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1962-25.

The Victoria Warder

FRIDAY, MAY 10, 1895.

Moderation.

BY LADY COOK, NEE TENNESSEE C. GLAFLIN.

One of the surest signs of a wellbalanced and well-informed mind is that it is governed by moderation. All truly great men and women have been distinguished by it. Zeal and folly may run into excess, but wisdom delights in what the poet Horace called, "Modus in rebus"—a minimum in all things, "What goodness" asked bishop Hall, "can there be in the world without moderation, whether in the use of God's creatures, or in our own disposition and carriage? Without this, justice is no other than cruel rigour; mercy, unjust remissness; pleasure, brutish sensuality; love, frenzy; anger, fury; sorrow, desperate mopishness; joy, distempered wildness; knowledge, saucy curiosity; pity, superstition; care, wrack

ing distraction; courage, mad rashness." little. Moderation, therefore, is of universal propriety, and should be applied to every act and function of life. None are so great that they can afford to neglect it; none so humble that they can do withall virtue but a moderation of excesses? A mean that keeps the balance of the soul are to reason the happy mean comes in and the injunction is verified: "Be not all virtue but a moderation of excesses? A mean that keeps the balance of the soul are to reason the latter to the should stack to the policy of our government, or whatever amount of obloquy we may choose to throw upon the heads of its members, is just equal to the should stack to the policy of our government, or whatever amount of obloquy we may choose to throw upon the heads of its members, is just equal to the should stack to the policy of our government, or whatever amount of obloquy we may choose to throw upon the heads of its members, is just equal to the should stack to the policy of our government, or whatever amount of obloquy we may choose to throw upon the heads of its members, is just equal to the did yappointed to do our work. Whatever measure of blame we may think should attach to the policy of our government, or whatever amount of obloquy we may choose to throw upon the heads of its members, is just equal to the did, work. Whatever measure of blame we have duly appointed to do our work. Whatever measure of blame we have duly appointed to do our work. Whatever measure of blame we have duly appointed to do our work. Whatever measure of blame we have duly appointed to do our work. Whatever measure of blame we have duly appointed to do our server head man, the did, was cured, has had no return of them hood ever became healthy and vigorous, and it will be only when we fully realize our share in the responsibility and it will be only when we fully realize our share in the responsibility and it will be only when we fully realize our share in the responsibility and it will be only when we fully realize our share in the responsibility and it will

sional. "Use the knife," was the reply; is a public benefactor. Some people are who has neither the sense nor was it is said the French owe all their ever for pulling down; others tor building cunning to know when to keep out of the success to their maxim 'de l'audace, encore de l'audace, tonjours de l'audace, either of these to preserve and strengthen and beautify the structures we already possess? Modernity is not necessarily possess? Modernity is not necessarily the more perfect. There are no edifices knife always." The growth of morals is say, the knife, again the knife and the possess? Modernity is not necessarily knife always." The growth of morals is the more perfect. There are no edifices a sort of mental gardening, and a process like those of old times. In coarse and in is not because we are so very anxious of perpetual pruning is required to keep vulgar minds there is, we are too well the faculties and passions within due bounds, and to prevent waste of material preciation of the infinite joy and sufferand useless or injurious developments. ing, the limitless toil, the battlings, the If Alexander had corrected by the study blood, the tears, that have made us what of sober history the warlike phrensy which he owed to Homer, he would not have sighed for other wards to conquer, nor have died of a drunken debauch at room for the shoddy experiments of Babylon. If Charles XII, of Sweden, had not vainly endeavoured to emulate will decline to put their hand to this Frederickshall. "I think," he observed with modern requirements. Reform when a youth, to his tutor, "I think I whatever needs reform, but do it in all should choose to be like Alexander."
"Aye," the preceptor replied, "but he only lived thirty-two years." "Oh," answered the prince, "that is long enough when a man has conquered kingdoms." otherwise we shall be like that pope who Yet Montesquieu says, "Charles XII was pulled down a glorious Roman temple, not Alexander, but he would have been sawing asunder marble monoliths and observes that in his projects he had no chapel or a mean dwelling-house: relish for the probable: "To give him desire for a thing, success must lie beyond the bounds of probability." Moderation was wanting to each of these commanders, and the success of the success must lie beyond the bounds of probability." Moderation was wanting to each of these commanders, and the success of the success o and, therefore in despite of magnifient shoulder and resist the waves of fanaticism

set at naught all my counsel, and would freedom. How may we overcome this none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh; when your fear cometh as wisdom of humanity.

little his poems brought him, he refused to be made rich even at the hands of Mecaenas or Augustus. He drew his bold strokes the miseries and dangers that attend great possessions; the fears, the envy, the "earking cares"; crawling flatterers dogging all his footsteps through life, and the heirs waiting wearlly for the dying man's shoes. He could not expectorate but some mean wretch was ready to wipe it up. To become a rich man's heir was one of the prevailing vile professions. The aspirant waited on him night and day; looked sad it he coughed, and smiled at his teeblest joke; assisted him in his tottering gait, and rushed to pick up whatever he dropped, was ready to drink, lie, pander, or do any abominable thing to earn his patron's good-will. And this was the happiness of the greatly rich! With what delicate enjoyment did Horace draw the pictures of his own home; his frugal board, his maple dishes, his sincere friends—few but tond—his beloved books, and an occasional junketing when Virgil or some esteemed one visited him, when the old wine ran, and garlands of flowers were woven, and feast and frolic flowed. For as he said, "Tis sweet, 'tis passing sweet, at times to play the tools." "Much is wanting," he sang, "to those that seek much." "A handful from a small heap is as good as from a large one."

When Priene was taken and the inhabi-

a large one,"
When Priene was taken and the inhabitants were hurrying off with their goods,
Blas, a native and one of the seven wise men, was asked why he was going away empty. "I carry all I have with me," he replied; "Omnia mea meeum porte."

This was a case of the other extreme, since Blas must have eaten and drank

Gray sang "Where ignorance is bliss, 'tis folly to be wise," and the preacher said "Wisdom is better than strength;" to them; also that it is frequently next to a crime, and sometimes positively criminal to know more than one's neighbors.

These say, as the Hebrew said to Moses, "Who made thee a prince and a judge the effusionists in the second over us?" Or as the Jews said of Jesus, Whence hath this man these things? Is not he the carpenter's son? Can any good thing come out of Nazareth?" If we are rich, matters go more smoothly. "Riches carry off all failings with a good

Alexander, he would not have died at sacrilegious work, Correct faults if you thirty-six, shot through the heart at will. Bring ancient institutions into line

and, therefore in despite of magnifient islents, the lives of both failed mirerably. "You will advance most safely in the middle course," said Ovid, and middle course," said Ovid, and "Medicoria firma" was a latin proverb: "The iconoclast is abroad, and eries, "down with art, cover up the nude, put these aboulinations out of our sight." The socialist Radical is on the war-path:— "down with the lords, with the church, with the landowners, with capital, with the past, in spite of all we daily see and bear, so many are still for ever in extremes? It was so even in Solomon's days. "Wisdom crieth without," he wrote, "she uttereth her voice in the streets; she crieth in the chief places of controlled and resist the waves of fanaticism ings we enjoy, we seem to forget "That that are swaying the minds of the people. The iconoclast is abroad, and eries, "down with there are silently removing our ancient landmarks, and insiduously taking from us our protestant birthright, without even giving us in return the paltry mess of pottage. But what of it; we have the supreme satisfaction every three or four years of in their own bodies the sins of the people. The iconoclast is abroad, and eries, "down with the church, with art, cover up the nude, put these aboulinations out of our sight." The socialist Radical is on the war-path:— "down with the landowners, with capital, with everything and let the tail wag the head." The prude is on the prowl, and anathematical unitinipated are determal vigilance is the price of liberty."

While we have been scaring in high moral altitudes romanism has been silently removing our ancient landmarks, and insiduously taking from us our protestant birthright, without even giving us in return the paltry we have the supreme silently removing our ancient landmarks, and insiduously taking from us our protestant birthright, without even giving us in return the paltry we have the supreme silently removing our ancient landmarks, and insiduously taking from us our protestant birthright.

The tecord of the p wrote, "she uttereth her voice in the streets; she crieth in the chief places of concourse; in the city she uttereth her words, saying, how long, ye simple ones, will ye love simplicity? And the scorners delight in their scorning, and fools hate knowledge? Received I have called to faring that they was supercode to the series that the series that they was supercode to the series that they was supercode to the series that they was supercode to the series that the series that the series that the series that the series that

knowledge ?.....Because I have called fan-faring that they may supersede knowand ye refused; I have stretched out my hand, and no man regarded; but ye have All of them would restrict our personal

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A Candid Oritic.

The following letter is copied from the Orange Sentinel of April 25. To the Editor of The Sentinel.

SIR AND BROTHER.—Anyone glancing over the correspondence columns in our leading Canadian papers (the Sentinel fucluded) must admit that it cur press is not free, there is certainly no limit to the free expression of ideas so freely offered by so many of that pertinacious class, who, afflicted with the caccethes scribendi, abuse the privileges of a tree press by telling (for the especial delectation of the numerous readers) all that they know, and often more than they know, about the science of politics and the scope and purpose of morals generally. SIR AND BROTHER. -Anyone glancing since Bias must have eaten and drank that night at the expense of some one else, unless he sold a portion of his wisdom, because a man's learning, however personal it may be, makes but a poor supper of itself. Poverty, then, is a misery, great riches a misery, Moderation alone conduces to the highest happiness.

Gray saug "Where ignorance is bliss, 'tis folly to be wise," and the preacher is correspondents who seem at present to 'tis folly to be wise," and the preacher said "Wisdom is better than strength;" nevertheless he lamented that "In much wisdom there is much grief; and he that increaseth knowledge increaseth sorrow."

We know, however, that ignorance is detrimental to all happiness except the most sensual, and are bound to admit that none become wise but by the loss of many dear fallacies that are often a grief to them; also that it is frequently next to

mentioned, inasmuch as they seem able mentioned, inasmuch as they seem able to understand or tell anything about the system of representative and responsible government, just as exists in Great Britain and this Canada, the writing might have been inspired in Russia or Turkey, or still probable, in that Goschen of experimental absolutism, south of our snow line. Surely it is the veriest aggregation of ignorance for men to write or grace," but "the poor man's wisdom is despised, and his words are not heard."
Some one may ask, What is wisdom? Horace again tells us: "The first step to wisdom is not to be a fool." Rochefoucault said, "Man's chief wisdom consists in being sensible of his follows." But a man man he years learned and not very ing distraction; courage, mad rashness.

The word, moderation, is derived through the French from the latin "moderari," to limit or refrain, to rule or man may be very learned and not very wise, as was said of James the First, that "he was the most learned fool in Christen-" Whom we have duly appointed to do our whom we have duly appointed to do our whom we have duly appointed to do our measure of blame we on one side, nor to fall too low on the other?"

"What should I do to grow fine fruit? asked an amateur gardener of a professional. "Use the knife." was the reply:

"Use the knife." was the reply:

"Our general rule. There is no just to rise too high our general rule. There is no just to rise too high our general rule. There is no just technical ingenuity, shall be unto all imit to its acquirement provided a man make good use of it. If he looks it up in his own breast, he is a literary miser; if he circulates it throughout the world he is a nublic benefactor. Some people are anew. Would it not be better than rain. It is very comfortable to pronounce

prate about smashing confederation, and so on, it might be well to consider the possibility of the existence of certain preposterous conditions and peculiar circumstances in our land, for which we are as a people alone responsible, and which legally compelled the rendering of that

To the simple lay mind there seems room for such considerations, when we know that a distinguished jurist, the counsel for Manitoba, directed the main force of his pre eminent powers of elo-quence to the moral sentiment, while Alexander's best soldier," and Henaut ancient statues, to build himself a sorry his able and astyte opponent rested his case on the legal issue.

In our overstrained estimate of our superior protestant advantages, and in our self-satisfying confidence in our ability to maintain unimpaired the blessings we enjoy, we seem to forget "That

We hear a great deal at present about the moral claims of the majority in Mani-toba. But what does Rome care for moral claims? She is most concerned

moral claims? She is most concerned about her legal claims, and she generally has them well secured by statute.

There could be no seeming doubt about our moral position at the time of the famous motion on the "Jesuit Estates Act." There was no question as to the result. Even the Globe, just before the fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind.

The Earl of Surrey, paraphrasing Ecclesiastes, wrote,

"The chief blisse that in earth to living man is lent.

Is moderate weith, to neurish life, ying he can be content."

Horace, who, in his sound commonsense and practical wisdom was more like a sensible modern Englishman than, perhapp, any other of the anotenis, and who practised what he preached, sang the blessedness of a simple competency. The niggardliness or the extravagance of the wealthy was the constant but of his sharpest sarcasms. Content with his humble villa and his sebine farm and the constant but of his sharpest sarcasms. Content with his humble villa and his sebine farm and the constant but of his sharpest sarcasms. Content with his humble villa and his sebine farm and the constant but of his sharpest sarcasms. Content with his humble villa and his sebine farm and the constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his sharpest sarcasms. Content with his constant but of his

uprearious laughter. And it is not on record that the votes cast on these and other similar occasions ever put in jeopardy a seat or chance for re-election.

The interest awakened and the indignation aroused was as intense during the Jesuits Esta passade as it is in the Manitoba set passade as it is in the Manitoba set passade in Quebec who were very in gnant at the barefaced robbery of the provincial money very willingly accepted a good share of the plunder as a soothing saporific to their wounded feelings, and in Ontario we know that the throes of an election and the danger seemingly threatening the party in power had a very soothing effect over the self appointed directors of the public mind. For to catch the solid romish vote they willingly shut their sympathic mind. For to catch the solid romish vote they willingly shut their sympathic to their province through papal aggression, and in their anxiety to save the Dominion from tory rule they willingly left Ontario to be as it is, a country the most utterly under the fron heel of political romantsm of any land to-day under the sun except Ireland:

When the people of Canada are able to apprehend the dangers are able to explain augustaments and annexes. When we are able to explain

law, with all its preserved amandments law, with all be broaded and annexes, when we are able to explain how clause 11 got to be so cleverly placed among the other 78 clauses of the famous North-West Territories Short Title Act, passed and assented to on 8th April, 1875, then we will be able to understand 1875, then we will be able to understa why such phrases as "The rights of minorities," "A solemn compact," "The sacred unity of law," "The justice of certain vested claims," and so on, found in our British North America Act, and Acts of union should always mean the claims and interests and assumptions of the romish church only. And when we cease to wonder why that treaty concluded at Paris the 10th day of February, 1763, Paris the 10th day of February, 1763, should mean so little for the men who conquered at Abraham's Plains, or their descendents, and so little for the brave French people who so generously fought on behalf of their king for Canada, and mean so much on behalf of a despotic hierarchy anti-Canadian in sentiment and foreign in interest and feeling; when we will understand that this precious treaty will understand that this precious treaty was the joint production of the priests and ladies of the court of Louis XV., king of the French, and a few good natured imbeciles of the court of George III. then it is just possible our people, will fully realize the profound gravity of the situation; and instead of denouncing our Leaving out of consideration the opinions of a few disgruntled alarmists and disappointed politicans, nearly all of the effusionists in the second order above the effusionists in the second order above and own up that it was the gross blunder. and own up that it was the gross blunder and criminal neglect of the past left them as consistent men no option. To those who see in this Manitoba movement an appeal against the blunders and timeserving of the past, and who can see above the splutter of faction and the ripple of discontent signs of a higher intelligent awakening of public interest in the many remedial measures so necessary, and most especially in Ontario, there is no room for mistrust or discourgruntled office-seeker nor the ignorant ranter. It is not by whining over past mistakes nor by grunting over present grievances that a nation's life and man-bood over hearms healths. agement; neither is there for the dis-

All Men

desire to kick out of power those who are in is not because we are so very anxious to save the country from ruid, as it is that we want to see our friends in their places.

It may have been wrong, and it certainly was politically unwise in the privy council rendering its recent decision on the Manitoba school question. But before we condemn the privy council, or present about smalling sourced and spine, weak and flabby muscles, desire to and spine, weak and flabby muscles, desire to sleep, failure to be rested by sleep, constipa-tion, duliness of hearing, loss of voice, desire for solitude, excitability of temper, sunken eyes, surrounded with LEADEN CIRCLES, olly looking skin, etc., are all symptoms of nervous debility that lead to insanity unless cared. The spring or vital force having lost its tension every function wanes in consequence.

Those whe through abuse committed in ignorance, may be permantly cured. Send your address and 10 cents in stamps for book on diseases peculiar to man, sent sealed. Address M. V. LUBON, 24 Maedonnell Aye., Toronto Ont. Canada, -1903-ly.

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Buddhists have formed an association for the purpose of sending missionaries to

The first number of the Baptist Missionary Review has been issued in India. The editors are American baptists, with nine corresponding editors.

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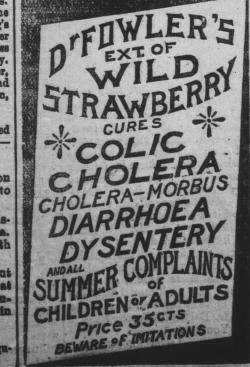
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ROYAL BLACK KRIGHTS OF IRMAND meets second Friday in each month in Orange Hall, Dobson's block. R. H. Bell, Registrar; John Kelley, Preceptor.

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Orames Lodge, No. 984, meetings held on the first Thursday of each month over Woods' tinshop. Mr. Richard Irwin, secretary.

TRUE BLUE Lodge, Hacket, No. 38, meets the first and third Mondays of each month in True Blue hall Kent street, over Blackwell's store. Mr. A. W. Switzer, secretary.

Lady True Blue Lodge, Victoria Guiding Star No. 28, meets the first and third Tuesday of each month, in the True Blue hall, corner of Kent and Cambridge streets, over Blackwell's store. Mr. Thomas Murtagh, Worshipful Mistress; Miss Lizzie Shaw, Secretary.

Lizzie Shaw, Secretary.

Lizzie Shaw, Secretary.

Lizzie Shaw, Secretary.

P. A. P. B Lodge No. 5, meets second and fourth

Eagleson, Secretary.

P. A. P. B Lones No. 5, meets second and fourth Thursdays of each month in Keenan's Block.
Mr. James Bell, Secretary.

I. O. O. F., No. 100 meese every Monday evening in Britton's block R. J. Johnston, secretary.

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C. O. O. F., No. 100 meese every Monday evening in Britton's block R. J. Johnston, secretary.

C. O. J. Manchester Unity, No. 182, Loyal Lily of the Valley, meets in the Prentice Boys' hall, 1st and 3rd Tuesdays of each month, W. McWatters, N.G.; J. O. Harrington, Secretary.

COURT LINDSAY, Canadian Order of Foresters No. 125, meets in the True Biae hall, corner of Kent and Cambridge streets, over Blackwell's store, on the second and fourth Wednesday of each month, Visiting brethren always made welcome. Andrew Graham, Rec. Secretary.

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