

Duties of Citizenship.

The New York Observer, one of the most able and thoughtful journals of its class in America, has recently contained a practical editorial article on "Tests of Good Citizenship," in which the importance of being thoroughly informed on the real facts about the country and the community is emphasized. It deprecates the fact that "multitudes of native born citizens, well educated and financially and socially eminent, are satisfied with the prejudiced assertions of party organs, and content themselves with the barest smattering of knowledge respecting the actual political, industrial and social status of the country."

There is a similar deplorable state of things with a good many in Canada, and often, too, among an excellent class of people. Such cannot intelligently perform their duties as electors, nor exercise that influence for good which might lie in their power.

The Observer goes on to assert that, "Ignorance is unpardonable where knowledge is so accessible. Careful investigation and honest discrimination is demanded. Nothing is so unanswerable as a fact. There is not a reform of our time that would not leap into prominence and success if people were in possession of facts regarding it." All of this is very true. Temperance and moral reformers should first "post" themselves well of the facts and also use their best endeavors to see that others become well informed. This can be done largely by placing in their hands from time to time such journals as our HOME GUARD through which reliable information of the facts and arguments are given.

The Observer goes on to urge that, "We cannot keep ourselves too well informed on the evils of the liquor traffic. The facts in relation to this curse and those which relate to the gambling evil, as well as those which prove the existence of unjust dealings between man and man should not be ignored by us. A great demand of our time is the widest possible dissemination of intelligence as to the living practices and conditions of the masses of our people. Flood the whole nation with facts. We cannot tell what legislation to assist or urge until we know the prevalence of corruption to be corrected and righteous causes be promoted."

We, in Canada, have now reached a stage in our great temperance reform when the need of convincing the people by the logic of facts is greater than ever before. The best preparation for the coming Dominion election campaign, so far as the prohibition question is concerned, can be effected by presenting "the facts" to the people as frequently and as thoroughly as possible. By all means let good, sound, wholesome literature be used during the coming fall and winter to a larger extent than ever before.

Temperance and Christian Work.

The Christian workers are constantly having more and more evidence pressed on them of the fact that until the evils of the drink traffic are removed the gospel cannot run and be glorified as it should. The work both at home and abroad gives evidence of this important truth. We do not believe there is a town or city in Canada to-day where the drink traffic is legalized and protected by law but there are persons who do not come under the influences of our church work at all, simply because of the evil influences of the traffic. Some one has asserted that there is probably not a churchyard anywhere over the country of a dozen years use as a burial place that does not contain among its graves those who, in all human probability, would be today alive and active in our midst, but for the influences of our licensed liquor shops. So long as they continue our church doors will almost surely be opened in vain, week after week and year after year, to some who cannot now be reached.

The effects on our mission efforts, at home and abroad, are hindered in just the same way. One of our Canadian missionaries to an Indian location declares that in his deliberate conviction that it is his locality the liquor traffic has done more harm to the people than all mission efforts have done good.

Archdeacon Jeffries, of England, after 31 years experience as a missionary in India, declared that, "For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made 100 drunkards."

It is only a few years ago that the Emperor of Japan sent one of his ablest counselors to England to inquire regarding the propriety of establishing a Christian State Church in Japan like the Protestant State Church in England. The ambassador reported unfavorably because he found that the church in England had not been able to cope against the evils of intemperance. What a commentary is such a report on the relations of the church to the drinking system! If we are to rid ourselves of this evil it must now be put down by the strong arm of the law. Prohibition and moral suasion are both demanded.

Pale sickly children should use Mothers' Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the system.

A Victim of Bargains.

"I am a victim," began the man with the long hair as he unfolded the newspaper and dropped into a seat on a train beside an acquaintance, says the New York Herald. "I am a victim of my wife's taste, enterprise and economy."

"But I say, old man, you ought to get a hair cut."

"That's what I say, but my wife won't have it. She says I look more distinguished with long hair."

"Say, I never saw you with a red tie before. You were always very particular about those things."

"I know, I know!" said the other, wearily. "I thought I had taste and I think so yet, but what am I going to do? This tie," and he gave it a savage prod with his forefinger, "was purchased at a sale—39 cents it cost—and I have to wear it to prevent a row. My wife says it looks swell."

"See the cuffs! Well, they are twelve, and my size is ten-and-a-half. They came off the bargain counter, too, at the rate of two pairs for 38 cents. Cheap? But I have to put tucks in them so they will fit inside my coat sleeves."

He gradually warmed up to the subject. "You ought to see my underclothing. Job lots, every piece; fragments. Some are too large, and some are too small. See this hat! It came home in a pink paper and cost \$1.98. I wear a seven; this is seven and three-quarters. There is one morning and two evening newspapers in the band, so it will fit."

"But it was a bargain, sure. My hats cost me \$5. You ought to be glad you are married. You must be saving money at that rate."

"Bargain? Bah! Don't talk to me of bargains. I'm sick of the word. I hear of bargains from morning to night, and sometimes during the night. I shouldn't be surprised if my wife should pick up a tombstone because it was cheap and would have to be used some time."

"And as for saving money! Whew! All the surplus cash goes for bargains. She has two trunks full of bargains that she says will come in handy some day. I live surrounded by a junk-shop, but for the sake of peace don't dare to say a word."

He leaned slightly forward as he spoke and there was a sharp click. He put his hand around to his back with a pained expression.

"What's the matter? Hurt yourself?"

"O, no," he said grimly. "Two of the patent suspender buttons bought at a bargain-counter have parted the ways and my 22-cent suspenders have broken. Say, you haven't a safety pin or a couple of feet of cord, have you?"

After the Padroni.

A street in which no able-bodied person dwells! That used to be said of Jersey street, in New York. It is a short street, one block in length, extending from Crosby to Mulberry street. It is within a stone's throw of Broadway, and few persons in the throngs on that splendid thoroughfare knew that they were passing so close to the spot that gave the most horrible exposition of the padrone system to be found anywhere in the world.

Probably it was an exaggeration to say that no able-bodied person dwelt there, but Jersey street was the foul hive from which a swarm of deformed, and dirty creatures issued every morning to take their places as sidewalk beggars throughout the city. Many of them were in a pitiable condition, and the sums of money they brought to their masters were considerable.

It was said that the demand for cripples to engage in this business exceeded the supply, and that nefarious surgery was practiced upon infants to produce deformities that would excite pity and bring forth alms.

In recent years Jersey street has lost its unique distinction through an invasion of able-bodied Italian counterfeits of coin.

While this spot in New York exhibited the most repulsive features, it did not show the side of the padrone system that is the most serious from an economic point of view. That is the virtual slavery of tens of thousands of Italian laborers to the padroni. Congress is investigating this matter, and none too soon.

In his VEGETABLE PILLS Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For DELICATE AND DEBILITATED CONSTITUTIONS Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

The response of a certain Frenchman to a handsome woman who complained that she had discovered three gray hairs in her head was paradoxical, but pretty.

"Madam," he said, "so long as they can be counted they don't count!"

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WOMAN IN THE CHURCH.

Interview With the Rev. Dr. Joseph Parker in the Woman's Signal.

When one has known a great man only in his public capacity, there is something very interesting in meeting him in the quiet of his own home. Few public men relax themselves when out of harness more delightfully than does Dr. Parker. The same pathos and humor which have characterized his utterances at the City Temple for the last quarter of a century are apparent in his conversation, but they are touched with softer, gentler tone. He is of aesthetic tastes, loves music, paintings and flowers, indulges in playful banter with his wife, and tells a north country story with a twinkling eye and with a mischievous chuckle. Seeing him thus gives a key to the magnetic individuality which has exercised so powerful an influence upon the religious life of London, and which has a remarkable testimony in the vast congregation which assembles each Thursday, at noon, in the City Temple.

WOMEN IN ECCLESIASTICAL ASSEMBLIES. "Are you in favor of admitting women to church offices?" I asked the doctor, as he seated himself in his large armchair, and threw back his massive head against it.

"Certainly, I should be willing to admit all duly appointed women to an ecclesiastical assembly. I would not admit either men or women on the mere ground of sex. I would let everything stand on merit. If a woman can do the work, and is willing to do it, I would gladly let her do it."

"Can you understand the grounds upon which objections are raised to admitting women to ecclesiastical assemblies?"

"I cannot, except it is upon the ground of novelty. Some people are afraid of new things. I am perfectly sure that this age must have its experiments, and I think they are the wise people who welcome new ideas and suitable opportunities. Let the experiment prove itself. 'Handsome is that handsome does.'"

"What do you think, doctor, of the arguments that it is unseemly for women to take part in public ministrations, and that the work is beyond them?"

"That is flat nonsense. I will oppose to it another opinion—viz., that it is a serious question with me whether the whole work of the church, including preaching, should not be done by women. About this matter I have very serious conviction. When I look at all large ecclesiastical assembly I cannot but wonder whether so many able-bodied men ought not to be digging and plowing and otherwise getting an honest livelihood, whilst the sisters, wives and mothers were undertaking the culture of the spiritual life. It cannot require so many able-bodied men to reveal and exemplify the kingdom of heaven."

A LEARNING PRECIOUS ABOVE RUBIES. "Do you think women have sufficient erudition to undertake such large service?"

"To me the service of the church is less and less a question of erudition. There is a learning that is precious above rubies, but there is also a learning which feeds intellectual vanity, and gives the impression that the ministry of the Gospel is one of the learned professions. I want the Gospel to be revealed through the medium of sympathy, tenderness and co-operation, rather than through the medium of dictionaries, grammars and other academic apparatus. But even if it were a question of pure intellectuality or academic equipment, the latest university lists have shown that women can go up to the top and hold their own in any competition."

"Then is not the emotional influence, so strong in women, of great value in religious work, doctor?"

"You cannot say so more earnestly than I do. Emotion is often true genius in Christian work. I have never known that sawdust has done much towards helping the real progress of mankind."

"You said in your sermon the other morning, doctor, that the old woman who preferred reading the BIRTHS, DEATHS, AND MARRIAGES to the leading articles in the newspapers was not so empty-headed as some folks would say?"

"No, that is her way of taking an interest in human life. Births, deaths, and marriages are not small events in the eyes of the Almighty. It is his way of keeping the world going. There may be some better way of doing it, but, however," added the doctor with one of his impressive nods, "what that better way is, I am in total ignorance."

"Some good people think, Dr. Parker, that women are such great talkers that it would be dangerous to admit them to religious conferences."

"Great talkers? That is a phrase that requires definition. A man is not a great talker simply because he never holds his tongue. He may be a great chatterer and an intolerable bore, and yet be a thousand miles from being a great talker. Dr. Johnson was a great talker, so was Edmund Burke, so was Lord Macaulay, and the greatest of all living talkers is Mr. Gladstone. But then it is talk, not chatter."

"Between eloquence and mere verbal fluency there is the same difference as between flying and fluttering."

Women do not chatter more than men. I have heard more chatter in the pulpit than at the fireside. Do not suppose that imbecility has any sexual advantage one way or the other. Do not suppose that mere talking is a proof of unwisdom or of superiority. Some of the greatest men and women have been distinguished by a great gift of silence."

HAVE WOMEN LOST THEIR POSITION?

"Do you not think that women have lost the position which they once held in life? In Biblical times women were prophetesses and leaders of the people."

"Women have not lost their position in a highly organized church such as the Church of Rome. Rome is the wisest of all the churches in the employment of all sorts of service. The Anglican Church, too, is reviving sisterhoods. I should not be surprised if it is not found that women are doing more work in the church today than they have ever done. Speaking of my own ministry it has enjoyed immense collateral help in the form of womanly co-operation in all kinds of schools and societies."

"Would you be willing, Dr. Parker, to offer the pulpit of the City Temple to a woman?"

"It is the glory of my pulpit that the last public address Mrs. Booth delivered was spoken from it. But I do not admit a woman because she is a woman, nor a man because he is a man. I admit the preacher without considering the gender. Many women have spoken in the City Temple pulpit. I have heard nothing about them but earnest commendation."

"Then, doctor, you do not think it unwomanly to preach in a pulpit or speak upon a public platform?"

"Not after a woman has performed her work at home. That is the vital point with me. It is certain that the home must be attended to by somebody. It is perfectly certain that the man cannot do it; then who is left to do the work? I do not believe in a woman neglecting her own home that she may make a figure on the public platform. I am speaking of married women in particular, and especially of those married women who have to bring up children. I have known women neglect their homes for public work, and who took their meals harrassed, anyhow, and then called it 'LOW LIVING AND HIGH THINKING.'"

"Unfortunately, they made the low living very obvious. You must understand that all I say in favor of married women working in public is based on the distinct understanding that they do not neglect their own families in order to Christianize the inhabitants of the Cannibal Islands. When home work has been thoroughly done and the home has been made as lovely as feminine hands can make it, then let women do what they can in public life."

"I think all thoughtful women agree that a woman owes her first duty to her home and her family if she possesses them, but do you not think, Dr. Parker, that men often neglect their homes for public life?"

"Quite so. What I say about women, I say also about men. There are men who cut great figures in public who leave their wives to do all the drudgery at home. There are men whose platform climaxes I could do very well without if I knew they were co-operating with their wives in making the home what homes ought to be. Many a young man ought to deny himself the luxury of Sunday school teaching and nurse the baby whilst the wife is getting ready the Sunday dinner. When a young woman has exceptionally brilliant gifts pointing in a public direction she should give young men notice to that effect."

"That would be rather hard on the young men, doctor, if the gifted women are to refuse to be wives and mothers."

"What I mean is that a woman should not entertain the idea of marriage unless she will perform its duties. I am thinking now of a most gifted woman, whose home, alas! is of the Mrs. Jellaby order, but to hear her engage in prayer is a sublime experience. Dear, good, soul, if I had a deep sorrow I would just go to her and lay my head in her lap and get comforted, but I should get my dinner first."

MARTHA BEFORE DINNER, MARY AFTER. "The doctor with a knowing laugh. 'On the other hand, what a splendid example of a wife and mother was the late Mrs. Booth, with all her public work! I think I could sustain my case in favor of women, with Mrs. Booth as my only witness. I will say a last word regarding women and political life. To oppose giving the franchise to woman seems to me simply stupid. So long as a woman is on the throne of the country it is at once courteous and disloyal to say that a woman ought not to take a share in politics. The Queen affords the most splendid instance of what a woman can do both domestically and politically. I should have thought that a country which had a queen; and such a queen, had got a long way past the frivolous saying that women should not intermeddle in educational, ecclesiastical, and political life.'"

Mr. John McCarthy, Toronto, writes: "I can unhesitatingly say that Northrop & Lyman's Vegetable Discovery is the best medicine in the world. It cured me of heartburn that troubled me for over 30 years. During that time I tried a great many different medicines, but this wonderful medicine was the only one that took hold and rooted out the disease."

Random Notes.

PHYSIOLOGICAL EFFECTS.—The London Medical Pioneer, a valuable monthly health journal, thus words its ideas. There is quite as much truth as poetry in what is said: "Little drops of porter, little sips of stout,"

Make the breathing shorter, and will aid the gout; And these slight derangements (trifling though they be) Prompt on other ailments, or some malady.

Little drops of liquor, little sips of ale; Pulses beating quicker, faces grim and pale;

Mixtures alcoholic, be they what you please, Will increase a colic, or a heart disease.

Little drops of Burton, little sips of wine, Are a sure and certain health-destroying sign.

Little drops of Allsopp, little drops of Bass, Take away the senses, and make a man an ass."

THE LABOR PROBLEM.—The New York Voice, in an able article on the great labor problem, which has become one of the most important questions in the nation, says: "Labor's millennium will know no saloon. This is a fact, however blind the so-called leaders of labor may now be to the wiles which the liquor Delilah is binding on the sleeping Samson. Wake, Samson, and in the name of the free American workmen cast off the bonds. There will be little or no advancement for labor while the drunken workman continues to hold back his sober brother."

AMERICAN BREWERIES AND DISTILLERIES.—The New York Wine and Spirit Gazette says: "There are now 1,930 breweries and 4,791 distilleries in the United States. New York leads in the number of both, Pennsylvania being second. In breweries Wisconsin stands third on the list, and California fourth. The first brewery on this continent was established in 1644, on Manhattan Island by Mynheer Jacobus, the first burgomaster of New Amsterdam, the present New York. He had a beer garden attached to the brewery, where the burghers spent their evenings, and their Sundays after attending church in the morning. William Penn also brewed and sold beer in Pennsylvania, Bucks county, Penn."

IDEAL CITIZENSHIP.—In his recent eloquent address before the great Christian Endeavor convention at Cleveland, where thousands were in attendance, John G. Woolley thus described what he conceived as his ideal: "I will hold no politician's coat while he stonies a prophet or denies full citizenship to a woman. I will be against the saloon. The liquor traffic is the foot rot of civilization. I will renounce utterly and forever all allegiance to any political party in municipal government. I will not be bound by a caucus. When a citizen's meeting conflicts with my prayer meeting I will miss the prayer meeting. I will count any man the city's enemy who drags his party into its affairs. I will trust no man who winks at the saloon in national affairs. Let shrewdness, greed and party policy look out for themselves; I am for Christ and the church. In national affairs I will belong to a party and be true to it—so true that when it goes wrong I will leave it and go straight ahead until it catches up. I will square my politics with my church or leave my church. The man, the ticket, or the party that expects or desires votes from the saloon shall have no votes from me."

OLD TIME LICENSES.—In England licenses for the sale of beer were granted in 1266, but up to the year 1766 there were only eight breweries in London. The increase of the trade since then may be inferred from the fact that last year out of a total revenue of £90,000,000 nearly £30,000,000 were contributed by the liquor trade, beer yielding £9,000,000, spirits £15,000,000, and £5,000,000 coming from custom duties.

THE NAME GROG.—The following account of the origin of the popular word "Grog" has been often given, but may be new to some readers of the HOME GUARD: A popular English naval officer, Admiral Vernon, had a habit of walking the quarterdeck clad in a rough frieze or "groggram" cloak, on account of which he was called "Old Groggram, or Grog." After the surrender of Porto Bello in 1739 he introduced the use of rum and water to the ship's company. The drink became as popular as the admiral and received his nickname "Grog."

SPICED LIQUORS.—Spices designed to impart pleasant flavors to beer were used by brewers in the earliest ages. Grasse in "Beer Studies" says that in the thirteenth century the brewers of Flanders used a variety of spices, such as lavender, amber, laurel, sage, etc., and that the spiced beer of Cambray was justly celebrated for its aromatic quality. In the first half of the middle ages the Germans drank almost no other than spiced beer. The English used one spiced ale called Bracket, made of ale, pepper and honey; and

another called Ale-berry, made of sugar, beer and spices. The use of hops in the manufacture of beer was at the time deemed an adulteration (as, for instance, by Henry VIII. of England, in 1539), and even the cultivation of hops inhibited by Henry IV., in 1400, and Henry VI., in 1450, because using hops in brewing was considered a debasement of beer.

ALCOHOLICS AND THE VOICE.—The great singer, Madame Patti, who ought to be an eminent authority on the care and culture of the human voice, in writing on that subject once said: "Alcoholic stimulants of any kind tend to irritate the throat, and should be entirely abstained from. Even light wines are no exception to this rule. Most people are familiar with the hoarse voice of the hard drinker, and it is often said of such an individual that he has burnt his throat with drink. Even a moderate use of alcohol may, therefore, tend to make the voice husky."

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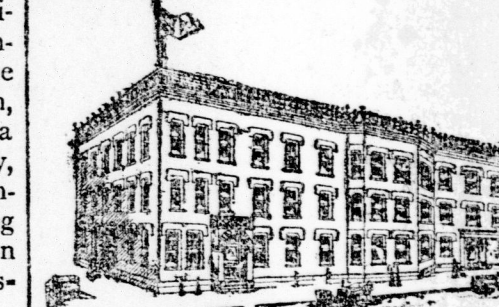
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