

Temperance and Prohibition.

WHEN YOU'RE BIG ENOUGH TO WIN.

I believe in prohibition — truly, 'tis a cause sublime;
And whenever prayers are counted, you can count mine every time.
I believe in prohibition, when I talk and when I pray;
I approve of prohibition — but not on election day.

Yes, the ministers are with me, and the good old deacons, too;
When you talk of prohibition—we are 'just as good as you.'
And my vote will count for liquor, but the clergy don't condemn,
So I'll stand upon the platform that is good enough for them.

O we stand for prohibition—and we vote to license sin;
But we'll join the righteous party when it's big enough to win.
We can see uncounted thousands — victims of the vile saloon —
And 'tis sad that more will follow in their fatal footsteps soon.

It is sad to see them dying 'neath the pow'r of rum and gin,
And I'll help you stop the ruin when you're big enough to win;
Some one's darling sons or brothers soon will join the fated line,
Marching on to sure destruction — and I hope they'll not be mine.

If they are I cannot help them, so I'd better not begin,
But I'll gladly join you when I see you're sure to win;
Oh, the odds are all against you—in the mighty war with sin —
But I'll shout for prohibition when you're big enough to win.

—Selected.

MAKING MEN DRUNKARDS BY LAW.

BY REV. J. C. JACKSON, D.D.

To vote saloons out of a town is stigmatized by our enemies as an attempt to make men good by law. We are further told that inasmuch as liquor is going to be drunk anyhow, especially by those habituated to its use, we had better provide for supplying them by law. But this putting of the case rests the matter upon an entirely false basis. The question is not that of making men good by law, but of making them bad by law when we establish the saloon. Men are born sober. They have to learn to drink intoxicants. It is a long time before the habit is formed. Children would almost universally grow up and remain sober men and women were intoxicants not thrust upon them from the tolerated saloon.

The question which confronts us, as a people, simply is, whether the government is to connive at a system which takes its young citizens and makes them drunkards.

It is granted that there are already on hand a lot of old toppers and some habitual drinkers, and that there will be clandestine drinking. There will be jug lines, blind tigers, etc., to supply these men, to a certain extent, where the legalized saloon is driven out.

But it is a poor sort of policy to construct our system to meet the case of the diseased, principally. Civilization must not keep step with lunatics,

criminals, and degenerates. It must adjust itself to the salvation of the young and uncorrupted.

In catering to those already the victims of the drink habit, we corrupt the race. Shall the whole regimen of life — its institutions, its progress — be adjusted to the diseased members of society?

No; we have hospitals, asylums, and physicians for such. We do not consent that we shall regulate our conduct by their limitation. The sober, the uncorrupted, the non-drinking classes of society, which are the great majority, are the ones to be first considered. Their wishes, their protection and preservation, and the welfare of their children and the next generation, is the first to be considered.

We repeat, it is not at all a question of making men good or sober by law; it is the far larger question of making a vastly greater of future men bad and drunken by law. To consider the drinking classes alone in our voting and temperance legislation, puts emphasis upon the wrong issue. Society is not to be geared for the condition of criminals and degenerates, but for the convenience and welfare of the healthful, normal citizens. If we defer to the drinking classes, we destroy our own children and corrupt the future population.

The right thing is to put out the saloons; then, as far as possible, to try, by moral means and educational measures, to reclaim those already poisoned by the appetite for drink. Let us save the majority by expelling the great poisoner. It is a mistake to mortgage the future to Satan by a half-way concession to some of his victims in the present. It is unsafe to enter into a compromise with evil, because some of its votaries are unruly. Those who sup with the devil need a long spoon.—Sel.

TEMPERANCE IN THE NEW CENTURY.

The first century of the temperance movement of modern society has not yet closed, nor will, till the twentieth century is thirty years old. But then we shall see the accomplishment of most of those aspirations with which the early pioneers of the movement started out.

The nineteenth century closed with every indication that the use of alcohol as a social pleasure and an aid to entertainment will soon be a thing of the past. Cake and wine for callers has given way to the cup of tea; the sitting over wine after dinner by men is displaced by the cup of fragrant coffee; the heavy dinner parties of provincial mayors yield to pleasanter "at homes" for both sexes, with an entire absence of strong liquors; the wine bill of the commercial traveller's dinner and his glass of grog "for the good of the house" at night have vanished, and he pays three pence more for his breakfast and sixpence more for his bed instead. A million households never admit strong liquors to the table at all, and the members of the family are total abstainers at home and abroad. In this twentieth century it will become as vulgar to drink anything intoxicating as fifty years ago it was fashionable.

The twentieth century will probably see alcohol entirely abolished from the pharmacopæia; certainly excluded by the

whole medical profession as a dietetic. Fifty years' experience of life insurance and benefit societies have proved to a demonstration that the teetotaler enjoys better health and longer life than the drinker; and the extraordinary advantages possessed by the abstainer with regard to health under every circumstance of climate and occupation, have been shown by the comparison of the health statistics of teetotal soldiers in the British army as compared with those who drink alcoholic liquors. The great success of the treatment of disease without alcohol has long been established by the London Temperance Hospital, whose results stand higher than those of any other general hospital. The modern schools of medicine are all tending rapidly to this exclusion of alcohol from the treatment of disease or the regulation of diet.

I do not, therefore, feel the prophet's mantle heavy when I predict that the end of the twentieth century will see alcohol the beverage only of the vicious and depraved, if the twentieth century does not, as I believe it will, rid itself of the vicious and depraved, with their creator and sustainer—alcohol.

If, then, the social habits and customs of society change, and medical science determine in the way I venture to predict, it is equally certain that the twentieth century will see the prohibition of the manufacture and sale of alcoholic beverages.—W. S. Caine.

DRINK IN, CLOTHES OUT.

On one of her recent trips to Edinburgh, a certain steamer carried a deck passenger who retired at nightfall, having imbibed more strong beverage than suited his constitution. His mental confusion on rising next morning was sadly intensified when he made the unpleasant discovery that all his personal clothing was missing.

The steward and his staff were promptly summoned to his cabin, and were followed in due course by the general captain himself.

The mystery seemed to defy all conjecture until the captain asked the sufferer if he had any remembrance of how he had disposed of his clothes over night.

A sudden gleam of intelligence lighted the passenger's eye, and the mischief was made apparent to all the onlookers when he answered:

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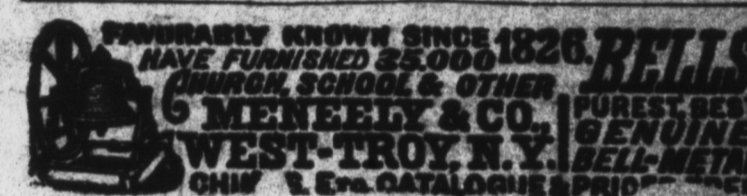
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"Why, of course! I remember now. Before turning in, I put them all into that little cupboard yonder."

"Why, man!" roared the captain, "that little cupboard, as you call it, is the porthole!"

Only one person on board failed to thoroughly appreciate the humor of the situation, and he it was who borrowed an outfit from the steward, and abstained from drinking whisky and like beverages during the rest of the voyage.

important female organs. The experience of years, medical testimony and letters from ten thousands of cured women, point to Paine's Celery Compound as woman's friend and life giver. Jessie M. Ross, Quyon, P. Q., says:

"It affords me much pleasure to testify to the great good that Paine's Celery Compound has done for me. I was completely run down in health and a victim of female weakness, and after using three bottles of Paine's Celery Compound I was completely cured. It is the best blood purifier I know of, and I recommend it to all who are troubled as I was."