

Catholic Bulletin

OFFICIAL PAPER OF THE ARCHDIOCESE OF ST. PAUL

Published every Saturday at 315 New-ton 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.

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

SATURDAY, JUNE 26, 1915.

Have you decided to attend the sessions of the Catholic Educational Convention? If you do not, you will miss a treat.

According to a despatch from Rome His Holiness Pope Benedict XV, has instructed the Most Reverend John Bonzano, Apostolic Delegate to the United States, to look after Catholic interests in Mexico as there is no delegate from the Vatican now in that country.

The most important event in Catholic circles next week in this country is the Catholic Educational Convention which holds its sessions in this city from June 28 to July 1. It will bring to St. Paul the leading Catholic educators of the United States.

The Pro-Cathedral of St. Mary, Minneapolis, will be solemnly dedicated on the afternoon of Sunday, August 15, the Feast of the Assumption of the Blessed Virgin Mary, patroness of the church. The informal opening of the Pro-Cathedral took place on May 31, 1914, and since that time it has been used as a place of worship for the congregation. Final arrangements for the coming dedication have not been completed.

Six of the seven counties which voted on the saloon question this week went dry with substantial majorities. The result of the county option campaign to date is: thirty-eight counties have voted out the saloon and five have decided to retain it. These five are in the southern part of the State. Elections are pending in many other counties and the prospects are that the number of dry counties will be materially increased in the near future.

Come to the Catholic Educational Convention next week and meet the representative Bishops, priests, Sisters and members of the laity who are doing yeoman service in the cause of Catholic education. They are worth meeting and what they have to say on the different questions under discussion will be worth hearing. It is the opportunity of a lifetime to get in touch with the educators who have placed our Catholic schools in the front rank of educational institutions in the United States.

The court records of Minneapolis show that for every five marriages in that city during the past six months there has been one divorce. Since January 1, 1960 marriage licenses have been issued and 412 divorces granted. This shows a great increase in the number of divorces, the ratio for the past year being one divorce to every eight marriages. The number of divorces has doubled in the past five years, while the increase in the number of marriages during the same period is less than ten per cent. Comment is unnecessary.

"The Peril," an anti-Catholic sheet published at Wilkesboro, N. C., has suspended publication, being absorbed by another paper of the same kind. This sheet, like others of the Menace type, started out with a great blare of trumpets to destroy the alleged "power of Rome" in this country. It failed because Rome paid no attention to it. Even the bigoted readers of these papers are becoming tired of the eternal reiteration of calumnies and lies against the Church and the natural result is that the papers which cater to this depraved appetite of a certain class of un-American citizens must go to the wall. The sooner they disappear the better for the general welfare.

According to the "Western Watchman" of last week, "His Grace of St. Louis, announced at a convent commencement last Wednesday that the diocese would soon have a women's college; that the Sisters of Loretto would open one at Webster in 1916. For the coming year the freshman class will be at the Loretto Academy in Kansas City, but when the college at Webster will be opened the staff and pupils will be transferred to the college here. He hoped it would be followed by other colleges conducted by other teaching sisterhoods, as the demands for higher education for women must be met."

Pope Benedict has received from the Swiss and other governments definite promises which assure the success of the latest step taken by him in behalf of suffering prisoners of war. In compliance with his earnest request, the Republic of Switzerland has undertaken to give hospitality to ten thousand sick and wounded war prisoners belonging to the nations engaged in the terrible conflict, their respective governments agreeing to pay all the expenses incurred. In this way, the unfortunate prisoners will receive the best of medical attention in surroundings which will ensure their comfort in every other respect, physical and spiritual—great advantages that it would otherwise be impossible for them to obtain.

The Board of Education of Amityville, L. I., was in difficulties over the selection of a place to hold the commencement exercises of the public high school. The members of the board, disregarding the wishes of nine of the ten graduates, decided to hold them in the Methodist Church and these nine students decided not to attend the commencement. Only one of the nine who were present was a Catholic. The board finally arranged to hold the exercises in the Avon Theatre.

Protests of this kind are not uncommon and there is plenty of justification for them. If school boards cannot find undenominational halls for the holding of commencement exercises they should disperse with them entirely out of deference to the religious views of the public school graduates.

NOBEL PEACE PRIZE.

It is now reported that the Nobel Peace Prize will not be bestowed upon His Holiness Pope Benedict XV, because of the fact that his name was not proposed to the committee in due time. The news is conveyed in the following despatch from Christiania, Norway, under date of June 13:

"President Storthing, of the Nobel Peace Prize Committee, in an official statement issued today, expresses his regret that the Nobel Peace Prize cannot this year be awarded to Pope Benedict XV, as suggested.

"The statement says that His Holiness' name was not proposed to the committee in due time."

In view of the extraordinary conditions prevailing in Europe at the present time and of the efforts put forth by Pope Benedict to promote the idea of peace and to ameliorate the condition of disabled prisoners of war as well as non-combatants, the Nobel Peace Prize committee could well have overlooked any technical objections that might be made against the bestowal of the prize on His Holiness. Besides, the members of the committee must have been well aware of the special efforts made by the Pope to bring about a cessation of hostilities and the formality of having his name proposed could have been dispensed with. The general public familiar with what the Holy See has done to advance the interests of international peace will not approve the decision of the committee in overlooking the claims of Pope Benedict XV. No matter how worthy the recipient of the prize may be of the honor conferred upon him, it will, nevertheless, remain true that Pope Benedict XV has been and is today the most prominent figure among the peace advocates of the world. The failure of the committee to recognize his preeminence in this regard will not meet with general approval.

SEVERE, BUT JUST.

The condemnation which His Eminence Cardinal Amette, Archbishop of Paris, has hurled against Catholic women who approach the altar rail wearing the modern indecent styles of dress, as expressed in short skirts, V-shaped corsages and, practically, bare arms is well deserved. Any woman who would attempt to receive Holy Communion in such a garb deserves whatever humiliation may be connected with the refusal of the sacrament; and any priest would be justified in denying Holy Communion to her. Even if these extremes of so-

called fashionable attire be not common in many places in this country, there is still need for a word of warning to Catholic women who are sometimes tempted to forget what is becoming in this regard and to follow the dictates of the leaders of fashion. If such a person were to approach the Holy Table, the priest would be justified in refusing to give her Holy Communion and she would be the cause of grave scandal to the congregation. The Church is not the place for an exhibition of fashion plates, and all who outrage the canons of modesty and propriety in this regard should be taught a lesson in what is becoming to Catholic womanhood.

CATHOLIC EDUCATIONAL CONVENTION.

Time was when the standard of education in the Catholic schools was looked upon in this country as a most uncertain and a precarious factor. Arguments, true or false, were hurled indiscriminately against the Catholic claim to efficiency in matters scholastic. This attitude has now become obsolete, as well as untenable. The reason is that today the Catholic primary school not only holds its own with any institution in the primary class, but it far outdistances the average non-Catholic school in efficiency and results. Tests held in the grade schools throughout the country show the high position attained by the parochial schools.

Among the various means adopted for the advancement of teaching efficiency and methods none other, perhaps, has done more to strengthen the scholastic standing of the schools than has the educational meeting or convention. The Catholic Educational Association, in fact, aims precisely at the realization of this idea, to coordinate the work of schools and teachers in such a way that harmony in the development of logical methods may follow, and that fads, extraneous subjects, and mere experiments may be carefully eschewed.

Since education in this country is under state control, that is, since the individual state, and not the federal government exercises the necessary jurisdiction, a certain latitude, ample and unhampered, has been allowed for the evolution of methods and standards in those institutions under private control. For this reason there is no fixed standard that each school feels obliged to attain. True, the state offers certain examinations which the schools are free to take; but as a rule, there is no obligation incumbent on the private agency to accept that standard.

Unless, however, all signs fail, the ultimate goal of educational endeavor in this country will be shaped by governmental direction. Irrespective of this possible contingency it behooves the Catholic school to aim as high as liberal conservatism permits in the matter of instructional proficiency. From the very fact of the absence of strict state control over methods and standards we may deduce the advisability of frequent meetings in the form of conventions.

In fact, at these conventions instructors are afforded the opportunity of listening to experts in the field of education. The normal school and the university furnish higher specialized training than do the colleges and the academies, not to mention the ordinary high schools. These higher institutions aim at imparting systematic training and development, and their product is the teacher who goes forth qualified to implant the germs of knowledge deep in the minds of the pupils.

On the other hand, unless the teacher himself keeps in constant or frequent touch with the source of his own training, or its equivalent, he is liable to enter a rut; that course of all success, that bane of mediocrity, that leads inevitably to a state of scholastic atrophy, and eventually lands the unfortunate instructor in "the museum of uninteresting fossils."

One of the very best means of keeping in touch with progressive methods is to attend a gathering composed, to a great extent, of those who have made a success of the art and the science of teaching. Their words of encouragement, their experiences, their success shown on the battlefield where ignorance has been routed and knowledge triumphantly introduced: all these things tend to arouse in the active teacher the fires of enthusiasm; the discussions on vital subjects, concerning matter and method, also tend to elucidate obscure points, to strengthen old convictions or to supplant them with newer ideas that make for greater efficiency.

For these and other reasons we trust that the present convention of the Catholic Educational Association to be held in St. Paul next week will surpass in attendance and brilliancy, as well as in solid result for good, all previous endeavors in this line.

THE LAYMEN'S RETREAT.

A very successful laymen's retreat, both from attendance and enthusiasm, was brought to a close in St. Paul Seminary last Monday morning when the retreatants approached Holy Communion at the early Mass. From the previous Friday evening they had followed a program of spiritual exercises under the direction of the Right Reverend Bishop Lawler who, in his conferences, pointed out the duties and responsibilities of Catholic laymen in the home, in the community and in the various departments of business and professional life. A large number of prominent Catholic laymen from St. Paul, Minneapolis and vicinity participated in the retreat and all expressed themselves well pleased with the program and the results. The enthusiasm of the retreatants gives a new impetus to the laymen's retreat movement in St. Paul and it is confidently predicted that the retreat already proposed for next year will be attended by a larger number of laymen than any held in the past, because those who were present this year will bear the good news to their friends and urge them to be present.

COQUETTING WITH ROME.

It will be news to many readers of the "Literary Digest" of New York, to learn that it has gone over to Rome. This is substantially the charge made by "The Southern Lutheran" of New Orleans, according to "The Morning Star" of that city, which quotes the following editorial from its pages:

"In several Lutheran Church papers a warning has been sounded in regard to the above mentioned well known weekly periodical, published in New York. Attention is called to the fact that, while pretending to be a purveyor of impartial news, also in the sphere of religion, it has of late come out as a more or less pronounced defender of Roman Catholicism. Inquiry has revealed the fact that recently an arch-Romanist, Cudihly by name, has become one of the managers of the Digest, and that, since he has assumed charge, the Pope and the Papists have received more than generous treatment in its pages. In view of the fact that there are not a few Digest readers among our pastors and laymen, we think it worth while to pass this warning on. Personally, the writer has discontinued his subscription to the Digest years ago. Its department 'Religion and Social Service' is the veriest humbug, recording, as it does, merely all kinds of vagaries and monstrosities in the churches of this country. While its other departments may not be without interest and value, still, in our opinion, its nonsensical religious department spoils the whole sheet, and its present coquetting with Rome ought to entail the loss of every Lutheran subscriber."

The Literary Digest professes to be neutral, as far as the chronicling of religious views is concerned. It tries to show both sides of the shield without telling the reader what its own conclusion is in regard to the question under consideration. Many of its Catholic readers believe that it has not always been as impartial as it professes to be, that it has not always given as much space to Catholic views as it should have given. But, it seems that others are under the impression that its columns are too Catholic. It is hard to suit everyone. But it is safe to say that no reputable Catholic periodical has ever heaped such abuse upon it as "The Southern Lutheran" does in the foregoing editorial.

"PASTOR" RUSSELL LOSES.

"Pastor" Russell, whose unsavory reputation is a matter of common notoriety, has failed in an attempt to have the Appellate Division of the Supreme Court of New York reverse the decision of the lower tribunal which dismissed the suit for libel which he has instituted against the "Eagle" for having exposed his defrauding of a gullible public through the sale of his so-called "miracle wheat" at a dollar a pound. Russell claimed \$100,000 damages because the "Eagle" published a cartoon which he considered a reflection on his character. Notwithstanding this, "Pastor" Russell is able to secure space for this syndicated sermons at so much per in many journals which ought to be above catering to such a faker at any price. It is pleasing to note, however, that many papers which formerly published these so-called sermons no longer insult the religious convictions of their readers by printing them.

Truth lies in a straight line, following which a man may always stand erect in the full dignity of his manhood. But falsehood ever has a zig-zag, underground course, pursuing which he must bend his judgment, twist his conscience, and warp his manhood till he almost ceases to be a man.

THE MAGNA CHARTA

THE PART THE CHURCH PLAYED IN SECURING THIS GREAT CHARTER OF HUMAN LIBERTY.

Tuesday, June fifteenth, was the seven hundredth anniversary of the signing of the famous Magna Charta. So much misunderstanding has arisen in regard to this remarkable document and, as in many places, the event was celebrated by sermons, speeches and much talk, a few thoughts of it are opportune, writes H. B. Shaw in the "Union and Times" of Buffalo, N. Y.

For the proper understanding of medieval documents or events, one must have some knowledge of medieval theology, customs and canon law. It is absolutely necessary to appreciate the spirit of the Ages of Faith—their moral complexion—before one can judge adequately of their import or rightly estimate their worth. In other words, it is essential to possess a sense of proportion in reading history. Many critics of the Church and her Supreme Pontiffs, have generally shown a woeful lack in this regard. He alone (we make bold to say) can acquire this virtue to any degree who is in intimate connection with and has not broken entirely from the past. The Catholic, a member of the institution that alone makes sense of history, can best know the character of events in her history—made his own by his initiation into her life and experiences. The Catholic Church coming down to us as a living organism, never losing touch of any age, at every moment keenly awake in her conscious existence of nineteen centuries, seeing as she did the beginning and the close of the medieval period, is able to put one in the proper frame of mind for thinking correctly on the Middle Ages.

In years to come, a veteran of the great European war will best describe its battles, for they are a part of his own history. He understands their setting.

A New Declaration of Rights.

It is not strange, then, that we frequently hear from the mouths of non-Catholics, statements about the Middle Ages that do not harmonize with the truth, although their semblance to it deceives many. Historians, writers and preachers, wholly unsympathetic and thus out of touch with that wonderful period of human activity, are in no sense capable of interpreting it—except falsely. Facts may be open to them as to all, but they miss their meaning. From such come forth assertions that indulgences (at least) were permissions to sin, or that the Pope was ever opposed to true liberty of the people. A prudent man, therefore, can well discount their utterances.

The events that induced King John of England to affix his royal seal to the Great Charter of Liberties, are well known. Every school child has heard of that wonderful meeting of the king and the "Army of God and Holy Church." The barons, people and churchmen, tired of the king's cruel tyranny, took steps to have their ancient liberties restored. John had lost what popularity he had by the defeat of his armies in France; by his enormous taxes and his intolerable habit of taking hostages from communities that rose in revolt. So when, on the 15th of June, 1215, the people represented by the barons and their large force of retainers in the presence of the chief clergy of the realm, wrung from the hands of this unwilling monarch (at least a paper) guarantee of their rights, there was great rejoicing throughout the country.

The charter was a rehearsal of principles of long standing. It served as a treaty of peace between the king and the people. Great social and political advantages were gained and democracy is the stronger for the victory. In ecclesiastical affairs the Church of England was declared to be free and her liberties inviolate. This last interest is directly, for it is the assertion of an ancient right established by the divine law of Christ. The Church ever stood for freedom of action. Liberty is the end and it is also the immediate consequence of faith. Gregory VII against Henry IV; St. Anselm against Henry I fought for the principle. Magna Charta reaffirmed it through the energies of the Archbishop who had taken common cause with the people. The declaration meant freedom from State and royal interference in matters spiritual. John had need of such a reminder of the Church's position.

The Attitude of the Pope.

It will be remembered, it was on June 29, 1213, that John became a vassal of and handed over the realm of England as a fief to the Holy See. Now by the medieval law, according to feudal custom, this act made the Pope the real immediate superior of the king who then held his throne and ruled his kingdom at the will of the Pope. It is not a question here of twentieth-century approval or disapproval of this mode of action. We must take the ideas that actuated and governed the people of the time. Again, the Pope as suzerain of the king, was prepared to stand by him in his troubles. Likewise the vassal promised aid to his lord. When the report of the proceedings of June 15th reached Rome, the Pontiff Innocent III, proceeded to revoke the charter and excommunicate the barons. He could not have acted otherwise. In the first place, he was misled as to the true character of John, who was a professed Crusader. As the king's overlord, Innocent could hardly allow such demands as the barons made without his consent. The charter was not an act of legislation—being won by violence. The king evidently yielded because of the superior force brought to bear on him. He was not free. Then it was not just that the barons should be the judge in their own cause. John had, moreover, already taken measures to appeal to the Pope against his enemies. Innocent was bound by his position to hear and

weigh both sides before he consented to what any one would consider an act of extortion on the part of the barons. As to the provisions of the charter, no reasonable man could consider them unjust. They are the expressions of the rights given by nature to rational beings. But there is a lawful way of doing things. A good end does not admit of base means for its attainment. The Pope objected to the manner in which the charter was obtained. As sovereign of the Universal Church, the Pontiff realized the danger of the public weal, if any number of knights were allowed to make and unmake the laws of a nation at will and without legal procedure. Lawless barons in those days were quite ready to oppose the duly constituted and recognized ruler of their own interests. The virtue of prudence bade the Pope show his disapproval of the whole affair. Later when the Charter was revised, though it remained essentially the same no objections were offered to it by his successors. It makes all the difference in the world whether in the first place the Pope had revoked the charter because of the high-handed way it was obtained from the king, or whether he objected to it on account of its provisions. Most of them the Popes had even favored to a far greater extent than secular rulers were wont to do.

The Great Charter of Liberties is rightly considered a valuable piece of parchment. It is truly a landmark in the growth of democratic ideas. The blessings we derive from it, however, should not blind us to the real debt we owe to the Pontiff who, in a time of great lawlessness stood up for true principles of justice and right order. If the calumniators of the Popes would make ever so little an attempt to understand the motives actuating those they are so ready to slander, the cause of truth would be further advanced. Today, when prejudice, bigotry and passion play so large a part in human affairs, it would be well for men would look to the Roman Pontiffs, at once the upholders of true conservatism and true democracy, for guidance in that supreme virtue of prudence. Innocent had no small share of it. We wonder if the Great Charter of Liberties will also be ready to acknowledge the true part he had in it.

IN CATHOLIC SPAIN

PUBLIC MANIFESTATION OF DEVOTION TO THE BLESSED EUCHARIST.

We have frequently referred to the wonderful manifestations of honor and devotion which the Most Holy Sacrament receives here in Catholic Spain, writes a Madrid correspondent. Fresh testimony in this direction is afforded by the publication of the details of the costly and magnificent monstrance which is being made for the Association of "Nocturnal Adoration." More than 6,000 of the faithful have contributed in money, jewelry, gold and silver to the making of this precious monstrance. The sum collected in cash amounts to nearly 48,000 pesetas. Of this amount 14,660 given in gold has been melted, and this, with the gold jewelry contributed, has left available for the construction of the monstrance over 11½ kilos of gold (400 ounces). The silver at the artist's disposal exceeds 25 kilos (over 880 ounces), thanks to the generosity of a noble family which gave for the purpose the whole of its silver table service. The monstrance will be enriched with thousands of precious stones, also donated.

Striking evidence, too, of public honor and respect to Our Lord in the Eucharist have been witnessed here in the streets of Madrid in connection with administering the Paschal Communion to the sick and infirm in their homes and in the hospitals. The system employed in all the parishes is the same, and may be described in general terms. The Blessed Sacrament is borne processonally, the parish priest being seated (in most cases) in one of the gala coaches of the Royal Family, escorted by a picket of the King's Infantry, preceded by the clergy and followed by a numerous public of high and low degree. In this way the private houses and the public institutions are visited and in the latter case all the authorities connected with the institution are present and assist at the pious function. The procession finally returns to the church, where the parish priest or other in a few words thanks all who have assisted in the name of Our Lord in the Host and of the sick who have received their Paschal Communion.

The Reason Why.

(Rev. Francis Clement Kelley in the "Ave Maria.")

Why do you always sing of God? His greatness needs you not. Has He not struck you with His rod? Can sorrows be forgot?

I sing of Him because His love, In love and mercy sweet, Has laid my pride and hatred low, And led me to His feet.

His greatness needs me not at all; He left me fair and free; But when in freedom I did fall, He stooped to chasten me.

What needs the sun of stagnant pool That poisons all the air? What needs has God of any fool, That He should make him heir?

Yet doth the sun draw to the sky, To scatter down in rain, The dark and noisome pools that lie Upon the marshy plain.

And, purified by sunlight's touch, The clear, sweet waters fall, Like Mardalen, when "Joveth much," Before the Lord of all.

DOMAIN OF TEMPERANCE.

THE TEMPERANCE OUTLOOK IN IRELAND.

At the beginning of the year it is a very old and common practice for many young men, and for a much smaller proportion of the old and middle-aged, to make some sort of a resolution. It may be of every description, or from some particular sort only; or not to partake of any such beverage before some stated hour of the day; or not to exceed a certain number of drinks, or not to enter a public house; or, if doing so, to neither give nor accept a "treat." Such resolutions as a general rule break down after a few weeks, or they may be after only a few days. They are then speedily forgotten until towards the end of the ensuing December, when they are perhaps renewed to take effect after the first of January, with similar results. In this connection temperance reformers fail to realize that in a great proportion, if not in majority of instances, men do not enter public houses for the sole purpose of getting drunk. A mere fraction of the drink sold across the counter for direct consumption would be dispensed even to the most improvident of the poorer portion of the workmen and wage-earners if it were only obtainable in the same way as a glass of milk, or a cup of tea or coffee. Public houses afford change of scene; the flaring lights, the egress and ingress of customers, and the general bustle, providing what to many persons is an irresistible attraction. In many cases there is the likelihood, in a goodly proportion to the certainty, of meeting acquaintances and exchanging conversation. Clearly then, the shortening of the hours during which such experiences are possible cannot but exercise most beneficial effects. About forty years ago in London—when public houses were open until midnight except on Sundays—strong efforts were made by temperance and social reformers to bring about what was regarded as a valuable and necessary reform—the closing of public houses on Saturdays at eleven o'clock. Not only was the agitation a failure, but the Conservative Government, after their victory in 1874, extended the hours of opening (except on Saturdays and Sundays) until half an hour after midnight! This, of course, being due to the appreciation by the Conservative Party of the great services rendered to them all over England by the licensed traders, who were then anti-liberal to a man, and have ever since been so.

In Dublin, when eleven o'clock was the closing hour, it was the briskest and most profitable to the trader; just as twelve o'clock would have been, or as half-past twelve was in London. In London, in the poorest and most squalid districts, the only way in which the customers could be coaxed into leaving the premises was by gradually extinguishing the lights; and had closing time been one o'clock in the morning, the same means would have had to be resorted to. One of the curiosities of the drastic change is the extreme complacency with which the public house frequenters have accepted it, whether in England or Ireland. In Ireland we are all familiar with the attitude of "the trade" to any closing hours reduction. Previous to the Parnellite split the contention persistently urged against any Temperance legislation was that this was a matter for the Irish people only, and should be reserved for the action of an Irish Parliament! A further contention, urged with equal persistency, was that any curtailment of the existing hours of opening would drive Mr. Bung's customers straight off from his highly respectable well-conducted premises to those of the nearest shebeen. These shebeens were assumed to be well-known to Mr. Bung's regular customers, and ready to receive them with open arms, or rather pint, pots and corkers. As a matter of fact we never hear of these shebeens at all. The few that exist unknown to the general public; who have so far given not the remotest indication of desiring to have recourse to any of them. The shebeens were so long threatened, reformers were so long threatened, now proved to have been a bung bogey. A further influence operating very powerfully on the temperance question is the increased price of porter, the workman's beverage, which has been raised in price by no less than 50 per cent. Although a result of the war, the most optimistic of publicans has no expectation whatever of its being reduced to the old figure after peace has come back. The beer tax has come to stay. The porter drinker's purchasing power in thereby permanently reduced, to his own very great advantage. The old objection to legislative interference, that men cannot be made sober by Act of Parliament, was well met many years ago by Mr. Gladstone, who insisted that it was the duty of the Legislature to ensure as far as possible that it should be at least as easy for men to act sensibly as foolishly. To the workman, with his week's wages in his pocket, it is surely an unmix'd advantage that he can only remain in front of a public house bar until half-past nine on Friday, instead of until eleven o'clock in Dublin, or until half-past twelve in London.

The question arises, will be the present hours of opening be restored to the old number at the conclusion of the war? Should the war conclude in three or four month's time, a determined effort will be put forth by those personally interested to have them restored or extended; and with some prospect of success. Should the war be prolonged, the general population will have got so inured to the present state of things that not even Mr. Bung's most regular of customers will clamour for any alteration. Entering at an earlier hour to receive their usual refreshment, or not lingering so long over it, much the same money will be dispensed but under much more comfortable circumstances alike to Mr. Bung and his overworked assistants as well as to themselves.