

Catholic Bulletin.

OFFICIAL PAPER OF THE ARCH-DIOCESE 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, payable 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, MARCH 20, 1915

Next Sunday is Passion Sunday. It marks the beginning of the most solemn period of the Christian year. It commemorates the closing weeks of our Lord's earthly life during which He underwent all the sorrows and humiliations of His Passion.

A plenary indulgence on the usual conditions of Confession and Communion can be gained by all the faithful who, next Sunday, assist at one or other of the religious services of "Peace Sunday" or pray for some time before the Blessed Sacrament publicly exposed in church.

"The New Guide," published at Altoona, Pa., is the most recent addition to the list of Catholic weekly papers. Its editor is the Very Reverend Jerome Zazzara, Rector of Our Lady of Mt. Carmel Church. The new publication devotes much of its space to news and editorials in the Italian language for the benefit of the large Italian population in that locality.

That the God of Battles may in His mercy be pleased to bring about a speedy cessation of the terrible war which is devastating European nations is the substance of the prayer which the faithful will offer in a special manner next Sunday which, according to the wish of the Holy Father, is set apart for the specific purpose of petitioning for a restoration of peace among European nations.

During Passiontide the faithful should meditate on the suffering of our Lord through which was wrought the salvation of humanity. The cross is the symbol of this holy season, the emblem of divine fortitude, the source of the Christian's strength and the pledge of his final victory over sin. Already its shadowy form is seen looming above the horizon of Good-Friday and towards it the eyes of the faithful should turn during the remainder of the lenten season.

The slander suit for \$50,000 instituted some months ago by Father O'Farrell of Montrose, Colo., against Professor Wiedmann, Principal of the High School in that city, was settled recently when the defendant apologized and paid the court costs. The suit was brought against Principal Wiedmann because of statements alleged to have been made by him against the moral character of Father O'Farrell.

Thus, one by one, those who wantonly attack the character of individual priests or Catholics are being brought to time. It is the only way to treat such dastardly defamers. They are seldom willing to face the publicity of a court trial.

We regret that the "Minneapolis Tribune" still continues to publish the so-called sermons of Pastor Russell as so much per insertion. What it sees in them is a mystery. The only purpose they can possibly serve is to advertise a ranting faker whose moral character and financial transactions will not bear the light of publicity. Presumably the Tribune has a large number of Catholic readers whose religion and intelligence these intolerably dry and dreary travesties on religion insult: nor are they less offensive to non-Catholics who respect the Bible and revere the teachings of the Saviour. The reputable and high-class dailies of the country spurn Russell's "sermons" and reject his proffer of pay for publishing them. When will the Tribune purge its pages of this irreverent trash and be willing to stand the loss of a few "pieces of silver" for the general welfare of the community?

CEREMONIES AT THE NEW CATHEDRAL.

The new Cathedral, to be opened for divine service on Palm Sunday, will offer a magnificent setting for the carrying out of the ceremonies of religion in all their fullness of detail and richness of symbolism. The spacious sanctuary is admirably adapted for this purpose, and the Most Reverend Archbishop has decreed that nothing be left undone to enhance the splendor of the religious services taking place within it by the strictest observance of the ceremonial rites. One of the distinctive characteristics of the services to be held in the new Cathedral will be the faithful exemplification of all that the liturgy prescribes to bring out their full significance.

The old Cathedral with its small sanctuary did not permit full observance of the liturgical requirements. An effort was made to carry out the ceremonies in some detail; but it fell far short of what is required in this regard. Hereafter, there will be no excuse for failure to show forth in all its meaning and attractiveness the ceremonial pomp of our holy religion.

In this respect the new Cathedral will be a model for all the churches of the Diocese. Heretofore, in some churches, on account of early traditions, certain modifications of the ceremonies were tolerated; but for the future the prescriptions of the liturgy must be faithfully obeyed. For years St. Paul Seminary has been noted for the fidelity and exactness with which it conducted the ceremonies of the Church and the good example set by it will be accentuated by the manner in which they will be carried out in the new Cathedral.

To ensure uniformity and accuracy of detail in this important matter, the Most Reverend Archbishop has appointed the Rev. Walter A. Daly of the Cathedral staff, official master of ceremonies for the new Cathedral. He will be master of ceremonies in the fullest sense of the word "master." All who take part in the religious functions, whether prelate, priest, seminarian or altar boy, will have to submit to his direction.

For the faithful there are special ceremonies and an effort will be made to have them conform to the requirements of the Church in this regard. They will be taught what they must do while in church—when to stand, when to sit, when to kneel, etc. By this means the liturgy of the Church will be carried out with fidelity, not only in the sanctuary but by the members of the congregation.

PEACE SUNDAY.

In all parts of the Catholic world, outside of Europe, next Sunday will be observed as "Peace Sunday," in accordance with the wishes of Our Holy Father Pope Benedict XV. On that day special prayers will be offered to Almighty God that He may deign to bring about a speedy cessation of hostilities among the warring nations of the old world and restore peace to distracted Europe.

In prescribing special religious services for the restoration of peace among nations, the Pope has shown himself to be the father of the faithful. His heart is filled with compassion not only for those who acknowledge his spiritual sway but also for all the children of God. He desires that in this hour of affliction and peril men and nations recognize the sovereign Ruler Who presides over their destinies, for He alone can restore peace to them and banish hatred and rancor from their breasts.

The present war is a terrible calamity. It will go down in history as the greatest conflict which the world has ever witnessed. In the number of men actually engaged in the struggle, in the fearful toll of life on the battlefield, in the misery and suffering which have fallen upon the families of the combatants, in the devastation and ruin which stalk in the wake of the contending armies, it has no parallel in history.

And yet, despite the carnage, bloodshed and suffering that have come upon the people of the warring nations, we dare not maintain that this war will not serve a good purpose. Sometimes, as we read in the Old Testament, God authorizes war as a punishment for the people on account of their iniquity. At other times, He permits it because He will not interfere with the freedom of action with which He has endowed humanity. Without pretending to read the decrees of God in this particular instance, we can readily understand that He has permitted the belligerents to enter into the conflict for His own good purpose. We do not pretend to judge the motives which prompted the different nations to resort to arms. Each nation considers that there is sufficient justification for the course it has taken. The motives which influenced them will be

judged by Almighty God Who is already utilizing the war for His own beneficent designs. The world had wandered away from Him in vain pursuit of transitory things. It had placed its reliance on human prudence and based its action upon the fallible wisdom of men. God was forgotten; man was everything. What more natural, therefore, than that difficulties should arise among nations over-confident in their own strength and righteousness and over-eager to advance their material interests. They did not appeal to God save to proclaim that they were fighting His battles.

Already the good effects of the war are noticeable in all the countries engaged in the conflict. The people are turning once more to God. On all sides there is evidence of a religious revival which augurs well for the future. The nations are once more looking to God as the source of their strength without whose help they cannot hope to establish stable government or carry on their projects.

The faithful will take advantage of the special services held on "Peace Sunday" to petition Almighty God to calm the troubled waters of European strife and hasten the day when "nation shall not lift up sword against nation, neither shall they be exercised any more to war."

ST. PATRICK'S DAY.

The feast of Ireland's great apostle was observed this week with the usual religious, civic, and social functions. In all parts of the country the sons of the Gael did honor to their well-beloved patron saint. Owing to the war and to the prevailing uncertainty regarding the future, the celebration was robbed of much of the significance which it would otherwise have in view of the fact that the century-old struggle for Home Rule reached a favorable outcome since last St. Patrick's Day. It is true that Ireland has not entered upon the enjoyment of the measure of Home Rule granted by the English Parliament; but, nevertheless, this dawn of fuller liberty would have been emphasized much more than it was were it not for the troublous times through which the old world is passing. Besides this, many of Ireland's sons at home and abroad do not regard the Home Rule measure as satisfactory, because it does not give that complete freedom and national autonomy to which Ireland is entitled. However, it must be regarded as the entering wedge and, no doubt, further concessions will add to the practical value of the grant.

The present war, too, has caused considerable dissension in the ranks of Irishmen. Many of her native sons, as well as of their brethren beyond the seas, are not in sympathy with England; while others, at the head of whom stands John Redmond, the leader of the Nationalist party, believe that Irishmen should be loyal to the British Empire in this struggle.

But whatever the merits of the case may be, Irishmen in the United States, like all other citizens of this country, will be mindful of the wishes of President Wilson and preserve strict neutrality in the present war. As American citizens, they should not take sides in the struggle. Whatever their sympathies, and each one is entitled to his opinion in this matter, they should be loyal to the land of their adoption and neither say nor do anything that will tend to cause a division among the people along national lines.

After all these years of struggle, the people of Ireland have at last touched liberty's goal, and they can afford to preserve their souls in patience a little longer in order that the boon of an ampler grant of self-government that that embodied in the present Home Rule measure may not be jeopardized.

THE POPE AND PEACE.

The Rev. Reginald J. Campbell, one of the leading Congregationalist ministers in London, England, and pastor of the City Temple, has suggested that a general council of the leaders of the Christian churches be summoned to discuss the war for the purpose of suggesting ways and means to bring about peace among the belligerents. In this connection it is interesting to note that Minister Campbell declares there is only one person in the world who could call such a conference with any hope of success and that is the Pope of Rome. This is no isolated recognition of the influence which the non-Catholic world accords to the earthly Vicar of the Prince of Peace. Leading non-Catholic papers and statesmen who express their views on this matter admit that the Pope alone can be the intermediary for peace proposals. Pope Benedict XV is doing all that he can to urge the claims of peace and humanity, but in the turmoil which disturbs the nations of Europe his paternal voice is not heard or at least is not heeded by those who, under other circumstances, might be ready to listen to it. The whole civilized world

outside the warring nations and all within them who have their true interest at heart, pray that a way may be speedily found to bring about a peaceful solution of the difficulties that have embroiled almost the whole of Europe in the bloodiest war of history.

GENERAL JOFFRE A DEVOUT CATHOLIC.

Since the beginning of the war we have read much about the religious affiliations of the more notable officers actually engaged in the conflict. We were informed that General Joffre, commander-in-chief of the French forces, was a Catholic. Later on, this was denied on what seemed to be reliable evidence.

In order to get at the truth in this matter the Right Reverend Mgr. Guillot, pastor of Our Lady of Lourdes Church, Minneapolis, wrote to the Director of "La Croix" of Paris from whom he has received assurance that General Joffre is a fervent Catholic who attends Mass regularly and is frequently seen at the altar rail receiving Holy Communion. The letter adds that some years ago the General was somewhat lax in the performance of his religious duties, but of late he has shown himself to be a devout, practical Catholic.

Supplementing, as it were, this statement, the "Echternacher Anzeiger," of January 10, which lies before us, reproduces a letter written by a citizen of Lyons and published in the "Aargauer Blatt," which states, among other things, that General Joffre is a Catholic and has never made any attempt to conceal his religious convictions. In 1907, when he became dangerously ill, he made a pilgrimage to Lourdes on the advice of his physician, and on August 18 of that year the writer of the letter saw him kneeling in prayer before the Grotto with every evidence of edifying devotion. Joffre openly professes his belief in God and has done what he could to lighten the burden imposed upon the clergy called to serve their country in the ranks of the army by sending them to the rear as instructors of recruits or as officers and chaplains to the reserves.

It will be remembered, says the writer, that in the first months of the war Joffre experienced so much opposition from some of his subordinate officers that he wanted to resign, but the government, rather than allow him to do so, dismissed three members of the clique opposed to him. In addition to General Joffre two other of the most prominent Generals of the French army, Pau and Castelnau, are also Catholics.

ILLITERACY IN THE UNITED STATES.

There is food for reflection, says the "Pittsburgh Observer," in the official statistics which have just been published in regard to illiteracy in the United States. The salient fact demonstrated by these figures is that, while the percentage of illiteracy among the total population of the country of ten years of age and upwards was 7.7 in 1910, it was 5.3 in the New England States, 5.7 in the Middle Atlantic States, 3.4 in the East North Central States and 2.9 in the West North Central States, the sections most largely peopled by immigration, as against an average of 16 per cent in the South Atlantic States, rising to 25.7 in South Carolina, and 29 in Louisiana—States where there are comparatively few immigrants. The suggestion that the larger proportion of illiteracy in the South is the result of the failure to educate the negroes there is forestalled by the census figures, which prove that the preponderance is among the whites. And yet it is the congressmen from the South who are the most insistent advocates of a literacy test for immigrants.

BIBLE READING URGED.

Those who still cling to the delusion that Catholics are not allowed to read the Bible may be interested in learning that one of the first utterances of Pope Benedict XV on his accession to the Papal Throne was an exhortation to Catholics to read the Bible. It is contained in a letter which he wrote to Cardinal Cassetta, Protector of the Society of St. Jerome for the Spread of the Gospel: "We desire," writes the Holy Father, "that the book of the holy Gospels be found in every family and that all Christians should cultivate the habit of reading a passage each day so as to live in a worthy manner and make themselves agreeable to God in all things, for it is too true that all evils and errors arise from ignorance of the Gospel and failure to practice it." But, notwithstanding this definite pronouncement, which is only a reiteration of what many other pontiffs have said, there will always be those who are ignorant or malicious enough to charge the Church with being an enemy of the Bible.

(Continued from page 1.) ACTS OF THE APOSTLES.

bursting the dark veil of primeval guilt made Simon see in the wisdom and works of Jesus the veritable Son of God. To Christ's question "Whom do you say that I am?" He promptly answered "Thou art Christ, the Son of the living God." We need not dwell long on the reply of Jesus: "Blessed art thou, Simon Barjona. And I say to thee thou art Peter (the rock) and upon this rock I shall build my Church." (Math. XVI, 18). These words are a promise of the greatest juridic power ever conferred on man.

The First Pitfall.

Simon, therefore, whose mother-in-law had been restored to health at Jesus' touch, who was the first to be called a follower, who was likewise the first to be called an Apostle, and who at the word of the Master had walked on the water, with this reiterated approval and final blessing was the happiest of mortals. But suddenly there came dark dismay. Christ began to talk of suffering, of ignominy, of death as His portion by the will of the Father. Then it was that that other love all too human in Simon was stung into rebellion. He had had experience of what death and separation mean. He recoiled from the thought of such a repetition, and losing mastery of himself he said to Christ most passionately: "Lord be it far from thee, this shall not be unto thee." How blind the unreasonable love even of the highest object can make us! O words inconsiderate indeed! As if He, whose meat and drink it was to do the will of the Father, would not resent them! And resent them He did with these words measured to kill rebellious love, the cause of such presumptuous intrusion. "Go behind me, satan, thou art a scandal to me, because thou savourest not the things of God but the things of men."

Terrible words these! If the mid-day sun had been blotted out, if he himself had been plunged into an icy cavern, a greater darkness and a greater chill would not have enveloped Simon, than at these words. He not only felt what a blunder he had made, but reeling under that scathing denunciation, he remembered those other words, not, however, intended for him: "Have I not chosen you, twelve and one of you is a devil?" Only those, who have ascended to the very heights can be plunged to the lowest depths. Henceforth Simon will be a prey to an ever-consuming dread. The Master who is chastening him, will in compassion from time to time, it is true, bring him some respite. He caused Simon to find in the mouth of the fish a stater wherewith to pay tribute for them both: He invited him with James and John, two others, whom He had occasion severally to censure, to that vision on Thabor. There the poor heart-sore disciple felt peace at last. "Lord," he exclaimed "it is good for us to be here." But it was only momentary. Again they descended and again there were those predictions of coming evil. To crown all, it was predicted on that last memorable night with Jesus, that one of them would be a traitor. Choking with emotion Simon durst not ask directly, who might be the one. Now all this the Master ordained, in order to clear Simon's loving heart from its rebellion against the will of Heaven, and to chasten love with suffering.

The Second Pitfall.

But no warning was able to convince him that his love for Christ might die out. Here he imagined that he was sure of himself. Let Satan sift him indeed, let all the world abandon the Saviour, of one thing he was confident and that was that to the end he would love his Master. He was building on his feelings, his senses; he did not yet understand that there is no human being, in whom one set of sense impressions may not be forced out by another, and that he, who builds on sentiment alone, is laying a foundation on most unstable ground. I need not go over the events of Gethsemani. There are indications of the nervous tension, which all the Apostles suffered on that mysterious night. The heavy slumber in the garden, the readiness to take violent issue with the whole crowd, the precipitate flight and quick return, above all that strange outburst of profanity, show that Simon's nerves were completely unstrung. Do not be scandalized at this profanity. I have heard tender innocent children, when overwrought by pain, say terrible words. Living in an atmosphere of sin, we gather into the receptacle of our subconsciousness slimy evils; it is not good to stir them up. But Simon's being stirred to its depth. Under the war of becoming that traitor foretold, under the stress of human respect, in the chill of that desolate night, in that onset of fretfulness, when unfeeling by-standers would not leave him alone to his gloomy thoughts, that human love, on which he had relied, broke down and vanished. Denial of Christ followed upon denial, then oath upon oath—a perpetual reminder to all not to over-estimate human strength. The catastrophe of the tragedy had come. The genius of Shakespeare is admired for the creation of that pathetic scene, in which the drunken porter discloses that he and his boon companions had been carousing, while in a neighboring room their amiable king was being foully butchered. But greater is the pathos of this Gospel-scene, in which the Saviour is reviled, spat upon, and buffeted in the council chamber, while without in the courtyard his chief Apostle is denying him with an oath.

Simon's Conversion.

When the cock crew a second time recalling Christ's prediction of his denial, no words can describe what was Simon's realization of his plight. But down into that depth of misery the sad compassionate face of Jesus looked. From that depth of utter helplessness at last acknowledged, a cry for help came and was heard. Love was restored to Simon but love

purified by suffering and transcending all sense. It was then that pierced with poignant grief he went forth and wept bitterly. It is said that he sought a nearby cave and there remained in contrite prayer till the dawn of the Resurrection. Later on he is given by the Saviour, to counteract that triple denial, an opportunity to make a triple public profession of his love. The primacy so long promised is conferred upon him, and now the life of Peter really begins.

Understanding now, what so long he had with the other Apostles failed to grasp, that the clinging to Christ's material presence was only a hindrance, and that even that joy had to be given up, if he was to do the work of Christ, Peter humbly and prayerfully awaited the coming of the Holy Spirit. The Spirit came, as we have read, on Pentecost, and as grace perfects nature and, as the nature of Peter was supremely loving, and supremely chastened by suffering, we easily see how the Spirit of God made him the great leader he was. He was the Shepherd and he bravely took upon himself the defense of the flock. He was Christ's witness and all the power of the Sanhedrin could not intimidate him from making the boldest profession of faith. The mystery of suffering had been taught him and he rejoiced to suffer for the name of Christ. Great is his sanctity now. At his word the cripple is made whole, the dead woman is raised to life, his shadow falls with a blessing on the afflicted, God's angel strikes his chains and opens the door of his prison. But with all this, his humility is most profound. He often appears more as the servant than the leader, he asks no pre-eminence in the Apostolic work, his life is that of the gentlest and most amiable of shepherds.

It is impossible to measure how much the church owes and ever will owe to St. Peter. We must bear in mind that he was the chief "minister of the word," that the gospel of St. Mark substantially came from him, that his preaching was in all probability incorporated in the other gospels. Now that feature of the gospel, which above all others must be vindicated is its veracity and what makes above all things for their veracity, is the narration of the failings of the Apostles, and especially of Peter, made by themselves. St. John does not tell of the censure, which he received, but the rashness, over-confidence, and fall of Peter are given in all gospels without extenuation and without excuse. It is safe to say that this unvarnished story of Peter has done more for the veracity of the gospels than all the writings of the Fathers, than all the reasonings of the schoolmen. If the old saying is true that it is the heart that makes the true theologian, then Peter is a prince in theology as well as in government.

As to the reproach of St. Paul that St. Peter acted inconsistently, as this episode is not mentioned in Acts, over which St. Paul presided, we may well presume that he did not continue to urge it. St. Peter humble, loving, gentle, looking only for the good of these, and then of those individuals, could not satisfy the Judizers and the Gentile converts, when brought together. From his own standpoint his action was no doubt as praiseworthy as it was reprehensible from the standpoint of St. Paul. St. Peter was first of all moved by a love of individuals, St. Paul by a love of law. A superior in such cases can make his choice, and Peter was the superior.

Thus Peter lived. As no heart ever burned more ardently for his Master, so no life was laid down more cheerfully for His sake. By crucifixion he perished and so gloriously did he end his Apostolic career that not one of his successors has presumed to take his name. To appreciate his character we must keep the true perspective in view and not confuse the impetuous and misguided Simon with what he subsequently became the humble, wise and courageous Peter.

SEAMEN'S PENALTY REDUCED.

VENTIMILLE, WHO TROUNCED PETTY OFFICER FOR SPITTING ON SCAPULAR HAS FINE REMITTED.

Ordinary Seaman Ventimille, of the U. S. S. "New York," who was sentenced to thirty days' solitary confinement on bread and water and a fine of three months' pay for an assault on a petty officer who spat and trampled on his scapulars after having thrown them on the floor, has had his penalty greatly reduced. Captain Rodgers of the "New York," under whose direction the young fellow had been tried at court-martial, after a reconsideration of the facts in the case, released Ventimille after half his confinement period had elapsed, and remitted his fine in full.

Ventimille's offense and the punishment therefor was first published in The Tablet about seven weeks ago. The plainly apparent injustice of his punishment, is the right of the complete immunity enjoyed by the petty officer, whom he had soundly trounced for a gross insult, was spread throughout the whole country and much indignation was expressed at the extraordinary punishment meted out to him. The Brooklyn Federation of Catholic Societies, through Eugene F. Cooke, president, took up the matter with the Secretary of the Navy Josephus Daniels.

An investigation followed with the result that the commanding officer of the ship, who already exercised clemency with regard to the solitary confinement, decided to remit the fine. Secretary Daniels informed Mr. Cooke of this action in a letter received last week Monday. Ventimille is again "on duty every day working hard, attends religious services regularly when his duties permit and appears to be cheerful and content." No punishment has been given to the petty officer for his action that led Ventimille to trounce him.

DOMAIN OF TEMPERANCE.

HOW RUSSIA HAS GONE DRY.

"How Russia Has Gone Dry," is the title of a leading article in the January Review of Reviews. The writer says that those who know Russia will find it hard to imagine her without vodka. Alcoholism held more than half the population of the empire in its grip. "In Russian life drunkenness was not merely an incident, not even merely a great evil. It was of the very essence of that life, bulking large in almost every phase of it."

All this is ended, "swayed away as if by the hand of a magician." The order "Let there be no vodka," went out from the Russian Government, and vodka disappeared.

One hundred and seventy million people who consumed more spirituous liquor proportionately than any other nation suddenly stopped drinking and became total abstainers. The drinkshops throughout the vast empire were closed, all distilleries shut down. Nowhere else in the world could such a result have been attained; nowhere else could the liquor traffic have been stopped so effectively and in so brief a time. Twenty-four hours after the order went forth from the Government not a drop of strong drink was to be had in all the length and breadth of the Czar's domain.

It seems like a miracle to us in America, who know how little prohibition prohibits, but the explanation is quite simple. The Russian Government has a monopoly of the drink traffic. It not only owned the retail vodka shops, but was largely engaged in the production of vodka. The private distilleries were wholly dependent on the Government for their market. They had no other customer. Thus, when the Czar determined to keep his subjects sober, "they had no choice but to obey."

The Government evidently intended to keep the drink shops closed only temporarily, to facilitate the mobilizing of the troops, but once the people realized the benefits of prohibition, they rose as one man, demanding the continuance of prohibition. Peasants, who had been hard drinkers, were among those who greeted the new movement with enthusiasm, the press upheld the people, and the Government was forced to capitulate.

The result has been a revolutionized Russia. Crime had diminished forty per cent, wife-beating has ceased almost entirely. Children ask their mothers, "Will papa always be so?" The change is the subject of conversation, even more than the war. A writer in a Petrograd paper gives his personal testimony in one case:

"I know one peasant, for instance, who always went about drunk. He used to take the last sack of flour to the liquor shop, and the eggs as soon as the hens laid them. It is a pleasure to see this fellow now putting up a new gate to his yard, and sitting in front of his house in the evening, quietly conversing with his wife about the household and the world that must be done to the farm. In all the years I can remember, I never saw the wife's face as it is now, without any blue marks. I could mention numerous other cases in which a like change has been effected. They all go soberly about their work, praying and hoping the sale of vodka and wine will never again be permitted, and the happy life begun for the people will never again be sullied by the curse of drink."

Another correspondent writes: "Every citizen has become his own guardian of the peace. If the drinkshops will remain closed permanently, the prisons will be empty, the insane asylums will be without inmates, the police will have nothing to do, and the physicians will have no one to cure."

NEW USES IN GRAPES.

The argument is often used that prohibition in a wine-producing state like California would mean a serious economic loss. The Italian grape-growers are facing the same problem and an Italian scientist is said to have solved it, Professor Monti of Turin. An association to which ten thousand grape-growers belong have put their resources at his disposal, enabling him to get the most satisfactory results.

Prof. Monti has succeeded in producing a grape juice with an agreeable flavor and a sharply acid taste. It is intended to be drunk with three or four parts water, so that it occupies much less space than ordinary wine and is more convenient for shipping. For long keeping the juice must be slightly pasteurized. Still further condensed, the juice becomes a "grape honey," to use the inventor's name, which can be used like an ordinary jam or thinned with water for drinking. Another remarkable peculiarity in this "honey" is that it can be used instead of alcohol for the preparation of tinctures of rhubarb, peppin and the like. It is quite certain that the wine-producing grapes will not become valueless, even under prohibitory laws.

BAD FOR THE BREWERS.

Recently the Brewers' Union protested to the Insurance Department of Westphalia, Germany, against the literature it was sending out. The truths the department was circulating were of a sort to be very bad for the brewers' business. The department replied that the literature was the outgrowth of its own experiences. It had found alcohol the chief cause of inability to work. It had spent in the care of alcoholics nearly a quarter of a million marks, while about thirty per cent of the expenditures for the poor, as had been proved by competent statisticians, was due to the use of alcohol. Under those circumstances the department felt it was necessary for it to continue to warn its policy holders as to the injury alcohol occasions, whatever the effect on the business of the brewers,