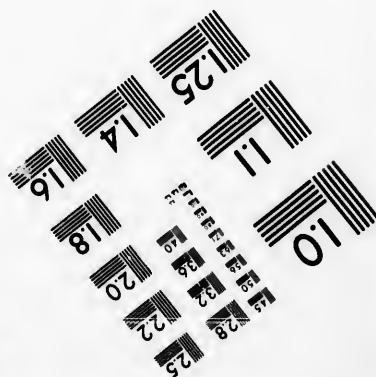
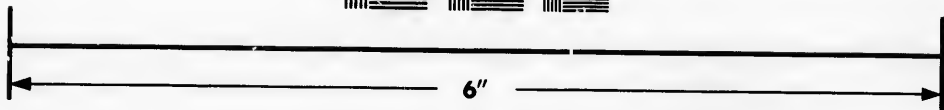
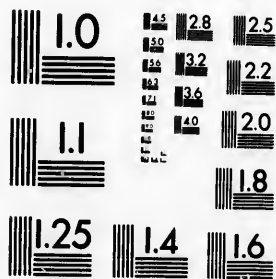


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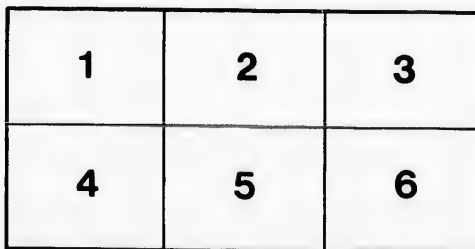
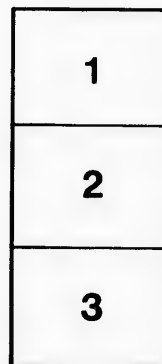
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DOMINION W.C.T.U. LEAFLET.

Parlor Meetings.

WHAT THEY ARE AND HOW TO CONDUCT THEM.



OST of our local W.C.T. Unions have an occasional public meeting. These are considered—and rightly—most important. They educate the public as to our aims, our objects, and our methods of carrying on Temperance work. They help to form public sentiment. They assist in that perpetual agitation of the subject of Temperance, which is absolutely indispensable to the obtaining of proper Temperance legislation—in other words—Prohibition.

These meetings are, as a rule, patronized by two classes of people, those who are distinctly in favour of Temperance, and (2nd) those who are entirely opposed to it. The first go from friendship; the second from opposition, or at best, curiosity,

There is, however, another class in the community, who perhaps read the notice in the newspapers but who *never go*, and never would go to 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.

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These comprise 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 parlours 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.

There are many subjects which can be much more easily discussed at a Parlor Meeting than any place else. Those topics which relate to the health and morals of the children in the Public School, for instance, can be better introduced to the notice of a gathering of mothers in some home-like gathering in a private house, than is ever possible from the public platform.

Has your Union a pet project at heart, some much needed measure to carry through the Local Legislature perhaps, or some sanitary reform to bring to the unwilling notice of the Town Council? Then, remember that

the majority of the women *outside* of the W.C.T.U., have probably heard of your actions, (if they have heard at all) as a display of pushing presumption, or at best a piece of Quixotic folly! To gain these Sisters then, to win their sympathy and support, you will need to "tell them all about it." And in nine cases out of ten, you will find them ready to give you their most generous co-operation.

I have heard lately with great satisfaction of successful Parlor Meetings being held in the interest of women suffrage—that topic tabooed to the average woman of leisure. Also of the graceful and loving action of a Band of "Y's," who thought of and carried out successfully a drawing room social for the *aged* women of their town: those who were left out in the usual course of Entertainments and whose lives were for the most part dull and gray. These "Daughters of the King,"—arranged to bring the old Ladies' to the Union rooms, where they had a choice programme provided for their amusement, not forgetting an ample and delicious repast. In still another town the Y's entertain every Saturday Night in parlors offered for the occasion, the various office boys, messengers and cash boys and employees of different mercantile houses. There is no set programme but informal talks upon Temperance, occasionally Games are provided and the evening is brightened with Singing and Music. There are always Pledge Cards on hand and the results have been most gratifying. It goes without saying that the same blessed work among working-girls would indeed be well worth undertaking.

Share your Pleasures. The best kind of a Parlor Meeting is that where the best at your disposal is freely offered to those who are sons and daughters of toil. Invite your poorer neighbors to enjoy the beautiful and costly things God may have put within your reach. If done in the right spirit and from love to the Master, your own loving and bright welcome will be the choicest treasure of all. And because the liquor traffic is the deadly foe of every home whether of rich or poor, speak out freely to your guests of its dangers and make common cause with them to abolish it.

To Local Superintendents of Parlour Meetings I would say: Form a regular plan of campaign for the coming months. Among the members of your union there is surely one or more than one who will give the use of her parlour for the initial meeting, which is so crucial a test. Or possibly some lady, not a member, but friendly to the cause, will consent to have you hold a meeting at her house, and you can arrange with her as to the proportion of invited guests to be under the care of the W. C. T. U. The object of these meetings being to interest those who don't belong, and to set them thinking, if nothing else, do not have too many of your white ribboners. Though the arrangement of all these gatherings is in your hands, you need not by any means feel it your duty always to act as *lecturer*. Secure the best talent you have at your disposal and ask the superintendent of each department chosen for the subject of the meeting to prepare a paper or give a talk on her particular specialty. See that the right literature is distributed and that the music, etc., is good, and

watch the audience to see what shot goes home, and then follow up that person and seek to win her. If properly conducted, the interest will grow from the first, and there should be no difficulty in obtaining a suitable drawing room or parlour. But, if from any reason this is not feasible, the church parlours or the W. C. T. U. rooms could be used; only remembering always to keep the *informal* nature of these meetings before the minds of those you design to win. And O, my sisters! Pray much over your work! Remember, it is not so much Temperance as that which lies at the foundation of all Temperance work, which is worth the name of such—viz. that new commandment which He gave us who said “that ye love one another even as I have loved you,” the love which “worketh no ill to his neighbour.”

GENERAL OUTLINE OF A SERIES OF PARLOR MEETINGS.

1. Mother's Meeting—(Preliminary) to be held at the house of Supt. of Parlor Meetings, President of the W. C. T. U., or other officers; each member asked to bring two friends, not members of Union. Parlor bright and cheery,—chairs not too stiffly arranged, table just before Speaker, containing plenty of Temperance Literature; *also pledge cards* and Temperance papers.—Opening hymn, prayer, short Bible reading, short address on “The mother's duty in Temperance reform” by your *most motherly white ribboner*.

Music.—Practical discussion, inviting questions, short explanation of aims and methods of W. C. T. U., with invitation to join. Offer pledge cards, distribute literature, close with singing and prayer.

“Why should I belong to the W. C. T. U.,” by Julia Turnbull, and “Why not use wine.” Both Dominion Leaflets to be procured from Miss M. Scott, Ottawa, are suitable for distribution at these meetings.

Refreshments or five o'clock tea add to the social nature of the meeting, and an earnest invitation is given to attend our next parlor meeting at Mrs. ———— Ask for a *large* parlor as this is to be an important meeting, and will take place in the *evening*.—Some one will volunteer. The subject will be.

2. *The World's W. C. T. U.* Have plenty music, singing, violin solos, etc. Invite clergymen and professional men with their families. Talk about the World's W.C.T.U., and Missionaries, Circulate the World's Petition for signature. Give short sketches of Miss Willard, Pundita Ramabai, Mary Clement Leavitt, H. W. Smith, Lady Henry Somerset, and other leaders of the World's W. C. T. U. Invite all the *young ladies* present, as well as their mothers and friends, to the next meeting at Mrs. ———— at 4 p.m., on ————; subject “*Am I My Brother's Keeper*.”

3. At this meeting tell about Y. work and what young ladies can do. If possible get your Y. superintendent for this meeting. Circulate plenty of Y. literature. Tell the mothers that you want a *large* parlour for your next meeting, as you invite a discussion on “*Temperance in the Public Schools*.”

4. To this meeting, invite specially, your school trustees and teachers, beside other friends. Tell about Scientific Temperance Instruction laws, in the U. S. and in Canada. Give a sketch of Mrs. Mary H. Hunt and her work. Get them posted as to facts and figures. Have specimens of the "Pathfinder Series" to show. Mrs. Hunt, who is International Superintendent, will be happy to furnish all needed information. The address can be followed by a discussion and distribute "What shall be Taught the Children." Also circulate petitions for a Scientific Temperance Law. Announce that your next meeting will be of peculiar interest to *married women and mothers only*.
 Subject:—"Hidden Dangers."

5. At this (afternoon) meeting, speak of school-boy morality; necessity of full confidence between parents and children on the great moral issues at stake. Tell of the dangers of impure literature, pictures and associates; speak of the White Cross and White Shield, warn, plead, and arouse to a sense of Danger. Circulate White Cross leaflets. Ellice Hopkins, Appeal to Women of America. Miss Willard's White Life for two, Social Purity series, etc., etc.

I have now given a sufficiently full outline for such meetings. They are intended only as helps, not as models. Every union will know best what to adopt to its own needs. Subjoined is a summary of subjects together with appropriate literature. If any word of mine can be used by the Master whom I love, to His name alone be all the glory.

Yours for Temperance truth,

E. J. ARCHIBALD,

Dominion Supt. of Parlor Meetings, Cow Bay,
 Cape Breton.

TOPICS FOR A SERIES OF PARLOR MEETINGS.

I. Preliminary—*The Mother's Duty in Temperance Reform.*" (Afternoon.) Temperance Literature, (general,) and "Woman's Journal."

II. Evening Meeting—"The World's W. C. T. U." Circulate World's Petition; specimen copies of "Union Signal."

III. Young Ladies' Meeting—Evening—Subject, "Am I My Brother's Keeper?" (Y. Literature, White Shield, "Woman's Journal.")

IV. Evening—Subject, "Temperance Teaching in the Public Schools." Literature, "What shall be taught the Children?" by Mrs. Hunt. Circulate Petition for Scientific Temperance Instruction.

V. For married women only—Afternoon—Subject, "Hidden Dangers." Literature,—White Cross and White Shield—Manual and Pledges.

Ellice Hopkins' Appeal to Women of America," "School-boy Morality," "Social Purity Series," National W. C. T. U.

VI. Afternoon Meeting—(Juvenile)—For children who do not belong to Temperance Societies—Subject, "The Children's Crusade." Literature—Loyal Leaflets, "Waterlily," "Young Crusader." Music from "Marching Songs," by "Band of Hope children.—Pledge.

Dominion W. C. T. U. Literature Depository,
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