

Good of the Order.

PROHIBITION.

There's a glimmer in the darkness,
There's a star within the sky;
Though our land is drenched in crimes,
There'll be freedom by-and-by.
Open wide your crimson banner,
Let its message be unfurled;
"Prohibition's England's freedom,"
That's the truth against the word!

Drunkness is our distinction,
Inebriety—our fame;
Sullied is our boasted virtue,
Tarnished our once glorious name;
England, is thy light the clearer,
For the sanction of State crimes?
Are their evils less notorious
Because of our "enlightened times?"

Church and State asleep together
On the vessel's quivering mast,
Wake! the breakers are before you,
England now is drifting fast;
Are there men for England's glory?
Stand together for the plan;
Fight the battle for its freedom,
Prohibition's in the van!

Palsied is the arm of virtue,
Whilst it was not with its foe;
Vain the voice of our religion,
Till we offer blow for blow;
Foot to foot, in solemn conflict—
Drink is raging, and must fail,
Else the evil which it threatens
Bodes calamity to all.

Why is Prohibition needful?
Blasted homes will tell you why,
Lives now wrecked and prisons crowded,
Stifled moans and widow's cry;
Children crouching in their garrets,
Shivering on cast's bitter sigh,
Tell us as no words could utter
Prohibition's reason why.

There has been enough of scheming,
Mild reproaches and reproof;
Too much parleying with evil,
While our valor keeps aloof;
Every man must wake to conflict,
Crush the evil—that's the plan;
Fight—for truth will always conquer,
Prohibition's in the van!

Land of stars and stripes we greet you!
First in noble work thou art;
Here on the same field we meet you,
Brethren brave in flesh and heart;
Albion! freedom is before thee,
Truth must conquer man and beast;
There's deliverance coming o'er thee,
Prohibition's in the van!

God of hosts, lead on this army,
Let our brethren heed the cry;
Arm with all Thy gracious succour
Those who fight for liberty;
Thou who England's past hast honored,
Look in mercy, aid and bless;
Strong in Thine own strength we'll conquer
Drink and all its bitterness.

LINES.

Suggested by the death of Bessie E. White,
of Grand Lake Division.
She has gone from her childhood's home,
From the fields that her feet trod,
From the lake's wild shore, where she loved to
roam,
And is resting beneath the sod.

Beneath fell disease and pain,
And affliction's weeding rod;
She has faded from earth, to bloom again
In the Paradise of God.
And we miss the fair young face,
And the glance of the laughing eye;
And the girlish form, and the witching grace,
That we greeted in days gone by.

We will miss her in Sunday School,
Where her bird-like voice did ring
In praise, from her inmost heart and soul,
To Heaven's Eternal King.
She was lovely, young and fair,
She was tender, real and true;
But her cheek's ripe bloom, and her rich brown
hair,
Have faded from our view.

Be it ours each season still,
To deck with earth's lowliest flowers
Her grave, while her spirit roams at will
Amid Eden's fairest bowers.
For the clasp of her fair young hand,
And the kiss of her lips of love
We will feel no more; until we stand
In the Heavenly Home above.

And we pray that when grief and pain,
When the battle of life is o'er;
By the Grace of God, we will meet again
On Heaven's Eternal Shore.

R. ROBERTSON.

THE RUM TRAFFIC.

This iniquitous business has become hardened, cruel, and law defying, as well as God dishonoring. It has reached the position in the land, when it aims at controlling all the various influences of society. It claims the right to shape legislation in its interests, and by a lavish expenditure of its ill-gotten wealth, succeeds in such manifestations of its power over the ballot box, as to intimidate the time serving politician. It reclines in the glittering and softly cushioned pews of the aristocratic church, and hurls its defiance at the pulpit, and if the Minister dares to address himself to the christian duty of warning his flock to beware of the evils of the grog shop, he is soon reminded that the financial support of this soul-destroying traffic will be withdrawn from the church. It boycotts in commercial circles, all who have the manliness to denounce the evils connected with the dram shop, and in trade relations seek by its tyranny, to corrupt and degrade those who depend upon the public for a demand upon their labor, or the consumption of their goods.

And yet this traffic in human souls is fostered, and pampered in nearly every christian community in our land. Christian men and women give it their countenance and by their lukewarmness, or their patronage encourage its work of death.

An honored christian gentleman, who has after a long and active life in christian effort, been recently called to a higher sphere, once wrote of this business of rumselling, as follows:—

"The grog-shop is a two-edged word, and cuts both ways at once.

It is a rotating machine for the snaring of souls. It catches our young men and boys before they reach the church and Sabbath school—while they are on their way—and they never reach its door; or else it catches them as they return and mar or neutralize the lesson there imparted. Between the two there is an old "irrepressible conflict" over age. It is war to the knife, and knife to the hilt, and only one can win. and in this warfare we of Christ's army are out-numbered. There are twelve saloons to every church; twelve bar-keepers to every minister. The church opens its doors two or three days in the week. The saloon grids on and on with its mill of destruction all the days of every week, all the months of every year. That we are out-numbered is not all. We are out-generalled as well. The people in the rum shop propose in their hearts, not only to mar and neutralize, but to obliterate and displace the lessons of Church and Sunday-School. They have their series of lessons with which our International series cannot at all compete. They have studied carefully the tastes, tendencies and preference of boys and of young men, their natural and innocent taste for variety, fondness for amusement, preference for young company, and they pander to all these in ways that take hold upon truth."

Is it possible that there is no power in the land capable of destroying this monster agency of the devil? Is this traffic in reputations, in human lives, in homes and home joys to go on forever?

When the harvest of rum is reached, and our people wake up to a consciousness that the fiend has secured a firm grip on the pride of the home circle; that the hope of the family has become a slave to the appetite for strong drink, then remorse will take the place of indifference, and the agony consequent upon criminal neglect, will produce an experience which only an affectionate parent can know. When the church realizes how rapidly the rum shop is decimating the ranks of Sabbath worshippers, and how steadily the professing followers of the Saviour are withdrawing from their christian allegiance, then the pulpits will tremble at the recollection of the terrible denunciations of the Almighty:—

"Son of Man, I have set thee a Watchman unto the House of Israel, therefore thou shalt hear the word of my mouth, and warn them from me, when I say unto the wicked man, thou shalt surely die; if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."
These responsibilities cannot be shirked by the pulpit. The man engaged in dealing out this soul destroying beverage should be warned against "putting the bottle to his neighbour's lips," as well as the man who is surely becoming a victim to the appetite for strong drink. The work of counteracting the horrible effects of the rum traffic cannot be delegated to the temperance societies. Every man and woman who is a professed disciple of Christ, and who is looking on with indifference upon the work of drunkard making, in which the rumseller is engaged, every day in the week, passively giving their consent to the work of destruction, and are thus engaged in assisting in building up Satan's kingdom in this world. There is no neutral ground to be assumed in this connection, and while we may be horrified at the havoc going on around us, and possess a desire to see the rum shop closed, this is not all that is required of us in the performance of our responsibilities as citizens, Christians, or ministers.

WHY PEOPLE DRINK.

- Mr. A. drinks because his doctor has recommended him to take a little suthin'.
- B. because his doctor has ordered him not to, and he hates quackery.
- C. takes a drop because he's wet.
- D. because he's dry.
- E. because he feels something rising in his stomach.
- F. because he feels a kind of sinking in his stomach.
- G. because he's going to see a friend off to Oregon.
- H. because he's got a friend come home from California.
- I. because he's so hot.
- J. because he's so cold.
- K. because he's got a pain in his head.
- L. because he's got a pain in his stomach.
- M. because he's got a pain in his side.
- N. because he's got a pain in his back.

- O. because he's got a pain in his chest.
- P. because he's got a pain all over him.
- Q. because he feels light and happy.
- R. because he feels heavy and miserable.
- S. because he's married.
- T. because he isn't.
- Y. because he likes to see his friends
- W. because he's got no friends and enjoys a glass by himself.
- X. because his uncle left him a legacy.
- Y. because his aunt cut him off with a shilling.
- Z. (we should be happy to inform our readers with Mr. Z's reason for drinking, but on putting the question to him, he was found too drunk to answer.—Peoples Advocate.

"LET 'EM GO TO HELL IF THEY WANT TO."

Not long ago, in talking with a business man about prohibition, he said he believed in the doctrine of "letting every man be his own prohibitionist," that it was optional with him as to whether he made a man of himself or a sot, and if a sot he had no one to blame but himself and that if he wanted to go to hell let him go—the sooner the better. Society would be better off by killing off these weak creatures, and that we had no right to step in and prevent them from suffering the penalties of their own vices, he claimed. This is mighty selfish philosophy, and yet it is standard in many places. He also said it would hurt him as a business man to help to save these weak creatures, and no man was bound to hurt himself in order to save men from their own voluntary acts.

There is nothing broad, noble and philanthropic about this. Its spirit is narrow, and its selfishness is perfect. If some of our ancestors had gone on this idea eighteen or nineteen centuries ago, where would have been our modern Christian civilization? This man might have been the despised vassal of some petty chief in Central Europe who entertained his henchmen by barbarous feasts. If men, some men especially, had followed this doctrine forty and fifty years ago, we might still have been partners of the auction block and the slave market.

But, aside from the selfishness manifested in this philosophy, there comes in the question or patriotism, and even of self-interest. We have a Government to preserve and perpetuate. All our interests, no matter how little or great, are contained in it. We are deeply, vitally interested in its preservation, though we may have no thought whatever for some of its citizens. A man may say, "I have no interest in my neighbor," and society imperfect as it is, would excuse him; but if he says I have no interest in my country, the vast inheritance of mine which was obtained by my forefathers by trials at Valley Forge and the privations of fearful Winters, and at the expense of fortune and life, society would not excuse him. Even the most soulless man in the Commonwealth would shrink back from such an answer, when he thought of the immense treasures that were spent and the huge cemeteries that were built, the red fields, the broken cannon, the desolated firesides and the great host of widows and orphans that were made only a few years ago in order to maintain its unity and existence. So, if a man can say, "I have no regard for my fellow-man," he cannot say from even self-interest, "I have no regard for that great friend of mind that stands guard over me while I sleep and has protected me in life, liberty, and the pursuit of happiness." On this wide, comprehensive ground of duty to one's country, and love for our free institutions, we make the call to action, on this wide ground we make the call to selfish and unselfish, to Jew and Gentile, Christian and pagan, the learned and the unlearned, the strong and the weak, the poor and the rich alike, to join and help us preserve our common country, our glorious inheritance from the clouds of danger that hover over it and the unnumbered foes at work at its foundations. We know that the saloons to-day foster and protect these enemies, and that they constitute the great citadels of our bitter National foes. We find they breed poverty—bitter, galling poverty—suffering, disease, death, discontent, anarchy, crime, murder, insanity, idiocy and political corruption. We find our great cities are becoming great powers for evil, through and by their great brood of saloons. We find that the ballot-box in them is corrupted, and government made a farce. We find that though we can perhaps afford to "let a man go to hell if he

wants to," yet we cannot afford to let the Republic go there too!
Hillsboro, Ohio.

THE ENIGMA.

WHAT THE SCIENTIFIC WORLD WANTS TO KNOW.—A \$100,000 OFFER.

We have published in our columns from time to time different advertisements in regard to Brights Disease and its cures.

What is this terrible disease? We have taken the trouble to make an investigation from the best sources and we give the results to our readers.

What astonishes us is the general indifference given to kidney disorders. The kidneys do not sound the alarm of their diseased condition, owing to the fact that they have very few nerves hence few suspect that there is any disease in them. Irritation inflammation, ulceration set in, and then the tubes, of which the kidneys are full, are destroyed and thrown off, and from this fact are called tube casts.

As soon as this begins to take place it is only a question of how fast decomposition goes on before the disease results fatally. If the proper remedies are taken before final decomposition or waste of these tubes commences or becomes too far advanced, that is the only and last chance for relief. It is at this point or before that Warner's safe cure proves so beneficial, and may cure or stop the wasting away of the kidneys if it has not advanced too far.

The most remarkable of all our investigation is the fact that the patient with Bright's disease has no exclusive symptoms, but has the symptoms of every common disease.

First he may possibly feel a dull pain in his back generally upon one side, which does not debar him from his usual business routine. After a time he may begin to feel neuralgic pains or have a slight attack of what he may call rheumatism, or headache, with high or dark colored urine with an unpleasant sensation in its passage, and after standing showing an unnatural condition. Later on came tired feelings, loss of ambition or vigor, or loss of or failing eyesight, which is very common with a distressed condition of the stomach. Any one of these symptoms is liable to occur.

This no doubt explains why the proprietors of Warner's safe cure are curing so many diseases. By regulating and building up the kidneys symptoms of general ill-health disappear. They justly accuse the medical profession of treating the effects and not the cause. Finally if this disorder is neglected the patient either dies of apoplexy pneumonia, heart disease, blood poison, consumption, or any other disease that the system is most subject to.

There appears to be some one cause for nearly every ailment of the human system, but up to the present time no one has been able to fully account for this terrible malady. We understand that the people of Germany have become aware of its fearful fatality, and have offered 400,000 marks (\$100,000 to any one that can satisfactorily explain the cause.

Will You Vote To License It?

A Correspondent of the New York Pioneer says:—"On Saturday, Jan. 14, 1888, three men of Shearon, this county, after filling up with licensed whiskey and beer, with a supply to use on the road, started with horse and buggy for Orangeville, a town some six miles off. Arriving there as the thunderbolt train on the N.Y. P. and O. Ry., was due, and in plain sight, they started to cross the track. In a moment the train was on them. Result: All three men and the horse were killed, and the buggy reduced to splinters. Each man leaves a wife and family of children in dependent circumstances. We license this business, for what? For the revenue? Is it not a revenue from which Satan receives the lion's share?"

How long shall the church sit still and quietly contemplate the ruin of the traffic which is making our noblest aspirations a mere dream, and which all temperance efforts hitherto have failed to offset?

These tipping shops, under whatever name they are known, are the gateways of hell, and it is within the power of the united church to close every one of them if she only will to do it.

If it is her business to save men from hell; then don't close her mouth and force her to give a silent consent to the ruin being wrought by these engines of destruction.—J. H. Bland, Paris, Mo.

What Breaks Down Young Men.

Scientific American.

It is a commonly-received notion that hard study is the unhealthy element of college life. But from tables of the morality of Harvard University, collected by Prof. Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of interior scholarship. Every one who has seen the curriculum knows where Aeschylus and political economy injures one, late hours and run-punchers use up a dozen, and their two little fingers are heavier than the lions of Euclid. Dissipation is a sure destroyer, and every young man who follows it is as the early flower exposed to untimely frost. Those who have been inveigled into the path of vice are named legion. A few hours sleep each night, high-living, and plenty of "smashes" make war upon every function of the body. The brains, the heart, the lungs, the liver, the bones, the spine, the flesh, every part and faculty are overtaken and weakened by the terrific energy of passion loosened from restraint, until like a dilapidated mansion, "the earthly house of his tabernacle" falls into ruinous decay. Fast young men right about.

One of the most serious hindrances to the progress of the temperance reform in this country is the enormous influx of immigrants from foreign lands. During the first nine months of 1887 the total immigration to the United States from all countries except Canada and Mexico was 411,000. The number for the same period in 1886 was 294, 596. The arrivals at the port of New York alone were 313,106 as against 233, 500 in 1886. Official statistics show that 5,112,888 immigrants arrived in this country in the thirteen years from 1875 to 1887 inclusive. From 1792 to 1820 only 250,000 immigrants arrived in this country. Between 1820 and 1840 the immigration was about 500,000. It will be seen that during nine months of the present year nearly twice as many immigrants have been landed upon our shores as came during the entire period of twenty-eight years from 1792 to 1820, and that the total number for 1887 will doubtless exceed the total immigration to the United States for the period of twenty years from 1820 to 1840! These figures should challenge thoughtful consideration on the part of the friends of temperance in all parts of the country and stimulate all to largely increased efforts in behalf of fundamental educational temperance work.—National Temperance Advance.

"I tremble to think what a half century more of legalized license of the liquor traffic will do for our country if it shall be permitted. And my apprehension is not merely in regard to the ruin and havoc it will bring to the drunkard's home; but especially concerning its effects upon sober Christians, in debauching their consciences and confusing their ethics. When I tell you that there are cities in Germany where prostitution is not only licensed, but made so respectable that the candidates for the harlot's profession are required to bring a certificate that they have been confirmed in the Established church before their permit can be granted, you can see what the principle of license leads to. If we have not yet reached this depth of shame in our country we are on the way to it, when ministers of Christ are found riding in Tetzels indulgence wagon, and lending their sanction to the auctioning

off of licenses to the rum sellers—high licenses it may be—which are as respectable as the confirmation certificates just referred to, but which lead just as surely to the lowest hell.

This temperance question is much more vital and serious than the great public dreams. No one thing in all Christendom occasions an equal amount of waste of money, morals and men, as alcoholic indulgence. It is the ponderous juggernaut of appetite and avarice at present rolling over its tens of thousands of infatuated victims. It is everywhere the chief obstacle and opposer in the way of Christianity. The Christian Church cannot afford to make peace with it, or suffer a truce an hour longer.—Chicago Standard.

WHAT AM I TO DO?

The symptoms of Biliousness are unappetite but too well known. The differ in different individuals to some extent. A Bilious man is seldom a breakfast eater. Too frequently, alas, he has an excellent appetite for liquids but none for solids of a morning. His tongue will hardly bear inspection at any time; if it is not white and furred, it is rough, at all events.

The digestive system is wholly out of order and Diarrhoea or Constipation may be a symptom or the two may alternate. There are often Hemorrhoids or even loss of blood. There may be giddiness and often headache and acidity or flatulence and tenderness in the pit of the stomach. To correct all this if not effect a cure try Green's August Flower, it costs but a rifle and thousands attest its efficacy.

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