

Why and how: a hand-book for the use of the W.C.T. unions in Ca

Addie Chisholm

Table of Contents

<u>Why and how: a hand-book for the use of the W.C.T. unions in Canada</u>	1
<u>Addie Chisholm</u>	1
<u>CHAPTER I. SUFFERING</u>	1
<u>CHAPTER II. AWAKENING</u>	3
<u>CHAPTER III. ORGANIZATION AND WORK</u>	4
<u>CHAPTER IV. OUR CANADIAN W.C.T.U.</u>	7
<u>CHAPTER V. WHY WOMEN SHOULD WORK</u>	12
<u>CHAPTER VI. HOW WOMEN MAY WORK</u>	14
<u>CHAPTER VII. HOW TO FORM A W.C.T.U.</u>	17
<u>CHAPTER VIII. QUESTIONS AND ANSWERS</u>	20
<u>CHAPTER IX. YOUNG WOMEN'S WORK</u>	23
<u>CHAPTER X. A DREAM</u>	24
<u>CHAPTER XI. CONCLUSION</u>	26

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- CHAPTER I. SUFFERING.
- CHAPTER II. AWAKENING.
- CHAPTER III. ORGANIZATION AND WORK.
- CHAPTER IV. OUR CANADIAN W.C.T.U.
- CHAPTER V. WHY WOMEN SHOULD WORK.
- CHAPTER VI. HOW WOMEN MAY WORK.
- CHAPTER VII. HOW TO FORM A W.C.T.U.
- CHAPTER VIII. QUESTIONS AND ANSWERS.
- CHAPTER IX. YOUNG WOMEN'S WORK.
- CHAPTER X. A DREAM.
- CHAPTER XI. CONCLUSION.

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By MRS. ADDIE CHISHOLM,

PRESIDENT ONTARIO W. C. T. U.

THE TEMPERANCE HAND–BOOK

FOR THE USE OF

THE W. C. T. UNIONS

OF CANADA.

CHAPTER I. SUFFERING.

It has been said Woman has a capacity for suffering, and during all the years of the past, in all countries and among all nations, woman has been proving this true. Since the dark day when there stood by the cross of Jesus, his mother, and there came to that mother's heart the agony of bereavement, the human disappointment and pangs, whose torture only the Father God could understand, from that day till the present, disappointment, trial and sorrow have entered largely into the life and experience of women. But of all clouds that have darkened their lives and among all sharp swords that have pierced their hearts, the cloud of the liquor traffic has been the darkest, and its blade the keenest. Myriads of women have looked with anguish on sacrifices offered and loved ones slain, not to save humanity or to draw men nearer to God, but destroyed at the hands of a tyrant as relentless as death, and as pitiless.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

In heathen countries, children have been left to float out of existence, an offering to the gods, while the mother has turned sadly and sorrowfully away; in Christian countries, children have drifted with the tide of social customs, or inherited appetites for strong drink, out of the boundless sea of evil and wretchedness, while women have wept and wondered, have pondered and prayed.

Mothers have seen their sons, strong and brave in their young manhood, venture on this stream of rapid currents, have watched them with sad eyes, and called to them in pleading and terrified tones, as they were carried on and on by the rushing waters. At last, it was too late even for mother's love to save, and they were drawn into that terrible vortex, from which there is so seldom escape, despairing hands have reached out for help, the cry of the soul has been an appeal for mercy, and another loved one has gone down a victim to the nation's greed and a sacrifice to the nation's sin.

Out from a sheltered, sunshiny home has gone the tender, trusting daughter, in her glad girlhood, her heart all aglow with true hallowed love for him, by whose side she has chosen to spend the coming years. The future has looked so bright, as together they have thought, and planned, and built their airy castles; but the clouds have come and passed, and come again and more frequently, till, at length, the young wife has sat continually in their shadow, the brightness and the sunshine all gone out of her life, as her husband has yielded to the influence of strong drink. She has realized that she was a drunkard's wife, her place by a drunkard's side, and, with white lips and breaking heart, she has moaned out her prayer to God for deliverance. And who will say that the fond mother, sitting in the old bright home, has not felt every pang, every blow that reached the daughter's heart as she saw all that the dear one in loyalty to her husband would fain have concealed. This experience comes home to most of us, and we easily recall not one case but many in which wives and daughters have suffered at the hands of this cruel destroyer.

Homes have been invaded, not with noise of drums and clash of arms, but silently as by the stealthy step of death. Their purity and peace have been destroyed, their idols laid in the dust, and the place that was designed to be a sanctuary for humanity, a rest from the weariness of life and a refuge from its storms, has become, instead, a dreary abode of waiting and watching, of enduring and weeping, often a very Gethsemane to patient loving souls. In time the domestic life of families is destroyed by this enemy, so strong, cruel and determined; in many cases, the elegant abode gives place to a poorer one; the comfortable dwelling is exchanged for all that is comfortless and forbidding, and there is no longer a home. Cardinal Manning, in his address at the temperance congress recently held in England, says: As the foundation they laid deep in the earth was the solid basis of social and political peace, so the domestic life of millions of our people is the foundation of the whole order of our commonwealth. I charge upon this great traffic nine–tenths of the misery and the destroyed and wrecked homes of our joyless people. What is true in England is also true in our young country. The Boys' Homes and Girls' Homes in our large cities furnish evidence of our destroyed homes. It is safe to say that nine–tenths of the inmates of these institutions are there provided with a home at the expense of the public, because strong drink has robbed them of the love and care of father and mother, or both, and taken from their innocent childhood all the delights and happiness of home life. As women, age after age, beheld their loved ones thus taken from them, and saw their homes in the hands of this destroyer, it was not strange that at last there arose from their hearts a cry almost of despair. It was a cry that entered into the ear of God and brought a dim sense of coming help, a consciousness that God knew and cared and had something better in reserve. The plough of pain had torn up the fallow soil of woman's heart; the harrow of suffering had mellowed, and tears of agony, wept for ages, had moistened it; now the seed of thoughtful and determined purpose was ready to be sown, out of which was to spring the plentiful harvest of action.

Behind were the long dreary wastes of agony, marked with the myriad grave mounds of lost loved ones, over which woman's face had bowed low, while the heart within was breaking; before stretched the wide unknown, full of possibilities. Should it unfold the same sad story of patient, passive' suffering, or grow bright with the burnished armor and glad with the hopeful songs of women gathering to the battle, filed against the fell destroyer of their hopes? As the Spirit of God brooded over the primeval void and brought therefrom order, light, beauty

and life, so the spirit of suffering brooded above the torn and saddened heart of womanhood, till at last the angel of awakening appeared, and the heart that had dumbly, patiently endured, stirred to the impulse of defence, and opened to the thought of freedom. The hour had struck, the call had come. The arrow had been hidden in God's quiver, waiting His time. When His ringers guide to the mark, what can the arrow do but fulfil its mission?

CHAPTER II. AWAKENING.

In the history of oppressed nations, it has often happened that years of suffering have but kindled the desire for freedom and kept it alive, fanned by every fresh act of cruelty and injustice, until, at last, it has burst forth in a fire, which has destroyed the wrong, illuminated the right, and the oppressed people have gone free.

In individual lives, there are not wanting those who have come through the white heat of affliction, purified and made free from the bitterness and selfishness of earth and crowned with a noble purpose to relieve the sufferings of others, to be, in a sense, God's voice, God's messenger to the helpless, and to be in His hands for the deliverance of the oppressed and enslaved. So in this temperance cause. For years women had asked, as Paul had asked, Lord, what wilt thou have me to do? and it had seemed that the answer came only in the closer pressing to their lips of the cup of suffering. As they still pleaded, spreading the white wings of prayer over their dear ones, suddenly there came to them the inspiration, which led to the crusade, an inspiration from the heart of God.

In years past, indications had not been wanting of some such possible uprising, as drops precede the full shower, for, in 1856, at Rockport, Mass., some 200 women had assembled and, proceeding to several places where intoxicating liquor was sold, had entered and destroyed the liquor they found. That was an impulse born of suffering, and finding expression in action impulsive and unusual; but, not being followed up by organization, it soon ended. In 1869, in Rutland, Vt., and at Clyde, Ohio, the women organized to suppress the liquor traffic, visiting saloons, securing pledges, holding prayer meetings, etc., but the great movement, which has given to woman new power in this temperance work, and opened up to her new avenues of usefulness, so long closed, is known as the Woman's Crusade. It began about the same time in three different places in the month of December, 1873, Fredonia, N. Y., Hillsboro, Ohio, and Washington Court House, Ohio, were the first scenes of action. There the first contests were waged and the first victories won. Timid Christian women, who had never heard their own voices in public prayer, were suddenly called to the front and a message given them of God. Dr. Dio Lewis visited Hillsboro in December, 1873, and there gave two lectures, one of them a lecture on temperance, in which he referred to his mother's struggles as a drunkard's wife, doing her best to support her family, and finally, with a few other praying women, visiting the saloon-keeper who sold liquor to her husband, and pleading with him to give up his business, with which request he, at last, complied. At the close of the lecture, Dr. Lewis called upon all, who were willing to follow his mother's example, to rise, an invitation to which about fifty ladies responded. Many gentlemen in the audience promised to stand by them. A meeting was held the following morning in the Presbyterian church, at which Mrs. Judge Thomson was chosen leader. After much prayer and consultation, the ladies started out in procession, seventy-five in number, and proceeded, singing the familiar hymn, Give to the winds thy fears, first to the drug stores, and then to the hotels and saloons, which they fearlessly entered, asking permission to sing and pray. In nearly every case, the permission was given during that first day, and a few saloon-keepers yielded to the entreaties of these earnest Christian women, and promised to give up selling liquor. As the days went by, the thirteen drinking places of the town were reduced to three, while in Washington Court House, Ohio, in one week, yielding to the persistent appeals of the praying women, all the drinking places were closed, the three drug stores selling only on prescription. Here, while the ladies went in bands from place to place, meeting often with insult and abuse now that the saloon-keepers had recovered from their first surprise, the gentlemen remained in the church to pray. As the fresh toll of the bell announced that another prayer had ascended to heaven in their behalf and for their success and protection, these women were encouraged and became strong to do all that they felt had been committed to them. After a time their approach to a saloon or hotel was the signal for the doors to be locked and entrance was denied them. Then, outside, on the public pavement, in the snow of a bitterly cold December, they knelt and prayed for the saloon-keeper and his family, that he might

Why and how: a hand–book for the use of the W.C.T. unions in Canada

see his error and be persuaded to do right, for those who were in the habit of frequenting that saloon, and for the downfall of the liquor traffic. It was not very long before the liquor–sellers found that prayer, even outside their premises and outside of locked doors, was having its effect, and in order to put a stop to it, they lodged complaints against the women, the burden of which was that they were obstructing the highway and interrupting business. Off the sidewalks, therefore, the women went, and in deeper snows, and with more dauntless faith, prayed on, singing, occasionally, a song of praise and thanksgiving.

To a few cities belongs the disgrace of imprisoning some of these noble Christian women, yet in all this, a form like unto the Son of Man was with them, and the unseen presence was their stay. They were soon released, however, and found that the news of their arrest and imprisonment had only increased the interest of all and the anxiety of many concerning this work. Requests for assistance came from other cities and States, to which the ladies of Hillsboro and other places responded, till in almost all of the Northern States there was a common crusade against the liquor traffic. For about six months this remarkable movement lasted, meeting with varied success and closing saloons and bars of hotels in 250 towns and villages.

CHAPTER III. ORGANIZATION AND WORK.

IN THE UNITED STATES.

Gradually these active workers in the temperance cause, conscious of having received a mighty power, a special baptism at the hands of God, for a special work, began to look for something abiding in organization when this unusual movement should have ceased, something in which all Christian women could unite for work in this special cause. In the winter and spring of 1873–74 this wonderful movement, known as The Woman's Crusade, took place. In August of the same year many of these crusaders were gathered together at Chatauqua, to spend a few days there in the tented grove, on the occasion of the First National S. S. Assembly. As they talked over the work done, and the work which the world still had need of, the thought came to one of the band of the possibility of uniting all the women of that land in temperance effort. Acting on this suggestion steps were at once taken to form such an association. A public meeting was held on the grounds, afterwards a prayer and a business meeting, at which latter a committee of organization was formed, and a circular letter authorized, asking The Woman's Temperance League of the North to hold conventions for the purpose of electing delegates to an organizing convention, to be held in Cleveland, Ohio, Nov. 18th, 19th and 20th, 1874. At this convention in November Mrs. Jennie F. Willing presided, three hundred delegates and visitors were present, and amid much enthusiasm the National Woman's Christian Temperance Union took its place with the hosts of the Lord, to lead on to victory. Its first officers were: President, Mrs. Annie Wittenmeyer; Vice–Presidents, one from every State; Rec. Sec., Mrs. Mary C. Johnson, N.Y.; Cor. Sec., Miss Frances Willard; Treasurer, Mrs. W. A. Ingham, Ohio. A constitution and by–laws were adopted, the preamble to which read as follows:

The Christian women of this nation, conscious of the increasing evils, and appalled at the dangers and tendencies of intemperance, believe it has become their duty, under the providence of God, to unite their efforts for its extinction.

This is the thought that since then has nerved the W. C. T. U. women in every city, town and village of the neighboring States, Appalled at the tendencies and dangers of intemperance, to combat this evil they have given their time and strength, their influence and their prayers.

For five years Mrs. Wittenmeyer presided over this society of earnest workers, and during this time contributed greatly to its success by her wise and loving counsel, endearing herself to the hearts of all.

In 1879 Miss Frances Willard was chosen president, and under her able administration and remarkable skill in leadership 100,000 women organized in unions are now marching onward to the goal of prohibition, bearing with

Why and how: a hand–book for the use of the W.C.T. unions in Canada

them the hopes and prayers of many who would be in that procession if they could. We know that in the houses of many, even of the liquor sellers, sit pure women whose prayers go up quietly, but none the less sincerely, and with no less faith than those of the white ribboned army, for the downfall of the liquor traffic, and for the triumph of the gospel of peace and goodwill to man.

It was largely through the effort of the W. C. T. U. women that the State of Kansas, on Nov. 2nd 1880, adopted the amendment to the constitution of the state, prohibiting the manufacture or sale of all intoxicating liquors, except for mechanical or medicinal purposes.

In Ohio, in 1883, the whole campaign for the constitutional amendment was planned and directed by the president of the W. C. T. U., Mrs. Mary Woodbridge. In this she was ably assisted by all the W. C. T. U. women throughout the state. Such was the earnestness and spirit of sacrifice manifested that when, at one convention, the question of finance was discussed, it was unanimously decided that they would *go without gloves* for a certain time, that they might have more money for this campaign. It is worth while for us to observe here that, in this contest, great importance was attached to the distribution of temperance literature. We are told that leaflets, cards, and circulars went out by the bushel. Printed appeals were sent to all corporations and companies of any size, sermons were preached on the subject not on Sunday only, but in some places on every day of the week. On the day of the vote the ladies visited the polls, furnishing lunches to all, and gave out the ballots for the amendment. Over \$20,000 was raised in that State during that year for the work undertaken by the W.C.T.U. Although they were not successful in gaining the amendment, the returns show that in many counties fraudulent count had been made, and it is believed by those in a position to know that an honest count would have carried the amendment by a large majority. As it was it received 323,167 votes, while the license amendment received but 98,050. A majority of any votes cast at the general election was necessary for adoption. In Florida the passage of the Local Option Bill was due, as one of their legislators testifies, to the influence of the W.C.T.U.

For five years the women of Iowa, under the leadership of Mrs. J. Ellen Foster, had planned, pleaded and petitioned against the licensed system of that state. On the 27th June, 1882, the people adopted the constitutional prohibition amendment by a majority of 29,759, the Supreme Court however declared that on account of some irregularity in the legislative steps of the passage of the amendment, it was of no effect and void. In March 1884, however, the Iowa Legislature passed a prohibiting law, which came into force on July 4th of the same year. And so another victory has been gained by the temperance women of the United States, and prohibition has been secured to another important state of the Union.

For years the N.W.C.T.U. has been pressing for the insertion of one temperance lesson per quarter in the International series of Sabbath–school lessons, but without success.

At the recent I.S.S. Convention, which met in Louisville, Ky., yielding to the appeal so eloquently urged by Miss Willard, the convention recommended that the committee on preparation of lessons be instructed to include the quarterly temperance lesson in their series.

Temperance text books have been added to the books of the public schools in Michigan, New Hampshire, Vermont and New York. This has been done under the management of Mrs. Mary Hunt, aided by the presidents of the different State Unions. This victory was the result of a systematic plan laid down by the N.W.C.T.U., the principal points of which are mentioned.

The N.W.C.T.U. has also established at Chicago, a national organ, *The Union Signal*, edited by Mrs. Mary B. Willard, which is considered to be one of the best conducted papers known. These are some of the successes gained by this society of active Christian women, the contemplation of which led J. B. Gough to declare that after forty years of observation, he believed the W.C.T.U. was doing more real, solid work, than all other temperance societies combined. The work of the N.W.C.T.U. is classed as follows, each department being under the control of an active lady superintendent:

Why and how: a hand–book for the use of the W.C.T. unions in Canada

Heredity and Hygiene.
Scientific Temperance Instruction.
Sunday–school Work.
Juvenile Work.
Free Kindergartens.
Temperance Literature.
Suppression of Impure Literature.
Relation of Intemperance to Capital and Labor.
Influencing the press Signal Service work.
Conference with Influential Bodies.
Inducing Physicians not to Prescribe Alcoholic Stimulants.
Efforts to Overthrow the Tobacco Habit.
Suppression of the Social Evil.
Evangelistic.
Prison and Police Stations.
Work among Railroad Employees, Soldiers and Sailors.
Use of the Unfermented Juice of the Grape at the Lord's Table.
Young Woman's Work.
Parlor Meetings.
Kitchen Gardens.
Flower Mission.
State and County Fairs.
Legislature and Petitions.
Franchise.
Southern Work.
Work among Foreigners.
Work on the Pacific Coast.
Work among the Colored People of the North.
National Organization.

IN GREAT BRITAIN.

The influence of the Woman's Crusade, and subsequently of the N.W.C.T.U., spread rapidly to other countries and led to the foundation of Women's Christian Temperance Unions in Great Britain, Canada, Australia, India and Japan.

In Dundee, Scotland, the first British W.C.T.U. was formed. As the news of the whiskey war in America reached the women of that city, they, too, resolved to do something in this work. Under the leadership of Mrs. M. E. Parker, they obtained, in six days, the names of 9,800 women of the city to a petition, asking that no fresh licenses be granted and that many be withdrawn. Marching in procession to the Court House, they presented their petition, a scene never before witnessed in Great Britain. Four hundred members were immediately enrolled as members of a working society, and the influence of the Dundee W.C.T.U. was felt far and near. Afterwards, a British Woman's Temperance Association was formed, of which Mrs. Parker was president. This Association now has, in England, 195 branches, with a membership of more than 10,000; in Scotland, fifty branches; in Ireland, about the same number, and a few also in Wales.

Their work has been to use their influence in every possible way, in favor of temperance, with the medical profession, with Parliament, corporations and companies, and with ministers of religion. In 1883, they presented a petition in favor of Sunday closing, containing 184,000 signatures. They have issued a cookery book, and a number of miscellaneous books and papers. Mrs. Lucas, sister of Hon. John Bright, has been president of this society for the past few years, and her stirring appeals to the women of England, have roused many to a sense of

Why and how: a hand–book for the use of the W.C.T. unions in Canada

their responsibility, and kept them thoroughly alive and earnest in the work. Mrs. Lucas' meetings, public as well as others, are always well attended, and the greatest interest is manifested by her audiences in the subject which she presents with much tenderness and power. Other lady speakers, from the ranks of the W.C.T.U. in England, do good service in addressing meetings, both public and private, and the urgent invitations for help in forming societies are so numerous, that the constant demand is for more workers. One of the great needs of the Association has been (as the secretary stated from year to year) a paid organizer, whose time should be at the disposal of the society to visit the various branches and places where new Unions might be formed.

The officers of this Association are in part: President, Mrs. Lucas, No. 7 Charlotte street, Bradford Square, London, Eng.; Secretary, Mrs. Bradley, 16 Memorial Hall, Farringdon. W. London.

Besides this society there are other associations in England composed of women only, who are doing good work for temperance, notably The Liverpool Ladies' Temperance Association organized in 1864. The special object of this society is To reclaim women of every grade of society, who have fallen into habits of intemperance, and to prevent those from falling who are already in circumstances of danger, by visitation, watchful care, and by every means which can be devised; also to spread Temperance principles in every possible way. They have six or more Missionaries constantly at work, and a General Superintendent, who acts as secretary, and, with the assistance of ladies of the Committee, takes charge of special cases, which from the social position of the parties, require to be carefully and delicately dealt with. This society is doing its work more quietly, perhaps, than many others, but a work very much needed, and a service requiring much thought and patience, Christian sympathy and tact. President, Mrs. D. Parrel, 24 Waverley Road, Sefton Park, Liverpool, Eng.; Secretary, Mrs. H. Spring, Office No. 2 Y.M.C.A. Buildings, 60 Mount Pleasant, Liverpool.

The Woman's Union of the Church of England Temperance Society, with Rev. Canon Ellison as President, is also in a flourishing condition. Eighty–five branches have been formed, also a Servants' Branch, a Branch for young women engaged in houses of business, and a Branch for girls at restaurants and railway refreshment bars.

Drawing–room meetings have been held with great success, some in the mansion of the Duke and Duchess of Westminster, and in the drawing–rooms of Lord and Lady Brabazon.

The Working Women's Teetotal League, which has also been in operation for about eight years, has for its object to spread teetotalism amongst working–class women. Many thousands of pledges have been taken, and benefit societies have been formed under the guidance and supervision of this society.

The Manchester W.C.T. Association is also doing a good work among the young, and in rescuing women from the thralldom of drink.

The large and crowded cities of Great Britain present opportunities and demands for work of this nature, with which our younger country is not so familiar, but the motto of the B.W.T. Association bears a message to us equally strong The Master is come and calleth for thee.

CHAPTER IV. OUR CANADIAN W.C.T.U.

History and Present Condition.

ONTARIO.

The first union in Canada, of which we have any record, was formed in Owen Sound, Ont. In the spring of 1874, shortly after the first note of the crusade had been sounded, a few earnest Christian ladies of that place, stirred by

Why and how: a hand–book for the use of the W.C.T. unions in Canada

the report of what God was doing through their sisters in the Western States, meet to devise some plan, by which they could do something if not to prevent, at least to lessen the evils of intemperance in their town. At this meeting, held on the 20th of May, a W.C.T.U. was organized under the presidency of Mrs. Doyle. The first work done by this Union was the general circulation of the pledge, and petitioning the council against granting saloon licenses, also asking that the number of tavern licenses be lessened, which request was granted. Petitions were also sent to the legislature at Toronto, asking for amendments to the license act, and the resolution to submit the Dunkin act to the people of that county was the result of the persistent efforts of the W.C.T.U. In the campaign for this purpose these ladies nobly assisted and stood side by side with other and older temperance organizations laboring for the general good.

Picton Union was formed in the autumn of the same year, and the ladies of that Union aided largely in securing the passage of the Dunkin act in that county (P. E.). From this time unions were formed here and there, but there was no bond of union, no provincial society for Ontario until, in 1877, October 23rd and 24th, a conference of the existing unions was held in Toronto, and it was there decided to organize a Provincial Woman's Christian Temperance Union. Delegates were present from twenty–five unions, more than two–thirds of the local unions thus showing their interest in the object for which they had met. At this conference Mrs. Letitia Youmans presided, and at its close the officers elected were: President, Mrs. L. Youmans; Vice–presidents, one from each county; Cor. Sec., Miss Phelps, St. Catharines; Rec. Sec., Miss Alien, Kingston; Treasurer Mrs. Judge Jones, Brantford. For five years Mrs. Youmans was the beloved president of this provincial union, during which time she travelled extensively through Ontario, Quebec and the Maritime Provinces (as well as in the United States), organizing unions, and doing very much by her earnest and eloquent addresses to convince the public mind of the unrighteousness of the liquor traffic, and the necessity for its overthrow.

During the last few years Ontario has shared in the general growth of temperance sentiment, and in common with other temperance organizations the W.C.T.U. has received an increase in membership, and has obtained a surer, warmer place in the hearts of the people. Recently, owing, no doubt, to the agitation of the Scott Act contest in many counties, and owing, too, to the earnestness and energy of many of the county superintendents of the Provincial Union, the number of societies has been more than doubled. The Ontario Provincial Union now comprises ninety–six unions, with a membership of about 2,600. The attention of this Provincial Union has been largely directed to the importance of introducing scientific instruction in our public schools. Dr. Richardson's Temperance Lesson Book, and other text books on this subject, have been widely circulated in teachers' conventions and elsewhere; petitions have been presented to school boards, literature on the subject has been widely distributed, and during the spring months, while the Hon. Minister of Education was visiting the public schools at different points, he was waited upon in many places by deputations from the W.C.T. Unions, asking that temperance text books be introduced into the schools of Ontario.

The committee to whose care this branch of the work is committed, also had an interview with Hon. Mr. Ross, Minister of Education, and presented a petition from the W.C.T. Unions, and other temperance societies, asking that scientific instruction in temperance be given to the children of the public schools. The Hon. Minister informed the deputation that a book on Physiology and Hygiene, having special reference to the effect of alcohol on the human system, was now in course of preparation, and would be introduced in the course of study for next year.

Medical conventions and assemblies have been approached, and correspondence had with synods, conferences and assemblies, on the medical uses of alcohol, and the use of the unfermented juice of the grape at the Lord's table. Many thousands of tracts have been sent out from the literature department of this Union (which department is just in its infancy), and a large number of newspapers supplied regularly with temperance items.

General Officers of the Ontario W.C.T.U. President, Mrs. A. Chisholm, 218 Albert Street, Ottawa; Ex–President, Mrs. Letitia Youmans, Picton; First Vice–President, Mrs. Tilton, Ottawa; Second Vice–President, Mrs. Cowan, Toronto; Recording Secretary, Miss Orchard, Galt; Corresponding Secretary, Mrs. Fawcett, Maple; Treasurer,

Why and how: a hand–book for the use of the W.C.T. unions in Canada

Mrs. Brethour, Milton.

Three Y.W.C.T. Unions in Ontario, at Hamilton, Ottawa, and Essex Centre, are doing good work in this temperance warfare. Boys' night schools, girls' sewing schools, and bands of hope are successfully carried on under their supervision. There are eleven departments of work in connection with this provincial union, corresponding to some of those so successfully controlled by the N. W. C. T. U.

Plan of Work and Lecture Department, Mrs. Tilton, Convener.
Literature, Mrs. Pratt, Convener, Hamilton.
Prison and Jail Work, Mrs. Rutherford, Convener, Toronto.
Legislative, Mrs. Youmans, Picton.
Press, Miss M. Phelps, Convener, St. Catharines.
Unfermented Wine at the Lord's table. Miss Wilmot, Convener, Milton.
County Fairs.
S. S. Temperance Work and Juvenile Unions, Mrs. Andrews, Convener.
Presenting Claims of Temperance to Influential Bodies, Mrs. M. Fawcett, Maple.
Scientific Instruction in Temperance, Miss Orchard, Owen Sound.
Y.W.C.T.U. Work, Miss Scott, Ottawa.

QUEBEC.

In the year 1877, a W.C.T.U. was organized at Stanstead, P.Q., by Mrs. Charles W. Pierce, of Boston, who, for a few months, also filled the office of president. This Union was composed of members from three villages, viz.: Stanstead Plain, Rock Island, P.Q., and Derby Line, Vermont. Public meetings were held from time to time by this Union, prominent lecturers engaged, and a lively interest in temperance matters was manifested by the general public. Very much of the success of this Union is due to the counsel and instruction given by Miss Willard during her visit to Stanstead in 1878.

The next Union formed was the Huntingdon Union, but it was not until the winter of 1882–83 that the W.C.T.U. work may be said to have gained a foothold in this Province. During this winter, Mrs. Youmans visited many places in the Province by invitation of the late Rev. Thomas Gales and prominent Christian ladies, giving public addresses and urging the ladies to more active work in this particular branch of Christian endeavor. The result of her labors was the formation of sixteen Unions and a general quickening and awakening to temperance truth.

These Unions were soon at work. The education of the children in temperance principles received their special attention. Public temperance meetings were promoted, literature distributed, free reading rooms established, petitions circulated against license, temperance picnics, cottage and other meetings held, and a great amount of individual work done that has greatly aided and strengthened the cause of temperance in the Province. A Y.W.C.T.U. was formed at Point St. Charles, which is engaged in active work and will be found to be a social power whose weight and influence for good cannot well be estimated.

On the 16th and 17th October, 1883, a meeting of delegates from local Unions was held in Montreal for the purpose of organizing a Provincial Union for the Province of Quebec. Thirty–five delegates were present; encouraging reports were given from the different Unions represented, showing a total membership of about 1,000, and a Provincial Union was at once organized with the following officers: President, Mrs. Middleton, Quebec; first Vice–President, Mrs. Dunkin, Knowlton; second Vice–President, Mrs. Walker, Montreal; Corresponding Secretary, Miss Lamb, Quebec; Recording Secretary, Mrs. R. W. McLachlan, Montreal; Treasurer, Mrs. A. M. McKenzie Forbes, Montreal.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

In the organization of this Provincial Union, Mrs. E. McLaughlin, of Boston, Miss Anna Gordon (Miss Willard's secretary) and Mrs. S. W. Foster, of Knowlton, rendered valuable assistance.

The departments of work arranged by this Provincial Union, are as follows:

Heredity and Hygiene, Mrs. D. V. Lucas, Supt., Montreal.
Scientific Work, Mrs. Norton, Montreal.
Juvenile and S.S. Work, Miss Rhynas, Montreal.
Temperance Literature, and Influencing the Press, Mrs. Jack,
Chateauguay Basin.
Evangelistic Work, Miss Knowles, East Farnham.
Prison and Police Work, Mrs. Dean, Quebec.
Work among Intemperate Women, Mrs. Barker, Knowlton.
Social Work, Mrs. C. T. Williams, Montreal.
Legislation, Mrs. Geggie, Quebec.

Each County Vice–President is, to a certain extent, responsible for the work in her county, and in this Province as well as in Ontario, they have proved themselves to be a band of faithful and efficient workers. In the short time which has elapsed since the formation of the Provincial W.C.T.U., and the election of county vice–president, with the assistance of their president, twenty new Unions have been added, making, in all, thirty–seven Unions, with a total membership of about 2,300. Of this number, more than 1,300 are in the City of Montreal. In this particular Union the fee is optional, which may account, in some measure, for the seeming disproportion in members.

THE MARITIME PROVINCES.

The first local union in the Province of New Brunswick was organized in the town of Moncton, in December, 1875, Mrs. (Rev.) J. E. Brown being president. Work among the children has largely engaged the attention of this society, while they have been faithful and persevering in their efforts to educate the public mind by means of lectures and distribution of temperance literature. They have also visited those engaged in selling liquors, and have reasoned with them, to some purpose, on the unrighteousness of their course.

Unions were formed shortly after in St. John, Fredericton, Portland, Carleton and St. Stephen's. In all these places much work has been done, and general temperance sentiment very materially advanced.

In October, 1879, in compliance with a call issued by the Fredericton Union, the delegates of the local Unions in that Province met to form a Provincial Union. Twenty delegates and visitors were present, representing five Unions, and the Prov. Union was at once organized, the following officers being elected:

President, Mrs. Dunham, Portland, N.B.; Vice–Presidents, Mrs., March, St. John, Mrs. McWilliams, Carleton, Mrs. Cunard, Portland, Mrs. Philips, Fredericton, Mrs. Wade, Woodstock; Secretary, Mrs. Steadman, Fredericton; Treasurer, Miss Lockhart, St. John; Auditor, Miss Carr, Carleton.

Since that time the work in this Province has gone steadily forward, some new Unions have been added, and a deeper interest in temperance shown, by many who were formerly indifferent.

In September, 1883, the Annual Meeting of this Provincial Union was again held in Fredericton, at which, invited delegates from N.S. and P.E.I. were present. Here it was decided that for the best interests of the Union work in those Eastern Provinces, the organization should be made Maritime instead of Provincial, representing Nova Scotia and Prince Edward's Island, as well as New Brunswick. This was done, and the following officers were elected:

Why and how: a hand–book for the use of the W.C.T. unions in Canada

President, Mrs. Dr. Todd, St. Stephen. Vice–Presidents, one from each Local Union. Secretary, Miss Ella L. Thorne, Fredericton, N.B.; Assistant Secretary, Mrs. Denistadt, Moncton, N.B.; Auditor, Mrs. W. W. Turnbull, St John, N.B.; Treasurer, Miss Jane Lockhart, St. John, N.B.

There are ten Unions in these Provinces. The exact number of members is not furnished, but if we may judge by the work accomplished, there must be very many workers in behalf of this cause in these Eastern Provinces.

The lines of work followed have been similar to those laid down by the other Provincial Unions. The ladies of St John Union have, however, with the assistance of other Unions, and private subscriptions, erected a drinking fountain in their city at a cost of about \$850. This is the first fountain erected by W.C.T.U. in Canada.

The Portland Union has built a hall for its own use, where all Union meetings are held.

Coffee houses and temperance hotels have been established, libraries have been opened, and much attention paid to the scientific instruction in temperance to the children of the public schools.

The Provincial Union of British Columbia was formed in 1883, and comprised two local Unions, one in Victoria, organized at the same time as Provincial, and the other in New Westminster. Total membership 120. In addition to the branches of work undertaken by the other provincial Unions, this society has declared in favor of the ballot for women.

President, Mrs., (Rev.) Pollard, Victoria, B.C., Cor. Sec. Mrs. D. A. Jenkins, Victoria, B.C.

In Manitoba two local Unions have been organized. One in Winnipeg, Mrs. Monk, president, Mrs. Somerset, Secretary; and one Union in Brandon, President, Mrs. Davidson; Secretary, Mrs. Bliss. These are just beginning the good work, but at the end of another year, will have, doubtless, a record to give of many useful measures planned and executed, by means of which reformatory, educational, preventive and legislative work will have been effectually accomplished. Our Canadian women gratefully acknowledge the aid given us by many of our sisters across the border, who have greatly assisted us from time to time with wise counsel and stirring words of appeal. Especially do they remember the inspiration and fresh courage that came to them with the presence and influence of Miss Willard. The formation of the Dominion Union was largely due to her counsel, and to her visit and eloquent addresses we owe the British Columbia Union, provincial and local. Mrs. Emily McLaughlin has also won the hearts of all with whom she came in contact during her visits in Canada, and a large accession to the membership of the Unions has always followed her powerful and persuasive utterances.

THE DOMINION W.C.T.U.

For some months previous to the meeting of the Ontario Provincial Union in October, 1883, a correspondence had been carried on between some of the leading temperance women in the different Provinces, regarding the advisability of forming a Dominion Union. All were in favor of taking this step if any additional good could be gained, or if it would be of benefit to any. With this feeling, and acting upon the advice of Miss Willard, president of the N.W.C.T.U., who was present at the meeting, the Ontario convention appointed a committee consisting of Mrs. Chisholm and Mrs. Strachan, to confer with the executive of the Quebec Provincial Union, for the purpose of forming a Dominion Union. At the interview with the Quebec Provincial Executive, it was stated that from private letters received from other Provinces, there would be no difficulty in the way of organizing the proposed Union. It was also suggested that, in the event of such organization, no meeting should be called before 1885, as some of the Provincial Unions had so recently been formed, and would need all the thought and care that could be given them for a time, at least.

After some questions and explanations, with a little discussion, it was decided that a Dominion Union be organized. A constitution was drawn up, similar to the one in use by the N.W.C.T.U., of the United States, and the

Why and how: a hand–book for the use of the W.C.T. unions in Canada

following officers elected: President, Mrs. L. Youmans, Picton, Ont.; Vice–Presidents, Mrs. A. C. Chisholm, Ottawa, Ont.; Mrs. Middleton, Quebec; Mrs. Dr. Todd, Fredericton, N.B.; Mrs. Rev. Pollard, Victoria, B.C.; Corresponding Secretary, Mrs. Major Tilton, Ottawa, Ont.; Recording Secretary, Miss Renaud, Montreal, P.Q.; Treasurer, Mrs. Judge Steadman, Fredericton, N. B.

The aim of this Union will be to unite more closely in their work, the Christian temperance women of the different Provinces, and to devise plans for the general good, these to be largely carried out by the Provincial Unions. Its first meeting will be held during the session of Parliament at Ottawa in 1885.

CHAPTER V. WHY WOMEN SHOULD WORK.

1. *For their own sakes.* In the years that are passed women have been to a great extent, run in moulds like candles, and have been long threes or short sixes, just as society chose to make them. Occasionally, one and another have refused to be run in the old mould, but seeing the need to be so great, and the workers so few, have stepped outside the narrow circle set round them, and with their faith and courage and persistent loving labor, have brought a new inspiration to the world's workers, and a new hope to the world's weary ones.

This W.T.C.U. work opens up to women avenues of usefulness that for their own sakes they ought not to hesitate to enter. Thus engaged the circle widens and widens until the possibilities of usefulness are almost limitless. As the boundaries are set further on the thought and sympathy of women reach out gradually to their limit, broader views of life and of humanity are taken on, and a deep, great love for all God's suffering ones is added to the love of the heart for family and kindred. In this work is found something of real fellowship with God, and we are enabled to understand something of His great love, even for the unlovable, and to rejoice as in the presence of the angels of God, over His repentant, returning children.

2. *For their Sisters' Sake.* It is a sad fact that we gather from the statistics and police returns of the large cities of England in relation to the drinking habits of English women. Referring to it the Archbishop of Canterbury calls it The very dark shadow dogging the steps of the Church of England Society. If, said His Grace, drinking is introduced among the women of our middle or still higher classes, by means of grocers' licences, we need not think it will confine itself wholly to them. No, depend upon it, if any practice of women's drinking comes into use, we shall see it in its most open and shameless form. Those of us who have tried to do any work among drinking women, must admit the painful truth that a small number of such, comparatively, are ever recovered from the habit of drinking, and a very small proportion are rescued from the haunts of vice. When we think of this, and think too, of the hereditary taint, the craving for drink, transmitted from these mothers to their children, and of the lives of sin which, too often, follow, we do not wonder at the alarm expressed in the recent report of the House of Lords' Committee on Intemperance in these words, Intemperance among women is increasing on a scale so vast, and at a rate of progression so rapid, as to constitute a new *reproach* and *danger*. While this is true of England, and while we grieve over the drinking habits of women in other countries, have we not reason to fear that our Canadian women are not free from this vice. Every district visitor knows, every city missionary is conscious of the fact, that the poverty, the distress in so many homes is not solely because Father drinks, but often because Mother sells everything for whiskey. And the drinking among women is not confined to the class mentioned, for can you not think of ladies of wealth and position in your community, whose names are always spoken in a sort of twilight tone and with a little sigh? Do you not know that while ladies go from our large cities to spend months abroad, in some cases, these months are spent in inebriate asylums, while their friends fondly hope they may return cured? There are homes where the father dare not allow his daughters to attend an evening party, for fear that they may disgrace the family by taking too much wine, and acting in a silly manner. While we know these things to be true, we can not put them from us with a sense of freedom from responsibility. Let us then for our own sakes individually, in order that we may be made unselfish and loving, and more like the Divine Christ, step forward into this work. And for the sake of women, our sisters, let us come out of the narrow path of custom; let us brave opposition or ridicule, which is harder to bear, and be true–hearted and whole–hearted in this

temperance work.

3. *For the Children's Sake.* To women is largely committed the care of children in those first years of their lives when impressions for good or evil are readily received, and habits easily formed, and during this time principles may be firmly imbedded in the fresh soil that may grow to be a hedge against evil, a barrier between them and wrong in the coming years. Mothers have a great responsibility in this matter, and one from which they may not escape. If our children see the wine-glass on the home table, in the side-board, at our evening parties, will they not think wine-drinking right and safe, and will there be any fear in their hearts of that which at the last stingeth like a serpent and biteth like an adder?

The hardest blow I ever received, said a devoted mother, occupying a high social position in our land, was when my eldest boy turned to me in answer to my expostulation with him about taking too much wine, and said, 'Mother, you know I learned to drink at home.' So many have said, If I had only known then what I know now, how different my home would have been, I would not now have to reproach myself for the wrongdoing of husband or of sons. Recently a member of one of our Christian churches, a lady of wealth and refinement, whose home was a home of luxury, and on whose hospitable board the wine-glass was placed as a matter of custom, during the long years of married life, was called to pass through a very painful experience, a very Gethsemane. Her eldest son had grown to be a little wild, would go from home occasionally for a day or two, causing his parents great anxiety concerning him. On this occasion nearly a week had passed since they had seen him, when a message came to the mother from one of the city policemen. She hurried with the messenger to the gaol, there to meet her darling boy, the one in whom her fondest hopes had been centred, and for whom her brightest dreams had been so many times thought out, the boy she ceased not thinking of other than true, loving and pure, to find him battered, bruised, and bleeding, with clothes disordered and torn, a sad example of the transformation which strong drink can produce. Some one writes, It is sad to be disappointed in those we love, but who can tell the agony of that mother's heart as she looked at her shattered idol, and cried out, My son, why will you drink and break my heart? I shall not soon forget his reply, Because you gave it to me at home, nor can I forget that mother's face as there came over her soul the awful realization of all that the thoughtlessness of custom had done for her boy. As we passed out she said, No more wine at our table, God helping me, but while children still at home may be kept, it is too late for the eldest born. To day he is a wanderer from home, and mother, and God. While human hearts and human prayers follow him, God's mercy alone can reach and save.

4. *For the safety of Home.* Home is emphatically the kingdom of woman. Here she is queen, and can order all its belongings as she deems best. To a very great degree its inmates are *subjects* of her kingdom, and acknowledge her sway. The cases are few, perhaps, where her wishes are not respected, her right acceded to in all home arrangements. But to ensure a perfect home it is necessary that purity and peace should guard the threshold, that nothing unholy may enter, and that the noise of the world's strife pass not through. Here there should be rest and peace. The liquor traffic is the avowed enemy of the home. While this exists not one home is absolutely safe, not one household is quite free from danger. This enemy does not scruple to enter the rightful kingdom of woman to rob, murder, and to destroy, and to lay in ruins all that before was bright and beautiful. The strong man is made helpless under its influence, all loveliness withers at its touch, the darkness of its shadow shuts out the sunlight, and its breath of death is over all. While this is true we ought surely to act as if we believed it to be true, and do all in our power to bar the door against this destroyer. As women to whom God has given reason, intelligence, the blessings of a Christian education and much influence in our homes, we dare not bow down longer to a custom so fraught with evil and so ruinous in its effects. A bird will be quick to discover the approach of the serpent, and will spread its wings over the nest to protect its nestlings, and shall we not shield the dear ones in the home nest from the approach of this serpent, whose nature it is to kill and to destroy?

5. *For the sake of Society.* While woman is queen of the home realm, she also reigns in society, society which is made up from the homes of our land, If all homes were peaceful and pure, society would have no evils, there would be less necessity to warn and protect the innocent, and our newspapers would need small space to tell of moral wrecks, despair, murder and suicide. But until that time shall come, there is need for the influence of true,

Why and how: a hand-book for the use of the W.C.T. unions in Canada

earnest women to so mould society that men and women shall be made nobler and better for being in their presence. The influence of such women is like the gentle dew, refreshing and enriching tender plant and opening flower; her example is as the sunlight, warming the heart and quickening the life to nobler deeds and guiding the wandering feet heavenward.

All over our country, homes are constantly sending out their young men into business, into society, and the home life is exchanged for something new, Day by day we are meeting these, receiving them into our homes, making them welcome to our parlors. What shall our influence be upon them? A young man comes to a city with good recommendations; he has high hopes, gets into a good business, is made much of in society. He is a pure man, such as mothers would choose as companion for their sons and daughters. How many hopes and prayers have come with him from the home hearth, and how glad and proud his best friends are to know that he is doing well. As he spends his evenings in our homes, those evenings that would otherwise be very dreary, what will the home do for him? Shall women, who rule society, use their influence to disappoint all the bright home dreaming, to check all his high aspirations, and to make it very easy for him to become a victim to this appetite for drink? Not that this is ever intentionally done, but the history of many men, given years after in many of our Gospel temperance meetings, proves that this is terribly true.

I never offer anything to any one fond of liquor, not even on New Year's day, said a lady, but none of *our* young men are. Are we correct in saying that of any circle in society where wine is tasted, none of our young men are. Women do not know, even the mothers in the same home do not know what young men know of each other. We do not see how the glass of wine at the evening party, where he can take a little, not too much, is followed later in the evening and till the daylight hours, by glass after glass of stronger liquor, taken amid far different surroundings.

Many young men date their downfall from the first evening spent in society in a strange city, for while they could resist the temptations of young men companions, they have not been able to refuse the wine-glass at the hand of their hostess.

In view of all these facts, so sad, so pitiful, ought we not for our own sake, for the sake of innocent children in our homes, for the sake of other women's children and other homes, and for the sake of society at large, in order to lead men and women, as best we may, towards all that is pure and holy, and away from all that is debasing and evil, ought we not to give our influence and our active help to this temperance work?

CHAPTER VI. HOW WOMEN MAY WORK.

Every human being has influence, and we may not know the effect of our words or of our silence. The fact being generally known that one is a member of the W.C.T.U. has sometimes a great influence. Recently one of our temperance workers spent a few weeks at the sea-side. She had no occasion to speak of her temperance principles, but as the little white envelopes marked W.C.T.U. went out from the office of the hotel from time to time, it soon became known that she was a temperance woman. Mrs. one morning was very much interested to hear as she passed a bathing house near her own, Here, take some brandy before Mrs. comes down, and the reply, Mamma, she don't take any, and the bathing don't make her sick. It was thought a necessary preventive in this case, but there was a silent influence that conveyed its disapproval. Yet there are many ways in which women may exert more than a silent influence in this work.

1. *In the Home.* The time has gone by, when it was thought absolutely necessary to have the brandy bottle on the sideboard and in the kitchen, and when it was thought to be flying in the face of Providence if one made a voyage or took a journey without this companion. Years ago even temperance people dare not exercise quite enough faith and common sense to enable them to put this thing quite out of their homes, so for every ailment, for spleen and spasms, for tooth ache and toe ache, for head ache and heart ache, this wonderful remedy was used. This greater

Why and how: a hand–book for the use of the W.C.T. unions in Canada

than all quack medicines, for *some* of these do stop at *some* point in their healing power, but this was thought to be *never failing* in its virtue to alleviate, if not to cure. Women in the last few years have been wiser than the doctors, for while they looked only at alleviation of pain, wives and mothers began to look beyond that, at the probable acquirement of the taste for drink, and now this prescription is becoming less frequent. Let the women of Canada banish this liquor from their sideboards and kitchens, and from their medicine chests. Let it be given as medicine, only as a last resort, and by the advice of a careful physician. Let temperance papers be taken in the home, that young and old may see and know all that is going on in the world in relation to temperance. We have our political papers, our church papers, our fashion magazines, let us have, too, our temperance papers, books and magazines.

Encourage the children to become members of a Band of Hope, and, if possible, go with them occasionally to their meetings, thus showing your interest in their particular work.

We are glad to think the custom of supplying farm hands with beer is not prevalent in this country, but there may be places here and there where this has been customary. Here farmer's wives may provide a substitute in oatmeal drink, cold tea or coffee. These are a few of the many ways in which women may work for temperance in the home.

2. *In Society* To exercise an influence for good it is not necessary that we should always sit pledge books in hand, and talk on the subject of temperance, but while this question occupies such a large share of public attention as at the present time, there will be few communities where it will not form one of the topics of conversation. Then a quiet declaration of principles is the stand we must take. If we wear the white ribbon, the badge of our Union, it will often save us annoyance, and help us when necessary to speak the whole truth. It very often happens that our position is assailed, and then we should be able to give a reason for the stand we take. To this end our women should read and search out for themselves arguments based on scientific investigation, with which to meet opposition. We need to inform ourselves, not only as to the evil effects of alcohol on the human system, but how it produces this effect, the waste to the country in drink, difference between communities where prohibition is in force, and where licence reigns, &c. In giving and attending entertainments, parties, &c., be outspoken in your disapproval of wine drinking. This is no longer running the risk of being singular in society, for some of the highest dignitaries of this land and other lands have banished strong drink in every form from their tables and entertainments. Mr. Moody said recently, Eight years ago it was difficult for me to mix in English society without being constantly pressed to drink wine. Now, I may say, broadly, I am never asked to touch it, and at many places where I go, it is not even on the table. Much of this change has been brought about by the influence of English ladies of rank, and by their warm espousal of the cause of the Blue Ribbon Army.

Some of our ladies do not receive much company in this way, and have not this opportunity for helping on the right, but in quiet visits to and fro, their influence may accomplish much. To speak of a good temperance book to a friend, a book which we have just read, and in which we have been interested, to offer to lend it, saying you are sure she will be as interested in it as you have been, this is not much, perhaps, but it is the sowing of the seed, which may produce fruit, such as we have not faith to think of, in the days to come.

3. *In the School.* We have faith to believe that the schools will yet constitute one wing of this great temperance army, for we can never succeed fully without them. The voters of the present day may place a law upon the statute book, and temperance men and women will do their best for its enforcement, and find it a task beset with more or less difficulty. But the boys and girls in our public schools will be the masses of to–morrow. Let them be taught *now* the nature and effects of alcohol on the human system, and to–morrow they will vote intelligently on this question, and will stand by the laws they have made.

Many of our best women are engaged in teaching these boys and girls, and thus have a grand opportunity for good work in the temperance cause. If a text book on this subject be not in use, there are still ways in which a conscientious teacher, thoroughly alive to its importance, may convey to the minds of her pupils much of the truth

Why and how: a hand-book for the use of the W.C.T. unions in Canada

about alcohol. She may procure Dr. Richardson's Lesson Book, or Dr. Ridge's Primer, so largely in use in the schools of England, Dr. Steele's Physiology and Hygiene, or the book authorized by the Educational Department of Ontario, now in course of preparation, and from any of these prepare a lesson, occasionally, for her scholars. Different phases of the temperance question might be put before them, in a very simple form, as subjects for their compositions.

Recitations, with this end in view, might be had from time to time. In the town of Pembroke, Ont., one of the public school teachers has enrolled all the children willing to join, in a Band of Hope, with the name Pembroke Public School Prohibition Army. The W.C.T.U. of that place contributed a very handsome banner to be carried by the little ones in their occasional processions, and to have in their place of meeting.

Then women will have influence with school boards and trustees in many places, and may, by a simple request, gain their consent that temperance lessons be given by the teachers. Sometimes a general petition may be necessary, (always to be signed by a majority of *voters*) and this may be successfully arranged by women. Where the school is a denominational institution, it is wise also to approach the synod or conference to which it belongs. By patient and never tiring effort in city and country the schools will one day rally as a body to our help in this work.

5. *In the Union.* It has been said so often by busy women whose hearts were nevertheless with the temperance work, I will contribute to the funds of the Union, but it would be of no use for me to join, for I could not find time to attend the meetings. Yet, after all, it is better to join, better to be known as a *member*, if you go only once in three months to a meeting. It is better for the Union, better for yourself, and better for your influence at home and in society. And let the members of the Union feel that the meeting is in part theirs, and that they are responsible for its success as they would be for the success of a party given in their own house.

In both cases there are many circumstances which we must control or make the best of, and Christian politeness should never be absent. Outside of the meetings there is a wide field not only for general temperance work, but of special work for the Union. As we pay our social visits we may talk of the interesting meetings of the W.C.T.U., or of any special work we have in hand, inviting our friends to come and visit the Union, even if they do not wish to become members. Let this be done in an offhand way, and not in this style, Now I've come to tell you how wicked you are to drink wine, and I want you to sign the pledge and join the Union. People cannot be scolded or driven into a new faith, but must be won by patience and love.

The Loan Library of the Union ought to be kept in constant circulation among those who are not members, as well as among ourselves. Mrs. S.M.I. Henry's *Voice of the Home*, and *Mabel's Work*, have exerted an influence for good over the women of our country, and in one community the reading of these books led to the formation of a W.C.T.U. which has done good work, and rendered valuable assistance in the Scott Act contest. The circulation of works of this kind with those of a more solid nature will secure deeper thought on this subject, and a stronger desire to unite with the women of our land in their efforts to banish the liquor traffic.

We can also be loyal to the Union, and to every member individually. While we see each other's infirmities more plainly perhaps than we see our own, let us cover them carefully, as far as we may, from those not in sympathy with us, and let the letters W.C.T.U. be indeed a bond of union.

6. *By the Pen.* A W.C.T.U. paper or periodical in Canada is one of our great wants, perhaps the greatest. We have gifted ones in our societies, who have it in their power to make its pages interesting and instructive, but we lack the necessary funds. The little *Telephone*, the organ of the W.C.T.U. of the Maritime Provinces, which has recently made its appearance, is a credit to that society, as well as to its editor and publisher, Mrs. Cowil, a woman self-taught in the art of printing, and full of faith and courage in their new enterprise. All over our land there are women ready with their pen, whose message has been long delayed, and whose thoughts we need. While, as yet, we have no paper of our own, the best papers of our Provinces will open their columns for the

Why and how: a hand-book for the use of the W.C.T. unions in Canada

contributions of thoughtful writers on this temperance question, and we should take advantage of this in order to bring our W.C.T.U. work more prominently before the public, and to help on the cause of truth and right. In each county there might be found, at least, one woman who would write for the papers of that county, or send selections concerning the work, better if one such be found in each union. Very often incidents occur in the reformatory phase of the work the publication of which may have a greater effect on the public mind than the closest reasoning. If our women will only use their pens in these cases it will tell for good. Then, too, privately, we may do much. A little note to this one, a friendly letter to another, a few lines of encouragement to a weak one, a warning of love to another, these stay by one when the sound of words has passed away, and who may estimate the result? The most quiet and retiring may do, those who for many reasons feel themselves shut out from anything more public.

7. *On the Platform.* This is what our Canadian women shrink from. One of our most distinguished clergymen recently said, It is not because our ladies have less talent than those of other lands, that they do not come to the platform, but because they have so little confidence in themselves. While this may be so there is still another reason. We know that in this country there exists a prejudice against women speakers, stronger than even in England, and certainly greater than obtains in the United States. This knowledge has deterred many from yielding to the conviction of duty. Dear sisters, this should not be. The first commission given to women was from the risen Saviour, Go and tell the brethren. If to-day there are those among our number who have received a message from the Divine One, if to them the command has come to tell of the love of God to suffering humanity, are they doing well who refuse? If we have something to say let us say it in the fear of God, whether man will hear or forbear. As county superintendents or vice-presidents there is scope for the exercise of this gift. All our counties need to be thoroughly canvassed, and in many places addresses given on this subject, in order that people may be roused to their duty, and that new unions may be established. There are few of us that may be called to leave our homes for the public platform, but there is often a necessity at our very doors, and if the opportunity, the need come to us let us with faithful earnestness and prayerful faith give to others our best thoughts and our wisest counsel in relation to this great subject before us.

CHAPTER VII. HOW TO FORM A W.C.T.U.

There are, at least, a few earnest Christian women in every community who are thoroughly convinced of the great benefit such a society would be to the place in which they live. In many of the counties of Ontario and Quebec, a vice-president or superintendent is appointed for county work. It would be advisable to correspond with her on this subject, and an invitation given her to meet the ladies with a view to organization. In some counties no vice-president has been appointed, but, because it has not yet been done, let not ladies be deterred from having a W.C.T.U. Send to the Provincial Corresponding Secretary for constitutions and plans of work, and then ask your pastors to announce that a meeting for the organization of a W.C.T.U. will be held at time and place designated. It is well to see the pastors of different churches, and solicit their aid in this undertaking. And it is also wise to spend some time in interviewing ladies of the different congregations so that there may be a general interest. A notice similar to the following may be inserted in the daily paper, as well as announced from the pulpit, a week previous to the meeting.

A meeting of ladies in favour of the temperance cause will be held in _____ on _____ at _____ o'clock, when the advisability of organizing a Woman's Christian Temperance Union will be considered. Nearly 5,000 Christian women of Canada are banded together in W.C.T. Unions, for the protection of their homes, and for the good of society. The influence and help of the ladies of _____ is needed. Mrs. _____ of _____ authorized by the Prov. W.C.T.U. will address the meeting, on the history, aims and methods of this work. The presence of pastors is cordially invited, and all ladies are earnestly requested to attend. If no such speaker is expected this part will, of course, be omitted. One of our strongest Unions was organized by a Christian lady of the town, who had heard and read and thought much of the work of Women's Christian Temperance Unions. Before the time arrives ask your pastors to share with each other in the opening exercises, but if none are to be present arrange with one of your number

Why and how: a hand–book for the use of the W.C.T. unions in Canada

accustomed to such exercises, to open the meeting. Have some one ready to lead the singing, let a suitable portion of Scripture be read, Crusade, Psalm 146(1), Parable of the Good Samaritan, or other fitting selection, prayer offered, asking the ladies to repeat the Lord's Prayer, with the leader at the close. One of the ladies will then move that Mrs. be chairman of this meeting. This will be seconded and put to vote, and the chairman will take her place. A temporary secretary will be elected in a similar manner, who will keep the minutes of the meeting. In the event of no speaker from a distance being present, the chairman or some lady who has prepared it will state the object of the W.C.T.U. its history and its work, giving an outline of the different departments with their work. Items may be given from recent issues of the newspapers showing the alarming prevalence of intemperance and the necessity for all to use their influence and talent in opposing it.

After this has been done, a few minutes may be given to answering any questions that may be asked, in order that all may see clearly what they are doing. In this way the doleful experience may be avoided, Yes, we were organized, but we do not know what to do.

Some one will then offer a resolution that a W.C.T.U. be organized. This motion will be seconded and put to vote by the chairman. We have been accustomed to vote by the uplifted hand, while our American sisters vote Yea and No. The sound of the human voice is helpful, and voting in this way may be more satisfactory. Then read the constitution, by–laws, and pledge. Explain fully the membership fee of 50 cents per year or 12 1/2 cents per quarter, half of which goes to the Provincial Union. Explain that the committees of Provincial Union being all at work, money is needed to pay necessary expenses of these and of the general officers, some of whom give the most of their time, without remuneration, to this work. Explain, too, that an organizer is needed to whom we can pay a salary, who will organize new unions, and visit all unions regularly. If 6 1/4 cents per member is sent quarterly to our Provincial Unions, it will provide the means for thus enlarging the work.

Take time to answer all questions on these points. Some may object to taking the pledge, as their physicians sometimes prescribe it as medicine. We pledge ourselves not to use it as a beverage only. Some may be obliged to administer it to others as medicine. This does not violate the pledge. Other objections may be stated and met.

When constitution, etc., have been adopted by the meeting, send out ladies, previously requested so to act, and provided with pencils and paper, to solicit members. Should any be unprepared, the fee may be paid another time, and may be made payable quarterly or yearly.

The election of permanent officers is next in order. If it is thought best, a committee on nominations may be appointed by the chair, said committee to represent the different churches, and who shall report at some near day fixed by the meeting. It may be desirable, however, to proceed at once to ballot for officers, and by this method a truer expression of opinion is generally reached.

The president duly elected then takes the chair, and vice–presidents are elected. These should be one from each church in the place.

Then the secretaries, recording and corresponding, and treasurer are elected, also superintendents or committees of the different departments which may be thought advisable. It has been found to work well where the vice–presidents, one from each church, are made conveners of these committees, or superintendents. These conveners of committees or superintendents of departments with the general officers constitute the executive. In a small place it may be as well to transact all business in an open meeting of the union. Our ladies are supposed to be loyal to the W.C.T.U., and will not make public matters intended *only for the Union*.

The place of next meeting will now be determined and announced. A meeting of the executive committee will also be appointed by the president, to confer upon the details of the work. A very good quorum for the executive and for the union, consists of such members as shall be present at any regular or special meeting, due notice

Why and how: a hand–book for the use of the W.C.T. unions in Canada

having been given of such meeting. A motion will now be made to adjourn, and carried. The President says, The meeting is adjourned to meet naming time and place.

The doxology may be sung or a short prayer offered at the close.

COMMITTEES AND THEIR WORK.

Executive Committee will plan the general work of the Union, and attend to any special business that may be brought before them by the corresponding secretary. This committee will meet weekly, and report through their chairman to the Union.

Committee on Finance may be composed of ladies and gentlemen, who will devise ways and means for raising funds for the general work. The finance card and envelope is one of the best methods by which to educate the people to *systematic* giving.

PLEDGES FOR TEMPERANCE WORK.

Dear Friend. The evils of intemperance are sufficiently startling to cause every good man and woman to seek for their removal. Many homes are ruined by it; many children robbed; many men and women reduced to drunkenness and death; even those not yet touched by it are not sure that they shall remain exempt. It threatens every child, every home, every youth, every man.

The Women's Christian Temperance Union, mothers and sisters, to whom home means so much, have banded themselves together to do what they can to oppose it. We do our work among the children, by teaching, distributing temperance literature, etc. We seek out the intemperate and ask them to reform, assisting them with pecuniary aid when necessary. We use our influence to purify the homes and to put away social drinking customs.

We are willing to work. Will you not help us with your means?

Please mark with an X upon the sum you will give EACH month of the coming year. Be it little or much, it will aid us. And we do wish, that every woman to whom this appeal is made, would become a member of our W.C.T.U., and encourage us by coming into our meetings.

Please write your name.

Residence.

FIFTY CENTS A YEAR AND SIGNATURE TO OUR PLEDGE CONSTITUTE MEMBERSHIP.

As the months come round, take the envelope bearing the name of that month, put in the amount pledged, and deposit it as directed by the person circulating these cards.

If you have neglected any month the empty envelope will remind you of it. Don't destroy it use it put in the money and deposit it.

The LORD loveth a cheerful giver.

Committee on Literature will secure suitable temperance literature, and distribute it in hotels, cars, reading–rooms, depots, stores, restaurants, at public meetings, from house to house, etc.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

Committee on Juvenile work should be composed largely of young ladies enthusiastic in their work. There should be a representative secured, if possible, from every Sabbath and day school. They will organize Bands of Hope and circulate the pledges (triple, if possible), in the Sunday Schools. They will also see to the introduction of temperance books into Sunday School Libraries.

Committee on Public Meetings and Entertainments will arrange for lectures, readings, concerts, temperance mass meetings and gospel temperance meetings on Sabbath afternoons, mothers' meetings, cottage prayer meetings, etc. At very many of these meetings it is desirable to have the pledge circulated.

Committee on New Members will endeavor to secure new members for the Union, and will also visit those who may have been absent for some time.

Committee on Benevolent work will look after the poor of the town, especially after those families suffering from the effects of intemperance. Where there are purely benevolent societies in the town, the work of this committee will be only supplementary.

Press Committee will select extracts from temperance books and papers, to be published regularly in the columns of the local papers, also to specially report the work of the W.C.T.U. both local and general. If the committee cannot itself reach the newspaper, perhaps it can through the aid of some influential *honorary member*.

Committee on Scientific Instruction in Temperance will visit school directors, and authorities in public and private schools, and urge the introduction of Dr. Richardson's lesson book, or the new temperance lesson book to be issued by the Education Department of Ontario. Suitable literature on the subject might be judiciously used on these visits. An informal social reception of teachers in the town might be held or arranged for by this committee where the subject might be discussed.

Committee to secure the unfermented juice of the grape at the Lord's Table will visit not only the pastors, but influential leading members of the different churches, not to argue the matter, but to ask, as the N.W.C.T.U. does, that in deference to the Golden Rule, and the Pauline doctrine of regard for the weaker brother, the fermented wine be no longer used. Suitable literature on this subject, as on all others, may be had from our Literature Department.

Committee on Coffee and Reading Rooms will, if desirable, provide a place of this kind, putting it in charge of a suitable person.

Other committees may be added as the work demands. Let each committee read up and thoroughly understand their subject, the convener especially should know *just what she wants*, as she goes about this branch of the work, and be able to tell *just why it is needed*. This will, in the first place, be a gain. Politicians, potentates, and preachers will not be able to put us off or confuse us by asking many questions in connection with the work that we are unable to give.

CHAPTER VIII. QUESTIONS AND ANSWERS.

Q. Why should our Union be auxiliary to the Provincial Union?

A. We are convinced that the affiliation fee and the reasons for requiring it have not been properly understood by our Unions. They have said, Why should we pay 6–1/4 cents per member, quarterly, into the Provincial Union fund. We answer, Because without it the Provincial Union could not exist.

Q. Why should it exist?

Why and how: a hand–book for the use of the W.C.T. unions in Canada

A. Because there is strength in united effort. If local Unions here and there in isolated places exert an influence for good, a large band of workers sending their representatives to a central place to consult together and devise method? for the extension of the work throughout the Province will certainly wield a greater power, and do more good. All our church organizations, our various charitable and reform associations are based on this principle, and the wisest politicians assure us that system and organization is worth more to their party than argument or brilliant speeches. Union is strength. As the delegates from local Unions come together to discuss matters of interest pertaining to the work, to devise plans and to compare notes, a new confidence is gained, a more enlarged view is had of the temperance field, and a more intelligent understanding of the general need. Then, too, it is impossible for the workers thus to come together without realizing the benefit that results from the interchange of thought and ideas, and from the influence of mind on mind, and the inspiration thus received is imparted by them to the home Unions, and all are helped.

Q. What is done with the money?

A. In 1883, \$95 were paid into the Provincial Treasury of Ontario Unions, by local Unions, as affiliation fees, which sum covered merely the postage account of general officers and expenses of committees. All other expenses of travel and of the convention, about \$200, were met by collections at the convention, and by special contributions, Mr. Gordon of Ottawa sending a cheque for \$50.

We need also an *organizer*, who shall be able to give her whole time and thought to Union work, who shall organize new Unions, and visit all regularly. These needs cannot be met without money, but if our thousands of temperance women in Canada will make this a personal matter to see that 6–1/4 cents are sent each quarter to the Provincial Union, we shall soon be in a position to employ an organizer, and thus do better work.

Q. How shall we distribute Literature?

A. Divide the place into districts, each lady or two ladies taking a district. Have these districts as small as possible. The visitors will visit every house in their district regularly, leaving suitable literature, as they will soon ascertain something of the tastes and needs of those whom they visit. Sometimes the pledge book may be presented and members solicited for the Union. A book from the Loan Library of the Union may often be lent where a leaflet might not be appreciated.

Another way is to send through the post office to those whom you wish to reach.

Sometimes, our ladies have stood at the entrance to factories, foundries and large establishments giving a leaflet to each man as he came out. Advantages of Temperance is a very good small leaflet to be given in this way.

On all our fair grounds there should be a stand of temperance literature.

In hospitals much of this work should be done. Many have leisure there, recovering from illness, that they never find outside its walls, the heart is softened and ready for the dropping of the seed, and the door stands open for the entrance of right influences and loving sympathy. In gaols, in depots, barbers' shops, post offices, steamboats, anywhere we may obtain permission let it be done, if possible, by our ladies themselves.

In Sabbath School Libraries ask permission for the Union to send a few good temperance stories, or, better still, let a suggestion be offered to the librarian or committee on new books to purchase some temperance books as additions.

Q How shall we raise money for our work?

Why and how: a hand–book for the use of the W.C.T. unions in Canada

A. First with the Finance Card. Take a Union of 20 members, their membership fee brings them in \$10, of this \$5 goes to the Provincial Union, so they have only \$5 left. They will want more. Now let each member take ten finance cards, and from among her friends and acquaintances ask ten to contribute something monthly to the funds of the Union, suppose it be only 5 cents each per month, that will be from ten persons 50 cents per month, or \$6 per year. If each one of the twenty members should get no more than this, they have then \$120.00 per year coming in for their work. It needs a little thought and attention, but it pays.

Apron socials are popular and generally help to increase the funds, as there is always a demand for useful aprons.

Pound socials have been successful also. To this each person contributes a pound of something useful, all of which is sold by auction during the evening, causing a good deal of amusement.

An evening with a celebrated author is very much in vogue now, and is helpful in many ways. For instance, an evening with Dickens is observed in the following way: A number will personate the leading characters in any of Dickens' works, talking only in language and tone suited to the character, the invited guests ascertaining from his acquaintance with Dickens just where they belong. This can be done with or without costumes. Light refreshments are served by the Dickensites during the evening. The usual fee taken at the door. New England Kitchens may be made to bring in something to the funds. Here you will need several old–fashioned dressers, the shelves furnished with rows of plates, the more old–fashioned the better, and everything to make it look like a real New England Kitchen. Refreshments will be doughnuts, pumpkin pie, brown bread, pork and beans, and such like. It would pay to have it in a city for two or three days, open at the dinner hour.

Floral Festivals pay very well in the early spring, before people generally are supplied with plants. Let the room be nicely decorated with evergreens, flags and bunting, small booths arranged similarly trimmed, in which the flowers and plants shall be placed, some music furnished, 10 cents admission charged, refreshments and plants extra. The plants can be bought by the 100 at a very cheap rate.

If at all possible, let all our social entertainments be opened with prayer.

Q. How shall we help in Scott Act work?

A. Most of all by the faithful distribution of temperance literature, and by providing funds for its purchase. By educating the children in regard to it, giving them at their Band of Hope meetings, in simple language, the reasons why every one should work and vote against it. Many a father has been won by his child.

By selecting articles on the subject, and having them inserted in the daily papers.

By praying for its success in your church prayer meetings, and encouraging others to do the same. By prayer as a Union, and by private prayer. By looking after every branch of the temperance work more closely, so that every influence may be brought to bear on all classes and conditions of society.

Q. Can ladies be received into our society without signing the pledge?

A. The suggestion has been made that such be received as associate members or well–wishers having every privilege except the vote.

Q. When scientific temperance instruction is introduced into the public schools, what remains for the committee on that subject to do?

A. To see that the *law is enforced*. The schools should be visited at the hour when this study is on the programme. Conscientious teachers will welcome your presence.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

Q. Should the executive of a local Union arrange and finally decide matters without consulting the Union?

A. The report of the meetings of the executive should be read at each regular meeting of the Union. Every member has a right to object, or to ask for explanations and the report will be amended, received or rejected as the Union shall determine.

Q. Shall accounts be paid without the sanction of the Union?

A. Certainly not.

CHAPTER IX. YOUNG WOMEN'S WORK.

It is very important that the interest and sympathy and active help of our young ladies be secured in this work.

There is in the heart of every human being a yearning for something higher and better. Coupled with this yearning in the heart of woman is the desire to do for others. Ever since the days when a woman washed the feet of the Holy One with her tears, when the fever healed patient arose and ministered to them, when the Marys prepared sweet spices and ointment for Him they loved, ever since that time have women delighted in service for others, and thus, in the highest, broadest forms of Christian philanthropy, they may come to be more like the loving Christ who went about doing good. We covet for humanity the influence of our young ladies, for in the home and in society this influence is needed on the side of all that is good and pure. Then, we would for their own sakes, enlist them in temperance work, because, engaged in this or similar service they gain for themselves a breadth, an expansion of views, and a truer thought of life. Many have not given the subject a serious thought: they graduate from our seminaries and colleges where every hour has brought its work and every power has been in action, they come back into quiet homes, and What shall I do now? is the question presented to their minds. Society soon fills in their time with imperious but frivolous demands, and while the mothers enter into this Christian work, young ladies soon come to think it is not for them. In time they drift into wifehood and into positions of responsibility of training bodies and souls, with no decided principles in relation to this question, and no intelligence as to the evil effects of this great scourge of intemperance. How sad it is to hear such an expression as this, Oh, I rather like a man when he has had just enough liquor to be jolly. Yet, that was the remark of a fashionable young lady not long ago. Her listener was a young man who took strong drink, and for whom his friends were anxious, but in his heart there was no respect for this foolish, thoughtless speech, and his dry Ah, do you? savored just a little of contempt for her, and pity for himself.

Take a different scene. Recently, I spent a day with a few Christian women, most of whom were young ladies, members of the Y.W.C.T.U. It was delightful afterwards to remember that on that occasion no word of faultfinding or of gossip was spoken, no frivolous or *fashionable* talk, but the hours sped by on wings as they talked of earnest work done, narrated incidents and planned for the future. These were young ladies *in society*, bright and happy in their experience, not those to whom disappointment has come in some form or other, and to whom the world offers no attractions. I recall the words of one who was talking earnestly of a scheme to raise money for their work. But the best of all is, said she, in this way we can get Mr. to work with us, and if he will only sign the pledge it will be worth more than all the money we make. Is not this a lesson to us older workers, who are disappointed sometimes when what we call large results do not follow our undertakings?

A young lady in the city of joined the Y.W.C.T.U. during the winter of 1881. At a sleighing party shortly after wine was offered her. I cannot take it, she said. I am a member of the Y.W.C.T.U. Many were the exclamations, for she was a favorite and an acknowledged leader among her companions, but she had thought it all over, and had her reasons ready. If you won't take wine we won't, said one. If the ladies don't take it, we won't, said one of the gentleman, so coffee and hot lemonade were served instead, and to–day most of that company are taking the safe path, and the gentlemen are honorary members of the W.C.T.U. When young men

Why and how: a hand–book for the use of the W.C.T. unions in Canada

come to see that young ladies expect them to be total abstainers, they will lift themselves up to a higher plane and to a purer manhood.

Dear, young ladies, will you not give to the temperance cause a little of the time which sometimes hangs heavily on your hands? Will you not consecrate to its service a portion of the talent with which God has endowed you? Will you not join the band of sister–workers, who are endeavoring to bless and uplift humanity, and by voice, pen, and influence help to make earth a little more like heaven?

There are, at present, three Y.W.C.T. Unions in the Province of Ontario, and one in Quebec Province. Hamilton Y.W.C.T.U., the first organized, is now two years old, and has 50 members besides 65 honorary members. Their work is, first, night schools for boys employed during the day time; second, sewing schools for poor girls; third, band of hope; fourth, flower mission. These branches of work with *occasional* social entertainments keep them very busy. To these socials, honorary members and others are invited, papers on the temperance question are read and discussed, the pledge album presented, refreshments served, and the result is an increase in numbers and in interest.

Ottawa Y.W.C.T.U. was organised in October 1884, has 50 members and 30 honorary members. The work of this Union is similar to that of the Hamilton Union, in addition to that, however, the members of this Union meet twice in the month in a reading circle for the purpose of gaining information on the many phases of the temperance question.

Essex Centre Y.W.C.T.U. has been in existence only a few months, but is doing a fine work among the children.

Point St. Charles Y.W.C.T.U. is in connection with a Young Ladies' Mission Band of that place. This united society is engaged in active work, and will be found to be a social power whose weight and influence for good cannot well be estimated.

These Unions report that boys under 12 years of age attending the Night Schools and Bands of Hope in connection with these Unions in some instances have come to the meetings under the influence of liquor, and nine out of ten attending the Night School, smoke their cigarettes or chew their tobacco up to the last moment before entering the room. Our young ladies, however, seem to have had a magnetism over these boys, their obedience and affection have been secured, and an interest also in better things, a result which older hands have tried in vain to accomplish. This is shown in the marked improvement in manner, cleanliness of person, and the giving up of tobacco and signing the pledge. The Flower Mission has brought a glow of pleasure to many a sick face as the little bouquet has been offered by the young ladies in the hospital wards, in the sick room of many homes, and sometimes in the jails. Into all these places the beautiful gifts of God have been taken, each cluster of flowers bearing with it a floral text of scripture, and the earnest prayer of glad young hearts, that God would speak through their offering, to forgive, to comfort, and to save.

Miss Scott, 26 Albert street, Ottawa, is Superintendent of this Department.

CHAPTER X. A DREAM.

No. 1.

I went to the regular meeting of a W.C.T.U., called for 3 P.M. I entered as the clock struck. The room was full of chairs and benches, a large room with few windows and dark corners. There were three hymn books on the table, and a dusty Bible. The clock ticked on, five minutes passed, ten minutes, and one timid woman entered, took no notice of me, but sat with her eyes fixed on the floor, a sad faced woman I saw as I looked more closely, a tired, hopeless expression in the droop of her figure. Five minutes more and two busy women came in with a rush.

Why and how: a hand-book for the use of the W.C.T. unions in Canada

What! *nobody* here? I wish people would be punctual, said one, I can only stay half an hour, I have another meeting, said the other. The sad faced woman and I were *invisible*, it seemed, as neither by look nor act did they acknowledge our presence. Then three more strolled in leisurely, one saying, Oh, Mrs. A., is this meeting at three or half past? I really forget the hour. Afterwards a few young ladies came in, and seated themselves in a row, keeping up a whispered conversation in which the pronouns he, she, and I, were often heard. At half-past three the President came in, saying, I am afraid I am a little late, my watch does not seem to be quite right. Taking a hymn book, she asked, What had we better sing, Mrs. B., have you any choice? No choice being signified, the leaves were turned over and over, and Plunged in a gulf of dark despair selected and read. Will some one start the tune? Mrs. C. will you? Mrs. C. looked around, waited a minute, and then asked, Is it common or long meter? Another pause. The little timid woman began a familiar tune, and had the privilege of singing the first two lines alone. The hymn finished, the President said, As it is so late, we will dispense with the reading of the Scriptures. I will ask Mrs. A. to lead in prayer, at which Mrs. A. shook her head. Mrs. C. then will you? Excuse me, said Mrs. C., so to the back of her chair the president prayed in a very subdued tone, and I knew *just when* she was through by the little rustle and moving of the chair as she arose. The secretary now read the minutes, after which the president said, Those in favor of the minutes will signify it. Two or three hands went up. The treasurer's report was then presented, but no action taken on it. Although this was a large town there seemed to be no committees at work, but each member had been furnished with a pledge book, in which to obtain signatures. No one had any success to report, had quite forgotten it, except the little woman mentioned. She produced her book where the names of half-a-dozen were scrawled with a good thick pen and plenty of ink. Her report was received in silence. The president, secretary, and treasurer talked across the table in very low tones, the rest of the company whispered a little, finally Mrs. said, looking at her watch, My half-hour is more than up, I must go. She walked out, followed by the young ladies. The low tones at the table ceased, the books were closed, the ladies put on their extra wrappings and went home. The little woman and I were left alone. Will you let me see your book? I asked. Oh yes, said she. I got some of the young men boarding with me to sign, and I hope they'll keep it. I pray they may. I *thought* the sisters would be glad. I wish I could do more, but it does not seem worth while for *me* to come to the meetings. I cannot talk much, and I have so much to do at home. I can work quietly there and among my acquaintances. As I passed the young ladies on the way home, I overheard one say, I am not going to the Union meetings any more. Two or three do all the talking, and we can't hear what they say. That evening, as I heard in my dream, the president said to her husband, I think once in two months is often enough to hold our Union meetings. There seems to be nothing to do. Then I thought, in my dream, that another year had passed, and I came again to the same town, and wended my way to the place of meeting where I had been aforetime. Meeting a gentleman near the door I asked him if the Union still met there. Oh, said he, the W.C.T.U. That died out months ago. Women don't know very much about business, you see, it is hard for them to keep together.

Was it all a dream?

A DREAM.

No. 2.

A bright spring day I thought it was and I walked to the room of the Y.M.C.A., where a Union meeting was to be held. It was not quite three o'clock, but I met three or four ladies going in, who asked me if I was coming to the meeting, and upon my answering Yes, if I may, she said, Oh, certainly, come right in. One of them placed a seat for me as I went in, and brought me a hymn book, asking if I was a stranger in town and if I was a member of any Union. As I said I was a member of Union, she said, Oh! then, you must tell us of the work there. Then moving away, and coming back with a lady, she introduced her as the president of the Union, and the president expressed her pleasure at meeting another sister interested in the work. Looking around the room, I saw a bouquet of flowers on the table, writing materials and reports. Just then the clock struck three, the president took her chair, gave out the hymn, 'Work for the Night is Coming,' read the 146th Psalm, and engaged in prayer. The secretary then read the minutes. As the president asked, Is there any objection to the minutes? one lady said that the first

Why and how: a hand–book for the use of the W.C.T. unions in Canada

resolution at last meeting was moved by Mrs. B., instead of Mrs. A. This was corrected and the minutes approved, no other objection being offered. The treasurer's reports and reports of different committees were read and adopted. The pledge books produced, and many signatures had been obtained. The president said, Let us sing the doxology over this, and it was sung very heartily. I noticed that all the members spoke to Mrs. President, not to each other, and there was no whispering. The officers at the table spoke so that all could hear. A short paper was then read on How we may best help in Scott Act work. At the invitation of the writer this paper was discussed, some points objected to, additional methods proposed, and every body was interested and had learned something. The chairman of the Literature Committee said she would exchange books in the loan library at the close of the meeting. Miss S. was asked to prepare a paper for the next monthly meeting, and after a few words of earnest prayer offered by a young lady at the request of the president, the meeting adjourned. The president walked quickly to the door and shook hands heartily with each member as she passed out, asking kindly after sick ones and erring ones of the families. You must come and see me to–morrow morning, and tell me all about it, I heard her say to a troubled sister. It was now ten minutes past four o'clock. As I walked along I overtook the troubled one, and said to her, You had a good meeting to–day. Her face brightened as she replied, Oh, we always have. I would not like to miss one of our meetings. It always helps me to go there and hear of the good work being done, and it makes me stronger to do my share of it. These meetings make you feel as if somebody cared for you. A group of young ladies were chatting with some gentlemen at the opposite corner, and I heard a clear, sweet voice say We want you both as honorary members of our W.C.T.U. We are going to have some readings from Dickens and we need your help; you will join, won't you? To which the gentlemen replied they would be delighted, etc. Then my dream took me to a cozy home where a young man, just out of his teens, was saying to a lady I had seen before, Mother, now the warm weather is coming, and you are not very strong, you had better give up your meetings. Oh, no, my son, the lady said, there is so much to be done, and it is such a pleasure to work with our ladies, we must keep right on. In my dream I came again. This time the Union met in a beautiful room of their own, furnished as a bright, pleasant parlor, with flowers and pictures and piano. Their numbers had increased, for the ladies came in groups till the room was nearly filled. I saw some of the old faces, the president was the same, a little older in appearance, her walk a little slower. As she took her place, the sun shone out full in my face and I awoke.

Was this, too, only a dream?

CHAPTER XI. CONCLUSION.

To every child of God there comes a time, sooner or later, when a light from heaven having shone round about him, and seeing the great need of the world, he stands. Paul–like, before God, and asks: Lord, what wilt Thou have *me* to do? As the answer came in the olden time, I will shew him what things he must *suffer*, so the answer comes in these later days, and many of God's dear children have come to this Christian temperance work through suffering.

As Christian women, we have come down from the mount of consecration, where we have talked with Jesus, and at its base, have been met by the demon of Intemperance in every form. Friends have brought their loved ones to us, beseeching us to cast out the evil spirit, or, it may be, the monster has come into our homes, and household treasures here and there lie prostrate and helpless in the dust before God. With sad, shrinking hearts we look for a moment, then, with a twofold incentive, we take up our work. For the sake of our dear Saviour who did so much for us, whose face, sometimes, in our holiest hours, by faith we see, and whose voice we still hear, Lo! I am with you always, and for the sake of the loved and the lost, or, more happily, the loved and reclaimed, we come to our work.

This work is intensely practical, and brings into requisition all the forces which go to make up Christian character. It means patient, persevering, persistent, self–denying labor; it means an intelligent consecration of time, money and ability which God may have given us, to be used in the carrying out of the good at which we aim; it means

Why and how: a hand-book for the use of the W.C.T. unions in Canada

entering into fellowship with Christ, (in a very feeble sense, it is true,) in His broad sympathy with humanity, in His sacrificing love; it means, many times, to have our names cast out as evil, to brave the sneer and ridicule of fashionable society, to be willing to be misunderstood by those nearest and dearest to us; to some it means all this and more; still, with a firm conviction of duty, of being called of God, we come to this work. It *may* extend no further than our own homes, our own circle of friends; but if each build over against his own house, how strong the walls would be, how quickly they would rise!

We look out into the night and see here and there a star glimmering in the darkness, and we say, How dark the night is; how few stars are to be seen! We wait and watch, and soon the clouds are rolled away; we see the stars one by one coming out from the blackness, until the blue vault above us is covered with heavenly diamond dust, and we rejoice in its brilliancy.

So in our work. We see here and there a star coming out of the darkness; only a few to be seen after all the working and watching. By-and-by, God, in answer to our prayers, and giving the reward to faithful toil, shall roll away the clouds and mists that gather so thickly about our work here. We shall see not only here and there a star glimmering, but a host of shining ones, that God hath brought out of the darkness and covered over with an arch of His promises, where He has written, 'They shall be mine in that day when I make up my jewels.' In that day, when we shall be permitted to see the polished gems in the keeping of the Holy One, we shall realize that no work for the Master has been done in vain. Here we toil amid the damp and fog and darkness, often underground, with no lamp save the promise of God, which is a lamp to our feet, and a light to our path; there we shall be with Him and behold His glory. Here, the sadness, the weariness, the discouragement, the Why, Lord? and How? there, the Well done! Enter thou! questions answered, longings satisfied, eternal rest and peace.

Shall we not, for this joy set before us, consecrate ourselves anew to this Christian work, that, at the last, as Paul stood in his later days, we may stand and say, I have finished my course? and, following closely in the footsteps of Jesus, our great Teacher, giving all the praise and all the glory to Him who is our strength and our righteousness, we may be able to say, reverently and with deep humility, I have finished the work Thou gavest me to do.

CONSTITUTION, BY-LAWS

AND

ORDER OF BUSINESS OF A

WOMAN'S CHRISTIAN TEMPERANCE UNION.

(LOCAL.)

ARTICLE I. NAME.

This Association shall be known as the Woman's Christian Temperance Union of , auxiliary to the W.C.T.U. of the Province of .

ARTICLE II. OBJECTS.

The objects of the Union shall be to meet together for prayer and conference, to educate public sentiment up to the standard of total abstinence, train the young, save the inebriate, and secure the legal prohibition and complete banishment of the liquor traffic.

ARTICLE III.

CHAPTER XI. CONCLUSION.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

Any woman may become a member of this Association by signing the Pledge and Constitution, and by the payment of fifty cents per year into the Treasury.

Any woman, practically a total abstainer, but having an objection to signing the Pledge, may become an associate member of this Association, by the payment of the regular fee.

Gentlemen may become honorary members of this Association by signing the pledge and by the payment of the regular fee.

Honorary and Associate members are entitled to all the privileges of members, except the vote.

PLEDGE.

I hereby promise, God helping me, to abstain from all distilled, fermented and malt liquors, including wine and cider, as a beverage, and to employ all proper means to discourage the use of and traffic in the same.

ARTICLE, IV. OFFICERS

The officers of this Association shall be a President, Vice–Presidents, one from each church, when practicable, a Corresponding Secretary, Recording Secretary, Treasurer, and Auditor. These officers (excepting the Auditor), with the Superintendents of the different departments, shall constitute the Executive Committee.

ARTICLE V. AUXILIARYSHIP.

Each Local Union shall pay to the funds of Provincial Union a sum equal to six and a quarter cents per member, quarterly, this amount to be taken from the fifty cents membership fee.

ARTICLE VI. ANNUAL MEETING.

An Annual Meeting shall be held in the month of September of each year, at which reports of Secretary and Treasurer shall be presented, which, if possible, shall be published afterwards in the daily newspapers. At this meeting, officers and committees and superintendents shall be elected for the ensuing year, and such services held as may tend to promote the objects of the Association.

BY–LAWS.

ARTICLE I. DUTIES OF OFFICERS.

Section 1. President. It shall be the duty of the President to preside at meetings of the organization, and supervise its general interests, and she may with any three members of the Union call special meetings, due notice being given to the members.

Section 2. Vice–Presidents. It shall be the duty of each Vice–President to preside in her turn in the absence of the President, and to enlist women of her own church in the work.

Section 3. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Union, and report to the Corresponding Secretary of the Provincial Union quarterly, on receipt of blank forms (having first submitted her report to the local Union), giving such items of general interest as will enable said Secretary to judge correctly of the condition of the Union. She shall also prepare the report for the Annual Meeting of the local Union.

CHAPTER XI. CONCLUSION.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

The Corresponding Secretary shall also prepare a short report for the Provincial Convention in October (first submitting it to the local Union), and sending it with the delegate to the Annual Meeting, or forwarding it to the Provincial Secretary two weeks before the date of meeting.

Section 4. It shall be the duty of the Recording Secretary to keep a record of the proceedings of the Union, and notify members and the public of its meetings.

Section 5. It shall be the duty of the Treasurer to collect all membership dues, and to devise ways and means to increase the funds of the Association. She shall receive and hold all money collected for the use of the Union, keeping an exact book account and making a monthly report of the same. She shall pay no bills, except on an order signed by the President and Recording Secretary. She shall forward regularly the quarterly fee to the Treasurer of Provincial Union.

ARTICLE II. ELECTION OF OFFICERS.

The officers shall be elected by nomination and ballot. Nominations may be made either by a committee appointed for that purpose, or on motion of any member.

If there be more than one person nominated for any office, a ballot shall be taken, tellers having been appointed for that purpose. The one having a full majority of all the ballots cast shall be declared elected.

[If there be more than two persons balloted for, and the one having the highest number of votes, has not a majority of all the votes given, then the one having the lowest number of votes shall be struck off before proceeding to the next ballot. More than one name may be struck off, provided that the sum of all the vote so struck off is not equal to, or greater than, the number of votes given to the lowest remaining one.]

ARTICLE III. DEPARTMENTS OF WORK.

If the demands of the work justify it there shall be the following departments of work: Juvenile Work, Temperance Literature, Influencing the Press, Evangelistic Work, Parlor Meetings, Heredity and Hygiene, Scientific Temperance Instruction, Kitchen Garden, Flower Mission, Unfermented Wine, Inducing Physicians not to Prescribe Alcoholic Stimulants, Relation of Intemperance to Capital and Labor, Prison and Gaol Work, Young Woman's Work, Work among Railroad Employees, Work among Soldiers and Sailors, Legislation and Petitions and such others as the needs of the locality seem to call for and recommended by the Provincial Union.

ARTICLE IV. MEETINGS.

The regular meeting of the Union shall be held weekly, fortnightly or monthly, as the Union may decide. The first meeting in the month shall be a devotional meeting. If possible, mass meetings shall be held quarterly.

The Executive and other Committees shall meet as often as may be deemed advisable.

ARTICLE V. QUORUM.

A quorum shall consist of such members as shall be present at a regular or special meeting, due notice of such meeting being given to the members.

ARTICLE VI. DELEGATES TO THE PROVINCIAL UNION.

Delegates to the Provincial Union are received on the following basis: Two for each Union, and one additional delegate for every ten paying members of each Union. The expenses of general officers for postage, stationery,

CHAPTER XI. CONCLUSION.

Why and how: a hand–book for the use of the W.C.T. unions in Canada

etc., shall be borne by the Union. Travelling expenses of delegates to Annual Convention, shall, where at all practicable, be borne by the Union sending those delegates.

ORDER OF BUSINESS.

Devotional Exercises.

Reading Minutes of Last Meeting.

Treasurer's Report.

Unfinished Business.

Reception of Communications.

Reports of Committees.

Reading of Paper on Temperance Question

Discussion.

Regular Course of Reading.

Discussion.

Miscellaneous Business.

Adjournment.

[Transcriber's Note: The spelling philanthropy occurs in the original. Also, in the list of numbered items in chapter 6, the numbering skips from 3 to 5, but no content seems to be missing. We have left these as they were in our print copy.]