

Rum Traffic Notes.

NOT ONE.

Said the keeper of Canterbury, Eng., jail: "I have had twenty thousand prisoners pass through my hands since I have been keeper of the jail; but, though I have inquired, I have not discovered one teetotaler among them."

HIS REASONS.

A Western minister recently gave utterance to his feelings regarding the rum business in these words: "I am against the saloon because it opposes everything that my life stands for in this world. If I can get hold of a boy I may lead him into Christian manhood; let the saloon get hold of him and he is lost to all that is good."

"BEER."

Prof. J. G. Jordan, of Bates College, was recently asked to analyze some so-called "beer" confiscated by a sheriff in Maine. His report was as follows: "I should say that it was composed of the rinsings from sour molasses barrels, the suds obtained from washing a barroom floor, and all of the mouldy grain the liquid would absorb."

THE OLD STORY.

It is a sad story, old, yet ever new, repeated every day in every part of the world:

"Drink did it; God help me!" were the words that a Brooklyn man scrawled on an envelope recently before he fired the pistol that ended his life. The man had a prosperous business and a large family to whom he was devoted in his sober moments, but he became enslaved by the drink habit and saw no way to break the chains that bound him but by ending his existence with his own hand. "Drink did it; God help me!" might well serve as a fitting inscription over thousands of other men who go down to ruin and death every year under a like enslavement. And yet there are those professing to have the well-being of the community at heart who would have the drink-shops turning out their grist of shame and misery not only for six days of every week, but on the seventh day also.

"PROHIBITION FAILURES."

Robert J. Burdette states his views on prohibition and the practicability of enforcing it, thus:

"The laws against murder do not entirely prevent murder, but nevertheless I am opposed to licensing one murderer to every so many thousand persons, even on petition of a majority of the property-owners in a block, that we may have all the murder that is desirable in the community under wise regulations, with a little income for the municipality. I believe in the absolute prohibition of murder.

"The laws of the country prohibiting stealing do not entirely prevent stealing. Nevertheless I am opposed to a high license system of stealing, providing that all theft shall be restricted to cer-

tain authorized thieves, who shall steal only between the hours, say, of 6 a.m. and 11.30 p. m., except Sunday, when no stealing shall be done except by stealth, entrance to be made in all cases on that day by the back door, and at the thief's risk. I believe in laws that absolutely forbid theft at any-hour, on any day of the week.

"And, on the same ground, and just as positively, do I believe in the prohibition of the liquor traffic."

WHAT IT HAS DONE.

When prohibition went into effect in Kansas that state had a population of 996,616. Out of this population she had 917 convicts. After many years of prohibition, even under officers who did not want the law enforced, the population has now reached 1,470,495, an increase of nearly 50 per cent, but she has only 788 prisoners; while the population has increased 50 per cent, crime has decreased in proportion to the present population 65 per cent. During the same period the criminal population of license Nebraska has outrun the general growth of the population 47 per cent. Crime is the most expensive item in Nebraska's expenses. Liquor is the great cause of crime.

PROHIBITION IN MAINE.

The Hon. C. E. Littlefield, Congressman from Maine, in a recent address gave out the following facts: "In 1850 Maine had no savings banks, but many losing banks—saloons. In 1900 she had over \$66,000,000 on deposit in her savings banks. While she ranks thirteenth in population among the States only six outrank her in the amount of popular savings. In 1900 Maine had \$95.22 per capita on deposit, while Illinois had \$13.43, Ohio \$10.71, Pennsylvania \$16.72. From 1850 the percentage of pauperism increased 176 per cent in Illinois, 173 per cent in Kentucky, 138 per cent in Ohio, but decreased 245 per cent in Maine." These figures challenge the thoughtful consideration of philanthropists and taxpayers, and are a most emphatic reply to that old rum-soaked lie which so often goes the round of the liquor-suborned papers, namely, "Prohibition does not prohibit in Maine."

WHAT LICENSE MEANS.

Here is a concise statement of the question of voting to license a saloon. The man who is willing to drive this bargain will vote to license it. The man that is not willing to drive this bargain will vote against licensing it. Read it:

"To license a thing is to endorse it, and to grant it a privilege to exist that it did not have before. To endorse a thing and voluntarily create such a privilege is to become a party to all of its probable results. To become a party to a thing is to become equally guilty with any one else with whatever is evil or wrong in the thing. To voluntarily be come guilty of the wrong there is in a thing for a price is to put a price on

our manhood and the integrity of purpose, on our duty to wife, child, mother, sister, brother, innocence, society and God, and to sell out all of these things for the price stipulated.

LETTER TO THE DEVIL.

The Central Methodist thinks this is the kind of a letter a rum-seller might write to his master—the devil:

MR. DEVIL—Sir,—I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, wine, gin, brandy, beer, and all other compounds. Our objects, though different, can be obtained by united action. I therefore propose a co-partnership. All I want of men is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober, and I will return them to you drunkards, paupers, and beggars.

Bring me the child, and I will dash to earth the fondest hopes of the father and mother.

Bring me the father and mother and I will plant discord between them, and make them a curse and a reproach to their children.

Bring me the young man and I will ruin his character, destroy his health, shorten his life, and blot out all the highest and purest hope of youth.

Bring me the young woman and I will destroy her virtue, and return her to you a blasted and withered thing, and an instrument to lead others to destruction.

Bring me the mechanic and laborer, and his own money—the hard-earned fruit of his toil—shall be made to plant poverty, vice, and ignorance in his own happy home.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the gospel, and I will defile the purity of the church, and make religion a stink in the land.

Bring me the lawyer and the judge, and I will pervert justice, break up the integrity of our civil institutions, and the name of the law shall become a hissing and a by-word in the streets. Awaiting your reply, I am yours truly,
A SALOON KEEPER.

They are in partnership, all right.

NOW A CHRISTIAN LAND.

Sierra Leone Colony, in West Africa, was occupied by the Church Missionary Society as one of its earliest fields, nearly 100 years ago; the attraction being the needs of some thousands of freed slaves, pagan barbarians of many tribes and languages, thrust ashore among other savage pagans, with whom they had nothing but their color in common. It is one of the proofs of the subtle power of Christ's gospel that Sierra Leone Colony is now a Christian land, with a church and school in almost every village maintained by black Christians, served by black ministers, and supporting evangelistic enterprises in the regions beyond. The Sierra Leone Colony has about 75,000 people, of whom 50,000 are Christians, and the remaining pagans and Mohammedans. The Church Missionary Society has long since moved on to the frontier, leaving the local church to sustain the whole local work except the Fourah Bay College.

—There are seventy-nine Deaconesses Mother-houses in Europe and America, Lutheran with few exceptions, the larger portion of them being in Germany. The number of sisters in them is 16,150.

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