



### THE BOOTBLACK'S STORY.

Terrible Wrongs and Privations Suffered Because of the Existence of the Saloon.

Going from the office one evening last week we were stopped on the second floor of the building by a wan-faced, sad-eyed boy. He says he's 17, but in size he doesn't look it by a half dozen years. He hadn't had enough to eat since he came into the world. Hunger is a law of his life. Despair peeps from his sad little eyes, and premature sorrow has been cut into the cheeks which God intended should bloom with roses of youthful joy. But joy is a stranger to this youngster. He lives in hell—the hell created by a drunken father. He was cursed before he was born, and the saloon did it.

"Let me give you a shine for mother's sake," he said. The appealing tone in which he spoke must have stormed the heart of God. It was more than an appeal; it was a live coal of prayer from off the white altar of the Eternal.

As his slender little hand moved swiftly to and fro across the shoe, he said: "Say, can't I handle a brush, Mister?" "You can, indeed, my boy."

Seeing he was disposed to talk, we asked: "Are your parents living?"

"Yes," he answered quickly, and a flood of bitter memories seemed to look through his eyes. "Yes, but you see, Dad—he don't live with us no more."

"Doesn't he?"

"No; we had to drive him away. He'd



"HE WAS ABOUT TO KILL MOTHER AND ME."

steal mother's hard-earned money and mine, and spend it for beer."

"Too bad, boy; too bad."

"But say, Mister, he like to got us before he went." Here his eyes sparkled as he recalled their narrow escape. "Policemen were just in time to save us."

"Save you? How?"

"Why, man, he had a big butcher knife, and was about to kill mother and me, when the cops nabbed him."

"This boy is worse than fatherless. Why? Ask the saloon. While brutalizing his father it also robbed him of the money with which he could have built a home."

"This boy has not an equal chance in the world with other boys. Why? The saloon makes him shine shoes, when his place is in school."

"This boy goes home every night to a crushed, broken and husbandless mother. Why? Because the saloon has taken away her husband."

"The brave little warrior goes forth every morning into the streets to fight the wolf for mother, himself, and five still smaller ones who are unconsciously saloon victims."

"The institution which will make a thief and a murderer of a father will destroy a nation, if given time. The one remedy is: Destroy the institution.—Keystone Citizen"

### TEMPERANCE FACTS.

A child is the beginning of what he will be; an old man the remains of what he has been.—National Advocate.

The further down you can drive the saloon, the further away you remove temptation from those who work in high places.

All the saloons in Pike county, Ind., having been closed, the State Temperance league is now taking up the fight against the saloons in Dubois county.

No state in the union is more thoroughly in earnest in its fight against the liquor evil than Tennessee. Twenty years ago whisky was on sale almost everywhere. To-day in only 13 towns can liquor be legally sold.

The late W. S. Caine's memory is to be perpetuated in India by the establishment of a central temperance institute. There are at the present time about 200 temperance societies in India which Mr. Caine helped to found, mostly composed of educated natives, many of whom are known to us in connection with the Anglo-Indian Temperance association.

### Protecting the Revenue.

A clergyman of the Reformed church whose work lay in a village near Klausenburg, in Hungary, set himself earnestly to the task of reducing drunkenness among his flock. After months of persuasion he at last got so far as to found a temperance union. The constitution was drawn up and duly forwarded to the minister of the interior for his approbation. After a short delay the pastor received a communication to the effect that as the objects of the union were calculated to reduce the revenue receipts the minister did not see his way to granting the application.—National Advocate.

### WOMEN WHO DRINK.

Lady Henry Somerset Declares That England Has an Appalling Number of Them.

"But in order rightly to understand," says Lady Henry Somerset, writing about London in the North American Review, "we must leave for a moment the fields and flowers and birds and beasts, and go into the dingy city, and pass the courts and the alleys and the pawnbrokers' shops and the old clothes shops; we must go down into the kitchens where the rats share the damp darkness with the inhabitants, and then walk out again into the dusty street; and then we shall begin to understand what is the center of attraction to the dwellers in the narrow court and gloomy slum. At the corner of the street there is a public house, and if we watch the swinging door for a moment, we shall be able to realize why it is that in England there are more drunken women than in any other nation, and how it is that the brewers have made larger fortunes than can be amassed at any other trade."

"Between the hours of one and three o'clock you will see in this squalid district from 100 to 200 women enter the drink shop with little babies in their arms, and as those women crowd into that public house and stand to drink they will often give the baby a share of the liquor, and the little mouth will greedily suck the spoon or the glass that has in it the taste of gin. Between those hours, too, you will see 150 or 200 girls, some almost shoeless, torn pinafores, some almost disheveled, all ragged, all dirty, all disheveled, entering with jugs to carry away the drink to their miserable homes. As many boys under the age of 14 or 15 will be there, too, making, perhaps, a total in one afternoon of 500 children. I remember on one occasion of standing in front of just such a public house and if you look down the street you will see that there are 20 more, with an American, and when she saw the women going into the public house, some of them respectfully clad, she said: 'Are they going to hold a crusade meeting there, as they did in America 50 years ago?'"

"It seemed to her inconceivable that women were going there to drink; but to us it has become a commonplace and those who know anything of the social life of the people in England have long realized that children are drunk for the first time in their mothers' arms, or cursed with the appetite before they are born. In their earliest association, the public house stands as the most prominent factor in their existence, and has stored their minds with the impressions of everything that is vile and bad."

"But there is another picture of our social life of which I have to speak before I go back again to the country farm, and, in order to bring this before the minds of those who are interested in social problems, I must ask them to go inside a large London drink den. There you will find a great number of entrances, six, eight or ten, and each of these entrances leads into a separate small bar, and, if you are inclined to sit for a moment and ask for a glass of lemonade, you can watch those who pass in and out."

"A young girl, well dressed and of respectable parentage, will come in, accompanied by the young man to whom she is engaged, and they will call for a glass of spirits or beer and sit down to drink as a matter of course. A middle-aged woman, who has known better days, draws her mantle about her, and looks around to see if any one has noticed that she has crossed the threshold; her face is pale and drawn, and she has anxious lines around her eyes. Employment is hard to get, and she is going to try to forget how difficult it is to live, as she carries in her thin, trembling hand a glass of neat spirit to the further corner of the bar. Then there are a middle-aged man and his wife, who ask for beer, a woman with a baby and a young husband; the baby cries, and the mother dips her finger in the glass and rubs its lips. A little noise in another bar tells us that there a different class has assembled, and there we see the ragged denizens of the slums; but every class is represented, and among them women are prominently to be found."

"What wonder, then, that as we read the annals of the English police courts we realize that drunkenness has not only invaded the homes of the poorest of the people, but also that drinking is alarmingly on the increase among women of the wealthy and the leisured classes; that not only are destitute and degraded women committed to our prisons, who are unable to pay the fine, but that women in apparently respectable positions are continually convicted of drunkenness, until it may be truly said that scarcely a family exists but has some record of this hideous disease."

### The Ruin of a College Man.

A Harvard graduate, the son of a wealthy family whose name is honorable, drank carboic acid, and fell dead at the feet of the woman he loved, not a great while ago in New York city. What had wrought such ruin in a strong, cultivated, elegant young man? It was the drink. Little by little it had undermined his will power and had become his master."

### Liquor Men Fail.

Nineteen bills were introduced in the Nebraska legislature this last session by the liquor men that had for their object the modifying of the force of the Slocum law, but all failed to become law. Two bills passed which make the law more stringent than before. There are 400 cities and towns in Nebraska without licensed saloons.—Mida's Criterion.

### Almost a Temperance State.

Only 12 out of the 96 counties in Tennessee legalize the sale of liquor.

## The Conflict of Masters and Men

By GEORGE HOWARD GIBSON



WHILE the lives and labor of the masses have a cheap market value and added together are esteemed in significant in comparison with iron and steel and other lifeless capital, their brains and hands cannot be dispensed with. Because they are a necessary element in production their status cannot be decreed and settled. The wages they accept to-day they will refuse to-morrow or next year, and they will continue to demand shorter hours and union recognition. Furthermore, they are sure sooner or later to adopt a political programme for the people which will demand that the government take possession of the trusts and natural monopolies.

Let not the capitalists rely on the rightness or naturalness or absoluteness of their present legal ownership of the means of production and exchange and the opportunities to labor. Their titles are titles of might, not of right. The accumulation of incomes drawn from other men's labor is not a matter of morals, but of mastership. Property so acquired is not made forever sacred by the legal title and a private fence, or by statutes that are changeable. The monopoly titles, privileges and prerogatives of our economic masters can subsist and persist only in their mastership, or their monopoly of the intelligence which unites and directs men. Doubtless the masterful forces that now rule us for the time being are fittest to rule. The actual rule of the people, or of the masses, can come only when they have found and entered into their power, which is the power of unity.

Seeing that the struggle between masters and men and between organized labor and organized capital is going forward and that nothing is yet settled, it is folly to be arrogant on the one side or to be bitter and violent on the other.

The "every-man-for-himself" motto of the nineteenth century will not do for the twentieth. It is seen to be for the rich ruinous and for the poor impossible. "Every man for his group" is the watchword of the awake.

The grouping spirit, however, is of two kinds. Organized capital is essentially individualistic, self-centered, anti-democratic and aristocratic; organized labor is essentially social, fraternal, democratic. And with these grouping contending forces of opposite spirit in the earth it is easy to see that some day all the old hard problems of might and right and poverty and progress will be resolved into one problem or proposition, which will face society in the question of whether or not the majority shall rule.

## Preachers and the Theaters

By AMELIA BINGHAM, Well-Known Actress.



If a minister would reach the people who need a helping hand, he cannot see real life better than through a good theatrical performance.

The theatrical profession is no worse morally than any other profession, and it has a service to perform for humanity as well as has the church. A minister is good and he is expected to be good. He ought to be good because he is surrounded by good influences and good people. It's quite a different thing to go out and meet all conditions and kinds of people. Ah, there's the test of godness!

The stage and the church must work together. The church must teach and the stage must entertain. Each one can combine entertaining and preaching to a certain extent.

The theater reaches a class of people that the church does not reach and each is helpful to its following. I frequently receive letters from persons, and ministers, too, who say they have received lessons from my plays. But the minister must draw a line between classes of plays, and not go to those that he would not have members of his congregation or family attend. Remember, he is looked upon to set an example to his flock. Still, if the preacher would not grow stale in his preaching, if he would keep new ideas before his people, it would be well for him to attend certain plays.

The best illustrations are always made by contrasts. A moral can be shown in a clearer light on the stage by having men and women of different character play together side by side, and in art we must endeavor to be true to life. The minister employs contrasts in his sermons. He does not always talk of Heaven, but tells of that other place, so that his hearers may better understand what is promised for the good and for the bad. Shall we look to the stage for our preaching? I say emphatically: No. If we did our theaters would be empty. Yet our profession is as good as any other, and is composed of men and women with hearts and souls like those of other human beings, and yet with all the work there is no profession in which one's ambition to reach the top is so seldom reached as in that of the stage.

## Bible Study and Religious Experience

By DR. WILLIAM R. HARPER, President of the University of Chicago.



The Bible is of no more value to one in the struggles of his religious experience than a ten-cent novel, unless it is made use of. Most knowledge of the contents of the Bible is likewise insufficient; nor are we to think of the Bible as studied with special reference to archaeology, exegesis or even theology. The study of the Bible is the act of furnishing nourishment to the seed of the Divine life which exists in the individual soul.

Religious experience is that expression of life in the human soul by which the individual soul comes into sympathetic touch with God. The religious life has its outward expression in the religious conventionalities, the system of belief or creeds and in conduct or ethics.

The essence of the inner spiritual life is found in the consciousness of sin, the sense of fellowship with God, the love for God and the corresponding love for man.

To be free is to be in touch with the Divine. To be strong is to be a companion spirit with the Great Spirit. To be true is to be in harmony with the truth of the universe, which itself is the reflection of the character of God.

No literature, not even that of Christian nations and of modern times, contains such help to prayer and praise and communion with the spirit in and around us as does the literature of the Bible. The Bible has controlled the greatest spirits of nineteen centuries and through them the civilized world. Nowhere may one find more vivid presentation of life as it should be lived or of life as it should not be lived.

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