for murder, too, within the past four months, and in every case drink was the cause of the homicide."

Touching on the economic side of the question, Mr. Larson said that for every dollar of the \$165,000 received by Duluth in liquor license money, the people are taxed sixteen to care for the results of the liquor traffic.

—American Issues.