

W. C. T. U. Department.

Parlor Meetings.

Mrs. Anna Fraser, Wallaceburg, Supt. Parlor Meetings for Kent Co.)

As a band of Christian workers we need to discuss the very best means of arousing the attention and interest of that large class of society not as yet in sympathy with our work. The problem before Christians and reformers of every name, is how to reach those who persist in keeping out of reach. In our Unions, this, I think, can be most easily accomplished through our parlor meetings that aim to meet society on its own level, and to use some of the means it uses to secure the sympathy and interest desired. We all have, or ought to have, a social side. If we do not provide a supply for its cravings we leave an open door of temptation that the devil is not likely to overlook. In his own terrible way he will do the work that we neglect.

In our regular Union work we need to be more social. If we were, many disagreements and misunderstandings might be avoided. Sympathy and kindness will reveal wonderful touches of Christ's likeness in many hearts and lives. Some people, who at first do not seem congenial, on closer acquaintance astonish us with their genuineness and goodness. Dear Sisters there are gems of rare beauty, and precious nuggets of gold, in the world of human friendship, that are awaiting our discovery. A true friend is a priceless treasure. But this article purports to deal not with the already enlisted few, but with the uninitiated many. And while parlor meetings will, incidentally, be of much value to the membership, their greatest benefit will be reaped amongst the indifferent outsiders.

WHAT OUR LEADERS THINK.

On this point our provincial superintendent, Mrs. Emma Wheeler, of Paris, says: "I fear that in our other departments, we have narrowed our philanthropic efforts to those less favorably circumstanced than ourselves; and have neglected to seek the interest and co-operation of women of acknowledged social position, culture and wealth, who, if once interested, could do so much to help us in this grand work."

"This class to whom I refer also set the social customs which prevail in our cities and towns; and could they once be brought to realize the terrible responsibility resting upon them of starting young men and women on the road to ruin, by placing upon social drinking their stamp of approval, I believe many of them would forever banish the cup from their social gatherings, and throw their influence on the side of total abstinence."

In referring to our hope that prohibition is not in the dim and distant future, but near at hand, Mrs. Wheeler adds: "Let us prepare ourselves for the opportunities and duties which will come to us with the enactment of prohibitory law, sooner or later. Let us face the fact that when the hotel and other public bars are closed, the battle with appetite will, in many cases, be forced upon the housekeepers. The sideboard will in many homes be a menace to those whom the public bar has not touched."

The Dominion superintendent of this department puts the situation tersely when she says:

"In almost every community there is a large class of people who may read the newspaper notices, but who never dream of attending a public temperance meeting. The mere mention of such a thing fills them with impatient disgust, not unmingled with contempt for the unwomanly women who so far forgot the proprieties as to make a public spectacle of themselves on the platform. These compose a large and as a rule an influential set of people. Important to the community because of their influence, which is generally speaking, on the side of the saloon. Not that they are aware of the fact or would for a moment admit it; for what possible connection can there be between polite wine drinking in the home and that vulgar name of a hateful thing—the saloon. And yet, but for these very people there would not be so many saloons. And sometimes—nay—oftentimes, there is sorrow and heart-break in these homes just as there is in poorer dwellings; and the trail of the serpent 'Alcohol' is over them all. Well, what are we going to do about it?"

"I answer, carry the temperance gospel into the parlors of the rich, the indifferent, the careless in the name and in the strength of Him who gave courage to the first Ohio Crusaders to enter the saloons, and the low grogeries of Hillsboro."

PRACTICAL HINTS.

We do not need to further discuss the benefits sure to accrue from well planned social gatherings in the interest of the reform so dear to us all.

How shall we get at the people who need to be influenced?

It is a good practice for members of the W. C. T. U., to report to the local superintendent, of parlor meetings the names of those whom they think might be influenced by a written invitation to attend one of these meetings.

In preparing our programme, care must be taken that we do not present our case as to seem personal, and thereby cause a rejection of the

message. Incidental instruction is often more effective than direct attack. We must be wise as serpents and harmless as doves. I remember reading an incident that occurred in the work of a girl member of a Gospel Temperance Band. In calling upon a sick poverty-stricken woman, she was greeted with, "I don't want no preaching." The reply was, "I ain't much of a hand at preaching, but I can make a cup of tea with anybody." And without more ado the young missionary started the fire, brewed the tea, prepared the oatmeal for the children, and tidied up the room. Not a word did she say of either temperance or salvation, but both subjects were brought home to the woman's soul, and now she too attends the band meetings regularly—converted, not by theology, but by scrubology. That young worker had tact, and no field of effort requires more of this good gift than the one in which we labor.

If the gathering assume the form of an afternoon "At Home," the subjects of the brief papers or talks may take a turn not advisable for a mixed evening gathering. Such topics as the following have been suggested: "School-Boy Morality," "Necessity of Full Confidence Between Parents and Children on the Great Moral Issues," "Impure Literature, Pictures and Associates," "White Cross and White Shield."

Should the meeting be in the evening, any phase of the temperance question may be presented, never however omitting to press home individual responsibility for existing evils and individual possibilities in the line of present and future work.

Let the amusements, if any, be unquestionable. As members of the union let us avoid selfishness in our attentions to all alike.

FINANCES.

While we do not desire to make parlor meetings a paying department from a financial standpoint, there is no impropriety in suggesting a voluntary offering by having a pretty basket, decorated with white ribbon, placed on the table in the reception hall. A card with the inscription "Voluntary offering for W. C. T. U." may be hung above the basket to preclude possible mistake.

The offering thus received could be used to defray any small expenses in connection with the meeting, or could be donated to any desirable object in connection with the work.

Let us never forget to give all a chance to sign the pledge and become members of our union.

My experience in this department, though limited, has led me to believe that much good may be accomplished through it; and that it is the very best way of reaching and impressing the men. A young man who was lately converted said it was through the influence of the W. C. T. U. We knew that he signed the pledge at a parlor meeting, and the same evening fourteen others took a similar stand. I am glad that every union in Kent county has adopted this most useful and encouraging method of prosecuting our object as a society, viz., the final overthrow of the liquor traffic. May we never forget in this, as in all things, to carry our plans to God, committing all to his guidance.

Won't Marry Tipplers.

Danbury Girls Stick to Their Pledge and Are Reinforced by the Widows.

Danbury, Conn., June 2.—A letter says: The war of St. Peter's Temperance Society, whose young women members have agreed that they will not marry men who drink went on gayly to-day. With the thermometer at 100 in the shade, the tipplers of Danbury felt as little as possible like swearing off, but at a mass-meeting of spinsters to-night it was decided that hot spells don't count, and that if the tipplers want to marry any of the St. Peter's girls they must confine themselves to water, whatever the state of the thermometer.

Father Lynch, rector of St. Peter's Church, spoke on the subject of marriage and alcohol at every mass to-day. At 4 p.m. what he calls the "old ladies of the Rosary society," to the number of 340, agreed to stand by the younger women. Most of these old ladies already have husbands, but Father Lynch told them they were in danger of becoming widows at any moment, and that they would then be able to make their power felt. The widows who can be regarded as experts in matrimony, were more outspoken than those whose husbands are not yet dead.

"If the widows support the movement it will be a grand thing," said the priest, "as they can talk from experience. I was not at all sure at first that the widows would come with us, but they have indorsed the fight unanimously."

Very little faith, however, is expressed by Danbury men in the protestations of the widows. A leading saloon-keeper said: "Young girls may be exacting in their choice of a husband, but widows can't afford to be—especially Danbury widows."

The business men of the town are always a unit in opposing Father

Lynch's movement, because it will not stop until it makes Danbury a prohibition town. At the last election license was carried by a majority of little more than a hundred.

The largest drygoods merchant in town said: "I was ruined once by the adoption of prohibition in a Connecticut town. I found that all the men went out of town to buy their rum and all the women went out of town to get their drygoods. They built a trolley road into Stamford to accommodate the drinkers, and after that it was all up with me."

A great debate took place to-night over the by-laws and constitution of the St. Peter's Society. Some of the young women are afraid to put themselves on record as refusing to marry men who take an occasional glass of beer. They don't know how the line can be drawn in the society's rules between a youth who takes an occasional drink and a confirmed drunkard. Father Lynch says it is impossible for a Danbury youth to strike the golden mean. He must be either a total abstainer or a wild, hilarious and uncontrollable drunkard.

The pledge that has been drafted is very guarded and it is not flat-footed enough for Miss Maggie Drum, president of the society. She wants it amended. Here it is as it stands: "I promise, with Divine assistance, to abstain from all intoxicating drinks, in honor of the sacred thirst of our divine Lord on the cross, and to prevent, as much as possible, both by word and example, intemperance in others."

The worthy priest thinks the last sentence about preventing intemperance in others covers the ground about marrying drinking men, but Miss Drum thinks it would be safer to add the words "and I hereby declare that I will not become the wife of any man not committed to temperance, or associate with such."

TRIALS OF NEW WOMEN.

Miss Drum made the following statement:

"The town of Danbury used to be very prosperous. All the women worked in the hat factories, and even when families had got quite rich they kept up the old custom of going to work, finding it more profitable to pay a servant girl to attend to their household duties."

"This habit of Danbury girls has had a very bad effect on some of the young married men. They found that their wives could earn enough money to keep the house going and to maintain them in idleness, and that is the crying scandal we are fighting."

"It wouldn't be so bad if they would stay at home and mind the baby or wash the dishes, while the bread winner, the wife, went to the factory. But they won't," she added indignantly. "Just as soon as their wives' backs are turned these husbands sneak off to the nearest saloon and spend all their time there, leaving the babies to fall in the fire if they like."

"When the wife comes home after a hard day's toil she finds no dinner and nothing done. Then, a little later, the man staggers in drunk. That sort of thing has got to stop. There isn't any reason why a girl should keep a drunkard husband or be glued to a drunkard all her life."

HEREDITARY OLD SOAKS.

"This drinking, which is so widespread in Danbury, is, I believe, hereditary. In olden times the hatmakers, who made good money, could afford to buy both whisky and beef. Now they can't afford to buy both, and so they give up the whisky. Their sons have inherited the taste for rum, without the money to pay for it."

"Before long, if the movement spreads, all the women of this country will strike against marrying drunkards. It will be a grand lockout. The women will not have drunkards as fathers of their children."

"Talk about any one being as mad as a hatter," said Father Lynch, dolefully; "it would be much more in reason to say that he was as drunk as a Danbury hatter. The young men have become drunkards at twenty."

There are about 60 saloons in Danbury, whose owners pay a license fee of \$400 a year. They all ridicule Father Lynch's movement. They also hint that Father Lynch does not prescribe water for himself, and have a man who is willing to make affidavit he saw the priest drink a whole pint bottle of champagne at the Hotel Metropole in New York. To this Father Lynch's friends reply that it is no argument, because priests don't marry, anyhow.

Then the opponents of the priest say he charges ten cents admission to his church, and that he recently nailed slats across the free pews and placed a man in a box-office at the entrance to collect admission money.

Father Lynch's adherents admit that something of the kind was done, but insist that it was the only way he could collect the revenues due the church.

Salvation Army and Women.

In an interview recently, Mrs. Bramwell Booth said: "There is no religious organization in this country, if we except Quakers, which gives women the position she has in the army. There is nothing in the foundation deed of the army to prevent a woman being appointed general or to any other office. The army has done a great deal for women, and women have done a great deal for the army. Some of our most beautiful work has been done by women. It is of course largely to Mrs. General Booth that we owe

women's position in the army. The women's slum and field officers have been among the bravest, and have had the most wonderful influence. When the Army began its ministry of women it was a great novelty and attraction."

Notes and Happenings.

The W. C. T. U. has a branch among the Warm Springs Indians in Oregon, with a membership of 60.

The Lord Mayor and Lady Mayoress of London will receive 200 of the delegates to the World's W. C. T. U.

At a recent important public ceremony, of which the Duke and Duchess of Teck were the central figures, three ladies of the aristocracy drank her Majesty's health in cold water.

Out of the twenty-six saloons in Kokomo, Ind., eleven have decided to close as they see no prospect of making money owing to the stringency of the recently enacted temperance laws. —[Wine and Spirit Gazette.]

The Chester Courant reports that the assistant overseer of Penhos last week presented the assessment to the county bench for approval. Mr. B. T. Ellis, chairman, asked, "Are there no arrears?" The assistant overseer replied, "No; none, sir." Mr. Ellis then exclaimed, "Oh, happy parish. No arrears, no policemen, and no public-house."

It is quite a new departure for the Methodists so elect woman to serve as lay representatives at their district meetings. Miss Agnes E. Slack is one of the two women who have been elected to serve in this capacity in a very large district which includes parts of Staffordshire, Northamptonshire, Lincolnshire and Leicestershire, England. Miss Slack was also nominated as a lay representative for conference, but the chairman had to say that that was "at present illegal."

The following sad story is told by the Leeds Mercury—"At a meeting of the Hull Guardians a member mentioned a case in which a woman had been sent home from the borough asylum on the ground that she had recovered. Her relatives and friends were so overjoyed at her return that they gave her drink in order to celebrate the festive occasion. The result was that she became intoxicated, her complaint returned—owing to the mistaken kindness of her friends—and the poor woman was back in the asylum two days after. Alas! for the unfortunate rattlepates." And alas! too, for the unfortunate woman.

Chaplain McCabe Invites Colonel Ingersoll to Church.

Col. Robert G. Ingersoll was recently billed to lecture in Dover, N. H., the posters stating that Henry Ward Beecher considered him "the most eloquent man speaking the English language." The Independent, New York, doubts that Mr. Beecher ever said this, and after describing the meager audience and the chilling reception which the lecturer found in the Dover Opera House, produces the now widely circulated letter that Chaplain McCabe wrote the Colonel. The Chaplain was passing through Dover, on his way to the East Maine Conference, and, hearing that the Colonel was to lecture that evening, he went to the News office and sent him this message:

"Dear Colonel: While you have been lecturing against the Bible, the Methodists have built ten thousand new churches in this country. All other denominations have built ten thousand more, at least. Meanwhile, you have not overturned the humblest altar upon the farthest frontiers of this republic."

"In thirty years the Methodist Episcopal Church has increased its membership from nine hundred thousand to twenty-eight hundred thousand, and her church and school property has increased one hundred and twenty-five millions of dollars. Never were so successful as now. In heathen lands orphanages and hospitals and asylums for children, for the sick, for the aged, and the insane, spring up like magic. Thirty-five years ago we had but one convert in all the heathen world. Now we have one hundred and thirty-five thousand converts in foreign lands, and they give over three hundred thousand dollars a year to propagate the faith."

"Come and join the Methodists, Robert! Stranger things than that have happened. Saul of Tarsus joined the Christians. He built up the faith he sought so vainly to destroy. Come and do the same. We are praying for your conversion. Take your Bible; read the Sermon on the Mount; think what a world this would be if its teachings were universally obeyed."

"Meantime look out for your hammer. The seal of the Huguenots had on it a representation of an anvil surrounded by broken hammers and this legend:

"Hammer away, ye hostile bands; Your hammers break, God's anvil stands." —C. C. McCABE."

Rough Luck.—Distressed female—"O, please, sir, give me something all the same!"

Benevolent gentleman—"Why 'all the same'?"

Distressed female (weeping)—"Oh, sir, don't you recognize me? I'm the blind man's wife."

Benevolent gentleman—"Yes, I remember you, but what's the matter?"

Distressed female—"Oh, sir, we're in fresh trouble. My poor husband has recovered his sight."

SUMMER SILKS.

ARTISTIC EFFECTS THAT CHALLENGE ADMIRATION.

The Beauties of the New Taffetas—Popularity of India Silk—Robe Dress Patterns Find Instant Favor—The Leading Styles in Sleeves.

The countless fancy silks and satins now displayed are past description. Artistic effects have been produced that challenge universal admiration. The fancy for elaborate fancy waists has created an immense demand for old and beautiful silks at moderate prices. The manufacturers have not been slow to grasp the opportunity with a most happy result.

The beauties of the new taffetas are shown in shot, stripes, splints, dots and check designs. The chine and Watteau effects are very lovely. Dresden flowers, vines, wreaths and tiny buds appear to be carelessly scattered over light and often satin-striped grounds. The same effects are seen in the new ribbons, and one can picture the fascinatingly lovely dresses these chine silk and ribbons, with creamy Venetian laces, will form.

Separate skirts to wear with fancy waists will absorb the production of satin duchesse and peau de soie especially if the importations of crepons should fall short of the demand.

For June wedding gowns nothing is prettier than white faille, with a garniture of full lace ruffles, and bodice or tablier embroidery in soft Roman floss, studded with round pearl beads, which embroidery is usually done by the bride before the gown goes to the modiste.

There is no more delightful silk than the India. The advent of so many new



LOUIS XIII ELBOW SLEEVES.

silks will tend to reduce the price of all Oriental silks. A good quality will not be expensive. Do not be tempted to buy any of the imitation Indias, with which the market is flooded. A cotton satine is better. The cotton dress goods for this spring are remarkably beautiful.

"How much material does the skirt with five 'organ pleats' require?" is often asked. If the material is a fabric of double width, a skirt forty-two inches long and four and one-half yards wide, requires fully five yards. Ten yards of satin is necessary. When haircloth is used as an underlining the entire length of the back and half way up the front and sides, six yards are needed. Fibre chamois is often used instead of haircloth, especially for the sides and front. It is very wide and cheap.

Six yards of moire percale if the outer lining if taffeta cannot be afforded. A bias velveteen, binding and a row of skirt fastenings finishes the bottom. A small tape with ball and cup buttons comes to fasten the skirt in the back so it will not come apart and reveal the petticoat beneath.

The immensely flaring skirts are not popular, as they do not hang gracefully. Moderately wide skirts and also sleeves will prevail through the summer. The skirt going in front, with wide side goes, and godet pleats in the back, is the leading favorite. Four and a half yards at the foot for small women, and five for those who are tall, is the fashionable width in New York.

Robe dress patterns, if at all fashionable, find instant favor, as they save the trouble of selecting one's trimmings, which is a great relief to many ladies who dislike shopping. Very beautiful chambray and batiste robes have killed ruffles edged with guipure lace or point d'esprit, which gives a very dressy effect. Others show an edge of the selvedge embroidered in a large open pattern.

These robes, in the lighter materials, require a silk or satine lining. As silk is now so very cheap, it is not a great expense to have underpinnings of one or two beautiful colors to show off the pretty embroidered or organdie dresses. Silk good enough for this purpose may be found in delicate colors as low as thirty cents a yard. The slips are usually made in Etruscan form. Ribbon decorations should be the color of the underpinnings. French chamois robe dresses are finding favor this spring. A fancy flat band up one side is the usual style.

Bouquets of double Parma violets are worn. They are generally combined with one leaf in dark, moss-green, and the stems are tied by a narrow violet satin ribbon. These ribbons seem quite a feature. One shape of the bouquet resembles a large chrysanthemum.

Dresses of serge, sack or cheviot will be made with flaring skirt and a short open-front jacket, under which will be a guipure waist of some pretty silk. The same silk will be used to line the jacket, producing a dressy effect when the jacket is thrown slightly back.

The round waist is still in high vogue.

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but the jacket bodice and pointed waist will be preferred for many styles of dress. Stout women should never wear the round seamless waists. Negligé effects will continue a feature; ruffles will be seen on all kinds of bodices.

The mutton leg and the Queen Anne sleeve, which has a full puff above a close forearm, are the leading models. Do not make the puff of an exaggerated size, but strive for a happy medium. Very full sleeves are caught on the outside of the arm with a rosette matching the stock and ribbon trimmings. Falls of lace from the elbow or over the hand will be seen on summer dresses. Insertions of lace or embroidered bands of ribbon will be used to form the large puff. Ruffled sleeves will lend a variety to evening toilettes.

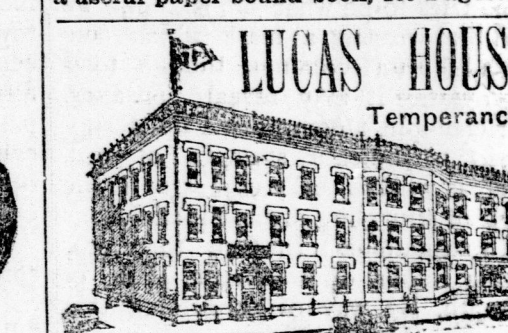
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