

THE KING'S COUNTY GUARDIAN

Offices in Montague, Capt. W. A. Johnstone, Agent, and in Souris, A. J. McDonald, Agent.

The latest news, first of all.

All amounts for Guardian advertising and subscriptions in Montague and vicinity should be paid to W. A. Johnstone agent, and in Souris and vicinity to A. J. McDonald, agent.

Dealers in Souris are paying for two cents a bushel for oats, twenty-five cents a bushel for potatoes, twenty cents a bushel for butter, fifteen cents a dozen for eggs, ten dollars a ton for hay and six and a half cents a pound for beef.

Dealers in Montague are paying thirty-eight to forty-eight cents a bushel for oats, twenty-two to twenty-five cents a bushel for potatoes, fifteen cents a dozen for eggs, ten dollars and fifty cents a ton for loose hay, ten and a half cents a pound for pork, eighteen to twenty cents a pound for butter and eight to nine cents a pound for hides.

DIED.

McKay—At Elliotts Mills, June 11, 1910, Wm McKay, aged 83 years. MACKQUEEN—At Orwell, on the morning of June 14th, Christine, youngest and beloved daughter, of John A. and Mabel MacQueen.

THE CLAIM OF CONSCIENCE.

At the New York University recently the Rev. Dr. Cleland Boyd McAfee of the Lafayette Avenue Presbyterian Church preached the baccalaureate sermon. The subject was "The Claim of Conscience." The text was from I Timothy 1:19: "Holding faith, and a good conscience, which some having trust from them made shipwreck concerning the faith."

Faith and a good conscience—a combination which lies in the nature of things. Faith to clear a man's vision for truth; conscience to keep a man sensitive to the law that lies in that truth for his own life. Faith—sight of the invisible; conscience—feel of invisible. Faith—assurance of duty; conscience—obedience to duty.

Conscience is fundamental—so much so that the man who disregards it is on the way to shipwreck of his faith. More personal creeds have gone to pieces under neglect of the demands of conscience than by any other road. The intellectual difficulties of faith are not half so serious as the ethical demands of it. The beginning of much doubt and denial is in a wrong moral choice. And it is the service of a good conscience which will concern us at this hour.

It is the royal power of the soul by which it knows the abyssal difference between right and wrong, and knows beyond debate that it is under obligation to do right wherever it is. Whatever that may be, and that it is bound in honor to avoid the wrong whatever comes with it. That is conscience. It does not determine for the soul whether this thing or that is best. Judgment must determine that. There is room for large debate about particular courses.

When I have stated and illustrated four facts which lie in this field, my task will be done. This is the first fact: In conscience lies the whole hope of self-respect and in self-respect lies the hope of government. A man may be poor, ignorant, or unsuccessful and yet respect himself. But no bad man can maintain his self-respect. A moral man can excuse faults of intellect, judgment, decision, but he cannot excuse the outrage of conscience.

I cannot respect myself if I have done so. The respect which a moral being has for himself is a moral virtue, fact, and the respect which others have for him. If you do not approve me, that need not matter; I can live with some one else. If my social group disapproves me, I may be sorry but I can leave it and join another. But there is one man with whom I must live, one man who will go with me, whatever group I join. That man is myself, and I can never take my place of service in the world unless I respect myself. If I know I ought to be despised, I will do nothing fine or heroic, however I struggle.

The accent on the social phases of life, the obligation of every life to the group of which it is part, is a healthful reaction against an individualism which overlooks the other man. We have to come to the top, as Matthew Arnold says his father came, not alone, but bringing many others whom he had helped over dangerous places. You have seen, I suppose, the recent report of the seminar in which the instructor asked his pupils to say what questions they thought would be the best ones at the final judgment. The answers were the revealing of a new social spirit. These students suggested as test questions in the final judgment such as these: Was love the motive of your life? What have you done for your fellow men? Did you strive to live up to the very best you knew, and did you strive to help others live up to their best? The instructor himself expects the questions to be such as these: Where do you come from? What are the prevailing conditions in the community? What did you do about them? He does not think any reply of individual goodness will suffice them. That is doubtless true, but it is also true that no reply which does not indicate personal goodness will be effective. In the nature of things it could not be effective. Here as always, the reaction against which it reacts.

And that self-respect is the hope of citizenship. It is an aphorism of one of our own writers that all government originates in conscience and all good government has its primal support in conscience. It makes a saying that "All evil is no just, which is hurt by the exploiting of the poor, which cannot endure trifling with law, nor bargaining in politics, nor chicanery anywhere. It is needed here and now. Martineau has that citizenship which is crying needed here and now. Martineau has a conscience nobody can feel a law. Well, that is a personal difficulty—plenty of law, but too little sensitive nerve it can touch.

You get an instance of what I mean in one of the greatest Old Testament characters, Daniel. In a whimsical, foolish, yet mighty monarch he held high place, held it even in the charge of dynasties, trusted and honored. Moreover, he was a man the times need today. Not a strong, serviceable man in public or private life today who does not bear his secret in his very youth, when he stood just where you young men stand, ready to enter the public service of his land. He looked honestly into the regimen of life that was common to men of his class, their dirty habits and costly drinks, and dishonestly turned from them. "Daniel purposed in his heart that he would not defile himself" with those things. In fine and large sense he felt himself too good for some things. God, give us men like that! Men not too good to soil their hands at an honest task, but always too good to soil their souls for any triumph. Men not too good to dig a ditch, but too good to touch a dishonest dollar. Some recent reading in American history makes me sure that the average level of political life in our land is higher than it has been, even in heroic days. These recent years of agitation, revolution, eruption have had their effect. When a delegation called on Macaulay with a proposition which he could not approve, during the campaign for Parliament, he said: "Gentlemen, it is not all essential that I go to Parliament, but it is absolutely essential that I maintain my self-respect." Have we not suffered grievously from men who have reversed that dictum? Self-respect has been sacrificed for it. Conscience has been outraged and even silenced, and all public interest has been imperiled by it.

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THE GOVERNING OF BRITISH INDIA.

M. Joseph Chailley, a member of the French Chamber of Deputies, has, with the co-operation of Sir William Meyer, written a valuable and impartial study of the present-day conditions of the Indian Empire. "Administrative Problems of British India" is comprehensive, calm and eminently informative.

The Radical politician and the Babu agitator attempts to deny that East is East and West is West. A set of facts printed by M. Chailley in an early chapter clearly indicate the vast difference.

As regards child marriage, the statistics are startling. In India the 1901 census showed 121,500 married boys and 243,500 married girls, whose age was under five; between the ages of five and ten the figures are 700,000 and 2,050,000 respectively; between ten and fifteen, 2,540,000 and 6,585,000.

Further, there were no less than 1,277,000 widows among the population of whom 914,000 were females. Of these, 6,000 widowers and 96,000 widows were less than five years of age; 37,000 widowers and 96,000 widows between five and ten; and 113,000 widowers and 276,000 widows between ten and fifteen.

Could any figures more dramatically demonstrate the entire dissimilarity of social conditions? M. Chailley notes in the Indian an Oriental disinclination to work.

"At first sight everybody seems to be taking an active part in some common toil; as a matter of fact, several persons are looking on at the labor of one. As has been cynically remarked, out of five people who seem to be working, one is doing nothing, one is resting, one is looking on, and another is helping the previous three."

Much, naturally, is said of the much discussed National Party, but it is insisted that it stands for a small part of the Empire:

"As a matter of fact, this so-called National Party is really a party of privilege, a concourse of representatives of the high castes and the rich classes, which is really a stranger to the nation on whose behalf it professes to speak."

"What would rejoice the Babus of Bengal and the Poona Brahmins would be likely to cause grave disquiet to the men of action in the United Provinces and the Punjab."

M. Chailley points out some of the weaknesses of British rule, and explains the native unrest, but he adds:

"It would be wrong, however, to conclude from the remarks in this chapter that the peoples of India are weary of British supremacy or adroitly to the men of action in the United Provinces and the Punjab."

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"With the greatest pleasure," was the reply and the two drifted into conversation.

The young officer then began laying down the law, and with the natural dogmatism of his class, asserted that war with Germany would come within five years, now that Edward the Peace-maker had gone to his rest. The fair haired man laughed and shook his head, and, by a number of very clear and logical arguments endeavored to prove that Germany had no interest in attacking England.

"Well, this is jolly interesting," said the English officer, "in spite of the fact that I absolutely disagree with you. And as a soldier I think I ought to know a thing or two."

"I am a soldier also," said the other gentleman, whom the officer had taken to be a young actor or artist. He smiled and pulled out his card case. "I should be delighted to see you if you come to Germany."

On his visiting card was a name which caused the English officer to stare with surprise and then to get a little embarrassed. He gave his own and made a little apology.

"Your Royal Highness will forgive me? Where did you learn to speak English like that?"

"My dear fellow," said the other, who was a German staff officer and a princeling, "we all speak English, and I has afforded me a very pleasant conversation."

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A whiskey barrel, several cigar and cigarette boxes, a dice box, a small automobile, a ham, a pair of shoes, and strewn over this motley collection, some school books, religious books, a mission envelope and a Bible.

On the preceding Sunday the Rev. George C. Lemington, the pastor, urged all the children to be sure to come to church yesterday, as he had something important to say to them. When he surveyed the congregation that filled the church he said:

"My text to-day won't be found in the Scriptures, but you will all understand it, for it will be 'How a dollar is spent in the United States.' Now, who can tell me what these are?" holding up two beer bottles. "There was a chorus of correct responses from the children.

"Yes, these are for beer and the barrel is for whiskey. Now let me tell you that one-seventeenth of every dollar spent in this country every year goes for drink, the amount being \$1,675,000,000."

Mr. Lemington said one-eighth of every dollar went for tobacco, one-seventeenth for boots and shoes, one-fifteenth for meat, one-twenty-fifth for education and one-fiftieth for foreign missions. He said, with only one mill on the dollar. The auto mobile was costing the country \$450,000,000 a year, he said, while the people spent for candy \$250,000,000, for chewing gum \$25,000,000 and for gambling \$45,000,000.

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