

W. C. T. U. Department.

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.

Scientific Temperance Instruction—One Teacher's Experience.

(From our Toronto correspondent, W. M. Wills.)

While many of the subjects taught in our schools are no doubt very valuable, to our minds that one known as Scientific Temperance is of such vast importance that it can scarcely be over-estimated. To many, the title may seem rather appalling, but the study of this subject is so interesting that a child of average ability can easily understand the fascinating story of "The House We Live In." These lessons illustrate amply the inexorable law of cause and effect as applied to the human body, and prove most conclusively to every thoughtful mind the fallacy of trying to separate them. Realizing that the girls and boys in our schools are growing up to fill our places in the future, we as temperance workers desire to do all that in us lies towards training up a generation of sober men and women. Scientific temperance instruction is therefore one of the departments attended to by the Central Young Woman's Christian Temperance Union. For the past five years a lesson in this subject has been given once a week to a class in Elizabeth street school by Miss E. Wills. The scholars were at once interested and charmed and in a very short time a large number had gained a very accurate idea of the framework of this wonderful building. But when the different divisions or rooms of the house came before them for consideration, their delight knew no bounds, while their admiration for pumping engine, telegraph office, kitchen, etc., rendered them almost speechless.

This class was at first largely composed of children whose parents were, as a general rule, none too temperate. At first several of the older boys acknowledged freely that they would "take a little." As the lessons proceeded, the converts to total abstinence on scientific principles began to make themselves known, as one and another expressed a desire to sign the ever-present pledge book, and at the close of the first year the result was most gratifying. A written examination towards the end of the first session showed that many of the scholars had grasped the leading facts, as well as many of the details with considerable clearness, and although some of the answers were expressed in a most amusing way, the majority of papers given in were really very creditable; the highest marks taken being 57 out of a possible 60, and 48 out of a possible 50 respectively. Several prizes donated by the "Ys." were awarded and occasioned much rejoicing.

Tobacco and its effects also came in for a fair share of attention. As the great proportion of the boys chewed or smoked, some proudly asserting that they had used the weed since they were 5 or 6 years of age, it was some time before much headway against this bad habit was gained. Then when anyone showed an inclination to give it up, some older companion, perhaps, offered a treat, and in a moment all good resolutions were forgotten. Still, in spite of discouragements the war went steadily on, and when one boy did at last succeed in freeing himself from the habit, strangely enough he was regarded as somewhat of a hero. Popular opinion being turned, others soon followed his example, and at the present time the two or three smokers in the school are looked upon as incapable of doing much in any line of work.

Some time after this it was deemed advisable to organize a Band of Hope. This was done and at the first meeting between 70 and 80 pledged members belonging to the school occupied places in the center seats of Mission Hall, Mission avenue, while the side seats were taken possession of by their parents and friends. This Band of Hope is quite an institution. The meetings were always well attended and liveliest interest is manifested in all the proceedings.

In order to infuse some formality into the band regalia was provided for all the band. This regalia is of a bright red material and represents the triple pledge. Those pledged against the use of alcoholic liquors wear a red sash. Those pledged against the use of liquors and tobacco or liquors and profanity wear a red sash with blue rosette on shoulder, while those who have taken the triple pledge wear a red sash with white rosette on shoulder. Each grade carries a banner corresponding to their regalia.

We are very happy to be able to state that not a few have worked their way up from the first to the highest grade of all.

The several companies form down stairs and march up to the main hall in regular lines. The band has a regular service. A song written expressly for the reception of members and the pledge rhymed and set to music. As the children belonging to this school are unable to remain at home, the number on the roll rarely rises much over 100, but the older girls and boys always try to be present at the Band of Hope meeting and are willing to do

what they can in the way of songs and recitations.

Much good has been accomplished during this five years' work. Miss H., principal of the school, assuring us that she keeps track of all the boys after they leave school and cannot mention one boy belonging to this class who has fallen into drinking habits, thus proving the truth of that good old proverb, "Train up a child in the way he should go; and when he is old he will not depart from it."

Narcotics

(Mrs. Edwin Cole, Carleton Place, Provincial Superintendent Narcotics.)

"Have you ever read 'Without a Home,' by E. P. Roe?"

"Yes," I replied, somewhat carelessly at the time, and yet the question haunted me. There was a look in her eyes that I never forgot. The subsequent history of this W. C. T. U. worker, who was specially interested in that pathetic story of a morphia fiend, portrayed by the late novelist so graphically, led to my intense desire to understand the nature of narcotics. There came a time when I learned that this clever, loveable friend was a victim to the opium habit. What had appeared as an angel of mercy, when in bitter pain, had eventually become a fearful curse. Many prayers were offered for her recovery, but all of no avail; she grew worse day by day. In the dead of night, all alone, over a long, desolate road, she would tramp for miles in order to secure the poison denied her in her own neighborhood. By and by we lost all hope. Buck's "Reference Handbook of Medical Science" says, "A certain dominant pathological longing seems to be awakened in every part of the nervous system, and the demand is simply irresistible." A physician had prescribed the drug in the first place, and now it was "incorporated in the very cell structures of her nervous centers."

When we had given her up, to our joy we learned that there was a possibility of her being cured at a gold cure sanitarium. Her old W. C. T. U. friends rallied around her, and raised the \$125 necessary for all expenses. Today she is a free woman, and will be only too thankful to have these facts published, if they can enlist your sympathies for the enslaved victims of the opium habit, or create in you a desire to prevent others from entering a road from which there is no return, except the patient has means for a special treatment.

While I am writing this letter I am listening for a ring at the door-bell. Another woman, a victim of opium, taken first for its medicinal virtues, has applied to me for help. I close my eyes for a moment, and call up to memory others who are slaves. Drug-gists, doctors' wives, ministers, all come before me. Listen to another: "Intellectual workers use it to banish weariness. Women find it a quick method of dispelling their pain and weariness. Writers take it to facilitate composition. Society leaders to produce vivacity. Even physicians worn by overwork have been known to have recourse to the fatal syringe. If physicians and druggists were to tell what they know society would stand aghast."

A druggist said to me one day, "You would be surprised if I were to tell you of those who apply to me for the drug."

Mothers first. Where are you in regard to this evil? Baby is restless. Did you give her paregoric? Then you gave her a mixture which is simply camphorated tincture of opium.

Baby is restless. Did you give her Mother Winslow's Soothing Syrup? If the first dose filled one teaspoon, baby would sleep a sleep from which there would be no waking. "You gave her small doses?" "Yes." Then I cannot answer for her brain power.

I have read that "many women after taking headache powders go directly to opium or morphia." Beware of headache powders.

Then there are those cigarettes, the "Devil's Darling," as they have been called; another subtle lodging place for the deadly habit. In them the tobacco is impregnated with opium, stramonium, belladonna and other drugs.

"She chased her all over the house to get it."

"Get what?" I asked.

"The cigarette, mamma, and Nellie smoked it in spite of Bessie. One of the boys gave it to her," prattled the child, little dreaming how horrified I was to hear that the daughter of a much-respected friend was being deceived by a young man into this evil habit.

"Lots of girls in town smoke cigarettes, whispered a young man to me, as we sat at the same table reporting for two daily papers.

"It is too true," repeated a reporter from another city.

This in Canada. Is it not time we urged ourselves to earnest action.

What is to be done?

Appoint your superintendent of narcotics, have her ask the druggists of your town to refuse to sell opium, except by order of a physician.

Ask her to write to your physicians

and request them not to use the drug, except when other means fail, and never to trust the drug or syringe in the hands of a patient, but always administer it themselves.

Sow your neighborhood with literature upon the subject—I will add a list to this letter.

The Anti-Cigarette League is now attracting much attention. Over 200,000 boys have signed its pledge.

LIST OF NARCOTIC LITERATURE.

The Opium Death (the morphia and opium habit explained).....2c each

Cancer from Tobacco.....15c per 100 Cigarettes.....10c per 100

The Tobacco Habit.....25c per 100 Tobacco and the Drink

Habit.....1c each Anti-Tobacco Gem.....20c

Anti-Tobacco Gem in clubs of 10 or over.....10c

Common Use of Tobacco

Condemned.....30c Address Miss Scott, 26 Albert street, Ottawa.

Essex County—Parlor Meeting.

On Thursday week the members of the W. C. T. U. of Windsor held a parlor meeting at the house of Mrs. Thorpe, president.

The officers made special efforts to have a pleasant and profitable afternoon. Each active member was invited and asked to bring a friend. The tastefully furnished rooms were adorned with hyacinths, tulips and narcissus, whose fragrance and beauty were much enjoyed by the guests.

The Scripture lesson, as read by the vice-president, Mrs. Barr, sen., was an inspiration. This sister has been 50 years associated with the temperance cause. Though advancement has not been as rapid as she would wish, yet the marked change in public sentiment gives reason to hope for a fulfillment of the old adage "slow but sure." A solo was sung by Mrs. Holmes very acceptably.

Suggestive and practical papers were read by Mrs. (Rev.) Vining, Mrs. (Rev.) Henderson, and Mrs. D. A. Maxwell, Essex county president. A short time was devoted to getting opinions from those present on the "Curfew Bell" and how to help enforce the law regarding the sale of tobacco to minors. Action will probably be taken on these questions at next meeting.

The county president brought with her from Amherstburg the prize banner awarded to Essex county for making the highest percentage of increase in membership in this Province during 1894. It belongs to the Ontario Provincial Union and bears the motto, "For God and home and native land," painted in colors on white satin. The borders are plush, and the trimmings tinsel fringe and pendants. It will remain with the Windsor Union for a time, and be displayed at their meetings.

At the close of the programme, refreshments were served, and conversation regarding various phases of the work was freely taken part in. Some names were added to the list of members and doubtless a deeper interest will be shown as a result of the members becoming better acquainted with each other, and with the work of the Woman's Christian Temperance Union.

KATE MAXWELL, Amherstburg.

His Appetite for Whisky.

After Twenty Years' Total Abstinence It Is Almost Irresistible.

Chauncey M. Depew, president of the New York Central Railway, tells the following story as an illustration of the strength of the acquired drinking habit: I was talking one day with the leading citizens of a thriving town with whose people I was very familiar and in which I had some property interests. He was president of the village, the engineer and motive power of every improvement and every enterprise calculated to increase the prosperity and wealth of the place. He was accustomed to sit all day at a table in his store where the light was best for the manipulation and inspection of his goods. He asked me one day if I could possibly remove a saloon which had been established immediately across the street. I said, "Why that more than any of the many others that there are in the town?" Then he told his story:

"I was a popular and entertaining young man, the life of every social gathering. At 21 the drink habit was firmly fixed. Then I married, my wife believing, as romantic girls often do, that she could save me. She had a fearful time with poverty and mortification for some years. I wanted to resist the habit as much as she desired that I should, but I could not, to save my life, resist an invitation to enter a bar-room and take a drink, and that was beginning of the end until I was carried home.

"One night she carried me to a revival meeting in her church. I became interested and converted. The minister and the members of the church gathered about me and supplemented my good wife's efforts. The power which I received there enabled me to resist temptation, until finally I could go anywhere and refuse to take a drink.

"In the 20 years following I have greatly prospered, have accumulated much property and have become the leading man of this neighborhood, but as I sit here and see those bottles in the window of that saloon and the men

going in and out it seems sometimes, although 20 years have elapsed, as if I would surrender my wife, my children, my store and my position to go over there and get drunk."

The really great people are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—[Ruskin.]

At Home and Abroad.

Angel Island, one of the defenses of the bay at San Francisco, where 300 soldiers are stationed, has the distinction of being without a saloon or even a canteen.

The second reading of the Local Veto (English) Bill will be carried by a considerable majority says the Glasgow Daily Mail in an editorial on the Parliamentary situation.

Dr. J. F. Sutherland, gave evidence at the Circuit Court, in Glasgow, Scotland, last week, telling Lord Kincaidney that monomania, due to habitual inebriety, was incurable.

Lady Henry Somerset says: "There is not a word of truth in the story of initiating Mrs. Cleveland into the W. C. T. U. I never named the subject to her, though she is a total abstainer."

A distinguished Japanese literary man—M. S. Nakada, of Tokio—has requested permission to translate Miss Frances E. Willard's "Glimpses of Fifty Years" into the Japanese language.

Normandy's law against intoxication is that on the third conviction for public drunkenness the offender is liable to the following: (1) Loss of his vote; (2) may not be voted for; (3) may not serve on a jury; (4) may not exercise any administrative faculty—such as acting executor of a will; (5) loses the right to carry arms.

The inevitable result of drinking light wines—the craving for stronger drink—is being seen in Honolulu, where the Hawaiian Gazette says the importation of California light wines and beer has fallen off one-fourth in the last year, and the importation of the fiery Japanese sake has increased from 9,889 gallons in 1893 to 72,958 gallons in 1894.

Dr. Coulston, the worthy superintendent of Edinburgh Royal Asylum, says: A terrible form of brain disease is certainly increasing. That malady is a breakdown of the great centers of mind and motion in the brain, which goes on from bad to worse, and generally carries off its victim within a few years. It is a disease caused by dissipation and by life at high pressure. "The most frequent cause of insanity," says the doctor in his report, "was alcoholic excess."

Those people who imagine that, under prohibition, Maine is rapidly declining financially, will be surprised at the recent report of the assessor of the State. According to his figures, the actual valuation of property of all kinds in Maine has increased, since 1892, by over \$10,000,000, and now amounts to \$324,478,321. But this cannot altogether be attributed to the suppression of the liquor traffic, for more rum is now being drunk in Maine than for a long time back.

The United States Congress passed the Anti-Lottery Bill. The main feature of the law is as follows: "Any person who shall cause to be brought within the United States from abroad for the purpose of disposing of the same, or deposited in or carried by the mails of the United States, or carried from any State to another in the United States, any paper, certificate, or instrument purporting to be or to represent ticket, chance, share, or interest in or dependent upon the event of a lottery, so-called gift-concern, or similar enterprise, offering prizes dependent upon lot or chance, or shall cause any advertisement of such lottery, so-called gift-concern, or similar enterprises offering prizes dependent upon lot or chance, to be brought into the United States, or deposited in or carried by the mails of the United States, or transferred from one State to another in the same, shall be punished in the first offense by imprisonment for not more than two years or by a fine of not more than \$1,000, or both, and in the second and after offenses by such imprisonment only."

Gen. Scott was in command at Rock Island when the cholera broke out there, and after various injunctions in his order as to sobriety and cleanliness, he added this curious paragraph, which was recently printed in the Magazine of American History: "In addition to the foregoing, the senior surgeon present recommends the use of flannel underclothing and woolen stockings; but the commanding general, who has seen much disease, knows that it is intemperance which, in the present state of the atmosphere, generates and spreads the calamity, and that when once spread, good and temperate men are likely to take infection. He therefore peremptorily commands that every soldier or ranger who shall be found drunk or sensibly intoxicated after the publication of this order be compelled, as soon as his strength will permit, to dig a grave at a suitable burying place large enough for his own reception, as such grave cannot fail soon to be wanted for the drunken man himself or some drunken companion. This order is given as well to serve for the punishment of drunkenness as to spare good and temperate men the labor of digging graves for their worthless companions."

Eighty Years' History.

(By P. Hinman, Grafton.)

During the war of 1812-15 there was one distillery in the township of Haldimand, situated on the old Danforth road, on lot 21. About the same time one was built on lot 11, con. 1. A little later one was built in Grafton. Soon after one was built on the road west of Grafton, on lot 26, and soon a small one was built on the base line road east of Grafton, on lot 20, and later a large one was built on the same lot (20) and the small one used as a brewery—six distilleries.

Soon after 1812 there was a brewery on the base line road, west of Grafton, on lot 25, and later one on the road east of Grafton on lot 20, and soon after one south of Grafton on lot 22. Most of these manufactories sold liquors to the inhabitants in small quantities as well as by wholesale, and appeared to do a flourishing business—three breweries.

In 1812 there was a liquor store on the Danforth road, a little east of Grafton, on lot 21. Soon after there was one in Grafton. In 1860 there was one on the base line road east of Grafton, on lot 20. In 1870 there was one at Vernonville, lot 11, con. 3—four liquor stores.

In 1812 there was a tavern, or hotel, on the Danforth road, east of Wicklow, on lot 11. A little later there was one east, on lot 6. Soon after there were two at Wicklow, and soon after there were three at Grafton, lot 23. In 1850 there were two on the base line road east of Grafton, lot 20. In 1870 there were two at Vernonville, lot 11, con. 3; also one at Lakeport, lot 1, con. broken front 6—twelve hotels.

Twenty-five places along the front of Haldimand, where intoxicating liquors have been made and sold during the past 80 years. Now on the same territory there is only one place legally authorized to dispose of spirituous liquors, that is the Mansion House at Grafton, owned and kept by M. Mulhall; perhaps as well kept as any of its predecessors, and still it could comfortably accommodate double its present number of guests. Of the owners or occupiers of the above six distilleries I do not know of any of the descendants of but one of them living in the township of Haldimand. Of the owners or occupiers of the three breweries I do not think there is any descendant of but one of them living in the township of Haldimand. Of the owners or occupiers of eleven out of the twelve hotels I do not know of the descendants of but one of them living in the township of Haldimand, the twelfth one, the Mansion House at Grafton, kept by M. Mulhall for the accommodation of the public. He is a ratepayer and has a live family. Of the owners or occupiers of the four liquor stores I do not think there is any of their descendants living in Haldimand. In 1812, every family was expected to keep spirituous liquors in the house and offer it to friends calling on them. Heralds of the Gospel was expected to drink also. Now it would be considered an offense to offer the decanter and tumblers to the majority of callers, and especially to Gospel ministers.

In 1812 there were not more than two or three schools in Haldimand, those kept in small log houses; now there are more than twenty sections, with good houses and premises, where school is kept all the year. In 1812 there was no house or chapel for public worship in Haldimand; now there are more than twenty churches, where public worship is regularly held. In 1812 there were no Sabbath schools in Haldimand, now there are twenty Sabbath schools, where hundreds of scholars are taught a knowledge of the sacred Scripture each Sabbath. Off those taught in our public schools spring our public men, educated and fitted to fill the public offices of the municipality, Province and Dominion. Of those churches are composed most of the ratepayers and supporters of the expenses of the township today. Off those Sunday schools come most ministers, missionaries and church workers for the next generation.

Samuel Rutherford Crockett.

Rev. Dr. Sutherland in the Chicago Interior says: The whirligig of time does bring about its revenges, even in the most conservative countries.

Thirty years ago Scotch ministers preached against novels, denouncing them as works of the man of sin; now they write them. Such a complete sweep of the pendulum is startling to the old-fashioned folks who compare the days that are with the days that were. They lift up hands of pious horror, and wonder what the Covenanters would say if they returned to the land for which they died, and found their successors writing romances. Perhaps the Covenanters would not be altogether displeased if they discovered that the latest clerical recruit to the brilliant band of Scotch novelists had consecrated the strength of his skill and the passion of his genius to a vindication of their faith and ways. Samuel Rutherford Crockett, the friend of Robert Louis Stevenson, and the rival of J. M. Barrie in public favor as an interpreter of Scottish life and character, is about to publish in serial form "The Men of the Moss-Hags," in which the case of the Covenanters will be put from their own side. Great expectations are cherished concerning the story, and it is expected to be a classic of the stirring times which made Scotland strong and great. Mr. Crockett has read

every sermon and trial of the Covenanting period, and he has also the advantage of a large mass of contemporary documents never used before. So his story will really be a historical contribution of first-rate importance.

It is a striking fact, and one which ought to go a long way in reconciling old-fashioned people to the new order of things, that three out of the four leading Scotch novelists of our day are distinctively religious in spirit and aim. Two are ministers who have proved in more ways than one their devotion to Christ and his cause. Samuel Rutherford Crockett refuses to give up his pulpit to become simply a story-teller. Nor will he exchange his pastorate in a humble village for a wealthy and influential charge in the city. "Ian MacLaren," the new writer, whose sketches entitled "Beside the Bonnie Briar Bush," are moving the hearts and ennobling the lives of thousands of readers on both sides of the Atlantic, is the Rev. John Watson, the leading Presbyterian minister in Liverpool, a preacher of great power, and a theologian whose passion is to discover the mind of the Master. J. M. Barrie, is deeply religious in thought and conduct, reverencing the light of holiness as it irradiates the lowly lot and strengthens the toil of the peasants and weavers he has interpreted to the world. When the novel becomes a sermon, its writer becomes a preacher who parish is limited neither by space nor by time.

Here is an analysis of what is alleged to be the typical American face: The prominent nose, the sloping forehead, the fairly large mouth, the full eyes, and predominance of the oval type are the natural characteristics of an aggressive, talented, and shrewd people, agreeable in manners, but keenly alive to the main chance. It is a composite face, made up of qualities taken from Puritan, English, Scotch, and German sources.



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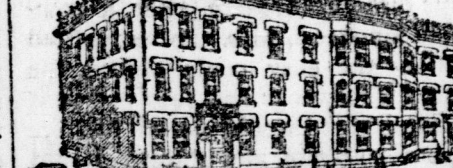
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