

# Home Circle Leader

PUBLISHED IN THE INTERESTS OF THE ORDER OF CANADIAN HOME CIRCLES

VOL. I., No. 2]

TORONTO, NOVEMBER, 1889

[60 CENTS PER ANNUM

## OUR SUPREME LEADER. REV. JOHN KAY

It affords us more than ordinary pleasure to present to our readers in this second issue of the LEADER, our Supreme Leader, Rev. John Kay, of Brantford, Pastor of the First Methodist Church in that city, and Supreme Vice-Leader Dr. Richard J. Ough, of Millbrook. The closer acquaintance of our members with the executive officers selected by their Delegates to administer, during their pleasure, the affairs of the Order will be an object which we think will commend itself to the members and benefit the Order at large. As it is impossible, with our rapidly increasing numbers, for each member to have the pleasure of making the personal acquaintance of these gentlemen, our modest brethren, after some hesitation, have reluctantly consented to appear in the columns of the LEADER.

Rev. Bro. Kay was born on the 20th of May, 1838, taking up his studies for the ministry at an early age, and in 1862 received his appointment as assistant in connection with the Methodist Church at St. Mary's. Since that time he has by his own efforts and abilities gradually risen to the front rank among the many able men in his denomination, being stationed for many years in the cities of Hamilton, Brantford and elsewhere. Bro. Kay has long been known as a strong supporter of the work of Beneficiary Societies, having served the Royal Templars of Temperance as Grand Counsellor, and for three years occupied the position of Chaplain of the Supreme Lodge, Royal Templars of Temperance.

Bro. Kay was one of the charter members of our Order, assisted in the formation of the first Supreme Circle, and at its third annual session was elected Supreme Leader, being re-elected in 1888. Affable in disposition, an able speaker, a warm friend, an earnest advocate of Beneficiary Associations, and all other institutions calculated to ameliorate the position and alleviate the sufferings of his fellow men, Bro. Kay has endeared himself to those with whom he has come in contact, and the Order has profited by his services in having an able and experienced Society man as its presiding officer.

## OUR SOCIAL STATUS

Anything that affects the personal character and social standing of the members affects the whole Order. And, therefore, there should be a careful consideration of this when persons are asked to unite with us. A man with drinking habits should not be asked to enjoy our benefits, for he is likely to interfere with the health and endanger the comfort and welfare of the whole Order by his habits of life. No man is fit for a member of a properly worked beneficiary society who is unwilling to abstain from habits likely to injure his health or endanger his life.

It has been decided by the infallible law of averages, that the risk of even a moderate drinker of ardent spirits is, by a large per-

centage, greater than that of the total abstainer, so much so that insurance companies are discouraging the drinker by holding out special financial inducements to the abstainer. We, therefore, argue that it is about as unwise to take the risk of a user of alcoholic beverages as that of some whose hereditary taints and family history would exclude them altogether from participating in our benefits.

It is true that we have not a total abstinence pledge as one of the conditions of membership, but the prudential foresight of an ordinary business man, in making such a bargain as is involved in taking members, would lead to very careful enquiry, and even, in some cases, to the judicious use of the ballot. Better two healthy men with good habits than half-a-dozen in only middling health and habits inimical to mutual benefit interests.

We should look for our members among those people whose moral character and social habits are respectable and elevating. If we do so, those wishing to join will find that these are essential to even a hopeful application, and they will begin to correct their methods of living in order to gain our economical and discreet provisions.

It should be understood that ours is not a benevolent institution, in the sense of being a charitable Order established to care for the poor, but one in which careful persons propose to stand by each other in the time of need, to the extent of both financial and personal service in the recognition of mutual obligations and claims.

The morality, social purity, and integrity of the Order can rise no higher than that of the individual members of which it is composed. So, to have these as they should be, we must get the persons possessed thereof to begin with. Our Order is not a reformatory where vicious persons are to be trained, nor an asylum

for the care of the demented, nor a hospital where the diseased of all grades and ages are to be cared for, but rather a business company where each member is a partner and sharer in the profits, and each is bound to do all that a reasonable view of the case can claim to make the concern yield as good profit in social helpfulness, intellectual stimulus, and financial assistance when needed as the most favorable conditions will make possible. Be careful at the beginning, and "be faithful" unto the utmost extent of possibility and time. These are mottoes and passwords to be heeded by all.

It must not be inferred from anything said herein that the Order is not the friend of the poor man. It is by such its richest benefits can be reaped, but by the poor in this case we do not mean paupers, but those who by economy and frugality are striving for an honest livelihood and are willing to make every possible honest effort to better their condition in every laudable way.

The Canadian Home Circle is the only beneficiary society in Canada that places in the hands of every member a detailed statement of its receipts and disbursements; a self-auditing account, the correctness of which can be readily demonstrated by him if desired.

