

W. C. T. U. DEPARTMENT

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RECORDING SECRETARY—Miss Ella Cosford, 23 Cathcart street.
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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.

Lost.

During the convention all letters received had to be laid aside unanswered. Now that the pressure is removed I am again back at my desk, and hope soon to catch up with my letter pile. But one epistle, of which I have a vague memory, is missing. It was from a union, in an unorganized county, asking advice as to the wisdom of uniting, in a coming convention, with the women of an adjoining organized county. As I cannot remember either the name of the writer or her place of residence, I am at a loss to know how to establish communication. Should any member of the union take the HOME GUARD, and recognize the facts herein set forth, will she kindly supply the required information? Sincerely,
MAY R. THORNLEY.

Points.

Memory is a queer article. It retains often for well on to a century some little insignificant trifle, while facts and happenings of the deepest moment are obliterated in a brief space. Have you never said of some happy or calamitous event, "I shall never forget it as long as I live." Yet in six months it was only recalled with an effort, and before the year was out, if you wanted the exact date, and were given to accuracy of statement, nothing but your diary could keep your story within the limits of truth.

It is also easily proven that joy makes a less lasting impression than pain. The occurrence that has precisely met your expectations, and filled the measure of your dreams, drifts away more readily than the sad disappointment, or the harrowing failure. Grief seems to have better "retaining points" than pleasure.

Tried by these standards the late convention should pass out of mind almost as rapidly as it has out of sight. For weeks previously to the arrival of the clans the local committee lived ever in its view. Asleep or awake the horizon contained little else. But the convention is over; the flowers are dead; the flags and other decorations have been returned to their owners with thanks; the sky-high platform, hastily improvised, has again resolved itself into tea meeting tables and trestles, and the big bill board that so long adorned the church lawn announcing the character of the exercises within has vanished.

To-morrow, at the union meeting, the committee will make final report and disband, and there will be nothing left to do but thank God and congratulate each other, for everybody agrees that the gathering was unusually successful.

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At the local W. C. T. U. meeting held May 22, the convention was the topic for the prayer service. The leader suggested that petition be made for spiritual, numerical and financial success. Surely the answer included all for which the petitioners made request.

Many of the delegates said no previous gathering had left behind it more of the spirit of the Divine Master. Mrs. Barney's address and Bible reading, drew every heart out after an intense consecration and a more practical exemplification of the Christ life. The leaders of the noon hour service found prepared soil; and the listeners realized that the message was of the Lord.

The day meetings were well patronized. The night rallies were larger, and increased in size, until the closing exercises, when not more than two-thirds of the people who came could gain entrance.

For some years conventions have failed to meet their own outlay; not on account of a decrease in income, but an increase in expenditure. This condition of affairs forced the executive to start each year with a depleted treasury, and greatly hampered the work.

Though the expense for speakers was heavy, the collections covered all the bills, and left a small balance to credit.

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No discussion throughout the four working days of the convention provoked more interest than that in reference to federation with the Woman's Council. Both advocates and opponents held to their opinions sincerely and strongly, but the best of feeling prevailed all through the consideration of the question.

Those in favor of immediate federation cited the well-known benefits of co-operation in public work, and the broadening of opinion sure to follow the co-mingling of so many minds.

Those opposed based their objections mainly upon the evident anxiety of the founders of the council to keep out of the exercises the religious element upon which the W. C. T. U. depends for its vitality and power.

HONORARY PRESIDENT—Mrs. Greg sten, Colborne street.
VICE-PRESIDENTS—Mrs. Evans, Princess avenue; Mrs. (Rev.) Ira Smith, Talbot street; Mrs. (Rev.) Claris; Mrs. John Cameron, Dufferin avenue; Mrs. (Rev.) Fowler, Adelaide street.

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

The fact that the earlier local councils were organized without any recognition of God, and that when a change was insisted on only silent prayer was permitted, even the Lord's Prayer being objected to upon the ground that it might offend some, made the majority of the delegates fearful of closer contact. As one of the speakers remarked, to unite upon such terms with the hope of broadening the sphere of action might be grasping at a shadow and losing the substance.

Some of those in favor of federation freely admitted that the religious, or rather non-religious, status of the council was to be regretted; but argued that by becoming part of it, the W. C. T. U. could effect needed changes. This plea was answered by a review of the basis of representation as given in the council constitution. The Dominion W. C. T. U., with its nearly 10,000 members, would only have the right to send one-third as many delegates as any local council, though the latter might not boast a hundred adherents. Each would claim one seat on the central executive. Any local council would, therefore, no matter how small, carry three times the weight of the Dominion Union.

Furthermore, any alterations in existing practice have been guarded by unusual precautions. No appeal to the general convention can be made unless the desired innovation has first run the gauntlet of the executive.

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The vote on the council was overwhelmingly against immediate federation. The Presbyterian Women's Foreign Missionary society has taken the same ground, and other similar societies promise like action. Bishop Bond, of the Episcopal Church, has requested the women's organizations of his diocese to remain aloof, and certain Catholic authorities are doing likewise, giving as a reason that the association would tend to infidelity.

This is a Christian country and its women are not prepared to ignore the divinity of Christ. With the broadest Christian charity they would permit all varieties of belief to worship God according to their several modes of thought; but a national council society on which appeal to God through Christ is ruled out will not attract the womanhood of Canada.

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The election was a tame affair. The old officers were so entirely satisfactory that they almost went in by acclamation. Yet everyone felt so thankful for the possibility of their continued service in the cause for which they have so faithfully labored that each ballot brought a Chautauqua salute.

M. R. T.

W. C. T. U. Items.

RECEPTION SERVICE.—From both Nova Scotia and the district of Algoma come calls for a form of reception service for new members.

We have nothing of the kind in print, but will try and give, in next week's issue, the best method we know.

TORONTO JUNCTION.—The Toronto Junction W. C. T. U. had a most pleasant reunion on Wednesday, May 30. The occasion was a 5 o'clock tea given at the home of the president, Mrs. Gilchrist. This was one of our most pleasant meetings. Four new members were added to the White Ribbon band. Our union is showing signs of awakening to the call of the Master to be up and doing while 'tis day.

TORONTO DISTRICT.—The Toronto District W. C. T. U. celebrated a red letter day on Thursday last, the occasion being a parliamentary drill by Mrs. Williams, president. Mrs. Williams first captivates us by her kind motherliness, and then astonishes us by her splendid capabilities. The drill was racy, bright, good-humored and, what is better, educative. We all feel helped and see more and more beauty in parliamentary usage. Mrs. Todd, of New Brunswick, was also with us and treated us to a telling enthusiastic speech.

REV. ANNA SHAW.—We are now planning a November tour for this noted lady. Already several dates are taken. Her terms are \$25 and entertainment. Any union with any enterprise can readily clear all expenses, and at the same time give the franchise sentiment of its community an impetus that years of local effort would not accomplish. The reason of failure to make good speakers pay is most frequently found in the ridiculously inadequate methods of advertising. When women learn how to make known to the public the good things they have provided for their edification we will hear less about lecture losses.

CONSISTENCY.—A White Ribboner was accosted by a clergyman "of the contrary part," with the words: "Why

do you go against the Holy Scriptures by your advocacy of total abstinence?" "Pray cite an example of Holy Scripture," was her prompt reply. "Wine that maketh glad the heart of man," was the ready quotation; whereupon the temperance advocate made answer: "Please give us the rest of that passage. 'And oil that makes his face to shine.' 'If you, my honored friend, are loyal to the latter of Holy Writ, I shall expect when next I meet you to see your face aglow, and I am surprised that one so zealous for the 'lively oracles' does not illustrate his appreciation of olive oil in a more practical manner than you have yet done." Whereupon the excellent dominie proceeded on his way silenced but not convinced, and our temperance friend went on her way rejoicing.

Clara Parish, an American "Y" organizer, gives the following in last week's Union Signal: "New Jersey women are good advertisers. At the Cumberland county convention word reached us that our appointment for the next night had been canceled. The Post Norris women, at that late moment, had the courage to invite us there and gave us a crowded house. Their work began at 6 o'clock Friday morning, and at 8 o'clock Friday night their hall was full to overflowing. How did they do this? They secured a new and popular hall, the platform of which they decorated with rugs, rockers, pictures, lace curtains, stands and piano lamps from their parlors, and with natural flowers. They put a canvas on the omnibus, secured good music, and last, but not least they had 500 'complimentary tickets' printed and these were sent into the homes early in the afternoon by bright young men, the young pastor of the M. E. Church leading. I hope this may help some discouraged union to hold public meetings."

Women in Politics.

(By Frances E. Willard in Union Signal.)

At a recent meeting in Riegate, Eng. of the local association of the Liberal Women's Federation, Mrs. Fenwick Miller, the famous journalist, in her own charming way made the closing address, which delighted all present and was the outcome of her life-long study and practice of the art of persuasion added to remarkable native powers. My notes yield the following most inadequate outline:

She said: "I cannot forget that the first man who ever spoke in favor of the enfranchisement of women in our Parliament was Benjamin Disraeli, and the next was John Stuart Mill, representing the two parties. We have found our friends, then, both in the Liberal and Conservative political camps. To my mind politics is just that part of the business of each of us which may be more conventionally done by the people altogether. Personally I am not suited with the world as it now stands. Men have carried it on as best they could for ages, but they are willing to admit they have not made a very good thing of it. I should feel free to say to them with all good-will, 'You have done pretty well—better very likely than I could—but two heads are better than one; you need now to seek the help of women to bring the world to be a purer and happier place than you have been able to make it alone.'"

"We wish to enlarge the circle of thought and conversation in the home. As it has been in the past when a man came from his work in shop or office he was regaled with such topics as the condition of Johnnie's tooth, little Mary's corn, the increase in the price of potatoes, the difficulties that have arisen with the ruling power in the kitchen. But nowadays we are changing all that; for instance, my husband and I differ in politics; we have many a nice little tilt about great Mr. Gladstone, but we do not lose our tempers, far from it; indeed, we often sit up later than we would, so interested are we in talking over the state of the country, and he says, 'Why, this is the way men talk at the club!' and I know it is far better for him to be at home talking with his wife; far more interesting for us to agree to differ, to modify each other's opinions, to have the pleasure of sympathy and company together, rather than for me to be sitting alone and for him to be off at the club until all hours. I want women in politics for men's sake and for home's sake as well as for the sake of the women themselves."

"Mr. Walter Besant, one of the greatest critics of the woman's movement, has recently said his say in Lady Henry Somerset's paper against our progressive ideas. He cannot deny that queens have been notoriously successful as administrators, but he tries to neutralize this by saying that they have had great men as their advisers; however, we who know for ourselves something of the history of Elizabeth of England, Catherine of Russia, and Maria Theresa, know that in the face of what they accomplished it is simply grotesque for Mr. Besant to try to belittle their achievements. It will take a revolution perhaps to bring women to the front in government, but if so, that is sure to come. I often think how grievous was the pity of it that the first-born of our queen—her daughter Victoria—was shunted off the English throne because she was a girl. Unlike her brother, she had every qualification to be one of the best sovereigns that ever sat upon a throne, but simply because she is a woman she is now only a dowager

living in as great an obscurity as such a woman can."

"The discovery of woman by herself is the greatest fact of the century, greater than the discovery of steam and electricity; we have allowed her powers to go largely to waste too long. You will see a wonderful world one of these days when women come to their own. If anybody fears that the world will be less homelike in those days let him study the history of the Quakers extending now over 300 years. There was nothing in the creed of the Society of Friends sufficiently superior to what was in other creeds to account for the wonderful influence they have had in our history. Their single, salient and never-to-be-forgotten peculiarity was their treatment of women as their equals. No class of religionists has ever more worthily won the respect and good will of mankind. A famous member of it said recently, 'Our society has never taken up a cause that has not at last succeeded. I once asked an illustrious old Quaker woman how she reconciled with her belief the declaration of St. Paul, 'I suffer not a woman to speak in the church,' and she replied: 'God's revelation did not end with Paul. The spirit of the Lord is upon his people still and has been always; we should do violence to the inner voice if we did not obey it when it tells us to testify how gracious have been the Lord's dealings with our souls.' Who could wish anything nobler, gentler, more home-loving, upright, truthful and moral in every way than the character of Quaker women as a class? They are types and forerunners of what shall be when man welcomes woman to his side in every line of life. 'The woman's cause is man's; they rise or fall together, dwarfed or god-like, bond or free.'"

Woman's Enfranchisement.

It is only a little over half a century—not even the space of a man's allotted life—since the first note was struck of the coming enfranchisement of woman. To many—perhaps to most—there appears a world of work to be done before this reform shall be effected, and truly there is much to be accomplished, even in those countries where the question has been most powerfully and longest agitated. It is, nevertheless, both gratifying and encouraging to know that the whole question of parliamentary rights for women has been carried even in one civilized community, that of New Zealand, Macaulay's famous antitype of England. Yet justice hardly permits one to say that New Zealand is the first to grant its women parliamentary suffrage, for as far back as 1880 the little Isle of Man, a speck in the Irish Sea, but which from the time of the Vikings, its first settlers, has enjoyed an independent government of its own, gave its women property-owners up to a certain amount, £20 per annum, the parliamentary franchise, the House of Keys (the Lower House in the Man form of government) fighting manfully under Mr. Richard Sherwood, who had introduced a bill to that effect two years previously, for the same ground of SUFFRAGE FOR WOMEN AS FOR MEN. Thus, then, there are two spots on the earth's surface where women are almost on an equal footing with men in the question of civil rights.

But the first stroke of the liberty-bell for women was heard when, in 1840, the women delegates from the United States to the world's anti-slavery convention in London were, after discussion and protest, refused seats. Not only did the American ladies return home to call the first woman suffrage convention (at Seneca Falls, 1848), when a campaign was opened that will never close until its work is done; but the women of Great Britain, certain of them, as of the American women, were "wrought up to a white heat" by this arbitrary action of the anti-slavery convention, and work for woman suffrage was begun in Great Britain and Ireland. Not, indeed, that that moment heard the first vibration of the chord of equal rights—such movements are not volcanic in their origin, and many a previous thought and act had gradually filled the air with the tense and subtle influence which was necessary to the resonance of the full harmony. Here, however, it is not desirable to go back so far, yet it will be seen from some quotations we are able to give of the earlier English advocates or speakers on the subject that the

RIGHT AND JUSTICE

of the parliamentary suffrage for women was quickly recognized.

"In the ferment of opinion which preceded the great Reform Bill (1832), woman's claim to participate in it was never heard," says a writer. "The new franchises which were then for the first time created applied exclusively to male persons, but in the old franchises continuing in force the word 'person' alone is strictly used. This may have been an oversight, or it may have been that respect for precedent which used to be an inherent quality in English statesmen. But it is curious that the first petition ever to our knowledge presented for woman's suffrage to the House of Commons should date from this same year. It was presented on Aug. 3, 1832, and is the worthy predecessor of many thousands in later times. It was presented by Mr. Hunt, and was sent by a lady of rank and fortune, Mary Smith, of Stanmore, in the county of York. Among other representations, the petition stated that the petitioner 'paid taxes and therefore

did not see why she should not have a share in the election of a representative; she also stated that women were liable to all the penalties of the law, even death, and ought to have a voice in the fixing of them; but so far from this, on their trials both judge and jury were of the opposite sex. She could see no good reason for the exclusion of women from political rights while the highest office of the state, that of the crown, was open to the inheritance of females."

It is evident from the above that this lady (Mary Smith, of Stanmore, Yorkshire) realized the judicial and logical rights of women as thoroughly as we of these later times. The prayer of the petition was "that every unmarried female possessing the necessary pecuniary qualifications should be entitled to vote for members of Parliament. Why the restriction to the one class of women we are not able to state; probably it was out of respect to the

PREJUDICES OF THE PERIOD

with regard to the rights of married women and which even now survive in a degree.

The following year Sir Robert Peel, one of the greatest statesmen of his time said, when speaking on an equally new idea, that of the vote by ballot: "The theoretical arguments in favor of woman suffrage were at least as strong as those in favor of vote by ballot (which he opposed). There were arguments in favor of extending the franchise to women to which it was no easy matter to find a logical answer. Other and more important duties were intrusted to women. Women were allowed to hold property and to vote on many occasions in right of that property; nay, a woman might inherit the throne and perform all the functions of the first office of the state. Why should they not vote for a member of Parliament?"

And still we are asking "WHY?"

In 1845, Richard Cobden said at a meeting on free trade: "There are many ladies present I am happy to say. Now it is a very anomalous fact that they cannot vote themselves, and yet that they have the power of conferring votes on other people. I wish they had the franchise, for they would often make much better use of it than their husbands." On another occasion Mr. Cobden said: "A gentleman asked me to support universal suffrage on the ground of principle, and I said to him, if it is a principle that a man should have a vote because he pays taxes, why should not a widow who pays taxes and is liable to serve as churchwarden and overseer, have a vote for members of Parliament? The gentleman said that he agreed with me."

From the above it will be seen that 50 years ago, women who held certain sorts and amounts of property were expected to exert the franchises connected therewith, and indeed in the reigns of Mary and Elizabeth, ladies of the manor in their own right sent members to Parliament.

It is strange to read that the opponents of an extended franchise for men ever should have used that as an argument against the non-enfranchisement of women, yet such was the case. In 1846, Col. T. Perronet Thompson, the anti-corn law advocate, wrote: "Whenever the popular party can agree upon and bring forward any plan which shall include the equal voting of women, they will not only obtain an alliance of which men know the importance, but they will relieve the stigma its enemies never fail to draw upon it, of making its first step A WHOLESALE DISQUALIFICATION OF HALF THE UNIVERSE CONCERNED."

Is not this the very thing that manhood suffrage in the Province of Ontario, or any other place where it prevails, does—disqualifies half the citizens concerned? This is something to think about just now, when our Provincial elections are at hand.

But the women of England struck for themselves, shattering blows at prejudices which held them bound. In 1851, the first woman's manifesto dealing with the suffrage emanated from the Sheffield Political Association to the women of England, and in it the authors enunciated noble views. They said: "The brave and heroic deeds which history records are our testimony that no danger is too great, no struggle too arduous for her to encounter, thus confirming our convictions that

WOMEN'S CO-OPERATION IS GREATLY NEEDED

for the accomplishment of our political well being. . . . Let us shake off our apathy and raise our voices for right and liberty, till justice in all its fullness is conceded to us. This we say to all who are contending for liberty, for what is liberty if the claims of women be disregarded? Our special object will be the entire political enfranchisement of our own sex, and we conjure you, our sisters of England, to aid us in accomplishing this holy work. Again, one of the first of the earliest band of women who launched the cause of woman suffrage upon the British public, Mrs. Ashurst Biggs, one of the trio of noble-minded women who were "roused to a white heat" by the exclusion of the women delegates to the anti-slavery convention in 1840, said with reference to the action taken by a man's reform society which did not include women in its objects: "I have never given my rights to be merged in those of any other person and I feel it an injustice that I, who am equally

taxed with men, should be denied a voice in making the laws which effect and dispose of my property, and made to support a state wherein I am not a citizen. I consider that a tyranny which makes me responsible to laws in the making of which I am not consulted. The Northern Reform Society which takes its stand upon justice, should claim for us at least that we be exempted from the duties, if we are to be denied the rights of citizens."

These are among the initiative expressions of opinion on the great question of woman's enfranchisement. There is much more of equal interest, but space forbids it here. S. A. C.

Will Support Sir Oliver.

A Well-Known Prohibitionist and Equal Rights Advocate Who Believes in His Administration.

The Rev. Prof. Austin, principal of Alma Methodist College, St. Thomas, who was prominent in the formation of the Prohibition third party, of which Rev. Alex. Sutherland, D.D., was president, and was also a leader in the equal rights movement of a few years ago, announced himself the other day to a representative of the Globe as being heartily in favor of the Mowat Administration at the coming election. Prof. Austin, on the third party organization being succeeded by the Advanced Prohibitionist Association, immediately became identified with that movement, and is the most prominent member of the St. Thomas branch of it. Prof. Austin has been visiting the various conferences in the interests of Alma College, and is in the city to do so before the Toronto conference, which opens this morning. Speaking of the political situation yesterday, Prof. Austin said: "I consider that the temperance electors should give Sir Oliver Mowat an opportunity to carry out the pledge which he has given us. If the Mowat Administration were not sustained their successors would say the Government went to the people on that issue and you didn't support it. We went to Sir Oliver and asked him to do certain things. He undertook to do them, and to be consistent we must support him." Prof. Austin stated that he was taking this view publicly, and in making the above utterance was quite willing to see it published, as he considered it to be unquestionably his duty to take strong ground at this juncture in support of the present Government.

Bachelor Girls.

Old maids no longer exist! Unmarried women, until they reach the age of 30, shall be known as "bachelor girls," and after that age they shall be designated as "bachelor women."

So says the constitution of a unique organization just formed in Washington. If the enthusiasm holds out, the Bachelor Girls' Club promises to bring about a revolution in society. In any event it will fix the position of unmarried women, remove the odium attached to that state, and for ever explode the idea that women remain single from necessity—never from choice.

The object of the club can best be told in the words of Miss Kendall, who is its secretary: "The main objects of the club are: 1. To determine and maintain a standing in society of unmarried women. 2. Their mutual improvement and usefulness. 3. To bring them into closer intimacy. Married women celebrate stated anniversaries in their lives, and we determined to commemorate certain birthdays in ours. It will mean a confession of age, but our theory is that a woman ought to grow more charming in mind and person with every year added to her age. I'm the first to celebrate a birthday—my 25th, which is called a 'tin anniversary.' Each member is of course bound to celebrate the different anniversaries down on our calendar. The list: 25th birthday, tin; 28th, 32nd, crystal; 36th, silver; 40th, 45th, pearl; 50th, diamond. Initiation fee is £5, and monthly 8 shillings. The qualifications each would-be member must be years old or more, because, under age, as a rule, girls are uncertain you can't quite trust them. Early of purpose is another requirement one must have declined at least offers of marriage as a sort of proof of good faith, you know. Agreeing is essential, as we want every new member must be useful. Last, but by no means least, applicant must have an income to support her for her life independently of a husband."

society intends to erect a club house, and after a while will organize, on a less expensive branches for girls who support themselves. Their club houses arranged as to accommodate who wish to live in them at cost.

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