

Pass, and once more to earth be
peace restored;
Not till we turn, in solemn consecra-
tion,
Wholly to Him, our One and
Sovereign Lord."

THE CAPTAIN AND THE PRIEST.

(By Estelle Lawton Lindsey.)

The captain of finance has cornered
the wheat.
"Stand firm," said the Captain, "the
people must eat."
"Have you thought," asked the Priest
"what the suffering will be?"
"Of course," grinned the Captain,
"it's millions to me."
"My mills," laughed the Captain, "are
rivers of gold."
"It's minted from pain and from hun-
ger and cold."
"Have you thought," asked the Priest,
"what those children will be?"
"I have," said the Captain, "it's noth-
ing to me."

In the stores of the Captain pale wom-
en and grim
Coin soul, blood and body to money
for him.
"They're starved," said the Priest, "so
they sin; don't you see?"
"Just so," said the Captain, "but
what's that to me?"

"The nations, like spinxes now
brooding and dumb.
Shall wake," said the Priest, "and
your judgment shall come.
Have you thought on the day when
that judgment shall be?"
"They're fools," said the Captain,
"They never will see."

Part Two—The Women to the Captain.

"The day of your judgment is here;
we demand
You yield to the voice of the Lord in
the land.
That many shall labour, a handful
shall reap,
The idler shall laugh while the work-
ers must weep,

"That babes shall be broken in an-
guish and pain
To mould their young lives into ill-
gotten gain,
Is wrong," say the women, "The
judgment HAS come;
We cry it aloud who for ages were
dumb;

"And the sound of our crying shall
never be stilled
Till the soul of the nation is quick-
ened and thrilled,
And the hand of the spoiler relaxes
because
The love of the mothers has written
the laws!"

OUR DOUBLE STANDARD OF MORALS.

(Professor T. W. Shannon.)

The men of the primitive savage
races were responsible for the origin
of the dual standard of morals. Dur-
ing the early centuries men were
very largely responsible for main-
taining and perpetuating it. During
all the centuries men have been
taught that sowing "wild oats" was
natural, and even necessary for them.
Women were taught that such sowing
was unnatural and unpardonable for
them, and that they should not hold
as high standards for men as for
women. Respectable women formed
only good habits, while respectable
men formed one or more bad habits.
Respectable women were compelled to
marry men of known bad habits, or
be disgraced as "old maids." To a
very large extent acquiescence in this
dual standard by women has been a
justifiable expediency. They were
powerless to help themselves.

In the days of savagery the erring
woman was usually stoned to death.
Among the civilized races the erring
woman has been killed socially, and
the torture prolonged for a number of
years, terminating in an untimely
death, and an unmarked grave. The
churches have given millions of
money, prayed earnestly, and worked
faithfully in their efforts to rescue
these women, without being able to
save one in fifty. These poor women
know, even better than rescue workers
know, that should they reform and
become Christians, not one person in
a hundred would really ever forgive
them, and practically all places of
honourable industry would be closed
to them for life. Under the double
standard of morals, the churches can-
not offer these women reasonable en-
couragement to reform and become
Christians. Our rescue efforts in
the past have been largely misdirect-
ed, therefore lost.

With rare exceptions, the equally or
more guilty man has gone unmoles-
ted, unarrested, unconvicted, un-
whipped; has lost no social prestige;
may unite with any club, lodge, or
church; become an official member of
the same; or, if he chooses, he may
become a national reformer. Our
double standard of morals is almost
entirely responsible for the more than
a quarter of a million children annu-
ally born in our country outside the
pale of holy wedlock. One-half of
this number die from starvation or
improper feeding. The other half, in
their tender, innocent, playful child-
hood, have flaunted into their faces
the fact of their unfortunate birth.
From this experience on through life
they are targets of ridicule, sneers,
and persecution.

Ninety per cent. of race degeneracy
is due to immorality and its conse-
quent diseases and to alcohol and
tobacco. To the extent that these

habits are indulged in more by men
than by women is the double standard
of morals responsible for these habits.
The passage of eugenic marriage and
parentage laws will do little good so
long as we maintain a dual standard
of ethics, this relic of savagery, this
monster curse of civilisation, this chief
cause of degeneracy, this greatest
enemy to Christianity.

HOME HELPS.

SPRING CLEANING.

(By an American Poet.)

Yes, clean your house and clean your
shed,
And clean your barn in every part;
But brush the cobwebs from your head,
And sweep the snowbanks from your
heart.
Yes, when spring cleaning comes
around,
Bring forth the duster and the
broom;
But rake your foggy notions down,
And sweep your dusty soul of
gloom.

Sweep old ideas with the dust,
And dress your soul in newer
style;
Scrape from your mind its worn-out
crust,
And dump it in the rubbish pile.
Sweep out the hates that burn and
smart,
Bring in new love, serene and
pure,
Around the hearthstone of thy heart
Place modern styles of furniture.

Clean out the brain's deep rubbish
hole,
Soak every cranny, great and small,
And in the front room of the soul
Hang prettier pictures of the wall.
Scrub up the windows of the mind,
Clean up, and let the Spring begin;
Swing open wide the dusty blind
And let the Springtime sunshine in.

Plant flowers in the soul's front yard,
Set out new shade and blossom trees,
And let the soul, once frozen hard,
Sprout crocuses of new ideas.
Yes, clean your house, and clean
your shed,
And clean your barn in every part;
But brush the cobwebs from your
head,
And sweep the snow banks from
your heart.

—The Alliance Record.

In 1890, when Nebraska voted on
State-wide Prohibition, the met ma-
jority was 29,436. Last November,
when the State voted on the question,
the dry majority was 29,442, almost an
exact reversal. These figures tell the
story of the change in public senti-
ment on the liquor question.