

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.

The Late Mrs. Ella F. M. Williams, Dominion President W. C. T. U.

When the Dominion W. C. T. U. convention was held in London last June, the central figure was the president, Mrs. Ella F. M. Williams, of Montreal. The convention was a grand success numerically, spiritually and financially, and while we all unite in giving God the glory, much of the success on the human side was due to the executive ability and tact of the president. During the few days she was among us Mrs. Williams found a very warm place in our hearts and we can scarcely realize that we shall no more on this earth behold her cheerful face or listen to her bright loving words. In her last letter to her "Dear Comrades" she says: "If the pen drops from my fingers some one else will take it up." We know that the Lord's work will go on, though the workers are changed, but the women of London and Ontario will join their Montreal sisters in dropping a tear to the memory of our dear Mrs. Williams.

Mrs. Williams was taken ill last summer, but always endeavored to keep her condition unknown to the workers. She was to have attended the Provincial convention at Cornwall in November, but wrote Mrs. Thornley, of this city, in August, stating that her physician would not allow her to be present. She transacted all the work of the Dominion during her illness, answered all her correspondence either herself or through an assistant and kept up her editorial work.

Finally her condition became such as to cause alarm, and inquiries were made to learn the true state of affairs. But Mrs. Williams always replied that she was thoroughly capable to conduct her business, and spoke words of kindness to all who exhibited an interest in her. The editor of the Woman's Journal wrote, thinking that Mrs. Williams was unfit to conduct her arduous labors, but a reply in verse was sent in which the president pictured in beautiful language the flowers which were daily brought to her by the "Ys," the birds and other thing in her apartments. She never, however mentioned her condition. Three months ago she was taken to her bed, and the attendant physician stated that there was no hope of recovery. He was surprised at the vitality of the patient, and was frank enough later to admit that there was a slight chance. Mrs. Williams, however, steadily sank, until death relieved her. The cause of death was peritonitis. Deceased was a graduate of Wheaton Seminary, Norton, Mass.

The following from the Montreal Star will faintly outline a portion of the work to which her life was given from the early age of 12 years: "The Women's Temperance Union, the friends of temperance, and religious circles in general suffered an irreparable loss yesterday by the death of Mrs. C. T. Williams, of 55 Drummond street, after an illness of many months' duration, the result of an accident sustained about a year ago. The name of Mrs. Williams has always been associated with philanthropic work, and her efforts in this regard have created for her many warm and attached friends, who sympathize deeply with her husband in his affliction. Mrs. Williams, whose maiden name was Dickinson, came of old Puritan stock, and was in direct succession as a temperance worker, her father, the Rev. N. S. Dickinson, of Leinster, Mass., having always taken an intense interest in temperance work. Mrs. Williams, with her husband, came to Montreal in 1874, and a few years afterwards became closely identified with Emmanuel Church, where she became the primary teacher in the Sunday school, and an active member on the congregational board of foreign missions. In 1883, when the Montreal W. C. T. U. was organized, Mrs. Williams was unanimously elected corresponding secretary. The Quebec Provincial Union coming into existence about the same time the office of superintendent was offered to the deceased, who accepted it. At the convention of 1890 Mrs. Williams was elected recording secretary, and during the same year she was also appointed treasurer of the Dominion Union. In 1892 Mrs. Williams was advanced to the presidency of the Dominion Union, a position which she occupied for three successive years. While in Boston, in 1891, deceased was elected secretary-treasurer of the World's W. C. T. U., the first convention then taking place

in that city. At the second convention in Chicago, in 1893, she was re-elected to the same position, which she filled up to the day of her death, conducting and dictating the correspondence and attending to the routine work.

"The funeral, which was a quiet one, took place this afternoon from her late residence, the religious exercises being conducted by Revs. Dr. Barbour and J. B. Silcox. The interment will take place tomorrow at Leominster, Mass., her former home.

"Many messages of condolence have been received by her husband, among them being one from Miss Frances Willard, the president of the World's W. C. T. U."

A Big Drink Bill.

According to statistics recently published in the London Times there were consumed in Great Britain during 1894 37,535,615 gallons of spirituous liquors; 28,845,620 gallons of wine and cider, and 1,142,836,632 gallons of beer. The total British drink bill was \$693,689,140. Compared with 1893 this return shows that there has been a decrease in the value of wine and spirits consumed amounting to \$2,625,000, while on the other hand the beer bill has been increased by \$2,040,000; or a net decrease in the consumption of intoxicants of \$585,000. In the previous year the decrease in expenditure for liquors had been about \$10,000,000. In connection with this return some interesting facts are presented. The cost per head for drink is greater in England than in any part of the United Kingdom, amounting as it does to the high annual average of \$18 56 per person, or \$92 80 for each family of five. Scotland comes next with an average of \$14 64, while the people of Ireland are still more abstemious, the average expense to each person there being only \$10 24. But although the Englishmen are credited with being the heaviest drinkers the amount of ardent spirits consumed per head is greatest in Scotland, being \$8 16 to Ireland's \$7 20, and England's \$4 32. The beer scale runs the other way; Englishmen drink \$12 24 worth per head; Scotchmen \$4 92, and Irishmen \$3 74. Although the returns for the past few years indicate that in the mother country temperance reformers have not worked in vain, still when we come to compare the statistics of the liquor traffic for the ten years last past, there does not seem to be any substantial reform in the drinking habit of the nation. In 1885 the total drink bill was \$616,316,539, as against \$603,689,140 in 1894; or per head \$16 28 in 1885, against \$17 17 in 1894. The amount spent in drink during the ten years from 1885 to 1894 inclusive, figures up to a very respectable total of over \$6,500,000,000.

A Bishop's Reformed Saloon.

Bishop Fallows, of the Reformed Episcopal Church, has recently opened a "beer saloon" at Chicago for the purpose of promoting the cause of temperance reform. His plan is to provide all the outward marks of an ordinary saloon, minus alcoholic beverages. A non-alcoholic imitation of beer is dispensed, which, according to Bishop Fallows, is a pure brewed extract of hops and malt, which every beer-drinker will declare to be a good, bitter drink. The saloon has the free-lunch counter, the bar, fixtures, cigar-case, and tables for games. Portraits of prominent reformers adorn the walls. Bishop Fallows hopes to become a formidable competitor of the ordinary saloon-keeper. Large quantities of the non-intoxicating beer are sold daily, according to newspaper reports, and the experiment has thus far been very successful. The Chicago brewers are said to have resolved to make war upon the Home Saloon by boycotting the coopers who supply barrels to the makers of the new beer.

In explanation and defense of his plan, Bishop Fallows says:

"What has the church or temperance movement to offer in a material way in competition with the saloon? Nothing. I have been investigating the saloon business. I have had men at work finding out all about their methods, and the business principles on which they conduct their business. We propose to apply those principles in the conduct and management of places where we can offer everything that the saloon does in the way of warmth and light and a place to sit down, and a place to get something to eat and something to drink, except intoxicants. I believe these places can be made both self-supporting and self-propagating. For 5 cents we can furnish a hot drink of coffee, tea, or other non-intoxicating drinks, together with a pretty

fair meal of bread, meat, and potato salad or something of that sort. For 10 cents we can do very much better. It is an experiment that has proved successful in London, Liverpool, Manchester, and other English cities. If one proves successful a hundred will, and we want to locate them right where they are needed. I believe such a work as this, if it proves successful, will be worth 50 years of merely intellectual temperance work. The more I study this matter the more I am impressed with its possibilities."

The press is exceedingly skeptical with regard to the temperance value of the institution, and entertains little faith in its success. The Chicago Times says: "So exultant is the bishop over the success of his first experiment in conducting a moral gin-mill that he promises to start others of the same sort in the business district. Isn't he, however, a shade too sanguine? It is yet to be proved whether the large volume of custom enjoyed by his bogus bar is obtained at the expense of the saloons which are what they pretend to be. We know of no reason why the bishop or other clergy should enter into violent competition with drug stores and candy shops in purveying temperance drinks of undoubted morality but dubious healthfulness. And there is much reason to fear that that is exactly what the Home Saloon is doing. If it be really luring mankind from beer to beerette, from rye to red pop, it may be serving a useful purpose, but this is yet to be proved. Until it be more successfully demonstrated, the bar-keeping bishop would do well to content himself with his present excellent imitation of a saloon. When some of the regular groggeries in the neighborhood have closed their doors for lack of custom, the church snuggery may begin to boast of victory." The New York World asks, "Is it moral?" "It is said that the non-alcoholic imitation of beer which Bishop Fallows is selling in his Chicago church saloon looks like beer, tastes like beer, foams like beer, and has so many of the other qualities of beer that it is calculated to deceive Hans Breitmann himself."

"This being the case, is it moral?" "Is this reform? If it is, there is reason for believing that Hades will be the most thoroughly reformed place in the universe, for there, according to the version of a sacred poet whose scriptures have the authority of venerable antiquity, men as shadows will indulge the shadows of their unmastered habits, drinking church reform beer and smoking patent reform pipes forever and ever without the possibility either of satisfaction or satiety. And after having tried this for only a short time one of the greatest dignitaries of the place declared that he would rather be a tramp or a Chicago broker on earth than the most respected and honored potentate in all sheol."

"The mocking reality of such pinhead imitations of alluring vice as the patent pipe has something infernal about it. Homer was not mistaken on that point. There can be no virtue in pretending to be delightfully vicious. The way to reform is to reform. There is no other way." The Advance (Congreg.) questions in a friendly spirit: "The place is christened the 'Home Saloon,' suggesting a saloon, and it is this spirit of imitation of the saloon in several points whose advisability we question. It is fitted up with a regulation 'bar,' non-intoxicating 'beer' and unfermented 'wine' are among the drinks, cigars are sold, and billiards are among the amusements. All these are evident attempts to attract by imitating as closely as can be done consistently the ordinary saloon; but is this not an attraction that will work both ways? Will not some who have visited the imitation be tempted to see what the genuine is like? Is the use of tobacco something that the church can indulge, not to say encourage? It is said that if this experiment is successful, Bishop Fallows intends to multiply them through the city. In the English form of coffee houses we shall rejoice to see them increase. But we are sure that they will be fully as useful wearing an unequivocal title as do the English coffee houses, and not equipped with furniture, names, and refreshments which suggest the corrupting institution which they aim to supplant."

Evils of Liquor-Drinking.

Among thinking people in France the evils of alcoholism are attracting a great deal of attention, and only recently the Academy of Medicine, the Academy of Moral and Political Sciences and the Superior Council of the Public Assistance held a meeting at which the whole subject was gone over very carefully. In the summing-up it was found that absinthe is doing just about as much harm as are distilled liquors. Thus, one physician reported that in his practice he had found that out of twenty patients ten were suffering from alcoholism, and that wine and ordinary distilled liquors were responsible for five of these, while absinthe was the cause of the other five. From 1885 to 1892 the amount of absinthe and similar drinks coming under the observation of the excise and other officers of Paris had more than doubled, and each year showed a greater yearly increase.

Costly to Everybody.

"El Perkins," the able and popular newspaper contributor, writes: "Britons," said President Cotton, "spend annually £130,000,000, or \$700,000,000, in drink, an average of \$19 for each Englishman." America

spends \$900,000,000 annually for rum. The money wasted in drink in England, Germany and America would buy all the bread and meat eaten by the three nations. This awful burden compels twice the amount of labor in the world. The drink burden makes two-thirds of our sickness and three-fourths of our crime. "Yes, but you don't have to bear this burden if you don't drink," says the drunkard. You are wrong, my friend; I paid \$425 taxes on my New York house last year. What was this tax used for? It was to govern a city where three-fourths of the arrests were made on account of drunkenness. I can govern myself, but I have to pay \$425 a year to be protected from the criminal classes, made criminals by means of rum.

News From All Over.

A new whisky trust has been formed. Premier Reid, of New South Wales, has pledged himself to woman suffrage.

If a man is seen drunk four times in Sweden he forfeits his electoral privileges.

The majority of the societies in the Montreal Christian Endeavor Union, 46 in number, have active temperance societies.

The best definition that I know of the W. C. T. U. is that it is the "church in motion."—[Rev. Dr. Lansing.]

In Arkansas if a physician is proved to be an habitual drunkard, the State Board of Health is empowered to revoke his license.

Miss Jessie A. Ackermann has gone to England for rest until completely restored to health. She will be the guest of Lady Henry Somerset much of the time.

Lady Aberdeen recently called at Baltimore to visit Cardinal Gibbons and thank him for the great aid the Irish village at the World's Fair had experienced through his influence.

"We have it on the authority of a leading official" (says one of the Liverpool, Eng., papers) "that he watched a woman who obtained at different places no less than eight four-pound loaves, and who sold them for a penny each, spending the money she obtained in this way in a public-house."

The bill providing for an investigation of the economic effects of the liquor traffic, passed the United States Congress, but without the special appropriation for expenses. Hon. Carol D. Wright will, however, proceed with the investigation as thoroughly as possible, under the general appropriation for the bureau of labor.

At a conference held in Lyons, France, recently, much time was devoted to the subject of alcoholism. Dr. Rey, head physician of Marseilles madhouse, referred to the extension of the plague in Marseilles, which was long known for its sobriety. The madhouse to which he was attached was sufficient twenty years ago for the four departments of Bouches du Rhone, Var, Gard and Corse, and now it was actually filled by the single arrondissement of Marseilles.

Lord Wriothsley Russell, canon of Windsor, became late in life an abstainer, and in telling a meeting of his change of habit, said that his reason was that for 40 years as a parish clergyman he had been trying to cure drunkards by getting them to indulge in moderation, but had never once succeeded. Fancy his amazement when, next day, he read in the newspaper that "the noble and reverend lord gave as his reason that for 40 years he had been trying to drink in moderation, but had never once succeeded!"

In New York, as in other parts of the world, the death-rate amongst Jews is in much less proportion than among the non-Hebraic classes; and this is accounted for from the fact that Jews are, as a rule, scrupulously clean in their habits of life and method of living generally. The governor of New York, in a report on the low rate of mortality of the Hebrews, says: "These people are a hardy, long-lived race, nor is the cause of their wonderful vitality difficult to find. The precepts of their religion afford one of the best sanitary codes in existence, and these precepts are religiously observed. Moreover, the Hebrews are an abstemious race in the use of alcoholic beverages."

Speaking of the traffic in Africa, the London Times says: "There is not a doubt left in the minds of intelligent, experienced, and practical men that the supply of intoxicating liquor to the native races is equivalent to the demoralization and degradation of the races concerned, and that the first condition of progress in the habit of orderly and industrious existence is to keep the poison of alcohol out of their reach. It is not a temperance fad nor a mere philanthropic counsel of perfection. It is the sober decision of unromantic men of business, from one end of Africa to the other, that an essential preliminary to successful administration is to prevent the sale or supply of spirits to the native."

It is now about 50 years since the Forbes-Mackenzie Act became law in Scotland, requiring liquor shops to be kept closed from Saturday evening until Monday morning. Its provisions are about the same in that respect as our Ontario license law. Writing of its workings, Mr. Wm. Johnson, secretary of the Scottish Temperance League, says: "Before the passing of

the act about 1,200 public houses were open in Glasgow alone on the Sabbath, and now, with a population of 700,000—double the population when the act went into operation—we have not an open public house on the Sabbath. . . . The success of Sunday closing in Scotland is universally admitted, and even the publicans themselves have long ceased to agitate for a repeal of the act. Indeed, the people of Scotland would as soon think of abolishing the Ten Commandments as the Forbes-Mackenzie Act."

Taken in the Act.

An Incident in the Temperance Work of a Great Railroad.

Although railroad corporations have no souls themselves they take a great deal of pains and spend considerable money in looking after the souls of their employees. The motive is purely, coldly practical, but the result is not the less moral. They require that the people in their employ shall walk soberly, although as to whether the righteousness implied shall extend any further they are probably indifferent.

All the roads have a detective system for keeping watch of the men in their service who frequent saloons, and the man whose name appears often on this secret record is very liable to lose his position some day, just when—as the poor relation remarks about the missing button on the little boy's trousers—he needs it most. Of all the roads the Chicago, Rock Island and Pacific, under the management of Mr. St. John, was the most vigilant in this respect.

"We don't say you shall not drink," said one of the officials, who is prominently connected with the temperance department of the Rock Island, to a man who had been summoned before him for the first time, "but we do say that no man who drinks habitually shall work for this company." The machinery for the surveillance of the men on this road is so thorough that its operation is sometimes almost dramatic. It is easy to understand that the person of convivial tastes could be successfully watched in the smaller cities where divisions terminate, but it seems a rather difficult task to keep track of the goings and comings of a man in the wilderness and the legion of alley entrances in Chicago. That this is done, however, a freight conductor on the road had convincing evidence only a short time ago. He was a capable man, but he drank. He received one or two intimations that he was running the risk of losing his job every time he took a drink, but like other fatuous mortals he refused to profit by the experience of others. One day the superintendent of the division sent for him.

"Jim," said he, "have you been drinking lately?"

"No, sir; not a drop."

"No whisky?"

"No, sir."

"Nor beer?"

"No, sir."

"What were you doing in Dunn's saloon at Ninety-First and State streets the other day?"

Jim was confused for a moment, and then he said: "I went in there to collect a little bill a man owed me."

"Didn't drink anything?"

"No, sir!" with some show of rising indignation at this inquisition.

"Do you recognize that?" inquired the superintendent, drawing a small photograph from his desk.

Jim turned very red, stammered and admitted it was a fairly good likeness of himself. It was a snap shot and represented a man in the act of raising a foaming schooner to his lips.

Jim was told to go and sin—once more—if he wished to lose his job. Six months later he slipped again and on the next run out another man was in charge of his train.

Rule of Conduct for Young Men.

Some years ago Prof. Blackie sent me some "Rules of Conduct" for young men. He told me they had guided his own life and had contributed largely to any good work he had been able to achieve. I print them exactly as they come from his pen:

1. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action; but let your daily wisdom of life be making a good use of the opportunities given you.

2. We live in a real, and a solid and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham and hollow superficiality of all kinds, which is at the best a painted lie. Let whatever you are and whatever you do grow out of a firm spot of truth and a strong soil of reality.

3. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. "My father worketh hither and I work." Let that text be enough.

4. Never forget St. Paul's sentence, "Love is the fulfilling of the law." This is the steam of the social machine.

5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

6. Do one thing well: "be a whole

man," as Chancellor Thurlow said, "to one thing at one time." Make clean work, and leave no tags. Allow no delays when you are at a thing; do it and be done with it.

7. Avoid miscellaneous reading. Read nothing that you do not care to remember; and remember nothing that you do not mean to use.

8. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally, if you have it; and applause will come to you unsought from those who know what to applaud; but the applause of fools is to be shunned.

9. Above all things avoid fault-finding, and a habit of criticism. To see your own faults distinctly will do you good; to scan those of your brother curiously can serve only to foster conceit and to pamper insolence. Learn to look on the good side of all things, and let the evil drop. When you smell the rose learn to forget the thorn. Never condemn the conduct of your fellow-mortal till you have put yourself dramatically into his place and taken a full measure of his capacities, his opportunities, and his temptations. Let your rule in reference to your social sentiments be simply this: Pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part unity in the divine symphony of the universe. —[The New Age.]

Sons of Temperance.

At the last regular meeting of Nottawa Division, No. 106, Sons of Temperance, the following officers were duly elected: W. P. Bro. G. Gemmill; W. A. Sister M. Wiley; recording secretary, Bro. B. F. Baker; assistant recording secretary, Sister M. Wiggins; financial secretary, Sister B. McLeod; treasurer, Sister A. Holden; conductor, Sister E. Marshall and Bro. Thos. Sled; chaplain, Sister A. Marshall; P. W. P., Bro. D. McDermid. We are flourishing; 50 members.



THE GREAT CLEANSER REDUCED SIX TO CENTS ALL GROCERS

For every 12 "Sunlight" wrappers, or six "Lifebuoy" wrappers, Lever Bros. (Limited) 43 Scott street, Toronto, will, postpaid send a useful paper-bound book, 160 pages.

GOVERNOR'S NIPPLE OIL

For Cracked or Sore Nipples. This oil, wherever it has been used, has been found superior to any other preparation. One trial is sufficient to establish its merit. Should your druggist not keep it, ask him to procure it, or send us \$1 cents in stamps and we will send you a bottle by return mail. C. J. GOVERNOR & CO., druggists, Montreal.

NIMMO & HARRISON Business and Shorthand COLLEGE Cor. Yonge and College streets, Toronto. Highest results in the Dominion in Business subjects at Government examinations. Catalogues free. NIMMO & HARRISON, Principals.

BEST Place in Canada to get a Business Education, Shorthand, etc., at the Central Business College, Toronto, Ont., and Stratford, Ont. Unquestionably Canada's Greatest Commercial School. Catalogues free. Mention this paper. Shaw & Hill, Principals.

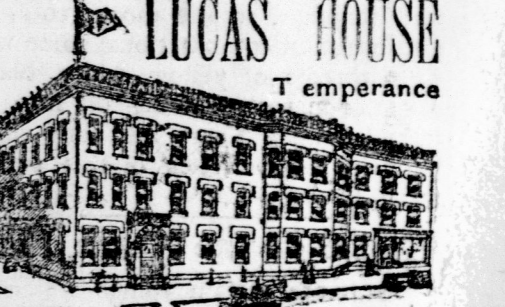
DEAN'S CURE

USERS TELL ITS WORTH.

WE DON'T NEED TO

Mr. W. Dean, Dear Sir—I have suffered from Sciatica for fifteen years. I have tried sixteen doctors, and afterwards went to the hospital. I was told to go home, as there was no cure. I heard of Dean's Rheumatism and Sciatica Cure, and gave it a trial. It cured me in six weeks. I have not had a trace of it since and can recommend it to any person suffering from these diseases as ahead of anything in the market. Yours truly, T. Ross, Jones. This medicine may now be obtained from any druggist in \$1 bottles, or six for \$5. Do not suffer nor permit your friends to suffer when you can get it.

Wm. Dean, Dunn avenue, Toronto.



60-70 TERAULAY ST. (COR. LOUISA) TORONTO, CANADA.

Take street cars from station or boats to Louisa street. Central situation; northwest corner new court-house; within three minute's walk of Music Hall, St. Eaton's large store; intoxicants excluded; rebuilt and fitted; 80 rooms; best exposed plumbing; reading-room; well-furnished parlors; hot and cold baths. Our guests will find a comfortable, quiet, home-like resting-place. Only \$1 per day. Come and support a temperance house, conducted by a temperance man.

Lucas & CO., Proprietors. Phone 83.

WOMEN IN DOUBT Don't delay but send 30 stamp for circular. Medicated Silk Sponges For Medicinal Purposes. Madame DeFroese, Toronto.