

Citizen and Home Guard

SUPPLEMENT TO DAILY ADVERTISER--SATURDAY, JUNE 16, 1894.

Motto for the Week:

Total abstinence is a law of true freedom for the soul. We hear it said "I wish to be free to take a glass of liquor or not to take it." They who so speak are seldom or never free to put the glass away from their lips. Their boasted freedom is the servitude of passion. The total abstainer is a moral hero. —Archbishop Ireland.

With the Poets.

My Petticoat.

Yes, I'm sure I want to vote;
But they say that I shall soil
In the dust and the turmoil
Of political debate.
Woman's love and woman's hate,
My lace-edged white petticoat,
Yet a man once said to me:
"Be the stocking of that hue
Called in art cerulean blue,
So 'tis hidden from the view,
There is no harm, if old or new;
Let the wearer step out free."
When I go out to vote,
If I hold my skirts aright,
Sure socks well out of sight,
Stepping, dainty, through the dirt,
I can lift and save from hurt
My lace-edged white petticoat.
—By Miss M. B. Warren in the
Woman's Journal.

Momentous Trifles.

One vague infection spoils the whole
With doubt;
One trivial letter ruins all, left out;
A knot can choke a felon into clay;
A knot will save him, spelled without
The knot;
The smallest word has some unguarded
spot,
And danger lurks in it without a dot.
—O. W. Holmes.

Looking Back.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life,
That once seemed possible? Did we
not hear
The flutter of its wings, and feel it
near
And just within our reach? It was,
and yet
We lost it in this daily jar and fret,
And now live idle in a vague regret;
But still our place is kept, and it will
wait,
Ready for us to fill it soon or late.
No star is ever lost that once has
been—
We always may be what we might have
been,
Since good—though only thought, has
life and breath,
God's life—can always be redeemed
from death;
And evil in its nature is decay,
And any hour can blot it all away;
The hopes that lost in some far dis-
tance seem,
May be the truer life, and this the
dream.
—Adelaide A. Proctor.

A Pure River of Water of Life.
We know not a voice of that River,
If vocal or silent it be,
Where for ever and ever and ever
it flows to no sea.

deeper than the seas is that River,
fuller than their manifold tides,
ever and ever and ever
and abides.

is the bed of that River,
old of that land is the best),
ever and ever and ever,
on at rest.

ily the banks of that River,
oddy the fruits that they bear,
ever and ever and ever
is and is fair.

each bank of that River,
ee of Life life-giving grows,
ever and ever and ever,
e River flows.

Christina G. Rossetti.

"Long" Not "Above."
A priest

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er God,
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A. Mossondar.

Returned From India.

Interview With Miss Hester Alway,
Returned Missionary From India.

[For the Home Guard.]

The voyage was mostly pleasant though we were caught by the monsoon in the China Sea and were be-fogged several days off the coast of Japan. We were two months on the journey. We called at ports in Ceylon, Malay Peninsula, China and Japan, also at the Sandwich Islands, that "paradise of the Pacific," saw a little of the Mid-Winter Fair in San Francisco, then continued northward by steamer to Victoria and thence home by the C. P. R.

Ontario is a garden spot. Its comfortable homes, fertile, well-cultivated farms, sunny slopes and bits of woodland were never fairer nor dearer than when in contrast with India's mud huts and parched plains, or the mountain regions and lonely prairies of the far west.

I am greatly improved in health. Physicians said my only hope was to leave the country and that the voyage would do much to rid my system of the deadly Indian fever which had brought me once and again to death's door. I weigh 25 pounds more than when I set sail, and feel as though I had a new lease of life.

The progress of Christian missions is slow. The statistics are misleading, standing for both too much and too little.

Obstacles are many and forces inadequate. If the country is ever evangelized it must be by native workers. But we are reaching only the lower classes, hence the difficulty to obtain men fitted for leaders.

Why do the lower castes more readily accept our religion? One reason may be because they have less to lose and more to gain than the higher. The Christian faith is a thing of yet greater reproach because of its acceptance by the outcasts or low caste of people.

One danger of our work is the giving of book knowledge apart from industrial training. It is easy for these people, naturally indolent, to be educated above manual labor and yet below efficiency for Government posts. People of India, lacking in noble qualities, climate and religion against them. The gods they worship are immoral and full of evil, and with such ideals little marvel they themselves are degraded. The climate is enervating, and tends to habits of sloth and indolence. For a pure religion and birth in a stern northern climate I am increasingly thankful.

Aimlessness of the lives of the women are pitiful. Household duties are few because the habits are so simple and wants so few; little social life; world of books closed; no participation in great events of the world.

Opposition to the education of women is in decline. Four schools for girls are in my station were a few years ago there were none, although a score of boys' schools existed.

Missionaries should be not only the noblest of Christians, but our best educated and most talented men and women. They are first the representatives of the new religion, witnessing in their lives to its power or bringing reproach upon it, and second, they are the leaders of a great movement requiring the wisdom of a Solomon and the military genius of a Moses.

Too much is the opinion abroad in the home churches, "anyone will do for a missionary." Only recently I was told of a young man whose dullness in study was overlooked and who received his degree "because he was going east." It was not thus in the early churches; a Paul and a Barnabas, the most gifted men of the little Christian community, were set apart to the foreign work.

HESTER ALWAY.
Komoka, June 1, 1894.

Untried, Not Outgrown.

It is constantly said by critics of Christianity that it has failed to redeem society, and it is constantly assumed that a new Gospel must be preached before that great end can be attained. It is assumed that Christianity has been tried for 1,000 years, and that, while it has done much good, measured by its aims and its claims it has been found wanting. This is said so often and in so many different ways that a good many people have come to believe that it is true. As a matter of fact, however, Christianity has never been tried. Individuals have made the experiment, but society as a whole never. Although the doctrine of hope, of faith, and of love has been preached for 1,800 years, and splendidly illustrated in individual lives, society has never yet been organized on these principles, and has never yet attempted to live by them. So far as the world at large is concerned, these are only visions which have floated before it, ideals about which it has talked; they are not practical rules by which it has endeavored to live. This is not under-estimating what has been done, nor depreciating the noble devotion to these ideals by individual men and women; it is simply saying that society,

as a whole has never yet been Christian, and that the world, as a whole, has never yet tested Christianity by making it a practice and a rule of life.

Striking testimony to this effect comes from a little book, from many of the conclusions of which the Outlook differs fundamentally, but the frankness of which it is glad to recognize. "We have been told," says Richard Le Gallienne in his "Religion of a Literary Man," "that the world has tried the Gospel of Christ and found it wanting. To that the answer is simple: The world has never tried the Gospel of Christ, and in this nineteenth century of the so-called Christian era it has yet to begin." This is testimony straight to the point from one who does not accept that Gospel in the sense in which the Outlook accepts it, but who recognizes the historic attitude of society toward it. What the world is suffering from to-day is not lack of truth to live by, but lack of vitality, virtue and power to translate the truth into the terms of life. There is truth enough in the world to bring in the millennium if the world would only use it, and the talk about truths being outgrown simply means that society is tired of them because it is tired of hearing what it refuses to accept and obey. But what will society put in place of Christianity? Mr. Le Gallienne says well: "The censors of modern literature are continually crying aloud for a new message. Where is the new prophet who will give peace to our souls? A very short time ago Browning's was the new message—Whitman's, Emerson's, Carlyle's, Ruskin's, Tennyson's. Was ever age more rich in prophets and in great messages? But what have we done with them? Have we realized them in our lives, quite used up every available particle of their wisdom? And yet here are we, hungry and clamoring again. The truth is that the men who cry out for new messages mean, rather, new sensations of doubt. It is not peace they want, but new perplexity."

Mr. Le Gallienne goes to the very heart of the matter in these sentences. Men are not clamoring for new truth, but for fresh sensations. There is more truth lying about them unappropriated than they could use if they set about it earnestly and pursued it vigorously for two centuries. The majority of those who are restless, dissatisfied, and clamoring have never tried to live up to the truth which they already have. They are weary of it, and they want to be diverted, entertained, and over-stimulated. What the world needs is not a new revelation, but a new appropriation of revelations already made. "Truth always comes," to quote Mr. Le Gallienne once more, "as Christ came, in the garb of absolute simplicity. He seems a mere child or pleasant person. The learned doctors will have none of him. Love God and love one another! Is that all? That have we known from our youth up." —[The Outlook.]

Access to the Land.

Liquor keeps the people from the land to which they desire free access. I believe in the land for the people, and I desire every workman to become a land-owner himself. The farms of the United States in 1880 were valued at \$10,197,996,776. The liquor money of the nation would buy them all in less than twelve years' time. At the assessed valuation, with every two schooners of beer the drinker swallows 230 square feet of land. All the real estate of the nation in 1880 was assessed at \$13,036,766,925. The drink bill of the United States would purchase it in less than fifteen years, and the savings in taxes, productive capital and labor, raw material utilized, wealth created, etc., would bank more than an equal amount.

JOHN LOYD THOMAS.

A Good Testimony.

Mr. Thomas Conant, a well-known Canadian writer and traveler, has just returned from a long tour of several months, during which he visited various parts of Italy, Greece, Palestine and Egypt, traveling nearly 1,000 miles up the Nile. His recent experience is another evidence of the advantage of total abstinence from alcoholics under all circumstances, abroad as well as home. Some persons claim the most imperative need of resorting to the use of liquors of some kind when traveling, on account of the exposures to so many changes of climate, water, food and the like. Mr. Conant reports to the Globe that during his four months of almost constant travel, during which he twice crossed the Atlantic, the Mediterranean Sea and up and down the Nile, and was in four of the five continents, "his health was unaffected throughout the whole journey," which he attributes to his abstinence. He says: "Those who declined to drink the waters of Palestine, but preferred wine and strong drinks, were frequently laid up."

At home or abroad, in sickness or in health, total abstinence from alcoholics is safest and best. The "personal liberty" to drink, which some people seem so anxious about, is better not exercised anyway.

The "Sons."

[News items for this department are solicited from every division in the Dominion. Address all such to T. W. Casey, 27 Elm street, Toronto, who has charge, and who will gladly use them. Send them by postcard or in any other form and they will be arranged for the printers. Send news while it is yet fresh.]

RESOLUTION OF CONDOLENCE.—The members of Derryville Division, Ontario county, are now mourning the loss of one of their esteemed co-workers, Mrs. T. R. Purvis, who died on the 24th ult. and was buried on the 26th, the burial service being partly conducted by members of the division. To her bereaved husband the division presented a very feeling resolution of condolence, in which it was said: "We shall ever keep in loving memory our dear sister who was always at her post to cheer and help us in our cause. By her frank and pleasing manner she won the love and esteem of all." The resolution, signed on behalf of the members by Thomas Wetheral, W.P., and W. C. Francis, R.S., was duly presented.

A CORRECTION.—We much regret to learn that an anonymous Nova Scotia correspondent of the Templar has insinuated that Bro. Jonathan Parsons, of Halifax, has in political election canvass done his work in places and ways inconsistent with his temperance position. We are authorized to state that any such charges are unfounded and untrue. Mr. Parsons has for many years been one of the most honored Sons and one of the best-known temperance workers in Nova Scotia. He has taken a straightforward and consistent position, not at all inconsistent in any respect with his life-long position on the temperance question. He is not a "third party" man, and some are inclined to denounce all such as unworthy and "party hacks." It seems a pity that so much bitterness has been incorporated with some writer's temperance zeal.

THE NATIONAL DIVISION.—Extensive preparations are being made for the National Division's 50th annual session, to be held at Waterville, Maine, commencing Tuesday, July 10, at 3 o'clock. Among the Canadian Sons who are announced to take a prominent part are Bros. C. A. Everett, M.W.P., St. John, N. B.; Sir Leonard Tilley, also of St. John, one of the oldest and most honored members of the order; Jonathan Parsons, of Halifax, P. G. W. P. of Nova Scotia; W. H. Bewell, of Whiteby, G. S. of Ontario; Edward Carswell, P.M.W.A., of Oshawa; Hon. G. E. Foster, of Ottawa, P. G. W. P. of New Brunswick, and others. Canada will be well represented at the meeting. Among the veteran members expected to attend are Hon. Neal Dow, P.M.W.A., now past 90; Hon. S. F. Cary, of Ohio, P.M.W.P., now past 80; ex-Gov. Hon. Sidney Perham, P. G. W. P. of Maine; Gov. H. B. Cleaves, of Maine; Gen. Louis Wagner, P.M.W.P., of Pennsylvania; J. N. Stearns, of New York, P.M.W.P.; Rev. Dr. B. L. Whitman, president of Colby University, and others. Several excursions and the like are arranged for in connection with the meeting.

ONTARIO ITEMS.—Anchor of Hope Division, Widder, recently paid a fraternal visit to Sylvan Division. A very pleasant evening was spent.

A grand Sons of Temperance excursion from Cesarea, on Lake Scugog, to Pleasant Point and return, via steamer Crandella, will take place on the 15th inst., under the auspices of Blackstock Division.

The regular session of Durham District Division was held at Maple Grove, near Bowmanville, on the 8th inst. There was a large attendance. The chair was filled by A. B. Cryderman, D.W.P. Among those present were such prominent workers as J. B. Brooks, G.W.P.; W. H. Bewell, G. Scribe; Miss N. Williams, P.G. Con.; J. W. Gifford, Prov. D.G.W.P.; P.D. W.P.s Stevens and Argue, P.W.P.s Baker and Drew, of East Whitby, Williams, Baker and Deputy Reeve Pascoe of Solina, Bingham and Werry, of Tyrone, Gibson and Pascoe, of Enfield, Swain and Morton, of Blackstock, Allen, of Hampton, Eddy, of Orono, Fligg, of Newcastle, Munday, Stevens, Power, Rundle and Kirkpatrick, of Maple Grove, and many others. The report of the district officers showed substantial progress for the quarter. Reports presented by Mrs. Morton and Miss Williams showed the juvenile work of the district to be in a healthy condition. Plans were arranged for future work. A public meeting held in the evening was well attended and a fine programme furnished by members of the order, addresses being given by the G. W. P., G. Scribe, L. H. Drew and others. Maple Grove Division royally entertained their guests of the day. Of those present, Gifford, Eddy, Bing-

ham and the G. W. P. have each been members of the order over 40 years, and many others present, over 30 years.

Darius Dafeo, Provincial D.G.W.P., organized a new division on the 6th inst. at Vandorf, York county, to be known as Vandorf Division, No. 278. George Powell, D.G.W.P., Miss Jessie McDowell, R.S., Vandorf P.O. Night of meeting, Thursday.

Port Perry Division has taken rooms in the Mingeand Block, which are being specially filled up for their convenience.

The following D. G. W. P.s have been appointed by the G. W. P. since last report: Joseph Toland, Sudbury Division, Sudbury P.O.; R. A. Fleming, Trafalgar Star Division, Trafalgar P.O.; Rev. G. H. Johnson, Queen Division, Oil City P.O.; F. S. Vandewater, Hope Division, Oil Springs P.O.; Thos. Philps, Honor Division, Kerwood P.O.; Rev. P. K. Dayfoot, Strathroy Division, Strathroy P.O.; Geo. Tindell, Crown Hill Division, Crown Hill P.O.; R. V. Clement, Elmira Division, Elmira P.O.; Geo. Powell, Vandorf Division, Vandorf P.O. Provincial D. G. W. P.s, Rev. R. H. Hall, Elmira; Darius Dafeo, Siloam.

Do not forget the CITIZEN AND HOME GUARD. The copies regularly sent, at the expense of the Grand Division, to D. G. W. P.s are for use in the division. It is hoped that the paper will be regularly submitted each week to the division, and used to advantage. It contains much matter of interest respecting our own work, and also general temperance work. It is expected that each division will have its regular correspondent to send the GUARD items of interest for "The Sons" department, and also its agent to canvass and procure subscribers. Sons of Temperance being entitled to receive the paper at greatly reduced rates, viz., 50 cents a year—regular price \$1 a year. Remember, the CITIZEN AND HOME GUARD is a large, eight-page weekly paper and should be found in every home.

Latest Gleanings.

—Rev. Sam Jones, who is very practical in his ideas and logic, has given this distinction: "Do you know what temperance people are? They are those people who stand down there by the side of the stream and pull out the unfortunates who are in the current. Do you know who the Prohibitionists are? They are a party organized who go to the head of that stream and say to the saloon-keeper: 'You shall not throw any more of our citizens into that stream.' Which do you like best?"

—Rev. Chaplain McCabe, who has had such a large experience as an officer among the criminals of a great prison, is an earnest temperance worker. He relates the following matter of fact incident: "There sat one night in a saloon a man half-asleep after boozing nearly all the evening. He finally heard the landlady say to her husband, 'Send that fellow home, it is late.' 'No, never mind,' replied her husband, 'he is shingling our roof for us.' This idea lodged in the mind of the drunkard, and he did not return to the saloon for six months. When passing the saloon-keeper on the street the latter said, 'Why don't you come around to my place any more?' 'Thank you for your kind hospitality,' replied his former victim, 'I have been shingling my own roof lately.'"

—Our excellent contemporary, the Christian Guardian, writing regarding the present political contest, remarks: "We have no sympathy with those people who say, 'Christians should keep out of politics.' Not so, the election of good men and true who will support measures in the interest of purity, temperance and economy is a matter worthy of the thoughtful regard of all Christian men. We like to see our young men taking a patriotic interest in public affairs. Ministers do not renounce their rights as citizens when they become ministers. At the same time, in view of the way most congregations are divided between parties it is very inexpedient for our ministers to take an active part in political contests, except when some important moral issue is involved. The minister who shows himself to be a strong political partisan during an election cannot have the same influence for good over the people of the side he opposes. It is a good rule to accept no partisan statements against politicians until you have verified them."

—Mr. Howland, Conservative candidate for South Toronto, is credited by the Advocate, the liquor interests organ, with being an anti-prohibitionist and is recommended to the faithful as worthy of their support. To a representative of the Montreal Witness, however, he has declared that his views are identical with those declared by Mr. Meredith, in his London speech, to the effect that "effect should be given to the plebiscite by the Legislature, which ordered it to be taken," subject of course to the judicial de-

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.

cision on the constitutional question. He also agrees with Mr. Meredith about an after plebiscite before confirming the act before it should go into force and is of opinion that there should be a two-thirds majority in its favor or it should not be confirmed. Just why this measure should thus be treated as no other measure proposed by either party is treated does not appear clear. It may be that Mr. Meredith may also insist on a two-thirds sweep. If there is any one measure that the people of Ontario have repeatedly given majorities for it is for prohibition. The old Dunkin Act majorities were larger still; the plebiscite majorities were more sweeping; yet, and after all these, it seems these gentlemen want still more votes taken.

The Mound-Builders.

The investigations which have been carried on during the past five years under the direction of the Smithsonian Institution into the origin of the artificial mounds found in the Mississippi Valley and other parts of the United States have, it is believed, settled a very important question in archaeology.

It has been generally supposed that the mound-builders were a race of people distinct from the Indians, and who had occupied this country in advance of the tribes found here by the European discoverers and settlers.

But the investigations to which we have referred seem to show, beyond doubt, that the mounds were the work of the red men themselves, and that their contents serve to throw light upon the early history of the Indian tribes.

In regard to the study of American archaeology Prof. Langley, the secretary of the Smithsonian Institution, draws attention to the lamentable fact that, owing to the exportation to Europe of the most important collections of "finds" made in this country, students must go to the museums of England in order thoroughly to master what is known of the early history of the Mississippi Valley; to those of Germany to study the past life of Alaska, and to those of France for information concerning the archaeology of California.

What Education Is Doing.

The things which people do not know frequently astonish persons of culture. But the things which some people do know are yet more amazing. For example, a writer in a weekly paper informs the world that the Black Douglas, Edward L., Robert Bruce, and Sir William Wallace were all alumni of the University of St. Andrews. That Edward L. was educated in Scotland is a proposition which might stagger any one not a professional reviewer. That Edward met his future foes, Wallace, Bruce, and Douglas, at college is a pleasingly dramatic, though neglected circumstance. And that they were all at a university which was not founded till long after Wallace was chopped up, and Bruce's heart was tossed among the Paynim, and Edward's skeleton was dust, and Douglas had fallen in war, is a fact which delights the educational reformer. It is like a recent assertion that Charles I., of England, was probably poisoned by the Jesuits, an hypothesis which may be useful to the Rev. Lancelot Holland when next he goes a-lecturing to Protestants. This is what education is doing—it is producing critics, public writers, who are ignorant and inventive beyond the powers of the very stupidest little schoolboy. —[Andrew Lang, in Longman's Magazine.]

More Contented.

The Scottish Reformer invites attention to a letter from a large employer of labor to J. H. Raper, in the vicinity of whose works there were formerly three licensed "public-houses," which the workmen had daily to pass in going to and from their homes. The temptation to stop and drink was of course great. These licensed places for the sale of liquor have now been closed. The statement is made that the improvement is wonderful. The people are better fed and clothed, and they are more thrifty. Their homes are more comfortable, some of the men have even bought houses of their own, and the young men and boys are attending evening schools, instead of spending their spare time in the public-house. The people are all more contented and happy.