

Citizen and Home Guard

SUPPLEMENT TO DAILY ADVERTISER---SATURDAY, SEPTEMBER 8, 1894.

Motto for the Week:

We ought to measure our actual lot, and to fulfill it; to be with all our strength that which our lot requires and allows. What is beyond it is no calling of ours.

See one of Dr. Ryerson's early articles on the Temperance question in this issue.

The CITIZEN AND HOME GUARD is a family weekly journal devoted to temperance and kindred reforms. It is published simultaneously in London and Toronto, with a large circulation in each city.

It is regularly read by many clergymen in Canada, Protestant and Roman Catholic; it also reaches every W. C. T. U. union in the Province, and all divisions of the Sons of Temperance. It also is regularly received by all former subscribers of the Canada Citizen, a long-established Toronto journal which has been amalgamated with it, and also by the former readers of Wives and Daughters, a well-known woman's journal. Besides it is regularly supplied, as a supplement, with the London Saturday Advertiser, and the Western Advertiser (Weekly), both of which have large circulations among the most intelligent and well-to-do people in the very best and most prosperous section of all Canada.

The CITIZEN AND HOME GUARD reaches great numbers that no other temperance journal ever reaches, or that no one religious or political journal is read by, including both women and men of all parties and creeds.

It is safe to say that there is not a better advertising medium in all Canada for many lines of business.

It is published in a form and made up of matter that insures its being preserved and read by every member of the household. Address—

CITIZEN AND HOME GUARD,
London, Ontario.

Subscriptions taken at "Advertiser" Office, London.

Sunday, Sept. 23, will be the quarterly temperance lesson day in the Sunday schools. The text is in Daniel, chap. i, v. 8-20, on Daniel's abstinence. Mr. J. W. Stearns, 58 Reade street, New York, the well-known temperance publisher, has printed a lesson leaf for that day which workers will do well to procure. Samples free. Price 50 cents per 100 copies.

The movement of excluding liquor dealers from church membership in the United States seems to have become pretty general. Dr. Joseph Cook, the great Boston divine, asserts that the following great churches of that country now refuse to admit liquor dealers to church membership: Methodist, Presbyterian, Baptist, Congregationalist. These, it is well known, are among the largest and most prosperous of all the churches of the country. The Roman Catholics are now also taking advanced steps in the same direction.

The London Globe, in the following paragraph, unwittingly shows how little moral suasion can often do to reach the people that ought to be reached in some way. It says: "Temperance reformers are the most impractical of people. In England and America we have had some fine specimens of their suggested legislation, but none of them have had the fine inspiration of Count Tolstoi. The worthy Russian 'crank' has written a moral opera, 'The Distiller,' to cure the Russian peasant of his fondness for vodka, but the experiment has not so far been very successful, as the Russian peasantry refuse to go to the opera."

Among the curiosities among our Canadian statutes now are laws providing for the extermination of the thistle and the black knot for the better protection of the farmers, and laws licensing, legalizing and sanctioning the liquor traffic, a much greater source of harm and evil to the farmer's entire family than any other danger that confronts them in all Canada. It did not require any popular plebiscite or Royal Commission to convince our legislators regarding the propriety of enacting the thistle-black knot laws; it seems to need an endless number of such sources of "information" to enable them to see what is their duty regarding the last.

Dr. Ryerson On Temperance.

Extracts from an Editorial in the Christian Guardian of Sixty-Five Years Ago.

There now lies before me a bound volume of the first year's numbers of the Christian Guardian, now 65 years old. My grandfather, who was one of the United Empire Loyalist pioneers of this country, became a member of the first regularly ordained Methodist class, formed at Adolphustown on Sunday, Feb. 20, 1792, and he seems to have become also one of the first subscribers to the Christian Guardian, established in 1829, which has been regularly published ever since, and is now the oldest religious journal published in Canada. He continued to be a regular reader until the time of his death. He also carefully preserved and filed the various numbers, for newspapers were few and much prized in those early days. The first year's numbers were neatly and strongly bound by himself in his old age, and are now a source of much curious and valuable information.

Rev. Egerton Ryerson, then quite a young man, was the first editor. When quite an old man he one time informed me that he had not had much experience as a writer at that time and editorial work was not an easy task for him, but the various numbers give good indication of the same industrious painstaking that distinguished all his after work. His editorial articles were few, but they were written with much of the same vigor that characterized his later literary efforts. There was also a good summary of the general and religious news of the day. The paper, which has always been plainly and neatly printed, is still an excellent specimen of newspaper typography and arrangement.

THE TEMPERANCE POSITION.

The Guardian, from the very outset, was a strong advocate of the temperance movement, and has continued such to the present day. The very first number before me contains an extended report of a temperance address by the Rev. John Ryerson, who took a very active interest in the formation of temperance societies about the country at that time. A few weeks later there is an excellent report extending over two weeks' numbers of a very elaborate and eloquent address on the same subject by Dr. John Rolph, of Toronto, who was then an ardent advocate of temperance, and who occupied so prominent a position in the educational and political affairs of this Province for many years afterwards. His earnest and outspoken advocacy of a movement then not popular, but what he deemed was true and right, is an excellent example that numbers of Canadian politicians of today—men of lesser prominence and ability, and of less courage, too—would do well to follow. He had in him, evidently, the stuff to make up a typical Reformer. There are, during the year 1830, accounts of the formation of a considerable number of temperance societies, which were about the first formed in the country, in various sections from the Niagara peninsula to the banks of the St. Lawrence, in the old "Matilda district." The early Methodist preachers took an active part in the formation of these societies, and seem to have taken a good deal of pains to extend their membership beyond the pale of their own churches, with the very proper conviction that the movement was one that all could, with good advantage, unite in, irrespective of creed or party. The seed thus sown has resulted in great good in helping build up the strong sentiment that prevails in behalf of temperance and prohibition today, not only in the various Methodist communities but throughout this fair Canada of ours. Perhaps nowhere in the world is there a stronger and healthier temperance sentiment throughout the entire community than among the native-born population of old Upper Canada. Some of the older inhabitants who still remain with us and who took part in the planting of the early temperance movement in this Province have now good reason to see that their labor has not been in vain.

LAWS AGAINST INTemperance.

On Saturday, Feb. 13, 1830, the Guardian contained a leading editorial article of over three columns in length, headed "Laws Against Intemperance," which attracted a good deal of attention and caused a good deal of comment at that time. That was in the days when almost everybody drank, and the magistrates of that day were—some of them at least—better known as "judges of good wine" than for their knowledge of the law. Abstaining magistrates were few and far between then; in fact, it required a good deal of courage for one of them to stand out at all as a total abstainer, especially at any of their official dinners or such gatherings. The gist of Dr. Ryerson's elaborate article at that time was that magistrates should be temperance

men. Some of its propositions would not seem very advanced today, but they were considered quite "fanatical" at that time.

Another matter mentioned incidentally which is now one of considerable historical interest, is the fact that allusion is made to the first petition on the temperance question ever presented to our Parliament—the pioneer of many hundreds and hundreds that have followed; in fact, more than have been presented on any other one question demanding Canadian legislation. The article begins by saying:

"We understand that a petition from certain inhabitants of Belleville has been recently presented to the House of Assembly, praying that honorable body to take into consideration the evils occasioned in the Province by intemperance, and to devise more effectual means for the suppression of that destructive vice. This, we believe, is the first petition of the kind ever introduced to our Provincial Parliament." Some day I may try and look up that petition in our parliamentary official records in our Provincial library and give some more particulars regarding it.

ABOUT DRUNKEN MAGISTRATES.

The editorial above referred to goes on to state: "We have heard that a petition from one or two townships was sent some one or two years since to the Lieutenant-Governor, praying his Excellency not to appoint any more drunken magistrates among them; but we have never heard of the Legislature being appealed to before on this subject. It is a very important subject, worthy the serious attention of every philanthropist, and especially of the most careful deliberation of those who are appointed by the people and authorized by the constitution to promote the best interests of the country."

Men, even of advanced views, had hardly yet got the conviction that the only effectual way of stopping drunkenness is to stop the manufacture and sale of the cause of it all. Experience, however, has demonstrated that, Dr. Ryerson went on to write:

"Drunkenness undoubtedly may, with perfect safety, be put upon a level with profane swearing and Sabbath-breaking, which legally subject the offender to an ignominious fine and disgraceful imprisonment. But unless some farther remedy should be applied the law in respect to intemperance would be like that in respect to profane swearing, merely nominal. The crime would be considered undefinable, or the execution of the law would be prevented or retarded by disinclination on the part of the magistrate, and the drunkard would eventually indulge his morbid appetite with as little restraint as he does now, and as unblushingly as many men, even public men, now take God's holy name in vain and violate the instituted Sabbath day."

Times have changed since then, however. Drunkenness and swearing are not so common among public men, and the laws have become far more strict and are being much better enforced, with some pitiable exceptions.

Dr. Ryerson then urged the importance of rigid law enforcement—a matter regarding which there is yet much room for improvement. He went on to say:

"But this circumstance argues not against the existence of such laws—it only shows the necessity of devising effectual means to secure the prompt and salutary execution of the laws. The best laws and regulations cannot promote any valuable purpose without a diligent and unyielding administration of them. Such an administration of them must unquestionably be secured, in respect to any laws that may be passed for the suppression of intemperance."

SOBER PUBLIC OFFICERS.

He then went on to write: "As to public officers, they must certainly be held amenable for their conduct in every respect in which their conduct affects the interest of the State. And this it doubtless does in three ways. 1. By their example. 2. By their maintaining, or derogating from, the dignity of their office. 3. By their administration of it. How far the existing laws require their accountability in these respects, it is not necessary for us to inquire; that they do not so, in most cases, in respect to intemperance, we presume no one will pretend to deny. And if it can be shown that intemperance in public officers is highly injurious to the interests of the state in the above mentioned respects, we think it will follow by undeniable inference, and by inference of more than ordinary power, that that very intemperance should incapacitate such persons from thus perniciously filling such important offices. Magistrates are, as an elegant writer expresses it, 'like a public pageant upon which all eyes are fixed; they are those houses built upon a summit, the sole situation of which renders them visible from afar; those flaming torches, the splendor of which alone betrays and exposes them to view.' Hence, then, the vast influence of their public example, and hence the

necessity of securing the preponderating power of that public example upon the side of public morality, upon the side of the public good. If 'one sinner,' in ordinary cases, 'destroyeth much good'—if, to use the words of Dr. Paley, 'the drinker collects his circle, the circle naturally spreads; of those who are drawn within it, many become the corrupters and centers of sets of circles of their own; everyone countenancing, and perhaps emulating the rest till a whole neighborhood be infected from the contagion of a single example'—if such be the baneful influence of intemperance example in the common walks of life, how still more dreadfully contagious must it be in the elevated persons of magistrates who, as an able divine well remarks, 'possess more direct power on the public mind than any other class of men in the community.' And as it is by virtue of their office, that they possess the greatest part of their power, ought not the authority which placed them in that office, require the concurrence of their example, in rendering that office, not a source of weakness and evil to the nation, but, as the Governor of the Universe designed it, 'a terror to evil doers, and a praise to them that do well?'

"If, therefore, any magistrate should, like the wicked servant in the Gospel, 'begin to eat and drink and to be drunken, ought not, by some specific enactment, his talent of power be immediately taken from him—lest he pervert it to farther evil—and be given to another, especially since the primary object of human laws and punishment is, not to require satisfaction for, but to prevent the commission of crime."

THE DIGNITY OF THE OFFICE.

Regarding this important matter the doctor went on to argue: "The dignity of the office should be maintained. And can anything so perniciously derogate from the dignity of any public office, and more particularly that of an administrator of public justice, than drunkenness? Eschines commending Philip, King of Macedon, for a jovial man, that would drink freely. Demosthenes warmly answered, 'That this was a good quality in a sponge but not in a king.' So we may say, that drinking is a good quality in a sponge, but not in a magistrate—and when a magistrate thus demeans himself, what is he better than a 'sponge,' and how shamefully does he degrade his office in the estimation of those for whose welfare it is established. 'They are (says the homily of the Church of England against gluttony and drunkenness) they are unprofitable to the common-wealth; for the drunkard is neither fit to rule nor to be ruled. They are a slander to the church and congregation of Christ, and therefore St. Paul doth excommunicate them among whom whoremongers, idolaters, covetous persons, and extortioners, forbidding Christians to eat with them.' When an individual then betrays his high and responsible trust, derogates in so flagrant a manner from the dignity of his office, turns what was designed to be a 'minister of God' into a beast, and, as it were, draws his very patrimony through his throat, should not the crime be legally and tangibly specified, and the unfaithful steward be immediately removed from his abused stewardship?"

It would be well for the Premiers of today, both Provincial and Dominion, to take this important question of two generations ago into their most serious consideration.

As the present paper is already too long for an ordinary newspaper article there are some other considerations, in the same famous editorial, that may be given later on.

THOMAS W. CASEY.

Latest Cleanings.

CANADIAN.

—The Montreal Y. M. C. A. Bicycle Club requires its members to agree that while wearing the club uniform they will neither smoke nor patronize any place where liquor is sold.

—A man reporting himself as a dentist was found in a Toronto liquor dive one night last week when it was raided. He gave a fictitious name to the police and was afterward fined \$10 and the costs for that offense.

—Toronto evening papers of one day last week reported a shooting affair on College street in that city in which Dr. Dawson had a narrow escape of his life. John E. Taylor, a furniture dealer, fired twice at him, but fortunately no harm was done. Taylor had been drinking pretty heavily and accused the doctor with immoral conduct.

—Some months ago Mr. W. W. Smith, president of the Brome county (Quebec) Temperance Alliance was brutally assaulted and left lying unconscious on the railway track. The man Kelly, arrested for the assault, now pretends to make a clean breast of it and asserts that he was hired to do the deed by a number of "respectable hotel keepers," but only got one-third of his promised reward. Brome is a Scott Act county and Mr.

Smith has taken an active part in enforcing the law against liquor sellers.

—Some weeks ago a fire occurred at the Portland Cement Works at Shallow Lake, not far from Owen Sound, destroying nearly \$20,000 worth of property. It is now reported that Provincial Detective Rogers finds, on investigation, that the watchman in charge of the premises at the time, had been drinking heavily the night of the fire and his carelessness largely accounts for the serious loss sustained.

—Rev. Mr. Wye, a Church of England minister of Amherstburg, Ont., has been in trouble with his people for some time, serious charges having been made against him. Among them were drinking and drunkenness. Bishop Baldwin, of London, ordered an investigation and the charges were sustained. It has been ordered that his license be canceled and he be removed from the parish.

—At a meeting of the Mississquoi County (Quebec) Alliance held last week there was a good deal of complaint about the non-enforcement of the license law in the county. A resolution was adopted calling on the Provincial Government to take more efficient steps in that direction where complaints are made. A number of leading workers were in favor of submitting the Scott Act for adoption again, but no definite action was taken.

—There was a bicycle tournament at Nanapan two or three weeks ago and a large crowd was in town in consequence. That night as a local railway train ran out the engine driver stopped and reported they had run over and probably killed a man on the track. The conductor and others went back and found a man with the badge of a club lying beside the track and much more drunk than hurt. He had been wandering on the track in a fuddled state and was struck and thrown off, but not much hurt. As the young man was well known and respectfully connected nothing was said of it, but his escape from an instant and terrible death was miraculous.

—Judge Wurtelle, in addressing the grand jury at the opening of the criminal court in Montreal last week made some observations regarding Sunday liquor selling it would do some of our Ontario officials good to read. He said: "Another practice which is very hurtful to the well-being of our people is that of opening taverns and saloons on Sundays, or of ostensibly closing them, but at the same time allowing people to have access to them, and of supplying them with liquor. The Sunday frequenters of these taverns and saloons fatten the publicans to the detriment of their own families, and oftentimes, as the records of this court testify, they disturb the quiet of the day of rest, and conduct themselves in a manner which is a disgrace for themselves and a scandal for the city. The evil caused by this infraction of the law calls for the utmost vigilance on the part of the municipal and revenue police, and for the adoption of stringent measures to suppress it."

—A HOME GUARD reader hands us the following rather tough yarn clipped from one of the Toronto dailies. We don't believe a word of it, however: "A citizen of Montreal, lately on a visit to Ottawa, while passing down the hotel corridor to his room at a late hour, happened to hear violent groans and sobs issuing from one of the rooms. As the door was open, he entered and recognized a fellow-Montrealer, prominent in political and business circles, and famous for his religious and alcoholic tendencies. He was kneeling at his bedside, clinging to the side of the bed, and sobbing as if his heart would break."

"What's the matter, old man?" inquired our friend, touching the sufferer on the shoulder.

"I'm so drunk I can't say my prayers," was the tearful response."

UNITED STATES.

—The Rev. Joel Jewel, the teetotal pioneer, still living at Troy in his 92nd year, has for 68 years been an abstainer.

—August is the month for re-issuing liquor licenses in Chicago. A paper of that city states that there were 1,500 less issued this year during the first half of the month than during the corresponding period of last year. The hard times had most to do with it.

—A Chicago telegram says: "A morning papers says 'Attorney-General Olney will serve an amended bill of information in quo warranto proceedings on officials of the Pullman Palace Car Company this morning. He has decided on a line of attack. He proposes to contest the right of the Pullman Company to engage in the saloon business in its palace cars.'"

—The St. Louis Christian Advocate, writing of the Satoli decision regarding Catholic liquor sellers, remarks: "What a commentary on a church claiming to be Christian that it is a matter of note when its leaders condemn the liquor traffic! But, after all, there is hope in this utterance, and if the Catholic Church will only fully array itself in opposition to this nefar-

LIFE INSURANCE.

The most important features to be considered in judging of the merits of a life insurance company are: 1st, the safety and equity of its plans and policy contracts; 2nd, the care and economy exercised in its selection of risks and general management; 3rd, the character of its assets and their relation to its liabilities.

If these features are right everything is right, whether a company be large or small, old or young. No company stands better in any one, or all of them, than the Temperance and General Life Assurance Company.

For desired information address H. SUTHERLAND, Manager, Toronto, Ont., or consult an agent of the company.

ous business, it will be a great victory for temperance."

—An English paper, writing of the recent great Christian Endeavor convention at Cleveland, Ohio, says: "None of the meetings in connection with this convention were so enthusiastic as those devoted to the discussion of temperance and good citizenship. The strongest utterances of Mr. John G. Woolley's stirring appeals for the churches to take the lead in the warfare against the saloons were enthusiastically cheered. Miss Frances Willard also addressed the convention, receiving for herself and the cause she represents a magnificent greeting."

GREAT BRITAIN.

—The English Alliance News says: "Dr. Wilkinson, surgeon to the Tyne-mouth Volunteer Life Brigade, has cautioned the volunteers against the danger of administering alcohol to half-drowned persons. It regards it as a fatal mistake to give them brandy, at any rate until the wet clothing has been removed and the temperature raised in a warm bed. And even then, we should add, they will be better without it, and with a good cup of tea or milk in its place."

—An English exchange says: "The Church Congress to be opened at Exeter on Tuesday, Oct. 9, is to have a discussion on 'Temperance Work and Legislation.' (1) The present position of the question in regard to the community generally; (2) temperance legislation, its limits and possibilities, and the need of co-operation in securing it; (3) temperance work in the church; The mayor of Exeter will preside, and the readers and speakers announced are Sir B. W. Richardson, M.D., F.R.S.; the Lord Bishop of London, Rev. T. P. Ring, Rev. F. E. Ridgway, D.D.; Sir R. E. Webster, Q.C., M.P., and the Venerable Archdeacon Farrar. On Oct. 10 Mrs. Temple will preside over a women's meeting, at which 'Temperance work among women' will be one of the topics discussed."

GENERAL.

—In Egypt the culture of tobacco has been prohibited by a decree of the Khedive. The penalty imposed is \$1,000 per acre.

—Women are coming to the fore everywhere as doctors. A Mohammedan woman has been appointed chief medical officer of the town of Kasawan, India.

A Toronto exchange says: The per capita consumption of beer in Bavaria is 62 gallons per annum. This would be two and one-half gallons per week for each person of beer-drinking age. Water in Bavaria must be as little known as a beverage as it is in Kentucky.

—In Wellington, New Zealand, in the House of Representatives, after a long debate, a motion providing that the sale of beer, wine, and spirituous liquors should be discontinued at "Bellamy's" (the Parliamentary refreshment-room) has been carried. The motion, which at first was treated as a joke, was, on division, adopted by 27 to 24 votes.

—The annual returns of the Army Temperance Association in India for the year ended June, 1894, show that practically about one-third of the British army now in India are total abstainers. During the year the number on the rolls have increased by no less than 4,655, making a total at present of 22,369 as compared with 13,487 in 1890. There were eight general courts-martial held for the trial of British soldiers. Of those tried all were non-abstainers. There were 1,450 district courts-martial, and of those only 34 were abstainers. There were 1,150 regimental courts-martial, and of those tried only 39 were members of the association. Out of a total of 2,608 courts-martial in the year only 73 were held for the trial of members of the A. T. A. It is also noteworthy that all the members are young men whose ages average about 26 years.

PARMELEE'S PILLS possess the power of acting specifically upon diseased organs, stimulating the dormant energies of the system, thereby removing disease, and great is the power of this cleanse and purify, that most every name and from the body. Mr. D. well P. O., Ont., writes: "Parmelee's Pills and excellent medicine, and well."