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## TEMPERANCE TALK.

### Four-Leaf Clover.

I know a place where the sun is like gold.  
And the cherry blooms burst with snow;  
And underneath is the loveliest nook,  
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,  
And one is for love, you know;  
And God put another one in for luck;  
If you search you will find where they grow.

But you must have hope, and you must have faith;  
You must love and be strong; and so,  
If you work, if you wait, you will find the place  
Where the four-leaf clovers grow."

### Carnegie Hits Drink.

The curse of drink is the cause of more failures in life than anything else. You can surmount every other faulty habit, but the man who is a confirmed drinker has not one chance in a million of success in life.—Andrew Carnegie in Address at Pratt Institute, Brooklyn, March 28, 1908.

### Charity Thinketh No Evil.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke.

### Decline of Beer Drinking in Munich.

Local patriots in Munich are dejected at the latest statistics concerning the consumption of their famous beer within their own borders. Only a few years ago they proudly boasted that the annual consumption per head of the population was 115 gallons. This has now sunk to the mere bagatelle of 65 gallons. The shrinkage is attributed to the gradual spread of temperance principles, to the anti-beer propaganda in public schools, and to the fact that employers of labor are ceasing to give the free beer to their work people.—London Telegraph.

### Passing of the Moderate Drinker.

Most of us can remember, for it is not so very long ago, that while the drunkard was frowned upon and condemned as a criminal, the total abstainer was nevertheless regarded as a crank. A well-known physician stated in our presence at one time that he did not believe in total abstinence. These ideas have been relegated to the rear, because it has been found that moderate drinking, in most cases at least, leads to drunkenness, and that drunkenness unfits a man for any kind of duty. Twenty-five or thirty years ago it was a common thing for the average business man to go out at eleven o'clock, visit a saloon and get a drink. This might be repeated in some cases several times a day, but the odor of whiskey from a man's breath did not interfere with the man's standing, either business or social, and was considered in many respects a matter of course. Now all this has changed. Business men are suspicious of the man who takes a drink. He is cheapened in the business world, not so much because of what he is as of what he may become. Moderate drinking is recognized as not being good for the health, good for business, or for the reputation, and it certainly is not good for the pocket-book.

### Over-Sensitiveness.

Pride is a queer thing. It is hard to understand and follow the reasoning of those who yield to it. We find people about us proud of different qualities or achievements which are not a source of pride to people in other circumstances. "Foolish pride" is coming to be recognized as a distinct weakness or evil in every community. One of the most common forms is the pride which impels a man or woman to live beyond their means, in the effort to make an impression, usually upon people for whom they care nothing. They know that their friends do not require them to make a display and it is consequently done to impress those outside of the friendly circle.

Another indication of the peculiar variety of pride is observed by those who are engaged in the Keeley work. It often happens that a man who has established a reputation as an excessive drinker, and who has been remonstrated with by his friends, pleaded with by his family, abused by the world in general because he is a drunkard, will refuse to take treatment because he feels it is a disgrace. Perhaps the reason for this is that in spite of what is obvious to everyone else, he thinks the fact that he is an excessive drinker is known only to a few people, and that going to a sanitarium will advertise it

to all the world. This is a pernicious form of self-deception. No matter how secretly a man may drink, it is known to his friends and certainly to his enemies. If a man wishes to please his friends and confound his enemies he cannot take a wiser course, if he is an excessive drinker, than to take treatment to remove the appetite for strong drink. There is some reason for being proud of achievement in the right direction, but no reason for being proud of one's obstinacy or perversity.

### Two Classes of Inebriates.

There are many kinds of inebriates. But for the purpose of this article we will consider only two classes—the men who, but for drink, would have been reputable and useful citizens, and the ones who would have found some other road to ruin if they had let drink alone.

To the first class belong men of all positions in life and all degrees of mentality. Men who might have reached the highest places in the business and professional world, and men who would have been plodders in the treadmill of industry. To the second class belong men whose tendencies were naturally evil; moral perverts, degenerates, to whom drink was an accompaniment rather than a cause of downfall.

It is a common error to attribute all evil doing, all failure among drinking men to their drinking habits; and while it is true that the frenzy of alcohol renders good men irresponsible, and leads to dishonor among those who are reliable when sober, it cannot be too strongly emphasized that drink is not the only cause of dishonor; it is not the only cause of failure. There are men who would have amounted to nothing even if they had never touched liquor. There are men who would have neglected or abused their families, men who would have broken every law of respectability, every requirement of honor, even though alcohol had never been manufactured. They were naturally depraved; and while strong drink undoubtedly made them worse, it was not the only thing to be reckoned with.

It is natural to seek for excuses for the shortcomings of those who are bound to us by ties of blood or affection. When they forget their obligations and ignore their responsibilities we like to have something to blame for it, and so we lay it to strong drink.

Whiskey is the greatest cause of poverty, wretchedness and crime, but it is not their only cause. There are paupers and tramps who never drank liquor; there are men who have broken women's hearts, but who were models of total abstinence; there are criminals who owe the success of their worst enterprises to the fact that they never lost their wits through drink.

Nothing is gained by false estimates. A just discrimination between the men who drink is necessary to a correct solution of the liquor problem.

Probably no physician could be found so far behind the times that he would not admit that the continued use of alcohol causes a diseased condition. In other words, inebriety is a disease, and whether a man is sick with typhoid, pneumonia, or inebriety, he requires physical remedies. But the kind of a man who suffers from typhoid or pneumonia determines what he will be after he is cured; and in the same way the character of the man who is cured of inebriety decides what he will afterward become.

### Results Always the Same.

It makes no difference why people begin to drink, the result is inevitably the same. If continued long enough the victim becomes an inebriate, which indicates a diseased condition of the nervous system. Doctor Keeley defines it to be "a condition wherein the nerve cells have become so accustomed to performing their duties and functions under the influence of alcohol that they are dependent on it and will no longer perform those duties and functions properly and painlessly except when under its influence." This explains the craving for drink which was never before understood. When every nerve cell in his anatomy is crying out for whiskey, is it any wonder that the victim yields? To bring about a cure, therefore, it is necessary to overcome this condition.

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