



War Notes.

THE DUTIFUL SLAVE to drink strips himself of his clothes in order to clothe the self-seller and distiller. The other day a policeman in Providence noticed a man go into a shed, as if shunning observation. He watched him, and saw him take off his coat and vest, and then remove his shirt, and replace his coat and vest. He then rolled up the shirt, went to the pawnbroker's, pledged the shirt for ten cents, and of course went to a saloon and bought a drink of whiskey.

A FRUITFUL FIELD for prohibitory work in the Far West is afforded by the immense ranches. If their owners would prohibit the sale of intoxicating liquors upon them, as they have a perfect right to do, a vast region in each state and territory of the comparatively undeveloped Western half of the country would not only be started in the right direction, but the cause of a very large proportion of Western crime and disorder would be removed. There is not a ranch proprietor who has not suffered large pecuniary loss, and embarrassments of many kinds through the recklessness and quarrelsomeness of habitually drunken employees. The experience of the largest ranchman in Los Angeles County, Cal., who, after two murders—both caused by drunkenness—had been committed on his estate, was compelled in self defence to banish liquor from his lands, is so far as the provocation toward his decisive action is concerned, no uncommon one. Direct appeals to the ranchmen ought therefore to effect a great deal.—*Ex.*

IN CANADA as in the United States the temperance question must be one of which a new party will gradually grow up. In the State of Nevada the Liquor Dealers' Association have a "black list" on which they have put the names of the principal men in the Assembly and Senate who voted in favor of the anti-treating law or "Huge joke Bill," as it is called. The liquor dealers of the State of Nevada are thoroughly organized and have passed the following resolutions: "That as others appear against us and our cause, that their names be added to the list, independent of politics, and should any of these men come before the people of this State for any public position, all saloon men shall be notified by the Secretary of the State organization, and we bind ourselves by this resolution to make an organized fight to defeat any such candidate coming before the people for any position whatsoever in the gift of the people of the State of Nevada."

This is just the part that Canadians may expect the liquor sellers to play more and more as the temperance cause becomes a political issue. Notice well that the liquor men in the above resolution have determined to oppose their enemies irrespective of party.

THE BOBACREON *Independent* has the following strangely intemperate comment on the recent vote in this county: "The Scott Act craze was nothing more than a delirium of the religious element. Adorable, unchristian, blasphemous, delirium. What these religious people really say, when all their wash and froth is boiled down, is that the Almighty in giving us wines, beer, and spirits, committed a grievous error, was guilty of a most wicked act. The pious folk set up their judgment against that of the Creator, and flung their infidelious defiance in His face. It is a terrible position to take, more particularly by presumed piety. And these people actually held prayer meetings on the morning of the polling day. First charge the Almighty with committing a hellish act, and then pray him to rectify it. Such gross blasphemy and consummate impudence could only be born of blank ignorance. The Scott craze is the worst blow the temperance cause has yet received, one from which it will take years to recover." The Scott Act people will have to hold a prayer meeting over the *Independent*. No other comment is necessary.—*Lindsay Post.*

PROHIBITIONISTS do not believe in the "taxation and regulation" theory. They believe if a mad dog were turned loose with a high license collar around his neck, a big tax receipt on his back and a Government revenue stamp tied to his tail he would be a mad dog still. His nature would not be changed and his bite would be as deadly as ever. Just as they believe the dram-shop is a dram-shop, ever and always, and that it will do the same deadly work when plastered all over with tax receipts, inside and out, that it will when the sign "free whiskey," swings over the door. Its nature will not be changed. There is but one way to render either mad dog or dram-shop harmless, kill it; destroy it.—*Ex.*

SCOTT ACT IN OXFORD.

The *Waterloo Chronicle* has the following from the Mayors of Ingersoll and Woodstock anent the working of the Scott Act in this county:—

Mr. James Noxon, Mayor of Ingersoll, says: "Since the introduction of the Scott Act all visible signs of drinking have almost entirely disappeared in the town of Ingersoll. Before, drunken men were to be seen on our streets every day of the week, Sunday not excepted; since the Act came into force cases of drunkenness have been rarely known. I am sure the facts will bear me out in saying that there is not one glass of liquor sold in the town of Ingersoll where there were fifty sold before the Act went into effect. Business has not been injured by the operation of the Act, except the liquor business. The difficulty in enforcing the Act has not been great."

Mr. John M. Grant, Mayor of Woodstock, says: "I do not think any business has suffered, or will suffer, through the operations of the Scott Act, except the liquor trade. I have visited, on my own business, several places in the county, and report very little or no liquor sold. Hotels run about as before and doing better than they expected. I am sure that the Act has succeeded on the whole, so far, as well as its best friends could have hoped."

WORKING IN RENFREW.

A correspondent in the county of Renfrew writes that the Act is working well there and proves his assertion. He says: "Since May 7th the violators of the Scott Act in this county have generally disposed the sum of one thousand and fifty-six dollars as the result of the convictions before the Police Magistrate in Pembroke. I submit this is a pretty respectable amount to be paid in one county by 'respectable men' in this 'respectable business.' It is true they doubt the respectability of a business which subjects them to such inconvenience. I fancy I hear some opponent of the Act cry out, 'Then there must be a great quantity of liquor sold in Renfrew or there would not be so many fines.' Wait till we look at it a moment. The amount above quoted was paid by fourteen men, and not one of them has been brought before the Police Magistrate a second time. A comparison between the three and a-half months under the Scott Act regime and the corresponding four months of last year gives additional force to the claims of this Act upon the hearty support of moral men. This year the convictions before the Police Magistrate for 'Drunk and disorderly' during the time the Act has been in force number five, with one for insulting language. Last year, during the same time, the number of convictions for similar offences was ten. Any one can see the marked improvement in the order which prevails."

GOOD READING FOR THE CHILDREN.—If you wish your children to form a taste for good reading, you must be willing to take pains yourself on their account. Read for them with a view to providing them with that which will not only please but profit their minds. I do not think the *Y's* who read the "dreadful" literature, the papers with their villainous stories and blood-curdling pictures, ever read them beside their mothers, or aloud in the evening to their fathers. They steal away to the barn, or hide in the garret, or in the shadow of the wood-pile while they devour the stories which transform them into little runaways and assassins. No matter how busy you are, take time for this greatest thing of all to cultivate in your children a taste for the pure, the good and the beautiful.—*Christian Intelligencer.*

THE ART OF LEAVING UNDONE.

Every one of us, dear sisters, has received in her time an incredible amount of advice about the art of doing things well. In the several departments of domestic economy, social duty, dress, reading, study, even in spiritual culture, which of us has not been reproved, rebuked, exhorted, encouraged, stimulated and generally urged to keep ever onward striving to attain to an ideal standard of perfection!

What you do, do thoroughly, beautifully, heartily, gracefully, graciously, as becomes a gentleman and a Christian. And let there be large doing; no holding back of your powers; no restraint; no selfish sitting down at ease. In brief, these two sentences epitomize the prevailing creed, with regard to what we ought to do, in this world of much change and manifold vexation.

Now let me say that there are periods when every one of us—mother, wife, daughter, sister, friend—needs to accept as glad tidings a gospel of not doing. The happy art of leaving undone is the art which we should occasionally cultivate. There is a household talent, falling not far short of genius, which owes success in its administration quite as much to what it omits as to what it performs, which is as pleasingly successful in its neglects as in its accomplishments.

We all know that a well-ordered home, where the machinery moves without jarring and friction, where meals are daintily served without expediting delays, and where the apartments are clean and nicely cared for, is much pleasanter than its opposite, with everything at sixes and sevens, dinner invariably late and haphazard at that, and chairs and tables in a chronic state of dust and stickiness. To my mind's eye arises the picture of a not Arcadian domicile, in which chaos and the children have their own sweet will, till between them pandemonium is evolved. Such a household trying to nerves and temper, and equally so is the house which is painfully clean, painfully orderly, and rigidly maintained under a cast-iron method of administration.

We must be systematic, but system should be servant, not master. We should, when we please, be able to put our system aside and live in independence of it. It is of the essence of good housekeeping that it allows freedom to every individual in the home, most of all to the woman whose hand is on the helm, and who is responsible for the ordering of the whole. It is your custom on certain days to have certain household work attended to. But it comes to pass on a set day for sweeping that your Aunt Mary, en route to the country for the summer, alights at your door to give you two or three hours of her company. Let the sweeping go and enjoy the society of your visitor. If you must choose between working and talking with one whose companionship is agreeable, do it cheerfully, for there is no grace in a yielding which is not an enjoyment.

One of the best house-mothers I ever knew had no hesitation in deferring to another day such a household task as the family washing on bright, beautiful Mondays, when the whole family would go away for a day in the woods. The art of leaving undone, in her case, had been learned so thoroughly that to this day her sons and daughters remember that never was a home so free and easy as their's in childhood's day. Yet never was there a home more charming, more hospitable, more full of rest to its own inmates as well as to guests.

The art of leaving undone in the spiritual life needs little to be insisted on for most of us. Our temptation is too frequently to be careless of our Bibles, to be negligent of prayer, to be self-indulgent rather than ascetic. But some there are, who by constant introspection, by too great devotion to externals and to routine, and by attention to the letter rather than the spirit, dwarf the growth of the hidden life. In grace, as in nature, there is a time when it is well to let the fields lie fallow.—*Christian Intelligencer.*

The smell of paint may be taken away by closing up the room, and setting in the centre of it a pan of lighted charcoal on which have been thrown some juniper berries. Leave this in the room for a day and a night, when the smell of paint will be gone. Some persons prefer a pail of water in which a handful of hay is soaking. This is also effectual in removing the odor of tobacco smoke from a room.

wine as well as ever. Those rivets have lasted eighteen hundred years! It is a strange thing to think about. What would the housewife have said, if some one had told her that her cracked pot would outlast the Roman Empire?

In the museum there are some impressions of skeletons. One can see their dying agony so plain that, after eighteen hundred years, one cannot bear to look on them. There is a poor dog among them,—he was chained up with a handsome chain and collar. The poor beast was choked, and died in a convulsion—it is terrible to see even now.

The view is very wide from those Pompeian streets—I do not mean the view seen by the bodily eye—through Vesuvius and the plain of Stabia can be seen at every turn—but the view of the kingdoms of this world, and of the dealings of God with them. That first year of the Emperor Titus is become the year of our Lord 79. The humble Christians whom Young Piny persecuted in Bythiana looked indeed for the reign of their Master; but they would have been almost as much astonished as Piny himself, if they had been told that a Christian bishop should one day rule the world from Rome, and for a thousand years sway a sceptre mightier than the Caesars', until from that Germany which the Caesars never could conquer, should come a poor monk, who should break the yoke which was not Christ's.—*Sunday at Home.*

CHINESE COOKERY.

Says Yan Phou Lee in *Wide Awake*:

"Our kitchen certainly is not so cozy and neat as American kitchens usually are. The smoke goes out through the skylight, and wherever it finds an outlet. The walls are black with the accumulation of years of soot. The large stove in the corner is built of brick. On the top of this stove is a large round iron spider about three feet in diameter. In this rice is cooking. Straw, being cheaper, is burnt in this stove instead of wood, and some one is required to feed the fire constantly. Turning to the left, we see little clay stoves, in which food is frying in spiders, or boiling in scintillation pots, over a wood fire. Vegetables are cut into bits and boiled with pork or mutton, making a soup. Greens are boiling. Fish is steaming, frying, or stewing, with or without vegetables. Meat is cut fine; when the spider becomes heated lard is put in it, then pieces of onion, then the shred meat, and all is stirred till well embrowned; then turnips, potatoes, and sometimes other vegetables are added, and after boiling water is poured in the whole is left to simmer and stew. All food, we observe, is cut in pieces before being cooked, or else before serving, for no knives, no forks, are used. At 10 A.M. the tables are set; those for men either in the wings or in their rooms; those for the women in their common sitting-room or parlor. Each table will seat eight persons. No table-linen is used. Chopsticks and spoons are placed before each plate. The food is brought in large bowls or plates. Rice is carried to the table in a wooden pail or wicker basket, from which it is served in small bowls. The servants summon the inmates to breakfast. The younger ones do not presume to sit till their elders are seated; then, after making a show of asking permission to eat, when the elders gravely nod assent, the breakfast begins. Soup is taken first; then each person, holding the chopsticks in the right hand and the bowl of rice in the left, lifts his food to his mouth, pushes the lumps in with the sticks, altering this motion with picking meat, fish or vegetables from the dishes which are common to all. One must take only from that side of the plate which is nearest to him, however. It is a breach of etiquette to reach over the opposite side. When one finishes, he bids the rest to 'eat leisurely,' which is our mode of saying 'excuse me.' The Chinese invariably wash their hands and faces after every meal. Tea is drunk about the same time. It is taken without milk or sugar. Coffee is not common in China, and we are not accustomed to drink cold water. Tea is the national beverage, and is taken to assuage thirst at all times and occasions, as water is in America. At noon a luncheon of cakes or pastry may be served. The majority of people are satisfied with two meals a day. Supper, or dinner, is served at 5 P.M."

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