

A Practical Campaign Needed.

Temperance work in Canada, and in Ontario especially, has now reached the stage where some immediate extra judicious work will accomplish such results as never before, and where the lack of such work will prove very unfortunate. The campaign of the coming fall and winter should be a practical and earnest one. An occasional meeting here and there with an old time story or amusing anecdote will not touch the case. Public opinion must needs be more thoroughly educated regarding the economic importance of the great prohibition movement—that it pays the taxpayers, outside of all moral considerations, to get rid of the drink traffic as speedily as possible; that the burdens of the drink traffic, and the dangers too, lie at the doors of the abstainers as well as of those who drink; that the peace and safety of the community demands the abolition of the drink traffic, and that nothing short of that will accomplish the work.

The people have not been at all as well educated regarding these important points as they should be. Our decided conviction is that such an education will be necessary before efficient prohibition laws are enacted and well enforced. Educate the great mass of the electors that they cannot afford to bear the great extra taxes and be exposed to the great extra dangers because of the existence of the drink traffic, and there is little fear but the politicians will wheel into line pretty fast. They trim their sails to the direction of public opinion very readily. There must be bountiful sowing before we can expect to reap bountifully. So far temperance talk has been too much on mere sentimental lines and too little on the lines that appeal to every citizen's self interest, whether an abstainer or not.

Whoever reads intelligently the newspaper reports of the opinions given before the Royal Commission a few months ago must have been greatly struck with the fact that a very large number of prominent men in society, including numbers of popular ministers, leading office-holders and others, have even yet very imperfect ideas regarding even the nature and importance of a prohibition law. Some of them mean well, but they need more teaching. Their idea seems to be that it is just a plan of preventing drinkers from getting drunk, and outside of that few have any interest in it—that the people who do not drink have too little interest at stake to warrant them interfering with the personal liberty of those who do. It hardly seems to have occurred to many such that the burdens of pauperism, crime, insanity and misery produced by the drink traffic inevitably fall on the entire community, whether they ever drink at all or not, that the many dangers because of drunkenness are the dangers of all, and therefore all have a direct interest in removing the sources of the evils they must needs confront.

Within a few months the question of constitutional jurisdiction will be settled by the courts, and our Provincial Legislature will know just how far it can go in the matter of legislation. The action of the Legislature will then be much influenced by the then state of public opinion. Any reaction from the state of feeling at the plebiscite will surely tell when the time for legislative action really comes.

In all probability some time next year the Dominion elections will take place. Already the politicians are making ready for that great contest. The success of the prohibitionists at those elections will largely depend on the activity in rousing public opinion before that time. The campaigns of the coming fall and winter will largely decide matters of legislation both in our Provincial and Dominion Parliaments. They should not be confined to mere resolutions at conventions. We have had enough in that line. A "knee deep of literature" campaign is needed, with good organizations and such platform and pulpit work as will well convince the people that the movement is not one of "mere sentiment," but one of real practical and economic importance to every elector. Arrangements should at once begin for a most thorough and effective educational campaign. T. W. C.

Sunday School Teaching.

We take the following from the Christian Guardian, which is well worthy of the serious consideration of all concerned. In addition to the suggestions it contains we would like to suggest also that neat and attractive pledge rolls should be hung in every school, signed by the children themselves, that they may know are permanent records of their pledges. Also that certificates of the same, neatly prepared for preservation, shall be given out. These are supplied in some places.

Our contemporary says: "The subject of temperance should be more frequently presented in our Sunday schools. The children should be made familiar with the evils of intemperance and the duty of abstinence. We are in danger of thinking that our children do not need to be warned against liquor and tobacco. The influence of parental habits is deemed enough to protect our children. And yet the children of many Christian parents have become tipplers and

smokers. When boys grow up and mingle with irreligious companions of respectable social standing, they too often think it manly and independent to throw off the restraints of home. The views of father and mother are deemed old foggy notions, inconsistent with modern liberality. And so they drift down the slippery paths of folly. Would it not save such boys from the influence of evil companions if they had more intelligent convictions of right and wrong in these matters? No one has ever suffered in body or mind by abstaining from liquor and tobacco. Thousands have been ruined by not abstaining."

Mistaken Zeal.

According to the Templar, the class of Advanced Prohibitionists of which it claims to be the exponent resolved not to support the election of any candidate during the late Provincial campaign unless "he publicly indorsed" Sir Oliver's prohibition platform, no matter how willing he might be to give private assurances. If we understand its position this is the very reason it refused to help the election of either Liberal candidate in Hamilton, though both were opposed by anti-teetotalers and anti-prohibitionists, and though both were avowed supporters of the Mowat Government.

"Masterly inactivity" was the only true policy under such circumstances, according to the ideas of the Templar. The candidates might be personal temperance men, and might be personally favorable to prohibition, and might be well-known supporters of the Mowat Government, but if there was a shrinking from an "open avowal" of prohibition principles, and some antis were induced to support them on that account, it was then clearly the duty of all "true Prohibitionists" to leave them severely alone, no matter how unfit and objectionable the opposing candidates may have been.

The liquor interests took an entirely different course, however. Their policy was to approach candidates privately, and not on the public platform. Where they could obtain a satisfactory "avowal" of any such that, if elected, they would oppose prohibition, they were given to understand that no "open avowal" was needed at all, but, on the other hand, they were at perfect liberty to say nothing about it, but to "scoop in" just as many temperance voters as possible. They now claim, and very correctly, too, no doubt, that by such a policy they secured the election of a number of "reliables" whom any "open avowal" would have surely defeated.

The chances are that the anti scheme was much the most politic of the two. Time will tell. As it is, a good many prohibition electors who had had considerable previous election experience were well convinced that the "open avowal" policy was a big mistake. They are of that opinion still. It is one thing to be very logical, and to "stand up for principle regardless of consequences," and it is often quite another thing to be successful in electing your men. We have a number of able and worthy Prohibitionists who mean well, but who never succeed in being elected, and never will, because they lack guile. Politicians are learning that these men often do them much more harm than good.

Some very serious mistakes were made during the last election by some well-meaning men. We much need judicious leadership.

About Prohibition Plebiscites.

Both political parties, it seems, are now advocating more plebiscites on the prohibition question. The Globe, on Saturday last, in enumerating the planks of the Liberal party, closes with this: "A plebiscite on the question of prohibition." Mr. Meredith, on behalf of the Conservative party, announces the platform of a plebiscite to indorse prohibition after it has been passed by the Legislature. Is not the plebiscite business on the prohibition question being a little overdone? The people began voting on prohibition in this Province and Quebec, in connection with the Dink Act, in 1865 and they have been at it, more or less, ever since, the majorities in two cases out of every three being for prohibition. In New Brunswick voting on the Scott Act began in Fredericton, the capital city, in 1878 where it was adopted and has been in force ever since in the face of four attempts at repeal.

There have been 21 Scott Act elections in New Brunswick in all and the act is now in force in nine out of the fourteen counties of the Province, besides in the city of Fredericton, and one vote in the city of St. John was a tie.

There have been thirteen Scott Act votes in Nova Scotia and twelve of them resulted in prohibition majorities. The act is now in force in eleven of the eighteen counties of that Province and in four of the remaining six no licenses for sale are now permitted. There was between 1881 and 1887 42 Scott Act votes in Ontario and prohibition majorities were given in 28 counties. The act was afterwards repealed in them but that came from the unsatisfactory enforcement of the law and not because of any reaction of sentiment regarding the prohibition question.

In Prince Edward Island there have been nine Scott Act votes in all and

in eight of these there were prohibition majorities. The act is now in force and has never been repealed in all the counties of that Province. In the city of Charlottetown, where it was once repealed, it was re-enacted again by a recent vote.

In all the Scott Act was carried the first time in 66 counties or cities, and defeated in 16, or a proportion of nearly 5 to 1.

Then, the more recent plebiscite votes gave majorities in every Province where the question was submitted—In Manitoba, in Prince Edward Island, Ontario and Nova Scotia—and in all cases there were larger majorities for prohibition than for the political parties returned to power.

These facts indicate that for over twenty years this great question has been before the electors in some practical form, and there have been more special elections on it than on any one question ever before the people, and a larger number of majorities, with the majorities very large in nearly every county, and yet forsooth, on this one question and on no other are some of the leaders of both political parties advocating a general plebiscite! It looks very much as though there is an amount of caution entirely unusual in making doubly sure that there shall be no legislation in advance of public opinion.

Besides all this the Dominion Parliament has, first and last, voted about \$130,000 of the public funds for that Royal Commission, largely to ascertain the drift of public opinion on the feasibility and desirability of prohibition, and three years have been spent in "inquiries." That expensive report has not yet come to light, but even in advance of it leading party men on both sides, who seldom unite on any question, chime in together for still further votes to ascertain what public opinion may be!

Is there any wonder a good many people who want to see definite action with the least possible delay are getting discouraged with some legislators and disgusted with others? T. W. C.

New Zealand Woman Suffrage.

A very interesting paper on the workings of the new Womanhood Suffrage Law in New Zealand appears in the Chicago Signal, from the pen of Mrs. Kate W. Sheppard, superintendent of W. C. T. U. suffrage department in that country. The HOME GUARD has already published several valuable articles on the success of the new law in our far-off sister British province, but as the subject is one of much practical interest, we doubt not but that the following extracts from the paper referred to will also prove of interest.

The writer goes on to say: "Sir John Hull was the special champion of the measure in the House of Representatives, introducing various women's franchise bills from time to time, until the Balance Government in 1891 incorporated the suffrage clauses with the Electoral Bill, and passed the measure in 1893. After some violent opposition in the Legislature Council, that body also passed this measure. The governor, Lord Glasgow, gave his assent to the bill on Sept. 19, and for the first time in the life of this 'Britain of the south' her people were free."

"It had been said by the opponents of the measure that women did not care for the franchise, and would not use it even if they had the opportunity given them. Recent events have proved the fallacy of this assertion. The newly qualified electors were allowed very little time for registration, as the rolls were closed early in November, and the general election held on Nov. 28."

"In spite of this disadvantage 109,461 were enrolled, and 90,290 recorded their votes at the election. There were at the same time 193,536 men on the electoral rolls and out of that number 129,792 voted. It will be seen, therefore, that the proportion of women who voted was larger than that of men."

"Although one of the most exciting elections ever held in the colony, it was frequently commented upon as being undoubtedly the most orderly. Women freely attended the meetings, and the rowdiness that so often disgraces such assemblies was noticeably absent. The crowds on polling day were most orderly and well behaved. It was found that the presence of large numbers of women at the booths was a far more effectual restraint on ruffianism than the police force could have been. Every male voter had a sister, wife, mother, daughter, or some one equally dear to him for whose sake all riotousness must be restrained. The daily papers were unanimous in their remarks as to the orderliness of the elections, and the freedom from drinking."

"Another result is that the present Parliament is a cleansed and purified one. A number of M. H. R.s, whose reputation has been unsavory, have been rejected, even though professing the popular creed in politics."

"In all this it will be seen that the moral and social condition of the nation is, from a woman's standpoint, the first consideration, and most fair-minded people will admit that hitherto this side of human affairs has not been emphasized too much. We do not want a one-eyed government, but one with a perfect vision, which is able to focus and legislate for the wants of the whole nation."

Satoli's Decision.

Cause of Temperance to be Benefited Greatly by the Ruling of the Pope's Representative.

New York, July 20.—The decision of Archbishop Satoli, approving of the stand taken by Bishop Watterson, of Columbus, O., on the liquor question, has fallen like a bombshell among the liquor dealers of this city. The decision is, in effect, that Bishop Watterson was right when he said that no liquor dealer in his diocese could be a member of any Catholic society; that no good Catholic should have any connection with the manufacture or sale of liquor, and that the last rites of the church should be denied to all those liquor dealers within his jurisdiction who abuse the liquor traffic.

In the city of New York there are hundreds of Catholics engaged in the liquor business who heretofore never considered themselves under the ban of the church. They scarcely know what to make of the decision, and many of them were up at the archiepiscopal residence to-day to find out. The archbishop is not in town, however, nor is the vicar-general, Mgr. Farley.

The Rev. Father Lavelle, rector of the cathedral parish, a member of the archbishop's council and who generally assumes direction in the absence of his superior, wrote the following reply as to what he thought of the papal delegate's opinion:

"The decision seems to be on the right of the Bishop of Columbus, or of any other bishop, to pass laws similar to those enacted by Mgr. Watterson in his pastoral letter of last Lent. The decision not only affirms the aforesaid right, but commends the spirit whereby it is animated. I don't think it is meant to be mandatory for the country at large. But it manifests clearly the mind of the church to promote the virtue of temperance, and to repress as much as may be the many frightful excesses and abuses connected with the liquor traffic. 'I do not care to be quoted on the main question further than that,' he said. 'As to its application locally, I do not think any hard and fast rules will be laid down. The decision was, of course, intended for a diocese whose conditions necessarily are much different from ours. I want it understood, however, that the Catholic Church, during the past twenty years or so has made every effort to suppress the liquor traffic in this city. This decision will have a big moral effect at least. I know for a fact that Catholics have been gradually getting out of the business because they thought a stigma was attached to it. I cannot say off-hand just how many Catholics are actually engaged in the business in this city, but I do know the number is growing less every year.'

The Rev. Alex. P. Doyle, general secretary of the Catholic Total Abstinence Union of America, said the effect would be most far-reaching. He thought the decision of Archbishop Satoli authoritative, and that there could be no mistaking its utterance. He thought the cause of temperance would be aided materially.

Picked Up.

There has been invented a hose-pipe charged with air for the purpose of sweeping and dusting rooms. It is used just as a hose for water is used for washing purposes. It is applied in Chicago to cleaning cars.

A movement is on foot in New York among a number of artists and their friends, believers in the elevating influence of art, to collect pictures to form a circulating art gallery in the hospital. The pictures will be hung for a given period in each hospital, are then transferred until the entire collection has been in each hospital. Each collection is a loan collection and can be renewed by additions as the pictures are returned to the owners. The generosity of the artists has made the delightful enterprise possible.

The Boston school committee is discussing the question of discarding sloping writing in the public schools. It is said that in Cambridge the sloping system has been discarded for the vertical. In the office of the Registry of Deeds no copyist is employed who does not use the upright style of writing, and the Boston Transcript asks why the children should not be taught to use that style of penmanship which is of most value in commercial work. The school committee is discussing the matter from a hygienic standpoint. It is claimed by the advocates of the vertical writing that the children sit more upright, and that there is less strain on the eyes. The Boston schools have also dispensed with the written examinations.

The value of a hairpin in the hands of a woman is recognized. Some woman has said that it is a whole complete carpenter's tool chest. She can break a lock, mend a shutter, mend a piece of harness, use it as a paper-cutter, button her shoes and gloves, use it as a lever—in fact, the limit of its use in the hands of a woman has never yet been reached. It is interesting to know that the author of "The Little Minister," Mr. J. M. Barrie, announces that he intends to marry some day, if only to have the convenience of using his wife's hairpins to clean out his pipes. That hairpins should ever open this opportunity to

women their strongest advocate never dreamed. Whether the use of shell hairpins will limit woman's power has not yet been discovered. They certainly do not make as useful an instrument as the wire pins.

The Black Plague.

A correspondent in Shanghai sends the following translation of an article from the Sempao, Shanghai:

"We have spoken in several issues of the ravages of the pestilence in Kwangtung Province. For 100 years there have not been so many deaths during a single pestilence. It has entered even into official residences and attacked both civil and military officials, and their servants, generally from other places, are fleeing to their homes. Charitable institutions are giving coffins, and within three months have distributed several thousands, one institution alone giving over 1,000. The people who have bought coffins are without number—altogether, so far, over 10,000 persons have died of the plague. Still the ravages of the pestilence are worse day by day. The coffins of the charity homes are used up, given all away, and now matting has to be used to wrap up the dead bodies (a deep misfortune from a Chinese point of view). As to the nature of the disease, it begins with a rising about the size of a plum at the largest, or a bean at the smallest, very painful, accompanied by a pain in the stomach. In a little while, unconsciousness or deliriousness follows, and medicine is unavailing. The only remedy is when the disease is taken at its beginning; needles inserted in the patient's body in several places, and on the needle is burned moxa made from mugwort. This seems to be a relief. The disease is called the 'Serpent Mark.' The cause seems to be atmospheric. There was one noted physician successful with the disease, but his patients, after he had made them well, again took the disease and died. This physician—named Li—gave it up, saying: 'Heaven, not man, can control this pestilence,' and he—not a Kwangtung man—has returned to his home. The prominent men of the Province consulted to bring in able physicians from elsewhere to treat the people without charge. They have arrived, and are beset with patients without number."

An American Pompeii.

At a distance of about three kilometers from Santiago, Atitlan, in Guatemala, at the base of the Volcan de Agua, excavations are carried on which seem to prove that a sudden eruption covered up the habitations of men in the neighborhood of the mountain.

The Union Ibero Americana, Madrid, describes the finds in this new Pompeii as follows:

"Already there has been discovered in different places, at a depth varying between fifteen and twenty feet, a great quantity of domestic utensils, such as ancient pottery and arms. The earthenware is chiseled with care and painted in brilliant colors. There is also some delicately made glassware. Everything seems to be well preserved, especially the vats and cooking utensils. The finds next include hammers, swords, clubs and daggers of flint, well sharpened and carefully made."

A great number of stone idols have also been discovered, nor is jewelry wanting, especially pearls and turquoise. Some of the glass bears inscriptions put on with very brilliant colors; they look, in fact, as if they had only recently left the hands of the artist. Among the statues is one of large proportions. It represents a reclining figure and is chiseled out of a black rock, apparently basalt. The face and beard of this statue are executed with such success as to reveal a high state of culture in the artist. The figure is that of a soldier wearing a helmet not unlike those adorning the heads of the Roman praetors. The wonder is that all this has been executed with stone tools only, for, as yet, no trace of metal tools has been discovered. The Indians who made these articles belonged to the stone period. Measurements taken of some skeletons prove this pre-historic race to have been very tall, the average height being seven feet."—[Translated for the Literary Digest.]

The First Claimants.

Mrs. Russell Sage, in presiding over a meeting held at her house, referred to the 27th chapter of Numbers as containing the first mention of woman's rights. "In that chapter," she said, "the daughters of Zelophehad came to Moses and told him how their father had died without any sons, and all the property was to be given to his brothers; and they asked for a share. You would think Moses could have decided easily enough, but he couldn't; so he took it to the Lord. And what did the Lord say? Why, he said, 'Give the women their rights.' And Moses did."

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The Drink and Tobacco Expenditure.

In the United States Senate, recently during the progress of the discussion of the Revenue Bill, Senator Hoar, of Massachusetts, replying to a speech of Senator Peffer, of Kansas, against the undue accumulation of wealth in the hands of the few, said:

Mr. President, there is more than \$1,000,000,000 a year expended in this country for the single articles of beer and whisky alone. Adding to that imported liquors, adding to that several hundred million of dollars expended for tobacco, and you have probably an expenditure of \$1,500,000,000 or \$2,000,000,000 annually in this country for those things, which if not vices are at least self-indulgences. I think before you distribute the property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their saving banks, and the other man who has earned his money and might have it if he chose to lay it up, but has preferred to spend it in whisky and tobacco.—[National Temperance Advocate.]

Think twice before you speak, my son; and it will do no harm if you keep on thinking while you speak.—[Boston Transcript.]

We Are Not Our Own.

The claim of God to Christ's service is the claim that rests upon us all. The Lord did not die to give us an opportunity for self-seeking. We are not here on a vacation from God. He sends every man of wealth forth to be a savior of his fellow-men; and the business man who fails to be a little Christ to the world has made a disastrous and irreparable business failure. A man of business has no more right to make personal profit the supreme purpose of his store, his shop, his capital, his factory, his railway, than Jesus had to work miracles for personal profit. We have no more moral right than our Lord to direct our social, domestic, or financial affairs for personal ends. The Christian has no more right to an unconsecrated horse or house or dress than Christ to an unconsecrated cross. We are not our own; we are bought with a price; and nothing short of an unreserved surrender of self interest to God's interest in humanity is moral or just. Not to be self-sacrificing in other's service is injustice. To be unloving, even the unloving, is to be ungodly.—[Rev. George D. Herron.]

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