

Temperance Department.

Officers and members of Temperance organizations, and friends of Temperance generally are invited to contribute to this Department. Address, Monmouth, Oregon.

Willie's Philosophy.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also!" Heb. ii. 15.

I once knew a little boy who had so strong an appetite for tobacco, that, though very fond of sweetmeats, he would take tobacco in preference, whenever he had an opportunity of choosing. At the time that I first knew him, he was, I think, less than four years old, and was living with his mother's relatives; and his uncle, although himself a slave to the poisonous weed, determined to break Willie of the filthy and injurious habit.

At first they tried to keep it from him, but as he would get it by begging it of persons who used it, and by any other means that he could devise, he forbade his using it under penalty of punishment.

One day as I had just finished telling of Willie's remarkable appetite, to a gentleman who was visiting at our house; Willie came in, and the gentleman, who, I am sorry to say was not free from the habit himself, called Willie to him and asked him if he was the little boy who loved tobacco. "Yes, sir," said Willie, with an earnestness that left no room for doubt.

Mr. T— then gave him a piece, which the poor child lost no time in conveying to his mouth.

I said, Why, Willie! have you forgotten what uncle Harry told you? Supposing I tell him, are you not afraid that he will punish you? The child fixed his bright dark eyes earnestly upon my face for a moment, and then said decidedly: "No, he hadn't ought to punish me. It is Mr. T— that he ought to punish, for he gave it to me."

I tried to explain to him that he had disobeyed in taking that which had been forbidden him, and therefore deserved to be punished; but he was firm in his belief that if there was anything wrong, the greater fault was in Mr. T—, because he gave it to him. I thought so too, and after the child had left the room, I could not refrain from expressing my opinion to my friend. But before uncle Harry should proceed to punish, either Willie or Mr. T—, I thought that it would be a very good plan for him, to himself abandon both pipe and cud,

and set the child an example that would harmonize with his precepts, and also save the poor, little one from the temptation of picking up the filthy quids that he had ejected from his own mouth, and left in some place where the child might find and appropriate, as he did more than once.

I do not know whether Willie had ever raised such a plea in his own behalf, but I doubt if he would be many years older, before his reason would have found, and grasped this idea as firmly as he did the other one. And who is there who would not agree with Willie that "it was Mr. T— who had ought to be punished, because he gave it to him?" And yet I doubt not that many who might find good philosophy in Willie's argument, believe in punishing by law, persons who are disorderly and commit crimes; and yet believe in having a law that shall license men to sell to their fellow-men, and not to men alone, but to boys, like Willie, or a little older, that which shall take from them their money, their honor, their self-respect and their reason; and cause them to commit all manner of crimes and outrages in the community, and upon the innocent and helpless ones who should have their care and protection; instead of being a prey to the demoniac passions let loose and fostered by that which a fellow-creature has, without breaking the law, dealt out to them. I said without breaking the law; but I referred only to the law that was made by men; not to the divine one that says: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." And did you ever think who are partakers of that woe? Of course you have, who are professed followers of him by whose inspiration it was pronounced. Perhaps you think that it is for him who deals out the maddening stuff by the glass, across the bar. But, is that all? Is not the distiller, and the wholesale dealer, guilty also? Are not those who make, or advocate laws favoring distillers, brewers and bar-keepers, also culpable? Do they not come under the woe?

You say that a man had ought to know better than to make a beast of himself, and if he will do so, that it is his own affair and not yours.

Truly he had ought to know better, but that does not hinder the fact that our streets are filled with

the victims of strong drink, and that our cities and towns are burdened with taxes caused by intemperance. As to the distillers and wholesale dealers, you think there is some excuse for them, on the plea that there is just so much demand, and if one man does not supply it, some other man will.

You may be right in part, perhaps; but do you see that man, bleary eyed and bloated, who, at the bar across the street, is calling for something to drink? The bar-keeper there, might make the same argument that you make in defence of the distiller. If he should refuse to let him have what he wants, there is another saloon but a short distance away, and he would have no difficulty in procuring it. If he does not do it some other man will. And so the law has left all of the responsibility as to whether this man shall drink that which shall keep him down in the depths of sin and degradation, cause him to bring still greater misery and shame upon parent, sister, wife or child, and withhold from him all hope of anything better throughout all eternity, and imposed it upon the shoulders of the poor, weak man, who is even now scarcely able to sustain his own tottering frame.

Do you think that that alone is where it should rest? I do not, for although I agree with you, that no man, no matter how much license he may have, should allow himself to yield to intemperance even once, yet the past and the present have conclusively proven, that while there is license there will be drunkards. But though "no drunkard shall inherit the kingdom of God" (1 Cor. vi. 10), yet, it was not upon him that the woe of Hab. ii. 15, was pronounced; even though from our present laws it might be supposed that it was so. Nor does it all rest upon him who deals out liquors by the glass; neither upon brewers and distillers; but it is shared by you who make, and approve laws, that commission men to give their neighbor drink; and, by you, who, by voice or action, encourage such unholy traffic. It is you, with them, who have helped to "give your neighbor drink," and it is you, with them, who "had ought to be punished because you gave it to them."

You may profess to be followers of Christ, but he said, "This is my commandment, that you love one another, as I have loved you." John xv. 12; and Paul said, "Take

heed lest by any means this liberty of yours become a stumbling block to them that are weak." 1 Cor. viii. 9; and, in the same chapter, 13th verse, he said, "Wherefore if meat make my brother to offend, I will eat no more flesh while the world standeth; lest I make my brother to offend."

And is approving this law, all that you have ever done to place a stumbling block in your brother's way? What has your example been to those who are weak? How many times have you offered a harmless (?) social glass to some one who needed your help to sustain them, instead, if incitement to partake of that which "at the last biteth like a serpent and stingeth like an adder." Prov. xxiii. 32.

My brother, think of these things. But it is not to you, alone, that I speak, but to every mother who has a son or a daughter whose life may be ruined or made miserable by intemperance; to every maiden who has a brother, that is dear to her, or a lover, that she, in her fond pride would see noble and honored; to every wife, whose life is united with one to whom she looks for love and protection, not only for herself, but for those whom God has entrusted to them for care and teaching; and to everyone, young or old, in whatever station, or circumstances, who has any desire to win for themselves the approval of God, or any wish to do good in the world.

MAY E. BEAN.

Lowell, Mass.

Woman's Work.

Read by L. Rosenthal before the Blue Ribbon Society of East Portland, on the evening of May 29, 1882.

It has always been conceded that women hold an important position in relation to the temperance cause, so important, that it will be impossible ever to overthrow the liquor traffic without their sympathy and cooperation.

The grounds for this concession are obvious; they mould society in its very beginning; they are the natural educators of the young; for the first ten years, they hold, as mothers, almost unlimited sway over the race by the power of love. Who shall measure a woman's love? It sweeps from the cradle into the eternities, with tireless wing. It shields under its protecting Aegis the errors, follies and weaknesses of our impetuous and thoughtless youth with a pardoning and conciliating smile, and intercedes with in-