

W. C. T. U. Department.

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MEETINGS—Every second and fourth Tuesday in the month, in Somerset Hall, 240 Dundas street.

All contributions to this department should be sent addressed to HOME GUARD Office, London, Ont. Postcard items are desired from every Union throughout the Dominion.

Ocean Grove Notes.

One letter intended for this column must be wandering about somewhere on the great highways of communication—a postal derelict—as it has failed to reach the department. The hot weather, the camp-meeting, and a very heavy mail, have formed a combination unfavorable to newspaper work.

I ought to follow the above semi-apology by an all-round one, for having occupied, this summer, so much of the space of this small corner. The fact is I left home in June with such a list of promised articles, that personal effort was apparently reduced to a minimum. But alas! Sickness, unexpected duties, and that "summer tire" that afflicts us all occasionally, laid violent hands on my bright prospects, and compelled me to get to work whether I would or no.

The Auditorium dedication—Aug. 9 to 12—was in all respects an unparalleled success. Sunday, Aug. 12th, was the crowning point of interest, as on it the debt must be raised, and the building dedicated.

Three bishops, several hundred clergymen of various denominations, and many prominent laymen were amongst the audiences that crowded the various public edifices. When, at the morning services, the announcement was made that the sum of \$26,000 was yet due, those were few who entertained any hope of its complete reduction by nightfall, in order to make possible President Stokes' dream of the dedication of a debt free building.

Last summer \$40,000 was raised on Auditorium day; and an additional \$3,000 sent in before the week closed. The enterprise was then only in prospect—not a sod had been turned or a beam laid. When one considers that, with small exceptions, the givers were non-residents, summer visitors with home churches to support, and that the country was then in the throes of a serious financial crisis, the liberality displayed then was surely worthy of much commendation.

But to secure an added \$26,000, while the money stringency was scarcely less alarming, was not to be thought of said the popular voice. All such comments, however, left out of calculation the one great hope of those whose faith and prayer had been taking hold on the real owner of "the silver and the gold and the cattle on the thousand hills."

When the morning meeting came to a conclusion with only \$13,000, promised "I told you so" sat on many faces. In the afternoon Dr. Hanlon's Bible class contributed another thousand odd, and then it seemed as if everyone had done their best and the remaining \$12,000 must drop out of the skies if it were to materialize at all.

A meeting of all the prominent workers was called at 4 p.m. Disappointment looked out of many eyes. Some hoped against hope—of these was President Stokes. "Where can it come from?" was the query. All sources appeared exhausted. A quiet looking gentleman had joined the group, and after listening a while said: "I have been much impressed with the magnitude of the work done here, the heroic faith of Ocean Grove, and the earnest appeals made for aid, and I propose to help you raise the last dollar." Then followed certain proposals that turned that depressed little conference into a hallooing meeting.

At night the Auditorium was again thronged. When the sermon was over and the subscriptions opened the stranger, sitting alone in the center of the lower floor, electrified the house by proposing to give one-fourth of the first proposition of the evening, which was to raise \$4,000. The collectors had been dealing in \$50 and \$100 for some time, and this \$1,000 created a breeze.

Let me say in passing that there was practically no solicitation. Besides the inquiry, "Anyone round here want to subscribe?" "Any money in this direction?" etc., the collectors went only where they were called and did not make personal appeals.

The stranger's start, heartened up the givers, and the amount was shortly realized. The next \$4,000—the committee in charge had so divided the indebtedness—was boomed forward by a little speech from the same kind and the promise, in the name of one-third the amount.

\$12,000 was reached; once turned to that center of the occupant rose. President Stokes has a horror of the Lord's Day, and expresses all such manifold proposals to increase

his subscription by \$250 for each of his children, of whom he had fortunately eight, the people broke all restraint and cheered lustily. Amid waving handkerchiefs and a chorus of thanksgivings the last \$2,000 was fairly rushed in.

All this time the small sums had been accumulating unnoticed. These, when counted, realized over \$2,000, thus providing a nice little margin for possible shrinkages. The name of the one who proved such a friend in need was J. Emory Andrus, a business man of Yonkers, N. Y.

At 10:30 the Doxology was sung over the closed subscription lists, and Bishops Bowman, Walden and Fowler began the dedicatory services. These were brief and very impressive.

As over \$9,000 in actual cash had been handed in, and the hour was too late to permit of its deposit in any place of safety, a couple of trusty men were detailed as guards. Shortly after midnight an effort to capture the money was made, and frustrated. Had not the guards been well armed the scheme would doubtless have succeeded.

"All over Ontario there are unions working 'on half time' for lack of funds. One hundred dollars in the treasury would give the work an unheard-of impetus. All believe, theoretically at least, that God is the capitalist of the universe. His coffers are bursting with coin that a little faith and sacrifice on the part of his stewards might set circulating through the needy channels of this work. Why not get together and pray about it?"

"It can't be done," said one of Sunday's doubters. "It can, if it ought," replied a faithful heart. Surely results proved this true.

MAY R. THORNEY.

Save Our Boys And Girls.

The temperance question is many sided, and when one is thoroughly imbued with the spirit of its principles, one cannot but decide it to be good in theory, good in practice, beautiful in all its parts, and magnificent as a whole. Its various phases have been amply discussed and light thrown upon it as conducive to personal advantage in the matter of character, comfort and enjoyment, also upon the ground of Christian expediency, as a powerful moral auxiliary; also as an agent of worldly and social prosperity to the individual, and commercial prosperity to the nation; also as a physiological safeguard from medical testimony; also positive Bible authority. But the political economic stand-point is the least discussed and yet probably the most important, as its limitations are limitless. We have not time to go into the argument of the value of temperance principles upon the labor question, but surely the deductions would be as easy as well as forcible. Never in the world's history has the angel of peace rested on such quiet wing, the commercial glory been greater, or science made greater strides, but the stern faces of millions of unemployed stares the nation and asks "What is to be done? Strong drink robs from labor, because of the small ratio of employees necessary in its manufacture to the amount of capital invested. This same capital going into legitimate channels would increase labor and the production of saleable articles. Strong drink robs also from food, because of waste of food material used, and it also raises prices of food because of the great consumption in manufacture of alcohol. It is stated that one-half of the food grown in Great Britain is used in the distilleries and breweries. Therefore the summing up is lower wages and smaller purchasing powers. There is a fine scope in these two thoughts for a man of financial turn of mind to become a humanitarian. We are all anxious about the future welfare of our children and so the ways and means become important. It is not a question of over-crowded population in England today, but the right use of the treasury committed to its stewardship. Why the anxiety to prove the desolating power of the liquor traffic? Why the determination of governmental powers to environ this traffic with all sorts of limitations and safeguards. What illogical, political economists, receiving revenue and expending as much again in protection against its results, because of its ill effects. The investigations of physicians, judges and magistrates go to show that alcohol makes total wreck of moral principle, mental capacity, and physical strength. One drunkard makes disaster enough to cause a na-

tion to weep. What is a nation but a collection of homes, and if one home gets out of harmony into discord ought not the whole nerve force of the nation feel the shock and come to the rescue? What is political economy but greatest good to the largest number? Is not the nation's structure built upon the same principle that we are the body of Christ, and if one member suffer all suffer with it? The liquor traffic has oft-times been brought before the judgment seat, and has been proven a social criminal and murderer, in that it sears the conscience, corrupts the heart's affections, brings a blight upon every moral, every religious and every domestic feeling, renders a man a nuisance to society, a curse and burden to his family, and a suicide to himself, in so dreadful a sense of the word that it would have been good for him that he had never been born. And the commencement of all this can be traced to social customs and heredity. Will you not lend a hand in saving our dear boys and girls by becoming total abstainers and using your influence to have them instructed with such sound total abstinence principle that their footsteps may be saved from the traps set to snare them.

Think of it, every drunkard falling by the way has his place filled by a bright boy or girl! Will you act as a decoy or as a lighthouse to guard them against straying their life's bark? What is the measure of your love? Love is a principle that rouses a man to action, not a stunted measure, driving a hard bargain of service. Love does not say with Shylock, "It is not in the bond. Show it me in the bond. I will have my bond." But the love of Christ constraineth me is a grand, noble, exhaustless passion, which will not stop short of the entirety of service for a Saviour's dying love. How you would fight the flames back to rescue a child from physical torture or death in a burning house, sacrificing limb, and even thoughtless of life. How you would rush to snatch a poor street arab from prancing horses' feet, or dash into the angry waves to the drowning one! The instinct of love your neighbor makes you do any of these involuntarily. How can you then sit idly by and hear the spider say to our innocents step into my parlor, and not raise voice or hand to draw them back? How can you see their feet drawn step by step toward the fascinating gaze of the rattle-snake and not break the illusion? Why if you saw a sparrow, as valueless as we esteem it, fluttering fascinated by a snake, you would break the magnetic spell. How is the net being woven but by making the associations of this traffic of no importance in our home circle, treating it as a necessary evil, tolerating it by not so much as a word of censure, letting the boys and girls drift toward it by our indifference. How will the charmer catch their glance, by their not being warned to avoid giving the opportunities of being charmed? We occasionally read of the swoop of the eagle upon a child, bearing it away, and how the whole neighborhood is aroused and not satisfied until the eagle perish for its audacity. But we are content to have the spider, rattle-snake and eagle (representing the quiet artfulness, magnetism and strength of the licensed liquor traffic) have full sweep to prey, marauder and kill their victims as they please, and we take good care neither to warn or fortify. We are content to sit with eyes raised to heaven, and say it is God's will, with a pious hypocrisy that shall rise up in the day of judgment against us as the blood of slain innocents. We are by our silence silent partners in this business. I pray you save our boys and girls. What will be the result if we determine to do this? A nation of pure, clean morals, founded upon Christian ethics. A political record no longer a bond-man to liquor machinery, but free to work upon the golden rule, bringing out the statesman in Christian armor. Laws formulated for the protection and upbuilding of all, not as now for the few. Corners and monopolies would have no opportunity to grow. Why? Because if the church would do her duty we would have a purged Christian manhood. And the only way to accomplish this is to educate the children into their duty as citizens of a temporal and spiritual kingdom, helping them to understand that God's holy word must not be perverted or misrepresented. That the shall not of the Bible must be obeyed. The church must take total abstinence for its standing or disobey the Word of God. The church was established to make plain paths for the people to walk in for this life and the life eternal, and to give instructions from the Word how to keep in this narrow and straight path. The Bible says: "Ye must not kill," it also says: "Woe unto him that giveth his neighbor strong drink." "Ye must not have any gods before me," also, "Woe unto him that riseth up early in the morning to follow strong drink, that continue until night, till wine inflame them; they regard not the work of the Lord, neither consider the operations of his hands."

The Holy Word is full of exhortation on this subject and speaks to princes, magistrates, judges and ministers, as well as to the people generally. The responsibility of this education falls first upon the church and then each member has a share as an example both in daily walk and words. Precept and example go hand in hand. Now how can the children be taught? Let every little church world look

after the lambs of the flock. Let every Sunday school have in connection a Band of Hope and Band of Mercy. Our churches are all so anxious to have our young banded in Mission Bands and junior Christian Endeavor. I meet this objection. We have so many societies for the children and no room for a Band of Hope. The Band of Hope is next in importance to the Sunday school. Who fills the jails and almshouses but former Sunday school scholars? Why, because either of intemperance or laziness. The Sunday school does not attempt to teach the ethics of alcohol science, neither could it, for lack of time. A Band of Hope means something more than pledging the children to a life of "Total Abstinence" and trying to get others to abstain. It is the giving of practical physiological instruction on effects of alcohol on their house beautiful. Teaching the processes of distillation and fermentation, also grounding them well in the fact that alcohol is neither food, drink nor fuel, but an enemy and a thief, not only doing nothing to repair the waste tissues of the system, but absorbing from all parts of the body the greatest friend "water." It has also the duty of sounding the tocsin strongly for prohibition by showing the children their power as future voters. This work also includes Bible teaching, pledges of mercy and white cross. The work of our hands then, is preventive and educative, also teaching purity of heart, moral cleanliness of body, and kindness to mute creation. I must say I think there is a good deal in a name, after all, though there might be the same amount of fragrance in each. But "Band of Hope" implies so much of simplicity and springing hopefulness. We are also teaching our boys that war is inhuman and barbarous, and that peace is the Christ-teaching, and it seems as though we were not true to this principle if we band our young together, under military names. We have truly a battle to fight, but it must not be fought with weapons of war, but with the whole armor of God. It is our duty to impress upon the children that this teaching is to help them to fit themselves for the duty devolving upon them, to be prepared to take part in a great battle against evil, that the liquor traffic is a social criminal and it is their privilege to put down this law breaker. The future of this traffic is in the hands of our boys and girls. The duty of the hour is to educate and prepare for this responsibility.

MRS. EMMA PRATT.

Provincial Superintendent of Juvenile Work.
Hamilton, May 28, 1894.

The W. C. T. U. and Neglected Children.

One of the conventions which we can heartily commend to our friends is the Child Saving Conference of Ontario, to be held in Toronto about Oct. 18. Mr. Kelso wishes us to state that members of the W. C. T. U. will be welcome to attend, the desire being to increase the general interest in work on behalf of dependent, defective and delinquent children. Under the new Provincial system ladies residing in the smaller towns and villages of the Province can render valuable service by assisting the children's aid societies to find homes for their little proteges, and in caring for them after they are placed out.

To learn about methods of work and to become familiar with the many laws relating to children, as many as possible should attend this convention. All the laws will be fully explained, also the industrial school and reformatory system, the orphan's and infant's homes, baby farms, the curfew law, the importation of English children and other matters. Those who can possibly attend should write to Mr. J. J. Kelso, Parliament Buildings, Toronto. He will be glad to send any desired information. It might be added that delegates will receive a return railroad rate of one fare and a third.

"Rest in the Lord and wait patiently for him." In Hebrew, "Be silent to God and let him mould thee." Keep still and he will mould thee to the right shape.—(Martin Luther.)

Purity of Native Wines.

(Montreal Witness.)

The talk about encouraging the use of pure, wholesome native wines in Canada in order to do away with drunkenness is all cant of the worst kind. The result of the Government analysis of native wines bought of dealers in Montreal is that not one sample of unadulterated native wine was found in the whole city. In order, apparently, to increase the amount of alcohol in native wines, sugar was added, and some samples were found fortified with alcohol. Some of the samples are declared to be "unwholesome," which has obvious reference to some other bad qualities than the principle of intoxication. Of seventeen samples of wine analyzed in Montreal only five were found certainly pure, five were found doubtful, and of these five alcohol had been added in most cases, and sugar probably in two or three, while the remaining seven were adulterated. Native wines are, it appears from Montreal's record of Government analysis, of all wines those which are most likely to be impure and most unwholesome. The argument in favor of the use of native wines falls to the ground; native wines are found to be worse than others, bad as they all are.

Canada's Drink Losses.

Quantities and Cost of Liquors Consumed—Other Direct and Indirect Losses.

A Walkerton correspondent of the HOME GUARD writes requesting us to give the figures of the amount of liquors consumed in the Dominion of Canada each year, the amount of money expended on intoxicating beverages, the number of persons who die annually in this country through drink and the direct and indirect cost to the people of the liquor traffic.

We have several times published statistics covering these points and intend to do so from time to time, but as they are often inquired for we will summarize them here just now.

1. Regarding the amount consumed per year the following figures are obtained from the Dominion official reports:

According to the Trade and Navigation Returns there were imported for consumption two years ago 1,759,764 gallons of various kinds of liquors. During the same year according to the Dominion Inland Revenue Returns there were 3,497,232 gallons of proof spirits distilled in this country, and there were also 16,946,245 gallons of malt liquors brewed. These added together are as follows:

	Gallons.
Imported liquors.....	1,759,764
Canadian proof spirits.....	3,497,232
Canadian malt liquors.....	16,946,245
Total.....	22,199,241

Every gallon of proof spirits represents from two to four gallons of ordinary liquors such as are regularly sold by retail for consumption. This may be put down against the quantities of such spirits used for mechanical and chemical purposes.

2. Regarding the number of dollars spent for liquors there cannot be any direct and accurate figures produced. Some such estimate as the following, however, is not far off the mark: An old dealer informs us that, on an estimate, there are about 60 drinks to each gallon of spirituous liquors and about 20 to each gallon of malt liquors. That would make some 339,000,000 drinks of our Canadian malt liquors and 315,000,000 more of spirits and imported liquors. Allowing that all these were sold at the uniform cost of 5 cents per drink—which is not one-half the cost of many kinds of imported liquors—the sum total would be not less than \$32,720,235.

3. In connection with the indirect cost must be considered the time and labor wasted, the cost of accidents, punishment of crimes caused in consequence of intemperance, grain wasted and the like. The general estimate is that for every dollar spent directly in drink, another dollar, at least, is lost indirectly in consequence of the results. This would make the cost, direct and indirect, amount to at least \$65,440,466.

4. Regarding the number of deaths caused by drink, direct and indirect, the estimates vary all the way from 4,000 to 6,000 per year. It is not possible to arrive at the exact figures. Perhaps the medium between the two—say 5,000 per year—would be near the mark. That would make an average of about one victim per year for each liquor selling establishment in full blast in the Dominion, which is a pretty moderate estimate. The number of victims is much greater than is often imagined.

In England, a few years ago, the celebrated Norman Kerr took a good deal of pains to try and obtain correct figures regarding the number of deaths by drink in that country and his conclusions were that they numbered not less than 120,000 per year. In the United States some painstaking statisticians compute the number at not less than from 150,000 to 200,000. Comparing our population with either of these great countries and the average quantities of liquors consumed our average of 5,000 drink victims each year would be a very small one.

5. In connection with the quantities of grain annually destroyed in Canadian liquor making. The Excise Returns report that the distillers used 1,003,807 bushels and the maltsters and brewers 1,581,648 bushels, or over 2,500,000 bushels in all. That much grain must be deducted from our surplus which might otherwise have been exported and brought back to Canada say \$2,000,000 in hard cash, to be added to the money in circulation in the country. For actual commercial purposes that grain was worse destroyed than though burned in store houses or sunk to the bottom of the sea in ship loads.

6. As to the crime and other such deplorable results the estimate made by the venerable Premier and Attorney General of Ontario—Sir Oliver Mowat—may be taken as a safe and reliable one. No other man in Canada—because of his age and experience as a public officer, and mature judgment—is in a better position to judge. In an address in the Legislative buildings in Toronto a little over a year ago, he declared his firm conviction, after a quarter of a century of observation and inquiry, that "three-fourths of all the crime and misery, poverty and insanity of Canada, is caused by intemperance."

Our national loss from year to year, the direct result of the liquor traffic, is far away beyond the conceptions of

most people. There is the loss of time, of money, of health, of energy, of wealth producing and of human lives and immortal souls. No other cause in Canada is so productive of loss, economically and morally.

T. W. CASEY.

A Lever for Public Comfort.

Herbert Spencer has said that good nature becomes a crime among Americans. Americans who study their countrymen realize that this is too true. Good nature and laxity are two entirely different things; the one is a virtue, the other is a vice. Laxity is good nature carried to the point of vice.

We know that good nature not controlled by conscience and judgment in a wife and mother means untrained children, careless servants, extravagant management, and the usual accompaniment of untidiness. The good nature of the many becomes the annoyance, the burden, of the few. We have as a result indifferent public officials and servants. It is a mistake to suppose that the burden of life is lightened by enduring indifference, impudence, imposition, injustice, from clerks, porters, servants, or from any person who is paid to perform certain duties. The moral effect is bad for the employee. He is a better man when held to the strict performance of his duties; his moral degeneration begins when he finds that he can receive his wages while he renders indifferent service. We are morally bound, if we would reduce the sum total of discomfort, to do our share towards exacting the full measure for which we pay—not arbitrarily, but justly.

The good nature which is controlled by judgment secures the measure of service for which it pays, and helps to bring up the moral average of the race. —[The Outlook.]

A Japanese "Joan of Arc."

Apropos of the interest in Corea just now, regarding its possible conquest by Japan, Mrs. Elizabeth Andrew, who had just returned from the latter country, contributes the following: "It would not be the first subjugation of Corea by the Japanese, but the former victory was gained by a woman." Several historians refer to this, but a special record is given by Miss Bacon in her account of Japanese women and girls. After touching on the early traditions of the "Sunrise Kingdom" she says: "Toward the end of this legend dary period a figure comes into view that for heroic qualities cannot be excelled in the annals of any nation—Jingu Kogo, the conqueror of Corea, who alone, among the nine female rulers of Japan, has made an era in the national history. She seems to have been from the beginning like Joan of Arc, a hearer of divine voices." She tried to persuade her husband to go to the conquest of an unknown land, westward. He refused to believe there was any such land, because it could not be seen. She got a further vision that he would never see it, but that she would conquer it for her son, who would be born after the father's death.

After her husband's death she put down the rebellion in which he had been killed, and immediately prepared for the expedition. Griets quotes her words to her generals: "The safety or destruction of our country depends upon this enterprise. I intrust the details to you. It will be your fault if they are not carried out. I am a woman and young. I shall disguise myself as a man and undertake this gallant expedition, trusting to the gods, and to my troops and captains. We shall acquire a wealthy country. The glory is yours if we succeed; if we fail, the guilt and disgrace shall be mine."

This appeal was heartily responded to, and the work of recruiting and ship-building began with a will.

"It was a long preparation that was required, and sometimes to the impatient woman it seemed unnecessarily slow, but at last all was ready, and the brave array of ships set off for the unknown shore, the Empress feeling within the new inspiration for her babe, as yet unborn."

"They had a good voyage, and the conquest of Corea followed. The King and a large suite met them on the shore and offered allegiance to the people from the mysterious East, whose coming had been foreshadowed in dreams and visions."

"The expedition returned laden with vast wealth, not the spoil of battle, but the peaceful tribute of a bloodless victory; and from that time forward Japan, through Corea, and later by direct contact with China itself, began to receive and assimilate the civilization, arts, and religions of China. Thus, through a woman, Japan received the start along the line of progress which made her what she is today, for the sequel of Jingu Kogo's Korean expedition was the introduction of almost everything which we regard as peculiar to civilized countries. With characteristic belittling of the woman and exalting of the man, the whole martial career of the Empress is ascribed to the influence of her son, as yet unborn—a son who, by his valor and prowess, has secured for his defied spirit the position of god of war in the Japanese pantheon. We should say that prenatal influences and heredity produced the heroic son; the Japanese reason from the other end, and show that all the noble qualities of the mother were produced by the influence of the unborn babe."—[Woman's Signal.]