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It Is Never Possible to Provide Employment for All Workers

By DR. F. SPENCER BALDWIN,
Professor of Political Economy at Boston University.

THE question, "Is There Work Enough for All?" must be answered in the negative. In general, the supply of labor tends to outrun the demand for labor—or the supply of work. A certain amount of unemployment seems to be a natural and inevitable condition in modern industrial society.

The causes of unemployment may be classified as individual and social. The former include physical, mental and moral disabilities which unfit individuals for work. In some cases sheer distaste for steady labor accounts for unemployment. There is a class of persons who are out of work by choice rather than through necessity. This class has been aptly designated by George Ade as the "disemployed." The unemployed, explains this genial philosopher, are those who want work but can't find it; the disemployed are those who won't take work when it is offered.

The social causes of unemployment may be reduced on analysis to three groups. In the first place, industrial progress brings improvements in production and distribution which result in the displacement of labor. A new invention usually has this effect in the first instance. In the very nature of things economy of labor is accompanied by temporary increase of unemployment. This appears to be the price of industrial progress.

Moreover, there is a natural alternation of good and bad times in the business world. A period of prosperity is followed regularly by a period of depression. Prosperity encourages overproduction, and when the reaction sets in surplus workers are thrown out of employment. This cause of unemployment is aggravated in this country by foreign immigration, which is unduly stimulated by business activity.

Finally, in addition to these general social causes of unemployment, special local and trade disturbances play a large part. Frequently, a local industry is depressed by competition from a new source, as in the case of the New England cotton industry during recent years. In some industries the weather conditions produce a natural fluctuation between active and dull seasons. The building and transport trades are peculiarly subject to this disturbing influence.

Discussion of remedies for employment lies beyond the scope of this paper. I will merely remark that a complete remedy seems impossible. Unless industrial society becomes absolutely stationary a certain amount of unemployment will, doubtless, always exist. Partial or palliative remedies for the evil may be found in the restriction of immigration, the provision of public employment bureaus, and the establishment of labor colonies. These three measures seem to me to be practicable and promising.

F. Spencer Baldwin

The University and Religious Education

By PROF. WILLIAM R. HARPER,
President University of Chicago.

The large universities because of ignorance, cowardice, and indifference, have given too little attention to religious education and have let the entire matter drift. The result is that nothing tangible has been done. Now there is beginning to be a feeling that something must be accomplished. Biblical research must be raised to a level with other historical research. The college curriculum relating to religious study must be broadened.

How can the university longer ignore sound religious education? The college training has been negligent in everything connected with higher ethical life. The theological seminaries have not been laboratories for religious life and practice. They have turned out merely expert propagandists of the same character as their constructors. In 50 years not a single important problem has been solved in a theological seminary in the United States.

The solution of these problems is not to come from the seminaries or the churches, but from the universities. The churches are too much occupied with denominationalism. They are not practical. In the universities departments already exist which are doing much to solve many problems, such as the departments of psychology, sociology and philosophy.

Only the college can emphasize the practical side of religious training. The university can be made a laboratory of religion—not a church in the accepted sense of this word, but a place where men and women can be taught to make practical application of the truths it teaches.

Women Teachers

By PROF. GORDON A. SOUTHWORTH,
Superintendent of Public Schools, Somerville, Mass.

change in the relative number of men and women teachers during the last 50 years. Schools must be judged by their product. Are the men of this generation more womanish than their fathers? If there were less sturdiness of character, less manliness, more of weakness and effeminacy in men now than formerly it might be attributed to influences other than the lack of men teachers.

But the reverse is true. The student body at Harvard are typical products of the schools. Have they been feminized or are they less virile than their predecessors?

The inspiration and impulse toward the attainment of high ideals, the establishment of correct moral standards, the power of self-control, the scorn of wrong and injustice, and the sturdy virtues that make strong, good men and loyal citizens may and do come from women teachers as well as from men. It is the character not the sex of the teacher, the personality, the moral power, the greatness of soul, that make the difference.

The Rugby boys would not have been feminized nor the Mt. Holyoke girls made less womanly had Dr. Arnold and Mary Lyon changed places.

G. A. Southworth

THE SUNDAY BIBLE SCHOOL

Lesson in the International Series
for November 27, 1904—"World's
Temperance Lesson."

(Prepared by the "Highway and Byway" Preacher.)

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LESSON TEXT.—Isaiah 28:1-3; memory verses, 2, 4. Read the whole chapter.

GOLDEN TEXT.—"They also have erred through wine, and through strong drink are out of the way."—Isaiah 28:7.

TIME—75 B. C.
PLACE—Jerusalem.

Introductory Note.

The verses of the lesson are the beginning of a prophecy which includes chapters 28-35, and was spoken concerning the destruction of Ephraim (a name by which the northern kingdom of Israel was known), and the impety and folly of Judah. The chapter from which our lesson is taken refers to the time about the sixth year of Hezekiah, king of Judah, and just prior to the final captivity of Israel, in the reign of Hosiah. The "Crown of Pride," v. 1, refers to Samaria, the capital of Ephraim. The "residue," v. 2, refers to Judah, which was enjoying the righteous reign of Hezekiah. The "they," in v. 1, refer to certain in Judah who, too, have erred through wine. Verses 9 and 10 give the scoffing retorts of the drunkards to Isaiah's warnings, and in verses 11-12 we have the prophet's answer thereto.

The Lesson Outline.

THEME.—The Great Destroyer.

I.—The Doom of the Drunkard.—vs. 1-4.

(1) Robbed.—"Glorious beauty is a fading flower."—v. 1.

(2) Overcome.—"Cast down to the earth," "trodden under foot."—vs. 2, 3.

(3) Destroyed.—"A fading flower," "Hasty fruit that has withered up."—v. 4.

II.—The Reward of Righteousness.—vs. 5, 6.

(1) Health and Beauty.—"Crown of glory," "Diadem of beauty."—v. 5.

(2) Wisdom.—"Spirit of judgment."—v. 6.

(3) Strength.—"Strength to them that turn the battle to the gate."—v. 6.

III.—The Ways of the Drunkard.—vs. 7-11.

(1) Downward.—"Are out of the way."—v. 7.

(2) Uncontrolled Appetites.—"Swallowed up of seas."—v. 7.

(3) Incapacitated.—"Err in vision," "stumble in judgment."—v. 7.

(4) Unclean.—"Vomit and filthiness."—v. 8.

(5) Proud.—"Whom shall he teach knowledge?" or, rather, shall the prophet teach us knowledge?—v. 9.

(6) Profane.—Verse 10 is a sort of mockery of the prophet's message.

IV.—God's Final Message.—vs. 11-12.

(1) Warning.—"With another tongue will he speak,"—v. 11. (Punishment by a heathen nation, whose tongue they failed to understand.)

(2) The Right Way Pointed Out.—"This is the rest." "This is the refreshing."—v. 12.

(3) Simplicity of the Message.—v. 12.

Comparing Scripture with Scripture.

I.—The Doom of the Drunkard.—(1) Robbed, v. 1.—Isaiah gives us here a glimpse of a once glorious nation that is being besotted and robbed of every trace of beauty and glory. Ah, how strong drink strips of everything: home, wife, children, friends, position, manhood. See it on every hand. The greatest robber in the world to-day is Strong Drink. It robs nations and individuals.

(2) Overcome, vs. 2, 3.—Israel was just on the brink of destruction. "A mighty and a strong one" in the person of Assyria was soon to sweep down and overcome the nation made weak and disolute through drink. Samaria, that beautiful city, the pride of the nation, was to be cast down. The man who putteth his hand to the cup has given himself into the hands of an enemy that will finally overcome him.

(3) Destroyed, v. 4.—Read 2 Kings 17:1-23 for the story of how utterly Israel was destroyed. The figure of the fading flower tells of the departed glory of Israel, and the figure of the early fruit that was quickly eaten expresses the haste and eagerness with which the Assyrian foe utterly consumed the cities and land of Israel. Strong drink has plunged many a nation to destruction. And it claims its victims by the hundreds of thousands every year.—Prov. 23:32.

II.—The Reward of Righteousness.

(1) Health and Beauty, v. 5. (2) wisdom.

(3) strength, v. 6.—What a picture this is of one who is temperate in all things (1 Cor. 9:25). Daniel offers striking example of the value of total abstinence. Note the connection between the 8th and 15th verses of the first chapter of Daniel.

III.—The Ways of the Drunkard. (1) Downward. How swift and sure it is.

(2) Uncontrolled Appetites. Everything is sacrificed to satisfy the awful cravings.

(3) Incapacitated. The man who indulges in strong drink is physically and morally disqualified to fill any position of trust or responsibility.

(4) Unclean. To see the drunkard in his helpless, maudlin moments is to understand all that this implies.

(5) Proud. This is one of the drunkard's strong characteristics.

(6) Profane. Strong Drink releases the tongue which sends forth a flood of foul-mouthed oaths, and unclean talk. Ah, how Isaiah in these verses has outlined the course of the drunkard.—Prov. 23:29-32.

IV.—God's Final Message. (1) Warning. Drunkards are barred from Heaven. (1 Cor. 6:10, Gal. 5:21.) And in this life they sink below the level of the brute creation. (2) The right way pointed out. The drinker deludes himself that in his cups he finds rest and refreshing, but God points the only way to these. (Isa. 28:3.) (3) Simplicity of the Message. God's message to the needy, wayward soul of man is always simple. The drunkard needs not the gold cure or any other cure which man can invent. He needs the "blood cure." Jesus can save where all else fails. Heb. 7:25.

The Golden Text.

"They also have erred through wine, and through strong drink are out of the way." "Wine!" "Strong Drink!" The Devil's own! Fair Wine comes with her enticements. She makes captive the appetite and leads it away upon error's pathway. The way seems pleasant, the company delightful, the prospect alluring. But ere long the fair temptress introduces her friend Giant Strong Drink. He appears like a jolly good fellow, and soon he and Mr. Soul and Body are fast friends. For friendship's sake the will is put in chains and ambition, love, honor, everything, is given up.

TEMPERANCE NOTES

GOD IS CALLING.

God is calling! Are ye ready? Ready, brethren, for the fight!
Hark! the cry of drunkard's children, women trampled in your sight!
Oh! be swift, my brethren—answer: "We will battle for the right!"

See the little feet so feeble! See the eyes whose tears will flow!
See the little arms, upraised, plead for help, yet tremble so!
Hear the cry of faithful men! ye cannot spurn that bitter cry of woe!

Oh! be swift! The days are passing; soon will end our working day!
Onward comes a crowd of children, laughing merrily at play,
And before them lies the danger; they must pass it on their way.

They are growing men and women—can we guard them from it still?
Oh, my sisters, save the children; ye can save them from this ill!
Be ye feet swift and your hearts brave, and as true as steel your will.

As I read of One Who loves us, in my heart I hear this plea:
"As ye do to these, My children, ye are doing it to Me."
As He died to bring us freedom, let us try to make men free!

Hearts of faithful men! before you lies a hard and weary strife,
Dark the way is, and the roadway is with rocks and thorns so rife,
Yet the battle gained will mean for all a higher, truer life.

God is calling! Answer gladly: "We are ready to obey!"
From far off our eyes can see at last the dust of battle fray;
Oh, be glad each soul, rejoicing in the dawning of the day!
—National Advocate.

FENCE AND SERPENT.

A Temperance Sermon from a Text from the Book of Ecclesiastes.

The writer of the book which we call Ecclesiastes, said in his own pithy and sententious way long ago, that "Whoso breaketh a hedge, a serpent shall bite him;" but the word in the original appears to refer to a stone wall rather than a planted boundary, as our revisers signify by a new rendering. What is in the mind of the moralist is that the man who secretly breaks down or removes the landmark between himself and his neighbor is likely to find that this same stone-pile has become the refuge of some creature with avenging fangs and swift-darting venom, so that in the very act of his transgression the evil-doer is struck by a deserved chastisement, says the Chicago Interior. The fact which was observed by the inspired writer is one often overlooked by the modern moralist, nevertheless it is true that it costs a man effort to do wrong. Not only does the saint have to fight against his better nature and his active conscience. When some one asked Charles Lamb how he came to be such a slave to tobacco, he frankly replied that he "toiled after it as some men after virtue." Instead of being an unlucky "misstep," the first step in a criminal course is very likely to be a painful climb. The boy is not always frightened into his first lie; he deliberately shapes and fashions it and presents it with "malice pretense" to his parents. He does not fall off a stone wall; he breaks through it.

But while there is a fence around every sin, one can throw it down. It is not a Sierra. It is not an Ehrenbreitstein laughing at guns of every caliber with an equal contempt. The boy who will drink must fight down his scruples, but he can overcome them. The young employe who is tempted to "take a flyer" in the stock market or the wheat pit will know more than one wakeful hour and fitful dream over his beginnings of speculation, but steal he can if he will.

Only out of his experience will shoot forth his own punishment. Each sin brings forth its own peculiar penalty. Like a serpent shooting out unexpectedly from a broken wall, Lying does not beget a headache, but more lying. Drink creates thirst and punishes itself with drinking. Licentiousness defiles the body and rots it. Everyone of God's fences hides within itself its silent but sure avenger. People who are looking for evidences of a moral ruler of the universe might well pause and study such facts as were obvious to the wise man of 3,000 years ago, and which are not less obvious to one with eyes to see in our own day.

"Go on in your deliberately chosen path," says the Preacher of the Old Testament, "but remember that for all these things God will bring you into judgment." The young men who have been brought up in these Christian homes about us do not slip into sin; they break into wrong-doing. It is not natural. It is not easy for them to cast off the restraints of piety and faith, nor is it safe. The penalty is not remote but near, not arbitrary but imperative, not falling out of a clear sky but darting from the very center and shadow of the sin itself. This is a study in psychology which we commend to those who would deal with facts which have a real reference to practical life.

Sentiment Against Saloon.
A genuine revival of temperance sentiment is reported from Green county, Arkansas. Many persons who heretofore have favored the licensing of saloons are now throwing their influence against it.

Loss of revenue accounts for much loathing of righteousness.—Rams' Horn.

WAR WITH WATER.

The Great Conflict in the East Again Demonstrates the Superiority of Temperate Soldiers.

While all eyes are turned in the direction of Port Arthur, it may be well to remember that war has its temperance lessons as well as peace. Many years ago the late Sir Benjamin Ward Richardson declared: "Never let this lesson be forgotten in thinking of strong drink; that the drink is strong only to destroy; that it never by any possibility adds strength to those who drink it," and his declaration has received the backing of athletes, mountaineers, explorers and generals in every part of the world. The old fallacy that intoxicating liquors produce strength and give endurance has been exploded, and the men and women who take strong drink under the delusion that it will make them strong have no evidence whatever in support of their case. For almost without exception when a man of really remarkable physical ability speaks upon the subject he presents a totally different view of the case, and when records are broken and great athletic and military victories are won it is almost invariably without the aid of liquor.

This is emphasized from both sides in the present struggle in the east. The Japs are a very abstemious race, and their bravery and endurance during the present campaign have been remarkable, and now there comes the intelligence that open indulgence in drink by the Russians has assumed appalling dimensions, and Gen. Kuropatkin has issued stringent orders prohibiting the sale of liquors. This is very significant. It shows that the general has read history to some purpose. For our greatest generals have been unanimous in declaring that drink is not only unnecessary but injurious to soldiers in the performance of their arduous work. Sir Evelyn Wood, in 1882, testified: "Throughout the Crimea these were the best and healthiest soldiers and sailors who did not touch intoxicating drink." A few years later, Lord Wolseley wrote: "There are yet some great enemies to be encountered by the United Kingdom. But the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body but the mind and soul also." The Ashantee war, the famous Red river expedition, and not so long ago the series of brilliant and decisive achievements in the Sudan campaign of 1898, by Lord Kitchener and his troops, were accomplished on nothing stronger than water. And have we not the authority of the field marshal that those wonderful British marches in the south African campaign were accomplished through the remarkable steadiness of the troops? At a meeting held at Bloemfontein, Lord Roberts said: "He was proud to be the leader of the best behaved army in the world. They had fought splendidly, marched uncomplainingly, and endured all the hardships of the campaign. The whole army have been members of the Army Temperance association. Modder river was all they had to drink and sometimes little of that."

That it is not surprising that Gen. Kuropatkin should not have been slow to profit from the experience of his contemporaries. For without justifying bloodshed in the slightest degree, temperance reformers can point to any campaign from the Crimea war to the present struggle in the east as an unanswerable argument in favor of warring without drink, declares the Scottish Reformer. "The old superstition that fog is a good thing for men before, during or after a march has," declared Lord Wolseley, the commander of the Red river expedition, "been proved by scientific men of all nations to be a fallacy, and is only maintained by men who mistake the cravings arising from habit for the promptings of nature." And this statement is truer to-day than ever, and is receiving volume and emphasis from every sphere of physical activity. The moral of this is as plain to the civilian as to the soldier.

BITS OF TEMPERANCE.

The trustees of Colton, Cal., have enacted an ordinance providing for but one saloon in the city, and fixing the license tax at \$3,000.

P. M. Arthur, chief of the Brotherhood of Locomotive Engineers, says that if it were not for the saloons seven-tenths of all the workmen would have their own homes.

The chief of police of Charlotte, N. C., is dying from a pistol wound, inflicted by a drunken negro who got drunk on whisky sold to him in a saloon by authority of the city of Charlotte.

Grief banished by wine will come again. And come with a deeper shade, Leaving perdition on the soul a stain That sorrow hath never made. Then fill not the tempting glass for me; If mournful, I will not be mad; Better sad because we sinned; be; Than sinful because we ate sad. —Sir W. A. Becket.

Science and Moderate Drinking.

Thomas Easton, the noted English physician, says: "The dictum of science on the subject of moderate drinking is by no means ambiguous. Science does not support the plea that alcohol is a harmless, pleasant beverage. It cannot support the plea of the moderate drinker that alcohol is an aid to health. But it does support the position of the total abstainer with an emphasis which it is culpable to disregard. It shows that the abstainer can do more and better work, live longer and be healthier than the moderate drinker. Science, in short, shows that the abstainer lives the normal life, while the moderate drinker lives the abnormal."