

**SATURDAY NIGHT TALKS**

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**PERMITTED COMPROMISE.**

International Bible Lesson for  
Sept. 26, '09—(1 Cor. 10: 22-33).



The golden text for this lesson is as follows: "Let every one of us please his neighbor for his good to edification." This is supposed to be a temperance lesson in the scheme of the International committee, and the golden text is well chosen as a keynote, though it is doubtful if its bearing will be recognized at first. Temperance, to most people means total abstinence from intoxicating drinks as a beverage and prohibition of the manufacture, sale, and use of the same by the government. But there is another large class of people who declare, with the dictionary, that temperance means the moderate use of anything, and that neither the Bible, medical science or human history support the total abstinence view. Both parties do agree that the abuse of intoxicants is a curse, always has been and always will be, and are a unit in the conviction that the use and sale should be restricted to the lowest possible point. There is a third class which stands for swinish gratification of all bodily appetite, but they are a small minority of society and need not be considered in this connection.

**Radicals and Conservatives.**  
Here then, are the two parties, the radicals and the conservatives. The one class would banish alcohol from the face of the earth, knock every bottle, and destroy every form of intoxicant, used as a beverage, by every human being on this planet. The other class, would not make men virtuous by removing the temptation, but would educate, instruct and develop a race of men who would move as undisturbed and unharmed amid spirituous temptations as Daniel in the Lion's den. Both parties desire the same end. How can it be reached? Certainly not by maintaining a pitched battle among themselves. Much of modern so-called temperance work is verbal abuse of the other side. Instead of bombarding the common enemy, the temperance agitators train their guns upon those who do not wear their uniform. The conservative calls the radical hot-headed, impracticable, fanatical. He is a disturber of the peace, a crank, a lunatic, a one-idea man. And the radical retorts in kind that the conservative is an old fogy, behind the times, gone to seed, obsolete, out of date, a drag on the wheels of progress, a heartless back number. We hear this from pulpit and platform, we read it in paper and magazine—two forces ostensibly bent on righteousness, deliberately bombarding each other.

If the practical discontinuance of the evils of intemperance is the thing aimed at, why not bring to the campaign every available force. Why not use Love, and Light and Law against the foe, instead of putting love and law at loggerheads, each crying out against the other as a failure, and neither doing anything to fight the cure.

**Striking Illustration.**  
A recent incident is a case in point. A temperance orator known throughout the country as a radical prohibitionist has made a public announcement that henceforth instead of engaging his influence in one direction, and in one direction only, he proposes to join hands with every man no matter how far along he may be in his conception of civic righteousness, who is honestly desirous of curtailing the rum power. He made the point very clear that he will not compromise with the enemy but he will compromise with the brethren. And he uses this illustration. When the sailor is out on the high seas with deep water under him, and no obstructions anywhere he can sail as he pleases, but when he is trying to make the harbor, in company with all sorts of craft headed for the same port, and there are reefs and shoals in addition, it is absolutely necessary to yield to others, to sheer off in this direction, and even back up possibly at times in order that he, and all his fellow voyagers may safely make the port. That is, altogether a different spirit than hoisting the black flag, compelling every disagreeing captive to walk the plank, insisting that my way is the only way, and that all who dare to think differently are knaves or imbeciles. In other words, instead of antagonizing he proposes to compromise with those who now see things from a different angle than his, with the idea that possibly he himself may come to see that wisdom will not die with him, and that some other method if it does not succeed, may at least have such a fair trial that everybody will be satisfied of its inefficiency. Compromise! Not with the enemy, but with the brethren, that at least is a plan worth considering. Is not such compromise permitted?

**WASTE ON THE FARM.**

From authoritative reports by government officials it appears that some 2,687,021 cattle die in the United States annually from disease and exposure, most of them from neglect. From the same source it is also ascertained that the loss of sheep from the same causes is as great.

These figures only serve to show what a wasteful people we are. One of the excuses the beef trust makes for high prices of provisions is the enormous death rate of live stock on the range and on the farm, most of it due to pure triflingness of the herdsman and the grazer. Indeed, the losses for highly neglect and exposure greatly exceed the losses by disease.

It would be impossible to estimate the waste of farm products after they mature in the field, but it is enormous—some of it traceable to thriftless husbandry or, in plain speeches downright laziness. One source of waste is imperfect cultivation, for millions of farmers persist in half cultivation, of large areas when they would make more by proper tillage of fewer acres. Then there is immense waste in the disregard of intelligent rotation of crops. This is the worst sort of waste, for it means devastation of soils that require years of provident tillage to replace. All over the East are abandoned farms that would to-day be gardens if they had been given intelligent cultivation. That farmer is not fit for his vocation who does not increase the fertility of his soil every year he cultivates it.

**THE INCORPORATION OF TRUSTS.**

In a sane argument for the Federal Incorporation of Trusts, in the Atlantic, the author says this does not necessarily mean either a federal license or federal regulation for interstate corporations; it does not mean an extension of federal government, though it may mean an exercise of the restrictive power of the federal Congress. Federal government is not necessary if the federal power can be used to attack directly and logically the real evil, the abused power of one state to license an irresponsible corporation to do business in other states. The simplest course is sometimes so simple and so direct that, in our confusion or timidity in an important matter, we try to walk around it. The remedial federal law should be a simple and effective attack on the actual abuse; it should be a self-operating and effective prohibiting law, stating in detail the conditions of incorporation, management, and governing laws, necessary to enable a corporation to depart from the state of its birth to engage in interstate commerce, prescribing adequate penalties and making void and unenforceable by a corporation any contract made in violation of its provisions.

**THE 24-HOUR CLOCK.**

A manufacturing concern in which only one-half of the employees work in the daytime has a twenty-four-hour clock in the timekeeper's office, by which the work record is noted. The business day begins at 1 o'clock in the morning, and when other clocks indicate midnight this factory timepiece shows that it is 24 o'clock. The men who go to work at the time ordinarily known as 6 p. m. are recorded as having started at 1 o'clock. The people in charge of the work say that this change in the timekeeping method has prevented many errors, and although it took the men a little while to become accustomed to it they now speak of 14 and 16 o'clock in a matter of fact way and without the smile which at first the strange figures provoked.

**WOMAN, LOVELY WOMAN.**

Her waist begins just below her neck. Her hips have been planed off even with the rest of her body. She is usually buttoned up the back, and around her neck she wears a section of barbed wire covered with lace. She wears on her head a blond haystack of hair and on top of this a central dome with rings about the same size as those of Saturn. She is sawthed in her gown like an Indian papoose, and on the end of her feet are dabs of patent leather. She walks on stilt-like heels with the expertness of a tight-rope dancer. The pores of her skin are full of fine white powder. This is a woman.

**OUR IMMUNE JUDGES.**

If a general on the battlefield commits a grave strategical blunder which costs thousands of lives, the world is thrilled with horror; but a judge may so misapprehend a critical situation as to bring sorrow and suffering to unnumbered homes for generations, and we dumbly acquiesce, as if viewing a visitation from heaven.

**SINGULAR HUMAN NATURE.**

It is singular how anxious a man is to hide a scandal in his family until he has committed a homicide, and how anxious he is to rattle the bones of the skeleton after the killing.

**A SUGGESTION.**

Another thing that might be done with ex-Presidents is to put them in charge of the Secret Service.

Mr. Charles Capen, master of the Boston Latin School, the son of a Unitarian minister and the youngest of twelve children, fairly illustrates old-fashioned Unitarian philanthropy. He has taught in one school fifty-seven years and never lost a day and at the age of eighty-five is still teaching.

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