

Good Temple's Watchword

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THE GOOD TEMPLARS' WATCHWORD

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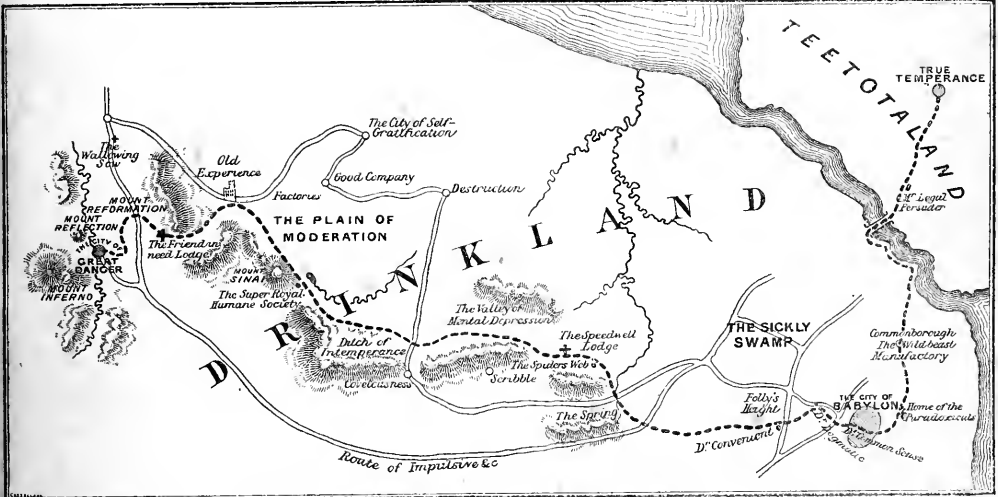
ONE PENNY.

I.O.G.T.

PRINCIPLES.—Total Abstinence, by Life-long pledges, and the absolute

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 POLICY.—Broad, allowing Lodges to act according to locality, time, and circumstances.
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 ELIGIBILITY.—Both sexes are admitted, and are eligible for office.



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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., London.

SITTING by the fire one winter's evening, watching the glowing coals, and tracing in them all sorts of fantastic shapes and human heads, I fell into a trance. I suddenly found myself in a valley surrounded by mountains, and watered by a small river which ran through it. A strange gloom seemed to pervade the valley, and I perceived that this was caused by the presence of a volcano among the mountains on one side of it, from which volumes of dense smoke arose and obscured the sun. Loud explosions occurred every now and then, causing the ground to tremble, and volleys of stones were shot high into the air. Even by day a lurid glow was visible, reflected on the dense clouds of smoke from the fiery lake within the crater. Streams of lava poured down its sides, and the whole neighbourhood gave evidence of volcanic action through long centuries past.

In the centre of the valley there stood a considerable city, through the midst of which the river flowed. It was known as the City of Great Danger, to distinguish it from another but smaller town of the same name. It was one of the most populous towns in the Island of Drinkland. Notwithstanding the activity of the volcano, I observed that the inhabitants went about their business and paid very little heed to the eruption. At this I marvelled much, but when I expressed my surprise to one of the citizens, he only laughed and said that this eruption had been going on so long that they were quite used to it and not at all afraid. While I was pondering on this answer, I noticed a man struggling with two or three others in one of the streets of the city. He was respectfully dressed, but his clothes were torn and disordered, and he was in a state of the greatest excitement. He did not appear to be fighting with his companions but struggling to get away from them. His friends held him fast and tried to soothe him, assuring him that he was quite safe. For a few moments he would be quiet, his face pale and the sweat standing in great drops on his forehead. Then, suddenly, he would start and glance eagerly and suspiciously from side to side, or clutch at some invisible object in the air, or knock some imaginary thing off his leg. The next moment he would shriek out in frantic terror and tremble from head to foot. "Let me go," he cried, "the fiends are coming! Look!

look! here they come! ten thousand thousand!" With that he gave a more desperate struggle, and leaving his coat in their hands, he tore himself away, and rushed off with an expression of the greatest horror on his face. His friends ran after him, but urged along as he was by terror, he gained on them every minute. He threw his arms about wildly as though defending himself still against invisible foes. The path he took led towards the volcano, whose name was Mount Inferno. Seen I saw him rushing over recent streams of lava, over which only a thin crust had formed by the cooling of the surface, and from which bursts of steam hissed forth here and there. But he took no heed of these nor of the cries and entreaties of his friends, and still rushed onward in his mad career. The other men followed him as best they could, choosing their way more carefully. At length they were afraid to venture farther, but watched the madman as he sped along, apparently quite indifferent to the growing heat and danger; now they saw him reach the very edge of the terrible crater, even then belching forth huge volumes of fire and smoke, and with the utmost horror beheld his form standing out clear against the lurid glow; the next moment he threw up his arms, plunged into the seething flames with a piercing shriek, and disappeared for ever. The men who had followed him stood still for a few moments as though scarcely knowing what to do, but at length turned back gloomily towards the city. They were much exhausted by their exertions and

naturally, their spirits were depressed by the awful scene which they had just witnessed. As they drew near to the city they passed by a gate which was at the foot of a hill called Mount Reflection.

Mount Reflection Here one of them, who by name was Sobero, stopped short and made as though he would go through it. His companions, seeing this, stopped also and asked why he stayed behind.

"I want to ascend this hill," said he. "I look back on the way we have come, and to consider the path which leads to those eternal fires, along which my brother has just gone."

"Nonsense, man!" cried they. "Let bygones be bygones; it is no use making yourself miserable about him, you can't bring him back again. Come along with us."

Sobero shook his head and took another step or two towards the gate. Thereupon one called him a fool and another jeered at him greatly.

The Djins and their Temples Now I saw that had by this place, on the other side of the road, there stood a large and handsome temple.

worship of the Djins, (These Djins are evil spirits of great power, companions and servants of Eblis, the Prince of Darkness.) The temple was brilliantly lighted up, (for it was now getting dark) and there were many worshippers therein. Many other temples existed in other parts of the city, some large and handsome, others small and dirty, but all alike frequented. These temples were called by various names, and the worship of Djinnolatry was conducted without intermission from early morning till late at night by a priest or priestess and their assistant priests and priestesses. The materials used in the service were flowers and incense, and according to the particular Djinn whom the devotee desired to worship, and these were furnished by high priests, whose names were written in large and prominent letters on the temples which they supplied. These high priests possessed great wealth, and for great distances in the volcanic rocks, and from them there issued burning fiery vapours. The smoke thus obtained was mingled with various substances, and secured in wooden and glass vessels of various sizes, which were kept in a room which was called by the name of the worshippers. Any person who might wish to pay his devotions to any one of the numerous Djins would purchase of a priest, or priestess, some of the special liquor which was peculiar to the service of a particular Djinn. Having done so, he would drink it in honour of the Djinn. This worship was exceedingly popular, and, moreover, seemed to possess a great fascination for numbers of persons of both sexes and almost all ages, so much so, that in many cases nothing but compulsion or sheer inability to purchase or drink any more of the Djinn liquor put an end to the worship.

One of these temples, as I have said, was situated opposite the gate leading to Mount Reflection. The name of this temple was The Cup and Bells.

The Cup and Bells Drownought, who was an alderman of the city, and, together with his wife, Falsedance, held in much reputation by all classes. Attractive pleasure grounds were attached to this temple, and a large hall for music and dancing. There were, indeed, some ugly rumours about it; for it was said that more than once persons who had been suddenly seized from the town had been traced as far as this temple, but no farther, and some went so far as to say that there was a deep well on the premises, carefully concealed by a trap-door, which communicated with the infernal fires of Mount Inferno. However, Drownought, the priest, was so very respectable, and noted for good-nature and good deeds among the inhabitants, and was without of such a blood and obnoxious disposition, that even those who had gone to the place to pay their vows and crosses, and who feared the most comfortable suspicions removed, at least for a time. There was only one thorn in Drownought's side, and that was the path which led up Mount Reflection just opposite his temple. Nothing vexed him more than to see any one go to look along this path as though he would turn up it. He therefore kept constant watch, and seeing Sobero and his companions standing at that spot, he came out and called them in. All, except Sobero, went in to worship; he alone refused, saying, "I do not wish to go to that place, and I beg you to think your worship is very dangerous." Drownought scowled at him, but went into his temple with the other men and left him alone.

Sobero then turned towards the gate, on which was written, "O that my people would understand."

The Gate But this bill was seldom visited by the citizens, and the gate was rusty on its hinges and would open up—no, not attempt to get through there came also other citizens along the road who, seeing him thus labouring at the gate, called him a fool for his pains; some laughed and others railed at him. But he answered them nothing.

Notwithstanding all his efforts the gate still refused to open, and no one was able to help him. However, he was determined to ascend the hill and so at length he climbed over the gate with much trouble, for it was

high and difficult to get over. Then he mounted the hill and sat down.

From this place he could see all over the city with its churches, its temples, the great cathedral spire in the centre, and Mount Inferno, the burning mountain, close by, with the streams of molten lava flowing down its sides. Here, too, he saw more plainly the flames which leapt up high from the fiery crater, lighting up the whole neighbourhood, and more visible by reason of the gathering of a few clouds of night. He heard also the dull booming thunder of the explosions, which seemed to him like the roaring of tortured fiends. These things and the recollection of his brother's awful fate made him tremble, and he began to realise the danger which he, his family, and all the rest of the inhabitants of the city were exposed, and was surprised that he had not perceived it before.

He began to think, too, of his early life in a distant and peaceful land where Djinn-worship and such dreadful scenes as he had that day witnessed were unknown. But he had been brought away from this land by his parents when quite young, and the name of it had faded from his memory. He remembered how he had gone from place to place until he had settled, some time ago, in the City of Great Babylon. From his thoughts returned again to the event of that very afternoon, when his brother, informed by the worship of a powerful Djinn, to which he had devoted himself and all his property for several weeks, had rushed so madly to destruction; and he comprehended how his friends and neighbours had been by this same Djinn-worship ruined or destroyed. Then he thought of how much time and money he himself had spent in the same way to the neglect of the worship of God and of the comfort of his family, so there, he began to think of Danger and seek his Pathward, would go where God should guide and worship only Him.

Repentance and Resolve He knelt down and with broken sobs confessed his sin; then, rising to his feet, he lifted his right hand to Heaven and vowed that he would forsake all sin, Danger and seek his Pathward, would go where God should guide and worship only Him.

Filled with this holy purpose he came down from the hill and made his way home as quickly as he could.

On reaching his house he found his wife in great distress, because tidings of the fearful end of Sobero's brother knew not what had become of her husband.

Home She was, therefore, very anxious to see him come in even earlier than usual. When he had rested a little, he said to her, "My wife, I want to tell you about brother John." "So he told her how the fearful bout of drinking (of which she knew) had ended in delirium and a terrible death by the fires of Mount Inferno, from which no human power could save him. Then he continued,—"I have heard and known of such things, but never before has one of my relations come to such an end. It is indeed a fearful sin, and I feel that I cannot join in it any longer. I—"

"What do you say?" broke in his wife, "not going to worship the Djins any longer? What will become of you?"

"Yes, wife, I really mean it."

"But don't you remember the customs of the city?" said she: "you can't give here unless you do."

"Yes," he replied, "I know that very well, and I have been thinking what I shall do. But, indeed, you need not be afraid of leaving this city; on the contrary, I am sure it is more dangerous to stay than to go; besides, I have not lived here always, and I remember my parents used to tell me that in the country where I was born there is no Djinn-worship at all."

"But, Sobero," she answered, "surely you need not be afraid: I was born here and you have lived here a good many years, and we have had some of it. What danger is there?"

"It is true that we have lived here long and live here still," replied Sobero, "but, when you think of it, how many of our friends and neighbours have become thus afflicted with the worship of the Djins, and how many are ruined or destroyed thereby, while we have been here? I feel, too, that I have myself wasted time, money, and health in this worship, and have gained nothing useful to set against this loss. It has been getting stronger hold on me every year, and I feel it prove my ruin. I am determined, therefore, to give up worship only Him and to leave this Djinn-ridden and Djinn-cursed city as soon as possible."

"Never," rejoined his wife, "never will I consent to go! I am certain it would kill me, and the children would be driven from my home and go on such a journey, you know not whither."

"Alas!" said he, "I am deeply grieved about our poor children, but it is rather that we should have kept them so long in such a pestiferous air, and taught them to reverence and worship the Djins. Who knows what evil may come of it? If you, however, will not come with me, I am very sorry, but I must go alone. Perhaps, indeed, it is better that I should; I will search for the haven of rest, and when I find it I shall be able to fetch you all thither by the easiest and shortest road."

"O Sobero! Sobero!" cried his wife, bursting into tears and throwing her arms around his neck;

"surely for my sake you will not go on this wild adventure. I am certain it will injure your health and your business, and then what shall I do? And what will the neighbours say to such a freak as this? Do give it up!"

"Dear wife, I have not come to this conclusion thoughtlessly. I see the danger even if you do not, and I dare not stay as I am. Do not be anxious about me. I am convinced that I shall find a happier and a healthier place for our children than this, and then I will be able to return in the suite of all your fears."

Then his wife, finding that he would not yield, grew angry and upbraided him with such violence and persistence that I could not remember half that she said, and to such purpose that it seemed almost as though Sobero would not be able to persist in his resolve. But when she showed signs of giving way, the recollection of the fiery crater and the terrible scene which he had that day witnessed came up providentially before his mind with fresh force, and finding that his wavering determination, so, at length, finding that she could not turn him, she went out of the room and left him to himself.

When his wife had gone I saw that Sobero was much cast down. He had come home full of earnest purpose, and for leaving his family, and his wife, and his children, and his heart had bounded at the thought that perhaps he should save these dear ones from a dreadful death and a still more dreadful future. He had hoped, too, for leaving his family, and his wife, and his children, to stand against the storm of opposition which he clearly foresaw would arise among his fellow-citizens. And now this hope was blasted, and he felt alone and thoroughly miserable. In his distress, he thought of all the ways in which he could get comfort and guidance from above, crying out, "Hear me, O Lord, and have mercy upon me; Lord, be Thou my helper. For Thou art my rock and my fortress, therefore, for Thy name's sake, lead me and guide me. Therefore, O Lord, hear my voice, and lead me in a plain path, because of my enemies."

When he had cast away his burden thus, he became calmer in mind and slept peacefully till the morning.

Next day he began to settle his business affairs and prepare for his journey, which farther consideration made him find to be more necessary than ever. In the course of the day this resolution of his began to get wind, first among his friends, and after that among his neighbours and the men of the city.

Mr. Highly Highly Respectable, who said, "What is Respectable this that I hear, friend Sobero? What is it you are going to do?"

"I am going to leave this city," answered Sobero, "and set out for the country where I was born."

"So they say," replied Highly Respectable, "but why are you going to leave? There is no more respectable city on the face of the globe. You have a good business and a comfortable home, and all your relatives and friends dwell here. Why do you wish to do this, and expose yourself to unknown dangers and troubles?"

"I have come to see," said Sobero, "that there is more danger in staying where I am than in going away, and therefore I dare not stop."

"Now, indeed, you are going to talk nonsense, Sobero," said Highly Respectable. "Danger, forsooth! What can you mean by disparaging our city thus?"

"There is, I am sure, great danger," answered Sobero, "as I think I can show you. This danger arises from the worship of the Djins, and is of several kinds. There is danger to health and danger to life; there is danger to one's self, danger to one's family, and danger to one's neighbour; there is danger to the individual, and danger to the State; there is danger to the body, danger to the mind, and, above all, there is danger to the soul."

"Why, Sobero, you almost take my breath away," said Highly Respectable. "Would you make us out the greatest rascals on the face of the earth?"

"I have said nothing of the kind, but I will draw a veil over all this evil, but you asked me why I am going to leave this city, and I tell you plainly."

"But! but! man, saying and proving are two different things," said Highly Respectable.

"I think I could prove the truth of what I have said," answered Sobero, "but I would not do so, because some little while ago that my brother would have come to such a fearful end! If he was brought to ruin by Djinnolatry, it cannot be safe for me. Besides, don't you remember young Mr. Promising? No one seemed more full of spirit and more confident than he, but at length got so often to the temples of the Djins, and became accustomed to drink so much to their honour, that he neglected his business, ruined himself and his family, injured his health, forsook his God, kept company with the vilest of all the men, resorted to crime, and, to escape the consequences, committed suicide, and destroyed his soul. Are there not hundreds of such cases? Do not the doctors tell us that it is the direct cause of death of many persons of all ages and helps to cause the death of a great many more?"

"I have no patience with you," said Highly Respectable, rising angrily from his seat. "You are utterly unreasonable, and confound excess with moderation." "I have no need to do that," said Sobero, smiling, "they are confounded enough already, hence the mischief. I wish I could separate them."

"I have lived here all my life," replied Highly Respectable, "and I have never seen a tithing of all the mischief you pretend to come from this Djinn-worship."
 "That is quite possible," said Sobero, "for when this Djinnary is working most mischief, you are sitting comfortably in your arm-chair doing nothing. You never go into any of the temples yourself but worship privately at home, and you never visit the back lanes of the city where some of the most interested devotees are to be found. Go and visit some of the temples late at night; follow some of the worshippers home and make inquiries about them, and then you will have seen the matter from another point of view altogether."

"I won't hear any more," said Highly Respectable, rising from his seat; "and if you will be so foolish as to start on this ridiculous pilgrimage, you must take the consequences."

"I am quite prepared to do that, thank you," said Sobero, smiling, as he followed his friend, to the door; "and I still hope to see you come after me some day."
 Mr. Highly Respectable had but just gone when there came a loud double knock at the door. When it was opened, a little man, in a black clerical coat, with a round, red, clean-shaven face, bustled in. This was

Rev. the Rev. Theophilus Lovedjins, the rector of St. Pauline's, the parish in which Theophilus Sobero lived, and a very popular man in his congregation. There were a good many churches and chapels in the City of Great Danger, but the congregations were mostly small, and some of the buildings were in a ruinous condition. The Rev. Theophilus Lovedjins was a great patron of everything, and it was said that none knew better than he how to serve two masters. He came of an ancient and numerous family, which, however, has much dwindled in numbers of late years. Forthwith he began remonstrating with Sobero about his intended journey.

"Sir," said Sobero, "I have been often to the temples of the Djins, or have worshipped them at home when I ought to have been worshipping God; or if I have been to church, I have generally worshipped the Djins first, and been too sneaky or careless to notice what was going on, and very popular men in my eyes and the Djins with my heart. This I have been on the high road to ruin of body and soul. If I had loved my God as sincerely and served Him as faithfully, as I have loved and served the Djins, I should not have been in this predicament."
 "Come, Sobero," said the Rev. Theophilus Lovedjins, "you are hard on yourself. You're as good as most of your neighbours, and better than many."

"That's quite possible," said Sobero, "and still no great praise. I ought to be better than I am, and it's your fault."
 "My fault!" cried the startled rector. "Pray how do you make that out?"

"I think," replied Sobero, "that you ought to have warned me against this Djinnary, instead of that you have praised and promoted it, and encouraged me in it. But now I shall leave it off, and seek a country where it is unknown."

The Rev. Theophilus Lovedjins stood aghast—he was totally unaccustomed to such language. To think that anyone, not a bishop, should presume to lecture on his duties to God and man! It was positively impious, and any person who should venture on such a thing thereby exhibited a perversion of mind which would account for the most extraordinary conduct.

"Sobero," said he, drawing himself up to his full height and looking as severe as possible, "your language is most impudent. If you persist in this mad adventure I consider that you will be flying in the face of Providence, and I warn you that no good will come of it. Who are you, I should like to know, to set yourself up as wiser than all your neighbours and the people of this ancient city from time immemorial? Let me advise you to abandon this new-fangled notion of yours, and settle down peacefully to your business."

"Sir," said Sobero, "the farther I am from the fire the less likely I am to be burnt; and as for this notion of the city, it would be well to inquire who is in the breach than in the observance; for how many thousands has it brought to a miserable end!"

"I won't argue with you any more, sir," said the rector, turning to go; and, as he went, I heard him muttering to himself about "good gifts of God," and such like things.

(To be continued.)

DEAR MRS. LEACH.—
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NOTES FROM OUR GOOD TEMPLAR MISSIONARY IN THE EX-SLAVE STATES.

By BRO. REV. C. P. WELLMAN.

Our first appointment in South Carolina was at Spartanburg, November 21. We were to give a public lecture, then meet the Lodge in session. This little city has little over 3,000 people in it, and is high to be among the mountains, yet while it is very high above the sea, you get a view of North Carolina for miles. A good number of bur-rowers curse the city. Last fall they had up what they call in the South the "wet and dry ticket," or "whisky or no whisky." The white Good Templars appointed to do the same, which they did. They all worked hard and long. There were six white men on the ticket, and one coloured, Bro. Chas. C. Bomar, a Good Templar, and a reliable merchant, whose quest we were. But there's no telling of politics down here, and just before election five of the whites retreated, as the day was lost. Bro. S. P. Foster, the Lodge Deputy, worked hard, as he does all the time.

At night it was cloudy, but the church was half full, about 200. We lectured our best to them and felt as though much good was done. We showed Joseph Cook's experiment of pouring alcohol on the white of an egg, in illustration of how liquor acts on the brain. It always makes a little sensation. We showed large pictures of various sorts. Several whites were invited, and our banner held high. After distributing Temperance literature, the Lodge held a private session. We drilled them in the private work, and asked them questions about many things, and they found it good to ask questions of us.

At this Lodge, Anderson Hill, meets in a large hall, which is sold to others. They are in debt 33 dollars, mostly on an organ they have bought. Our appointment for the next day was at Anderson, over 100 miles. We must take a train at 1 p.m. None for the omission to call. As it was a coloured man, they asked if it was a white man, saying they wouldn't call for a coloured man. So for once I was fortunate in having a white skin.

At one time, we had just laid down a lounge and the omnibus came, and we had to wait in the cold until they got to a hotel and sleep, as for two nights, going to and coming from Spartanburg, we had little sleep. At ten we took cars for Anderson, where Bro. M. C. Cherry, L.D., met us, and carried us to the good house of a Lodge member. I rained all day and kept raining hard, but another good audience greeted us. We did as before in lecture and Lodge; that is about our programme everywhere. This Lodge has 75 dollars on hand, owns a nice lot of land, and intend to build a hall. All the whites in the county and town, Bro. Cherry said before they had it, every Saturday night, more or less of poor coloured men would drink and get their heads bloated up, and then locked up till Monday. And they were well shut up open bar rooms only is a great blessing. How the coloured men of N. C. last August voted against their own highest interest!

Wednesday Afternoon.—We went on to Belton. Raining yet. Found the Lodge was five miles in the country. It rained so hard I could not go, and so we went to the hotel, which was a half-hour affair. We couldn't get our valise from the depot, and no one to make a fire in our room. It was promised for the morning, but didn't appear. Weather was cold, and no convenience. Not a stove, nothing but fire-places, which roared in front; but you are freezing behind! How 90 people could sit in the dining-room seeing each other breathe I couldn't see. No fire on the hearth here. All day I was quizzed. They wanted to know what I was doing, where I was from, &c. We generally don't do that, but this time we did. I said "I am from the States," and when I paid him, he said, "I conclude you are connected with the Post Office department," and we concluded to let him conclude. About dark we arrived at Williamsboro, our next point.

Bro. T. G. Hill took us to his little hotel, where we washed our faces for an hour at supper, in pure pitiful style, on the hearth. We relished it when it was done. It was growing very cold and the first ice was freezing for the fall, so but a large number were out to the church, as they were lightened. As usual we found none quite perfect in all private work, and delighted, and only wished we could stay a few days. Their condition is something like Anderson. We met here Luther Benson, a reformed man, whose home is in Indiana. He lectured to the whites at the school house. We heard him in Boston, Paris, & Hallevea, a year ago. He said he had just reformed. Friday we went back to Belton, where we had to take the brethren who saw us the next day, that as we could not hear from our appointment for Piercetown, or find where it was, we would meet their Lodge on Friday night. We found about 30 members in the city. The cold was intense for the country. We gave them a lecture which to our surprise drew forth much applause. They said they were not used to such talks.

We spend the day time just now in alternately warming different parts of our body over the fire-places. You can see your breath two feet off from the fire. We spend part of our nights in rooms where you can see through a charming number of cracks, &c. These poor people have not houses fit for winter. Fortunately, there is not much snow here, but the weather here to-day we are on Columbus' spend Sunday with Rev. E. M. Pinckney, then next week have an appointment for every night. Thanks be to God that coloured men are being prepared by our work for the coming conflict; no one else is doing anything directly. The schools are training for 20 years ahead.

"Where'er the conflict rages,
 Good Templars shall be found;
 Where right with wrong engages,
 Our battle-cry will sound."

NEGRO MISSION FUND.

Received with sincere thanks—

Per Bro. Long, of Royal Windsor Lodge	£	2	s.	4	d.
Rev. L. Carpenter	...	...	...	5	0
Per Sister M. Sturge, Bristol	...	...	...	10	0
Ashley Vale, per Bro. B. Brookman	...	...	...	5	0
Per Mrs. L. Weaver	...	...	...	5	0
Small sums	...	...	...	0	3
Robert Charlton Lodge, per Bro. Sergeant Denmark	...	...	...	1	0
Hedminster Lodge, per Bro. Harry Rossiter	...	...	...	0	0
Totals	...	...	...	0	6
Per the Leeds Lodge, per Bro. B. H. Hallett	...	...	...	0	9
Friends in Council Lodge, Street, per Bro. C. G. Day, 5s.; profit on entertainment.	...	...	...	0	6
1s. 6d.	...	...	...	0	6
Amy Cook	...	...	...	0	1
Total	£	10	7	0	

Stood, Somerset. CATHERINE IMPEY, Hon. Sec.

The *Alliance News* of December 10 contained the following statistics upon domestic and personal expenditure. Expended annually in the United Kingdom for—

Bread	...	...	...	£70,000,000
Butter and cheese	...	...	...	25,000,000
Milk	...	...	...	30,000,000
Sugar	...	...	...	25,000,000
Tea, coffee, and cocoa	...	...	...	20,000,000
Refrigerated food	...	...	...	40,000,000
Rent paid for houses	...	...	...	70,000,000
Woolen goods	...	...	...	46,000,000
Cotton goods	...	...	...	14,000,000
Linens goods	...	...	...	6,000,000

The average annual expenditure on intoxicating drinks for ten years, 1870-80, is £236,000,000, or nearly twice as much as is spent on bread! Also nearly twice as much as for house rent. When will Christians awake to the gigantic evil of British drinking customs?

THE GOOD TEMPLARS AND THE ELECTION.—The Good Templars' Constituency Deputy (Mr. Frank J. Hodson) has addressed the following questions to the candidates for the vacancy in St. Michael's Ward:—

"(1) If elected will you vote in favour of a petition being sent to the City Council to Parliament praying them to speedily amend the licensing laws, and to embody the principle of Local Option as defined by Sir W. Lawson? (2) Will you support a petition being sent from the City Council to Parliament in favour of the entire Sunday closing of all houses opened for the sale of intoxicating liquors? (3) Will you support all measures having for their object the curtailment of the liquor traffic?" No reply has been received from Mr. Richards. Mr. W. Brown in his reply states that he is a member of the Rebeche and Good Templar Orders, and a subscriber to the United Kingdom Alliance, and concludes by saying, "I would vote on all questions that would and could control the drink traffic." *Manchester Guardian*.—Since the foregoing was published, Mr. Richards has replied in general terms that he has been always an advocate of Temperance, and that his connection with a well known Sunday-school is a guarantee that all his efforts will be for the elevation of the moral condition of the people. But Mr. Richards evidently fails to distinguish between personal moral perfection in private life, and political conduct as a representative in public life. The question was not whether Mr. Richards says his prayers or teaches others to do so, nor as to his Temperance advocacy, nor his Sunday observance, but simply as to certain well-known Temperance measures; and we can but think such vague and evasive answers are less creditable from a gentleman of such superior religious standing than they would be from a more ordinary man of the world. Mr. Richards may remember that religious men and preachers endorsed and commended the Temperance measures; and we can but think such vague and evasive answers are less creditable from a gentleman of such superior religious standing than they would be from a more ordinary man of the world. Mr. Richards may remember that religious men and preachers endorsed and commended the Temperance measures; and we can but think such vague and evasive answers are less creditable from a gentleman of such superior religious standing than they would be from a more ordinary man of the world. Mr. Richards may remember that religious men and preachers endorsed and commended the Temperance measures; and we can but think such vague and evasive answers are less creditable from a gentleman of such superior religious standing than they would be from a more ordinary man of the world. Mr. Richards may remember that religious men and preachers endorsed and commended the Temperance measures; and we can but think such vague and evasive answers are less creditable from a gentleman of such superior religious standing than they would be from a more ordinary man of the world.

FARMER GREENWOOD'S CONVERSION.

"Nonsense, wife; I tell you it's all humbug!" and old Farmer Greenwood emphasised his remark by bringing his heavy fist down upon the table with such a crash that his meek little wife gave utterance to a cry of alarm, and the cat, who had been taking a comfortable nap in front of the fire, started in alarm, and hastily assumed a defensive attitude.

Farmer Greenwood was not an ill-tempered man; far from it. Indeed, his disposition generally was of so genial and hearty a stamp that not even wet weather in harvest-time could "put out." But the fact is that your good-tempered man is almost sure to have one particular theory, custom, or practice, a particular person, class, or community, against which or whom it is his delight to rail and get himself into a rage. Old Greenwood's "pet aversion," was tetotalism. Not that he upheld drunkenness, mind you, not he. The man who could not stop at the right time was certainly not worth much, but as for the tetotalist—and here he usually stopped, unable, I presume, to find words capable of expressing the depth of his contempt.

"Look here," continued he, cutting short his wife's deprecatory remark, and producing from his pocket a soiled and crumpled letter; "why, only this morning I received a note from our parish, asking me for a contribution to the Temperance Society just formed at the town-meeting." Then ensued another explosion, at the end of which the worthy man deliberately walked to the fire and cast the letter into the flames; then turned to his wife with the air of one who should say, "There, more, as much for that."

But the inoffensive missive was not the sole cause of Farmer Greenwood's ire. Standing by the door, hat in hand and eyes muffled up, was a young man about 20 years of age—young Harry Greenwood, the farmer's only son, well looked, and of good appearance, so far as could be seen, was a most pleasing one, and his general bearing indicated a superiority of mind and manners. But the indulgence which only children unfortunately usually receive at the hands of their parents had been withheld from Harry. His conduct if he was not entirely spoiled it certainly was not the fault of his father. As it was, he had become somewhat "skittish" of late, and was far from being as steady as his fond mother could have desired. A liking for "company," as the colloquial—the company usually to be found in the bar-parlour of the Red Lion at the neighbouring town—had developed itself, coupled with a growing fondness for strong drink. Faint indications of this had already reached home; but while the old gentleman would believe nothing detrimental to the character of his boy, his alarmed wife had sought and penetrated into the truth of the matter, and she was beginning to tremble in her heart lest the lad should go wrong.

The time was Christmas Eve. The labours of the day were over, and already sounds of conviviality emanated from the servants' quarters. Outside, the wind whistled wildly round the quaint old house, driving the falling snowflakes into out-of-the-way corners, and making the bare branches in the yard into all kinds of fantastic shapes. Notwithstanding the oncomforthable state of things out of doors, Harry was about to start for the town, a distance of about a mile and a-half, on business the nature of which he had only hinted at to his father a few days ago, and of leaving counsel to "take care of himself"—counsel which she only too well knew was needed—he had received from his mother; but as he was about to depart, his father had invited him to partake of a "comfort" as he expressed it—something to keep the cold out in the shape of a stiff glass of brandy. Against this his wife mildly but firmly remonstrated, but it was of no use. It was like applying a lighted match to a barrel of gunpowder; for an immediate explosion ensued. The old gentleman went into a towering rage, and was so violent upon the subject of his aversion, during which he many times expressed his hearty contempt for "those tetotal folk," and concluded by filling the glass and commanding his son to drink it right off. The poor lad cast the appealing glance of his mother, but desire and an angry father were too many for him to contend with. Hastily imbibing the contents of the proffered glass, he left the house.

Mr. Greenwood resumed his seat with a self-satisfied character over his victory, and was soon immersed in the pages of his newspaper, which was only a weekly visitor at the farm, and consequently little of its contents were skipped. After wading through the various agricultural items, the old gentleman in due course arrived at the page devoted to crime and the trials of criminals, perusing the fearful record of sin and misery therein contained with the same calm indifference which seems to characterise mankind generally; careless, apparently, as to the increase or decrease of the number of the matter—if he regarded it at all—simply as a matter of course. Presently, however, his attention and interest were aroused by the perusal of the career of a youth whose disastrous termination was more deplorable on account of his previous respectability. It was a sad story, one calculated to leave a painful impression upon the mind; so sad, that even our friend

sighed as he finished his perusal. He thought of his own boy—his pride and his hope. Not that he for an instant imagined it possible that he might eventually come to a similar end; that would be preposterous! While he thus mused, in a half-dreamy mood, he was startled by something which drew his eye like a sob; and, turning towards his wife, he found her industriously endeavoring to hide the fact that she had been weeping.

"Why, bless my life!" cried he, in his usual impulsive manner, "whatever is the matter?" And, hastily dropping newspaper and spectacles, he strode to her side.

They were tenderly attached to each other. This simple couple, notwithstanding the difference of their temperaments, and it was not long before the old gentleman became cognisant of the cause of his good lady's trouble. Naturally her thoughts had also turned towards Harry, as she sat and gazed into the glowing fire for an hour after his abrupt departure. She knew that it was not all right with him, and a great fear was springing up in her heart that his father was arranging, notwithstanding his own protestations, to bring him into a course the end of which she dared not contemplate. She told him her fears; but even now the old gentleman was not to be convinced, and he endeavored to laugh away her fears. "Alas! poor old man!" Even that very night his eyes were to be dimmed, and yet he was in other respects a good man—a Christian. He knew and loved his Bible; but somehow that solemn warning, "We unto him that giveth his neighbour drink," and the many others of a similar nature, had never made any deep impression upon his mind, or else his understanding had become warped by his foolish aversion to the art and rate harmless tenets of tetotalism.

Farmer Greenwood turned again to his newspaper and his wife to her sad thoughts. The monotony of the room was unbroken until it slowly and sedately proclaimed the hour of eleven, when the old gentleman aroused himself from his comfortable attitude and intimated that it was time for the boy to retire to his chamber. He passed, however, and still Harry had not returned, and, becoming anxious, he went to the door in order to see if there was any indication of his coming. His wife followed him.

The snow had ceased falling, and the moon was shining brightly. From the direction of the town was wafted the sweet music of the bells as they berated the dawn of Christmas Day, proclaiming again these "glad tidings of great joy" that were first sung by the angelic host above the plains of Bethlehem, long ago.

As they stood listening, a number of men, whose approach had been rendered noiseless on account of the snow, turned into the road leading to the farm. Who were they? was the natural question which arose in the minds of the farmer and his wife. Surely not the waits for between them they were sporting what appeared to be an inanimate body, and upon seeing who stood at the door they stopped and held a whispered consultation. Then one of the men proceeded to point his finger towards Tom Ashford, one of the labourers employed upon the farm.

"Oh, sir!" he cried, "Master Harry—"

and proceeded no further.

"What is it?" cried his startled master, gripping him by the collar and shaking him. "Speak up, man!"

But his wife was already through the gate and out into the road. Rushing to where the group were standing, with a piercing cry she beheld them supporting what appeared to be the lifeless body of her son.

"Oh, my boy is killed!" she shrieked, as she flew to his side.

And so at first sight it seemed; for poor Harry was senseless, deathly pale, and blood was oozing from a fearful wound on his head. But the distracted woman was immediately assured that he was not dead, although badly injured. The poor lad was conveyed into the house, and the report of the doctor, who had speedily arrived, gave anxious satisfaction. To their great joy he was restored, but, although the sufferer was terribly hurt, he did not apprehend a fatal result.

And now the farmer and his wife turned to Tom Ashford for the story he had to tell. After many deprecatory preliminaries, they worthy proceeded as follows:—"I think, sir, the whole truth had better be told. The facts, Master Harry stayed too long at the Red Lion, and wasn't in a fit state to drive home. But you know when a man's had a drop too much he's that stoborn that he's bound to go on his own way, and so it was with Master Harry. He would take no advice, but gets up into the trap and starts off like mad. We followed shortly afterwards; and about half-a-mile from home come upon Master Harry lying senseless in the road, the trap upset, and the horse roaring to be found."

But this was not all. The rest of the story was a confirmation of the fact that Master Harry hadn't been "at the right thing" for a long time; and his father was at last brought to see that even his son was

one; indeed, it was not until fully assured of Harry's ultimate recovery that his wounded gentleness returned.

One day early in the year the Rev. Mr. Hylton received a note requesting him to call at the farm. He did so. Moreover, he received a hearty greeting and departed with an handsome donation in his pocket in aid of his Temperance Society; and to-day Farmer Greenwood and his son Harry are staunch tetotalists.

T. VABOOK, Bristol.

THESEUS: A FAIRY TALE FOR JUVENILE TEMPLARS.

Once upon a time, very long ago, there was a beautiful city by the sea. It stood in a bay of the sea, and the waters which came up and washed the shore were as blue as the sky above, and that had not a cloud in it. The buildings were made of marble, white marble, and as they peeped out on the side of the hills from bowers of vines and orange trees, or were outlined against the blue sky, with the glorious sun shining full on them, they looked quite bright and picturesque. Behind the city were two large mountains, which protected it from the rough winds and storms; and on the beach there were many piers and jetties, and the boats might be seen going and returning from the fisheries.

Inside the city was equally beautiful; the buildings were large and massive, with rich, overhanging cornices, and many sculptured devices upon them, illustrating such old stories as the battles of the gods, the siege of Troy, the wanderings of Ulysses, and other scenes; and everywhere might be seen the busy, marching, and long-robed priests, the well-attired artisans, or the magistrate riding upon his high-stepping mule.

In the market-places and bazaars there were fountains, and many stalls and booths, which were so bright and gay, that a stranger had seen all the gold and silver plate, the rich dresses and furniture, the plenty of corn and fruit and oil, he would have exclaimed, "O favoured city! how happy must your inhabitants be where everything is so delightful!"

But there is a dark side to this picture. One day in every year, if a stranger had come to this city he would have found all the shops closed, the houses draped in black, and every one clothed in mourning. In many faces might be seen sorrow, and the poor wretched children would wander down the beach. Many or most of the inhabitants would be seen standing on the sea shore, and looking out towards the sea as if they expected to see something approaching. One lonely year a black ship, her hull black with black sails and ropes, came sailing into the bay; now a dark speck on the horizon, then as she came nearer her dark sails could be seen, and later her dark hull; until, impelled either by or without the wind, she came to the tower pier, and then stopped. No one could be seen on board.

But now from the town comes a procession. Walking slowly, two and two, behold 50 boys and 50 girls, the girls walking first and then the boys. All are dressed in black, and all are pale and all are distressed. Very sad they seem to leave home and all the loved ones, but they must go on board the black ship—destiny impels them. This is the story:—

A dragon, who lived far away over the mountains, had threatened to destroy this city; and when the inhabitants had implored his mercy he said, "I will spare you, but on this condition—That you give me every year 50 of your boys and 50 of your girls, that they may be my prey. You shall not choose the poor nor the rich ones, but you shall cast lots for the fairest, the brightest and the best, and the ones upon whom the lot falls, whether they belong to the king or to the beggar, shall be mine; and this you shall do every year, and fall at your peril!" So saying he left them.

And so the ship sailed away, bearing with it the fairest and the best of the parents, the fathers and mothers left behind. This had continued for some years, until most of the people had gone away, or had been devoured by the monster, when one day there came to this place a brave man named Theseus. He had heard of the story told, but could not believe that it was true. When he saw the cruelty of the dragon, he said that if the gods would help him this foul wrong should continue no longer. He would fight with the dragon, and slay him, and free the city. So he went to the gods, and they said that they would help him.

One gave him a sharp sword with which to cut off the dragon's head; another gave him a looking-glass which he must hold so as to see the dragon in it, for the sight of the dragon himself was so terrible that it would have to be turned away from the stones; and another gave him shoes of swiftness, with wings to them, so that he could fly through the air, and a magical rod with which to touch the dragon that he might not move, and so that he might cut off his head.

All this happened as is told. Theseus flew through the air, found the dragon asleep, saw him in the mirror, touched him with the magic rod, and so cut off his head and threw it into the sea. So Theseus delivered the city, and the grateful people erected to him a marble monument and figure of him in the

market-place and served on the base of the monument the story of the dragon, and the brave deliverance that Theseus had wrought.

This story reminds me of another great city; one of the greatest in the world, fondly termed the Modern Babylon, certainly the most densely populated, if not the most beautiful, for its situation in the world, as it inhabits a world, so, and remarkable for its wealth in the arts and commerce, in noble minds and philanthropic societies, exalted to Heaven by privilege, and yet dragged down to hell by the vices of its people.

Would one increase its power for good, he must enumerate the generations of mighty heroes who have traced its passage in bygone days, whose example lives yet in the memory of their children. With untiring energy and fond admiration must he enumerate the mighty in song, literature, art, politics, and sciences, who have thronged her halls and left monuments and names that can never perish while an English-speaking people remains on the face of the earth, and yet, as one of her brightest ornaments has said—

"Men clepe us drunkards!
And with *each* phrase soil our ondition."

"Your Englishman is most potent at (figooble) potting," and we must blush for our country while we cannot deny the fact.

Let anyone take the directory for 1881 or 1880, say the latter, and turn to any page say 1,077 (commercial), and count the names of the publican, brandy shippers, wine and spirit dealers (not to speak of the grocers, many of whom sell wines and spirits) on the page, and he will find they amount to eight in all. The butchers only number two on the same page, the bakers also only two. Truly, "what a monstrous quantity of sack to a poor halfpenny worth of bread!"

If a man wished to gauge the extent of this evil for himself let him take a walk through the city, in any direction, say from Whitechapel Church to Stratford Road, and not the least of the things that he will be struck by, compared with the number of the bakers and butchers' shops, and at the same time reflect on the fact that the latter are supplying known wants of the human system, while the former are spreading poison, disease, and death; and then let him ask if the city be not cursed above all other cities. The public-house and the black ships bearing away the victims to everlasting darkness. Sixty thousand perish every year; say half—say 30,000 only—and how sad is the review. Thirty thousand innocent babes on their mothers' knees, welcomed with smiles and gladness into a world of sorrow, their lives blighted by contact with strong drink, have gone out, under what terms and ad horor of darkness we know not, to meet an offended God. Who will join to destroy the power and the danger, and break his teeth? May the Holy Jesus raise up a deliverer, bold and brave, another Moses, touched with godlike pity for the perishing children of drink, and a stout determination to resist a fight against and overthrow those who in the name of civilization and the human race, at Christmas-time, are putting their accursed bottle to a brother's lips, that they may foul him out of health, wealth, and finally himself.

ROBERT BRIDIE MATHER.

ABSTINENCE IN EXTREME CLIMATES.

A century ago, when totalism was a thing unknown, James Bruce, the great African explorer, who discovered the source of the Atchiarian branch of the Nile, declared that in such countries all spirits and fermented liquors were to be looked upon as poisons, and were not so much as to be carried along with you for fear of temptation. Stagnant water filtered through dry sand with but as much boiling water added as sufficed to kill any animalcula present, made the best possible drink, and might be taken very freely; indeed, it was advisable to take large quantities. Later travellers in Africa have more than confirmed this opinion. Only a little while ago, Dr. Peck states that a caravan of 82 persons crossed the Great Desert, from Algeria to Timbuctoo; 67 drank wines and spirits to ward off disease. Arriving at Timbuctoo all were taken ill, but whilst all the total abstainers recovered, all but one of the drinkers died. The Desert West Coast of Africa has the same tale to tell; the man who never touches any alcoholic liquors, even in moderation, lives by far the best chance of life.

And that which is true of the burning tropic is also true of the frozen Pole. It is now universally acknowledged that to take wine or spirits at all freely in the Arctic regions is certain death. Dr. Rae, the famous Arctic explorer, declares that in nearly all the cases that he had known or heard of where a person had died from exposure to cold, the person so dying had taken an alcoholic drink just before. Strict abstinence was insisted upon all the officers and men of the Hudson's Bay Company, and the only one of the expeditions sent to search for traces of Sir John Franklin which carried on its explorations all through the fearful Arctic winter, was the only one which never lost a single man, and likewise the only one which was not wrecked on absolutely eternal principles.—*Methodist Temperance Magazine.*

THE SUB-DISTRICT LODGE SCHEME.

By J. S. G., P.D.E.D.

At the next session of Grand Lodge, the Executive will, in accordance with resolution passed last Easter, report on the Sub-District Lodge scheme, and the G. & L. Lodge will be called upon to legislate on the subject. Before then it is, therefore, advisable that the members should have an opportunity of knowing what is wanted by those who advocate that scheme. With that view these lines are written, with the hope of bringing out better ideas.

It is not desired to increase our present machinery, but the rather to diminish it by dispensing with Degree Temples, and Sub-District meetings or conventions, and substituting Sub-District Lodges in their stead. This would simplify matters very much, besides making uniformity throughout the Order. To make the thing perfect, the laws on degrees should be amended so that the Second Degree could only be conferred by Sub-District Lodges and the third by District Lodges.

The District Lodges should have the power of deciding how many Sub-District Lodge Charters should be granted in their District.

In order that it might plainly be seen in what Sub-Districts the proposed Sub-District Lodge following skeleton constitution has been sketched from the latest edition of District Lodge Constitution.

To save space only the number and heading have been inserted of such sections as only require the necessary alterations to read "Sub-District Lodge" instead of "District Lodge," &c.

PROPOSED CONSTITUTION OF SUB-DISTRICT LODGES.

ARTICLE I.

TITLE—JURISDICTION—MEMBERSHIP.

Sec. 1. Name.—This Lodge shall be called the Sub-District Lodge of the Templars of the Independent Order of the Good Templars of England.

Sec. 2. Jurisdiction.—This Lodge shall have jurisdiction over all Subordinate Lodges and Juvenile Temples within its area. It shall have power to receive and decide appeals against the presiding officer; to perform other requisite duties in conformity with the laws of the Grand Lodge of England.

Sec. 3. Membership.—All Second Degree members in good standing in a Lodge in this Sub-District shall be eligible to apply for membership in this Sub-District Lodge.

Sec. 4. Representation.—The number of Reps. may be fixed by the Lodge in its bye-laws; but in the absence of such rules, each Lodge of 50 members or under shall send two Reps.; over 50, three Reps.; over 100, four Reps.; but not more than the number of Reps. to which a Lodge is entitled shall be named upon the February returns from the Lodge to the District Lodge. The Reps. shall be elected by ballot vote within four weeks of the Sub-District Lodge annual meeting, and shall serve for one year. No change in the number of Reps. shall be made during the year owing to increase or decrease of Subordinate Lodge members. All Reps. must be second degree members.

Sec. 5. Alternates.—Sec. 6. Superintendants of Juvenile Temples &c-officio Reps., their commissions being their credentials.

Sec. 7. Voting.—Sec. 8. Credentials and Roll.

ARTICLE II.

SESSIONS.

Sec. 1. Sessions.—The regular sessions of this Sub-District Lodge shall be held as provided in its bye-laws. Every Session shall be opened in the Second Degree, but the Lodge may, after opening, resolve to work in the First Degree, except during the installation of officers.

Sec. 2. Special Sessions.—Sec. 3. Quorum.

ARTICLE III.

OFFICERS.

Sec. 1. Name.—The officers of this Lodge shall be Sub-District Chief Templar; S.D. Co.; Constancy Electoral Deputy; Special S.J.T.; S.D.V.I.; S.D. Sec.; S.D.E. Sec.; S.D.F.; S.D. Chap.; S.D.M.; S.D.G.; S.D. Sec't; S.D.A.S.; S.D.D.M. The first 10 shall constitute the Executive Committee of this Sub-District Lodge, and the Lodge may, at its annual meeting, elect a P.D.C.T. If he has completed a term as S.D.C.T. in this or another Sub-District, and is a member in this jurisdiction. The other officers shall be appointed by the Executive Committee elect as a whole. The presiding officer shall be recommended to the G.W.C.T. to hold, and shall accept, a commission from him as Special G.W.C.T.

Sec. 2. Election of Officers.—Sec. 3. Bonds.

Sec. 4. Installation of Officers.—The officers shall be installed by some commissioned acting or past Grand or District Lodge officer, none but Second Degree members being present during the service.

Sec. 5. Vacancies.

ARTICLE IV.—DUTIES OF OFFICERS.

Sec. 1. The Presiding Officer shall be addressed as "Sub-District Chief Templar," and shall hold a commission and act as a Special Deputy of the G.W.C.T. He shall be chosen and installed with the other officers.

Sec. 2. The Sub-District Constancy Electoral Deputy shall supervise the Juvenile branch of the Order; visit Temples, or arrange for their visitation by Visiting S.J.T.s; labour to establish Temples in connection with every Lodge; and present a written report to each session, detailing the position and membership of the Juvenile Order.

Sec. 3. The Constancy Electoral Deputy shall secure the appointment of an Electoral Deputy in each Lodge, call constituency conferences to arrange political work, circulate prohibitory literature, and present a written report to each session, detailing the position and membership of the Juvenile Order.

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Sec. 5. The Sub-District Financial Secretary shall keep a record of all receipts of the Sub-District Lodge, and pay the moneys over to the Sub-District Treasurer.

Sec. 6. The Sub-District Treasurer.—Sec. 9.

ARTICLE V.—COMMITTEES.

ARTICLE VI.

REVENUE.

Sec. 1. Source of Revenue.—The revenue of this Lodge shall be derived from Degree fees, and such tax on the Subordinate Lodges as may be decided by majority vote at its annual session. Except that the amount may be altered at any subsequent alteration has been given to the Lodges. The tax shall be paid upon all members on the books at the close of the quarter who are not legally suspended by a two-thirds ballot vote, and no member shall be suspended for arrears until two quarterly subscriptions are due from him, and he has had four weeks' written notice to pay up. No new Lodge shall be required to pay tax for the official quarter in which it is instituted, but it shall have the regular share of representation.

Sec. 2. Voting Deputies.—(Article VIII, (VII), Offences and Penalties, Article IX, (VIII), Miscellaneous.)

Sec. 3. Regalia.—The Regalia for the Sub-District Lodge shall be blue, except that for the officers, who shall wear purple, with the letters of office thereon in gold.

Sec. 4. Regalia.—The Regalia for the Sub-District Lodge shall be blue, except that for the officers, who shall wear purple, with the letters of office thereon in gold.

Sec. 5. Regalia.—The Regalia for the Sub-District Lodge shall be blue, except that for the officers, who shall wear purple, with the letters of office thereon in gold.

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Sec. 18. Regalia.—The Regalia for the Sub-District Lodge shall be blue, except that for the officers, who shall wear purple, with the letters of office thereon in gold.

Sec. 19. Regalia.—The Regalia for the Sub-District Lodge shall be blue, except that for the officers, who shall wear purple, with the letters of office thereon in gold.

SEVEN GOOD REASONS WHY PEOPLE SHOULD NOT SMOKE

IN A WAITING-ROOM, AND NOT IN ANY OTHER THAN THE SMOKING COMPARTMENT OF A RAILWAY CARriage.

- 1st.—Because the company's regulations forbid it, and if you violate one rule, I may another, SOMEBODY ELSE another, and so on, until there is no comfort or safety for any of the travelling public.
2nd.—Because the company provides a place on purpose for the smoker.
3rd.—Because what you may have learned to like and look upon with complacency, is regarded as disgusting and offensive in the extreme by others.
4th.—Because, even if you are alone, or with none but your own family, when you light your pipe or cigar, at the next station some one may come in, or want to come in, to whom it is unbearable.
5th.—Because it is generally disagreeable to ladies.
6th.—Because when asked if they object, ladies frequently say "No," rather than risk a disagreeable discussion with a gentleman.
7th.—Because no gentleman—no man of right feeling—will take such an advantage of their modesty, or considerateness for others.
N.B.—You are politely invited to take the hint here given, or give SEVEN EQUALLY GOOD REASONS for the opposite course.—Anonymous Third-Bill.

Just out, Packet 2.—THE LEAFLET RECIPIER FOR BANKS or HOPE. By T. H. EVANS and others. In illustrated Packet, containing 50, 60, post free, Packets 1 and 2 sent post free for 1s.—National Temperance Publication Dept, 337, Strand, W.C.

PACK, FENS, AND FECTION. EVANS' TEMPERANCE ANNUAL 1882. (Sixth Season.)—Containing New Story, New Dialogue, New Readings, Songs and Recitations, &c., &c. With Two Illustrations. Price 3d. Post free, 4d.—National Temperance Publication Dept, 337, Strand, W. C.—[ADV.]

WHO WAS TO BLAME?

SECOND PART.

(See WATCHWORD, February, 1881.)

Seven years had elapsed since William Jones had joined the Order. Many changes had occurred during that time: his old master had gone to rest, and the business was carried on by his son, who proved to be a good man and an able master. The business was neglected by him for a time, but he had the good admiration of the shrewy barmaid at the Royal Hotel, formerly the Crooked Billet, and though William worked hard and did all that was possible to make the business go on, things would go wrong, for he was only Mr. Donn's servant, and must obey instructions. A new wing was to be added to the Manor House. Squire Richman had recently bought it, and wished the house enlarged to accommodate his family. Mr. Dunn had secured the job, and a good job it was. William was in charge of the work, and for a time everything went on well; but the shrewy barmaid sadly hindered the work. Mr. Dunn had been brought up with "temperate" parents; he had been taught to shun the drunkard, to take as much as was good for him, as his father had done; but he was not, like very many others, thoughtless and obedient. He liked good food, and Miss Smith's plumb treacle was good for him, and Miss Smith's glib tongue beguiled him from the desk and work-shop. She would dispense her smiles and the glances of destruction at the same time; her hand was ever ready for the pence of the work. She could listen to the coarsest and the vulgar and indecent language, without a blush, for she was a model barmaid, and poor Mr. Dunn began to think she was perfection. The work not progressing as Mr. Richman wished it he went to Dunn and expressed his dissatisfaction, and went on with all speed. Mr. Richman lost all patience at the constant absence of Mr. Dunn, and determined to have the work done off-hand. Going constantly to the job and always seeing William at the work, sober, diligent, and ready to do any and every thing, he determined he shall not finish the work. If you will take it to take it to finish, you may," William was perplexed; he did not know what to say. He made every excuse for his master, but Mr. Richman would hear none. "You will take the job if you like, but I am tired of him. Had it not been for you he would have been done up years ago." William urged that he had not enough cash to start business; but Mr. Richman promised to find the funds. William went to work to earn it. Men were put on the Dunn was paid off, the job was in quick time finished. Jones soon found that his cottages and the temporary workshops that he had erected were much too small for his increasing business; trade came in for and near; and although William was much worried by the influx of work and the small capital he had to start with, things came off all right. His family had increased to six. The Order had his special care; even though business pressed him he would often say, "I must respect the bridge that has carried me over." He has been at the work many times, and when he is parish, and all church work came into his hands. The vicar and congregation gave him their recommendations. Emily, of course, had much to do with her increasing family, but she still found time to attend the Lodge occasionally, such a source of health and wealth was not to be neglected by her. The members, to her, were as her family. But she was more than pleased when she saw it announced that "William Jones, Esq., H.D.G.W.C.T." was to address a large meeting in their neighbourhood. Mr. Dunn was worried to Miss Smith. He stood so long at the bar that, when Leap Year came, she popped the question, and they were married. Mr. Dunn was used to her glass, and was obliged to have it. Dunn had been at the work many times, and when he was even he was dry, which was rather often; his moderation required to be often treated, and his Temperance was of that sort we often hear of—the only drink at his meals and when he was thirsty. Losing Mr. Robinson's work and his recommendations was a great blow to him, and though many friends kept to him out of respect for the old firm his father had established, finally he was obliged to be "whitewashed," as he termed it. Mrs. Dunn could not understand how the work and water Jones was respected by all; a member of the church-school teacher, a leader of the Temperance movement, happy in doing good; while Dunn was sinking lower and lower, and friends tired of helping him and of waiting, trade falling off, things looking bad. He finally had to give up his workshop and his good house, and take a smaller one. Luckily, he had no family. The final blow came: Dunn was obliged to seek employment of Mr. Jones; and, though not a good workman, work was given him. Mrs. Dunn had more to do than to be satisfied that her husband should work for a master who had been his journeyman; but poverty alters many resolutions. Poor Dunn had been taught moderation, but his Temperance had brought him low. Jones had

also been taught moderation, but the I.O.G.T. had taught him true Temperance; and prosperity had followed in its train. His fellow workman, Smith, had also prospered, but in a lesser degree; though a thorough workman, sober and industrious, he lacked the education possessed by Jones, yet he made head way, but not so fast. Good Templary had been a stepping stone to good life. The Order was the better for the Jones family, and the Joneses were the better for the Order. They now do not ask, "Who was to blame?"

G. P. STALLWOOD, Knightsbridge.

FROM MESSENGER TO MASTER.

THE HOPEFUL PILGRIMS.

Herbert Cecil was a lad of decent education, and upon leaving school obtained a situation in a large London house as messenger; his wages were not large, but his mother thought there was a chance of advancement, though his father would have preferred his being of his own trade, a bricklayer. Many weary journeys had Herbert in coming and going to the City, besides his travels during the day upon the London and North Western Railway. He met the clerks and the clerks and mixing with the jobs that his education was still very imperfect, so he resolved to rectify his deficiencies if possible, and to seek advancement. He found many difficulties in his way and one great one was his total abstinence, for he had been Head of Hope by and was a staunch teetotaler. His mother had always counselled him to keep his pledge "to touch not, to taste not, and handle not," for she feared that the bad example set him by his father might have had an effect upon him, especially as the assuasive of the clerks tried to induce him to break his resolve. Herbert, in spite of his difficulties, remained true, and, needless to say, as the firm he was in was a well conducted one, he advanced step by step, though his progress was not rapid one. As pressure of business would occasionally be put upon him, the clerks saw that he was the good scholar he had become they were glad indeed to welcome him with them. The head clerk was the one who was the most pleased at our hero's advancement, for he soon saw that he had now one who would save him much labour. In Herbert's peregrinations he had found much fatigue, many weary journeys, and late nights; for goods had to be delivered at long distances even after the house was closed. But now he had quite a different life; troubles came thick and fast. The clerks, the salesmen, the managers, and partners were ever wanting Herbert, for he had to attend on all; his new life was anything but a bed of roses; he often thought he would rather be wandering London streets than be a junior clerk in a City warehouse; but his mother's influence came to bear, and for future prospects she advised him to remain firm, and thence time on. Herbert felt the want of a little society and a young man whom he often met as he was going to and from the City, the name of Bro. Winford grins Lodge. He was not long there before his virtue was appreciated, and he was very soon in office. Bro. Cecil was first W.F.S., next W.S., then W.C.T., and during this time did much good in the temperance cause. Many happy days and cheerful good lessons he was thus able to give, such as the Pilgrims and was lucky in having joined them. When he was elected W.C.T., Minnie Brown was elected W.V.T., and, by a strange coincidence, the Chief and Vice lived in the same direction. Minnie was bright, pleasant girl, and had been a member of the Juvenile Temple. She made the Lodge very pleasant by her songs and recitations; she was always ready to respond to the call, and sister Brown was always welcome, and if absent was much missed. Bro. Winford had paid some attention to Minnie and had kindly escorted her home after the Lodge, and though Minnie thought it kind of Bro. Winford, he was not the young man she fancied. Bro. Cecil, of course, walked home with Sister Brown, and, of course, being dry, was much wanted to bring up between them. Bro. Winford did not like Herbert's intrusion, for he said, "Two's company, but three's none." Many black looks passed between the brothers, though Herbert had no serious thought upon his mind, and many of his fellow workers had. Minnie made Herbert think more upon the subject. These things went on, as things will go on in every-day life—mercy parties, pleasant evenings, good lessons, and happy times, cheered by the reverse. The course of this, however, did not run smooth. Herbert many times thought Minnie fancied Winford more than himself. In the City work was regular, and had to be performed methodically. Every day brought its difficulties; and the tedious tasks had to be performed, and Herbert was ever at his post. Many chances had to be taken, and it was when the seniors left the juniors looked for promotion. Herbert's sealiness, sobriety, and industry were observed by the principals, and when a traveller was wanted to take a vacant appointment Herbert was selected for the job. He was not long in the City, but he was provoked a little jealousy, but though many would have liked the preference they all thought he was the best man for the office.

On the road Herbert was in his right element. The previous representative had been one fond of his glass, and had taken a many more than was good for him, and much like all who are fond of the glass, lost by it, for many have set to learn, but he had the good and much harm in the intoxicating cup. His journeys were of the most prosperous. He visited many Lodges. When on his travels he found them "a home away from home," and was always welcomed by his brothers and sisters. He missed the Hopeful Pilgrims Lodge very much, though, of course, when in town he was always there. Minnie remained firm to the Lodge, and eventually Bro. Cecil took Sister Brown to be his wife; and as time advanced prosperity followed in his footsteps, and Herbert became a partner in the firm. Bro. and Sister Cecil were ever glad that they had remained firm to their various pledges, and though prosperous and happy with their small family are still "hopeful pilgrims" for a better land.

G. P. STALLWOOD.

ROUGH NOTES OF A SERMON.

Preached by BRO. REV. J. McLDOWIE, in the E.U. Church, on Sunday Evening, Dec. 18th, 1881.

Text: Ephesians v. 18: "And he not drunk with wine wherein is excess; but be filled with the Spirit." The Bible is the best of books, but has been made to support theories most destructive. Instances: Mormons, polygamists, slaveholders—property in men's weaknesses—quoting Noah planting a vineyard, Sec. Christ urinating water into wine, and Paul's advice to Timothy. Mr. McDowie considered that if there was any doubt on historical grounds as to the kind of wine used, there could be in his opinion, be come on moral grounds. He could not believe that our Saviour, with his knowledge of the future as well as the past, would add 126 gallons to the river which He could foresee would sweep thousands down to a drunkard's grave and a drunkard's hell. As for Timothy, however he took and however applied, it was a medicine if taken at all! Wine (not intoxicating) still drunk like milk in Palestine. What tolerated, say for specific reasons, in one age may be justly condemned in another, when circumstances and conditions are different. First words of the contract were "well drunk." It is an animating exhortation. Principal terms: "Drink," "wise," "excess." Drink, different stages; not only drunkenness condemned, but drinking. Often more dangerous in its first stages than its last. Instances: robber, fallow, murderer—both, murderer of President Lincoln, all drunk, but careful not to get drunk. Wine—"generic," not "specific." Excess—riot, sottishness, prodigality, deterioration, Sec. Unlawful to be "drunk with wine," because it leads to moral and spiritual degradation. Some object that Temperance men "put teetotalism before the Gospel," and recommend us to "preach the Gospel as a cure for intemperance. Without neglecting the power of the Gospel, would point out that what I have said is sufficient to convict as sinner. Goads Lead contains 2,000, 1,000 of whom had been Sunday-school children! Hundreds of ministers of religion slain by drink, and the Church loses 10,000 members every year by intemperance, proving that the Christian man has no immunity from the effects of alcohol, if he drinks. Do you wish a substitute for wine? Then my text supplies it. Be filled with the Spirit." A kind of analogy suggested. On the day of the Flood it was said, "These men are drunk with wine." Samson, Shangar, and the Apostles did mighty deeds when filled not with "spirit" but with "the Spirit." Mr. McDowie closed with suitable words of exhortation, ending special reference to its being the last Sunday of 1881, and to the temptations incident to the season.

D. Y. S.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain pure. This was secured at a cost of one halfpenny for a large breakfast cup by using Calbury's Cocoa Essence, which goes three times as far as the adulterated article. Compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa.—Advt.



NOTES AND SUGGESTIONS.

By Bro. D. Y. SCOTT, G.W.C.

SQUABBLING IN LODGES.

Happily we have not so much of it as when the Order was young, and our members less experienced; but even yet occasionally there are cases where the members appear to have forgotten for the moment that when they cannot agree it is their duty and privilege to *agree to differ*.

If they had realised how much harm is done by even a word of anger, they would, I am sure, resolve for the future to put a bridle upon their tongues, and think, not twice, but many times, before they allowed themselves to utter one angry word.

While travelling last week I met with three ex-Good Templars who had been driven out of their Lodges who should have been a happy family circle being turned into something far too closely resembling a bear garden. Perhaps they were not free from blame themselves, but if so somebody else has been at fault as well, for it takes two to quarrel.

Now as long as we are in this old world we shall never be at one of mind on every point, and I should be sorry if we were. It would be painfully monotonous to me if everybody just thought and said exactly as I did. I should soon be like the Irishman, begging some one "list to tread on the tail of me coat."

But having a decided opinion, and one different from everybody else's, it may be, is one thing, and quarrelling about it quite another.

Let us express ourselves fearlessly, by all means, but in proper language. Let us weigh every word, lest it wound or give offence even to a happy brother, and we shall never regret withholding anything about which we have the slightest doubt.

Let us make up our minds to be agreeable under all circumstances, and even if we have a disagreeable task to perform, let us do it in an agreeable manner.

ONE MEMBER IN EVERY LODGE SUFFICIENT REASON FOR ITS EXISTENCE.

It would be interesting to know how many drunkards have been reclaimed by the Lodges at present, or in many cases.

For some months I have made a point of inquiring very particularly into this matter. Wherever I have gone where there was a Lodge not working, I have asked this question, "Did the Lodge do good?" and in every case the answer has been "Oh, yes; but how—but—" "Can you point me to anyone who was reclaimed from drinking by its agency?" and without a moment's consideration the answer has invariably been, "Yes, there is Mr. So-and-So, he was an awful drunkard before he joined this Lodge," or something to this effect.

I have not found a single case where it was necessary for the party of whom I inquired to think for a single moment before answering me in the affirmative.

Only this week I have spoken with two men. One of them is out of the Order, because his Lodge is not working. He spent about £600 on drink, and was almost a beggar when Good Templar picked him up. Now he is once more in comfortable circumstances.

The other was a beggar, and had been for some time before. He joined our Lodge when his ceased to work, and he is now living in his own house. But surely, surely we want no other, and can have no stronger argument in favour of keeping Lodges working, almost at any cost.

Little need be said of all that is necessary in any case, and our reward—and a rich reward it is—is certain.

WHO IS THE BROTHER OR SISTER WHO WILL INCREASE THE LARGEST NUMBER TO TAKE AND KEEP OUR GOOD TEMPLAR OBLIGATION BETWEEN NOW AND OUR ANNUAL SESSION?

THE MARSHALS AND THEIR DUTIES.

When the weather looks threatening there is a certain fitness of things in seeing a lady set out on a journey with her waterproof or ulster over her arm and with her umbrella in hand. There is certainly nothing awkward or cumbersome-looking about the arrangement.

And if a gentleman enters, say the office of another for the purpose of doing little more than ask a question there is no very strong reason why he should be relieved of the stick he carries in the one hand, or the hat he holds in the other.

It is otherwise, however, when the owners of such useful articles are allowed to retain them all through the initiatory ceremony. The effect is that their attention is not so much attracted to what is being said to them, what they have in their hands, and what others are thinking of the awkward figure they are cutting. Will our Marshals please attend to this as well as all similar little matters?

WHERE IS YOUR "HEART"?

I don't mean yours, Mr. Editor. Nor would I put the question pointedly to any of our young unmarried brethren. A doubt on such a point in such a case may be understood, and perhaps forgiven. The fact is that in a difficulty. For the G.W.C.T. will be down upon me. And yet I want to call attention to a certain portion of our initiatory ceremony. And if any one who is in a position to get a "full face view" of the candidates for initiation, the obligation is also to be administered will take note that they will see the necessity for some information being given in answer to the above question. For it is a fact, demonstrated by the responses made to the request of the W.V.T., that the candidates assume a certain attitude, that it is only one here and there who is able to describe the local habitation of this important appendage.

I would suggest, therefore, that our Vice-Templars—if clear on the subject themselves—should set the example, and for the most part the candidates will readily imitate them.

DISTRICT LODGES.

"It is most important that the reports appearing in the official organ should be accurate and impartial. As we must report on a matter which is furnishing these reports, our Secretaries who, of course, are always in possession of accurate and full information, will forward as reports as early as possible after the meetings are ended; and that where the secretaries are unable to do this District and other Lodges will request some brother accustomed to such work to undertake the duty. Reports should be as brief as possible, consistent with efficiency."

OUR REMOVAL.—Correspondents will please note our announcement in another column, and address all communications for the Editor or Publishers to 3, Bolt Court, Fleet Street, London, E.C.

SOUTH DURHAM.—After the session already reported in our columns, a largely attended public meeting was held in the Temperance Hall, presided over by Bro. Wm. Taylor, P.W.D. Chap. (Stockton), and Joshua Moseley, P.W.D. Co. (Bishop Auckland), gave capital addresses on the Temperance question. Rev. F. Newsons (Church of England) spoke strongly in favour of the temperance cause. The meeting was a success, and urged the claims of the young and rising generation. Sister H. Eblen, of Spennymoor, sang a sacred song, and Bro. Horton gave a complete Temperance recitation, which could not fail to leave a lasting impression upon the audience. The following resolution was unanimously adopted, and ordered to be sent by the chairman to the Prime Minister and Home Secretary:—"Believing that the people of this country are fully ripe for the advanced Temperance legislation which the present Parliament has twice by large majorities urged the Government to bring forward, that the interests of the inhabitants of Great Britain and neighbourhood would respectfully press upon the Government the desirability of introducing early in the coming session a measure which will give the people the power of voting for the restriction of the sale of intoxicating liquors, derived from extensive experience, that such a measure would produce more benefit, and is consequently of more importance than any other domestic legislation."

NORTH-EAST LANCASHIRE.—Hammerston-street School, Burnley, December 17. Bro. Fowler, D.C.T., presided. A most interesting session. The juvenile Templars were introduced, and offered and entertained by recitations and singing. Prizes for recitations were awarded to Sister M. A. Thompson, E. Duckworth, U. Johnson, Joseph Ward, and Daniel Ayrton. Bro. and Sister Edwards, of South-East Lancashire D.C., were introduced with honours to the D.L. Bro. Edwards, of the D.C.T., addressed the juvenile. The D.C.T. gave an interesting and encouraging report. The secretary reported an increase of five members for the quarter, showing that a local unit had been formed, and that the district for a long time had been stopped. A very hopeful feeling of success during the coming quarter was entertained by all. It was unanimously resolved that the D.L. be convened that the liquor traffic is the great promoter of those national evils which the Prime Minister has declared to be equal in magnitude to the combined results of war, pestilence and famine, and that the Government, by its Majesty's Government to initiate, without further delay, legislation which shall arrest local communities with the power of protecting themselves from the trade in the same manner as from the trade in opium in the House of Commons; and that copies of this resolution be sent to the Prime Minister, Home Secretary, members for the county and the boroughs in this division, and the same to the D.L. and all the members of the institution which points to a satisfactory solution of the Charter Law Suit, and while it recognises the great desirability of a speedy reunion of the universal brotherhood of man, irrespective of colour, and that we express our deep sympathy with the G.W.C.T. and the Grand Lodge Executive, in the trying ordeal through which they have been passing, and that the reports of the Visiting Deputies and the D.S.J.T. were received with thanks, and a hope was entertained of extra Temples being formed during the quarter. Next annual session at Blackburn.



COMPILED BY J. B. COLLINGS, P.G.W.CO.

WINE AT THE LORDS TABLE. INTOXICATING V. UNINTOXICATING.

Weekly Welcome—Is it not high time that intoxicating wine should be banished from the communion? It is a remarkable fact that the three Evangelists who record the "Passover Supper," when referring to the contents of the "cup," never use the word "wine"; but in every instance give "the fruit of the vine"; as being the words used by our blessed Lord. Let us be thankful that the "FRUIT OF THE VINE" can be had without any intoxicating property. Already the ameliorated wine is used in about 1,200 churches and chapels throughout the United Kingdom. We hope that before long, *now* other will be used in any place of worship.

Rev. William Reid, D.D.—The impression on the mind of many is, that some proportion of alcohol in the liquid used is essential to a *valid* observance of the Lord's Supper. It is certainly a new theory of the *real presence*. Only give us a red liquid with alcohol in it, and call it wine, and we accept it! The grape juice may be there or not, that is a matter of indifference; but the alcohol must be, or there can be no proper observance of the Lord's Supper. Just look at it. What is alcohol? A poison—a brain poison—a soul poison—a poison of virtue, of morals, and religion—the cause of more sin than all other causes combined—and yet to render the observance of the Lord's Supper valid, the liquor used must have alcohol in it! Perhaps no other known article has the power of almost instantaneously intensifying the vilest passions of the soul; and yet the use of this intoxicating element is to be continued in the most sacred observance of the Sacrament, as the symbol of all that is pure and holy! The clearest and the purest ordinance of the Supper ought we think to be a symbol of life—eternal life; but alcohol is more significant of death—eternal death. The blood which Christ gives for the life of the world nourishes the life of the soul, life implanted by the Spirit of God; but alcohol enters the bodily system, alcohol scorches and scathes as it courses along, and leaves it alcohol still.

Norman Kerr, Esq., M.D. (May 11, 1881).—Our social customs are wrong, and even when a child went to its first communion, this thing (alcohol) was put before it. No man ought to be allowed by his doctor to go to the communion table who had once suffered from the brand of drunkenness.

John C. Thoroughgood, Esq., M.D. (Physician City of Louisiana Hospital).—The sudden withdrawal of all stimulants from those who have been persistently using alcoholic drinks is followed by more or less collapse and sense of exhaustion and sinking, although the weak ones back to the drink as being their only safeguard from doing something dreadful. The best advice to give during this very painful and trying crisis is to encourage the patient, and to take care that it is only temporary, and to take care that it is supplied with the best of nourishment, and with good fresh coffee when he feels especially "down" and low, while at the same time he takes a bitter tonic medicine. Under this regimen, and a fair amount of regulation on his own part, there comes in time a renewal of life, and a restoration of nerves that is most satisfactory to witness.

Rev. Dr. Peabody.—It will be observed that in their narrative of the Last Supper, the Evangelists do not, in a single instance, mention *wine*, but always "the fruit of the vine," though the word *wine* is used by its usual name. The writer of this paper has satisfied himself, by careful research, that, at our Saviour's time, the Jews, at least the high ritualists among them, extended the prohibition of leaven at the Passover season to the principal of fermentation in every form; and that it was customary, at the Passover festival, for the master of the house to press the contents of the "cup" from the cluster of grapes preserved for this special purpose.

Leaving it off by Degrees.—Andrew Clark, Esq., M.D. (May 3, 1881). The nouscure—For I can do nothing else—that people talk about letting years I have been referred to in the case of Government officers in cases of this kind, in which men had given way to the abuse of alcohol. I never met with any success whatever until I say to each man, "You are now in a road which divides into two—one goes back at once, for if you do not ever so small a quantity, the life will return, and there will be no safety for you." That I feel most strongly.

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December 31.—Institute, Stockwell Green. Temperance Watch-night Service on New Year's Eve, commencing 10.30 p.m. Rev. B. Barford Hoole, W.V.C. of Wales, will preside. All are earnestly invited to attend.

Notices of Removal.—Peckham, 6, Thursdays, at Eight, in Mission Hall (near) Tower St. (near), Peckham-square (opposite) Phillip-road, Juvenile Temple, 6.30.

Retail Purchasers are informed that John Kempster and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

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THE GOOD TEMPLARS' WATCHWORD, MONDAY, JANUARY 2, 1882.

PRESSING THE GOVERNMENT.

NUMEROUS resolutions are being adopted by public meetings calling upon the Government to give effect to the demand of Parliament for Local Option. There is no reason why such a resolution should not be sent to the Premier by every Lodge. Although the popular demand may be more effectively demonstrated by such appeals going from meetings and bodies outside our Order or not associated with the Temperance movement, yet our Lodges should also make their power felt in addition to all outside influence. And having moved in the Lodge, let every member urge his Parliamentary representative to press the Government to action. Let everyone also suggest similar action from the churches, the Sunday-schools, young men's societies, town councils, local boards, and all bodies of men concerned in the religious, social, or political welfare of the people.

The S.W. Yorks District Executive have sent, per Bro. Leslie, E.E.D., a form of resolution, urging its adoption by every Lodge in the district, as follows:—

"The Lodge, No..... of the Independent Order of Good Templars, meeting at..... unanimously resolve that, in the opinion of the Members of this Lodge, no programme of legislation for the next session of Parliament will be complete or satisfactory which does not include a measure giving effect to Sir W. Lawson's Resolution in favour of Local Option, which has been twice approved by large majorities in the House of Commons during the present Parliament. We therefore earnestly, but respectfully, urge the Right Hon. W. E. Gladstone, and her Majesty's Government, to deal with the question without further delay."

All such efforts as these must help to convince the Government that we are not likely to rest until our demand has been heard, and answered.

THE CONFERENCE ON RE-UNION.

This event, originally fixed for the 28th, was ultimately arranged for the 30th December, so that this paper will be in circulation sooner after the Conference has assembled, and cannot contain any information as to its procedure.

The representatives of our Grand Lodge are Bro. Malins, G.W.C.T.; Bro. D. Y. Scott, G.W.T.; Bro. John Kempster, G.W.T.; Bro. Rev. H. Wheeler, G.W.Ch.; Bro. W. J. Clegg, P.G.W.C.; Bro. Rev. James Mackenzie, P.G.W.C.H.; Bro. Rev. Edward Wood, P.G.W.M. We may venture to hope that these brethren may be found to combine the qualities needful for the occasion.

Upon the other side we hear the names mentioned of Dr. Lees, Mr. Hoyle, Mr. Watson, of

Rochdale; Mr. Black, known as Judge Black, of Pennsylvania; Mr. Jennings, of Bristol; Mr. Saunders, of Wilts; and Mr. Stockbridge. We are not officially informed on this point, so these names are only conjectural, being gathered from rumour.

Mr. Willis, Q.C., will, of course, preside. This circumstance gives reality and hope to the meeting. The suggestion of re-union first came from Mr. Digby Seymour, Q.C., Dr. Lees' leading counsel, in response to a passing hint from the learned Referee, who thereupon urged it with all kindness and seriousness, and in a spirit that deserves to be long held in grateful remembrance. It would be gratifying to reward such an act of Christian kindness, and it is certain that our representatives will go into the Conference with every desire to aid the consummation of a lasting re-union, upon conditions, the acceptance of which can only reflect credit upon all parties. The cause of the separation must be removed; the recurrence of that cause must be carefully guarded against; our true loves of the Southern States must not be forsaken for any ambitious notions of extended territory, or any pleasant dreams of honourable terms; both sides, and the stings of conscience hereafter must not be the price of any present cessation of hostilities. These, broadly speaking, are the guiding instructions which have been plainly given by our various District Lodges, and the mind of the membership has thus been clearly expressed. The members of the Conference on Bro. Malins' side are diligent readers and close observers of the signs of the times, and they would not go into conference did they not think it possible conscientiously to represent their constituents. Many prayers have been offered, and many anxious hearts will be waiting for the result; anxious, not so much for re-union—certainly not for continued contention—but above all that right may be done, that our cause may prosper, and that our hands may be free to prosecute with renewed vigour and success the holy mission of Good Templary throughout the world.

THE JUVENILE TEMPLAR for January, just issued, is the first of a new series, conducted by the Editor of the WATCHWORD. It contains pleasant contributions from Bro. Rev. James Yeames, Sister Yeag, and Bro. "Carson Brown"; pretty stories, lively pictures, songs, and recitations. It is also published in a revised form under the title of SUNRISE, and we trust the readers of the WATCHWORD will place it in the hands of their young friends, and make special efforts to introduce it into Sunday and other schools.

CORRECTION.—In the Temperance song by Bro. G. Collins, printed in last week's WATCHWORD, p. 82, the third line of the sixth verse should be erased. It has been inserted by accident, and does not belong to the song at all.

THE CHRISTMAS NUMBER OF THE "CITY TEMPLAR," a MS. magazine of City Lodge, Manchester, edited by Bro. E. D. Shelton, F.D.C.T., contains, besides able original articles, two Christmas tales, poetry, and conundrums, written especially for the magazine by members of the Lodge. All these bear on Temperance, or the work of the Order. The magazine has been the means of increasing interest in the Lodge and developing latent talent.—E.O.K.

NO STOUT FOR FEELING BARRIS.—On Wednesday last an inquest was held by Dr. Thomas, touching the death of the child of Emily Hollis, a bookfunder, of Clerkenwell. Deceased was four months old, and the mother went to bed over night, taking the deceased with her. On waking in the morning she found it dead. The coroner elicited from the mother that she herself had not nursed it owing to having no milk. Questioned as to why the milk disappeared, witness stated that it was because she "had not enough stout and beer to drink," upon which the coroner replied, "What nonsense! What do you think Eve did?" She had no stout, I am afraid you wanted to get back to your work, and the child suffered in consequence." The medical evidence showed that death had resulted from spasm of the guttis, and a verdict to that effect was recorded.

DRINK OR VITRIOL? A TERRIBLE EXPERIENCE.

By the Author of "LOST WILLIE; OR, THE MINERS' SATURDAY NIGHT."

[The writer of this story was an eye-witness of the scene here described.]

If you expect a romantic story, or, indeed, anything more than a straightforward account of a terrible experience of my younger days, I am afraid you will be rather disappointed. In the first place, allow me to introduce myself. My name is John Bell, a builder, employing in ordinary times some 50 men or thereabouts. I am a Good Templar, and a determined foe to drink. Mind I say "drink," and I mean it—for I never, not dislike the drinkard. I have unhappily been myself, and I would go a long way to do a drinking man a good turn. And the most valuable service anyone can render a drunkard is to open his eyes to the error of his ways, and induce him to take the pledge.

When Mr. Savage first took me into partnership eight years ago—the firm is still known as Savage and Bell, although I am now the sole partner—what a pretty mess we were always in on a Monday morning! This I first place, allow me to say, how many do you think used to turn up? Never more than 20—sometimes not even a dozen, and half of these nearly helpless—perfectly useless from the effects of drink. And what made matters worse, when a workman came up on a Monday morning, with a quarrelsome, shrewd, and very unscrupulous—in a word, good for nothing—the first thing he usually thinks about is how to get more drink. They have a saying, as you know, "Take a hair of the dog that bit you." Ah, that mad dog—the accursed drink—has bitten hundreds of thousands of the finest and most promising among our working people, and for the matter of that, thousands of their social superiors who ought to, and who do, know better.

As a teetotaler, I felt it only right to try and improve matters a little. I took an early opportunity of speaking to my partner on the subject. "U's no use talking to them," he said, sulkily. "Do what I will, I can't get them to give up drinking. There's no such word as 'fall,' I replied. "With a man like you nothing should be impossible."

"But it's impossible." "Granted. Then do it because it is impossible." "I wish I had half your hopefulness and pluck," said my partner, "but I think you're rather too young to realize the difficulties. I am afraid I mean take the pledge and stick to it, and we advance together to better places in consequence of their improved conduct, our enemies will cry out at once, 'Oh, look at Savage and Bell; no chance there for any decent working man who drinks English malt and sticks to the customs of his forefathers—nobody but sneaking teetotalers can get on there.' You smile, but I assure you this kind of thing affects me a good deal."

"No doubt it does," I said in response, "but really, who has all this to do with the question? The point at issue, as I take it, is this:—You are not, as an employer of labour, a perfect right to exert yourself for the temporal and eternal welfare of the men you employ? Are you not in duty bound to consider the ones of their wives and children? Looking at the matter even from the low standpoint of self-interest, can you reasonably expect good work from a man who is more or less half the week, and begging and hawking the other half; often, moreover, coming disappointed and downcast from a comfortable home, with the wailing of his famished children crying for bread ringing in his ears?"

"I believe you're right," said Mr. Savage, thoughtfully, "and I'll tell you what it is: Exert yourself with the men, and make them all teetotalers if you can. I shall not interfere."

I did exert myself, and that, too, with some success; but I shall not say any more on this head lest you might fancy I was blowing my own trumpet. I may, however, observe how many thousands of industrious toilers have been released by the agency of Good Templars and similar movements from a thrudron more bitter and infinitely more disgraceful than the captivity of Egypt. Only the Almighty has changed His weapons; the Israelites were emancipated by means of a plague of darkness—drunkards are freed by the diffusion of the blessing of light.

But it is time I told you how I came to be an abject sinner; so here is the story.

My father, like myself, was a carpenter by trade, and a capital workman when he kept away from drink. How often my mother would say to him, frankly but kindly,

"Ned, why don't you give up drinking—why don't you give teetotalism a trial like Joe Dobbs and Tiddy Dates? See how respectable they are, and what comfortable homes they have, not but what, apart from the drink, you do your best to keep up the home, but—"

"Now, no buts, Ned," he would reply, playfully. "I'm no better sinner than the rest of my mates; and I can't for the life of me see that my going on a spree now and then hurts you or the home much. Still, as you've set your heart on it, I'll take the pledge some of these days, if only to please you."

And so he put it off until it was too late. The cholera epidemic of 1866 set in, and my father, though brave enough in other respects, had a mortal terror of contagion. It is, or rather it used to be, a delusion indulged in by many persons, that spirits are a preventive against cholera. So my father drank harder than ever, and, in a short time, drank himself into a fever. He never rose from his bed, and I believe that, should I were to ask him, he would be alive now had he taken mother's advice. So it was "out of the frying-pan into the fire" with him, or, as a scholar would perhaps prefer to put it, in avoiding the choleraic Scylla he sailed right into the alcoholic Charybdis.

Although fearfully shocked by my father's melancholy end, I failed to take the lesson to heart. I was only one and twenty at the time, and I flattered myself that there was not the slightest danger of my ever becoming a drunkard. "All men think all men mortal but themselves." How many youths there are who see a comrade's danger clearly enough, yet never dream of their own deadly peril. So it was with me. I ridiculed my poor mother's sound advice, and turned a deaf ear to her affectionate entreaties.

Even before I was to what of my ingratitude. Surely never mortal had a better mother than that. I never wanted for anything, sorely pinched as she often found herself through my poor father's improvident habits. How she denied herself the simplest comforts in order to provide for my education! But I was thoughtless and foolish, and her wise counsels and noble example fell on thorny soil.

Amongst my companions was a young cousin, Frank Taylor by name, who was to the full as wild and as reckless as I was. He never got on his feet, and a steady, thoughtful young man took my mother's sensible advice and became a teetotaler. If he tried I could be to wear his brother and myself from the senseless and dangerous habit of drinking, which he clearly foresaw would ultimately be the ruin of both of us. It was of no use. We only laughed at him, and called him a milkop. Yet in his mild gentle fashion he still persevered, hoping against hope. At length I received a pretty severe check. On one occasion being rather tipsy, he began talking bout that usual; and absented ourselves from work for a whole week. On our return to the shop we were both summarily discharged. I, for one, felt considerably crestfallen, but we put a bold face on the matter, and business being rather brisk just then, we soon succeeded in getting employment from another firm. Our new employers, justifiably enough, were rather strict with their workmen; and in a very short space I was sent adrift once more. Then my boom companion Frank turned round upon me, said I was a weak-headed fool, and only fit to be a teetotaler.

"I like you, John," he said, "but you weren't born to be a good fellow, so we must part company."

When next I saw him he was writing upon an agonising deathbed. Here, indeed, was a dilemma. I didn't possess five shillings in the world, and could not get my work anywhere. Day after day I trudged about in search of employment; night after night I walked the streets, a homeless outcast. My foolish pride prevented me from seeking shelter with my mother, who would have received me with open arms. I often wondered how I could have survived the cruel hardships—the incredible privations of that terrible period. You naturally think that this experience ought to have cured me once and for all, and only fit to be a teetotaler.

At length John Taylor happened to meet me as I crawled along the street, ragged, homeless, ill, unutterably wretched—ready, in fact, to lie down and die of sheer starvation. He was considerably startled at seeing me in such a fearful state, but oh, how kind he was—a good Samaritan, indeed. He took me to his home, where I was treated with every kindness until I felt strong enough to work. He did more, he found me employment, and gave me a fresh start in life.

I am quite unable to explain why I delayed carrying out the resolution to give up drink which I made at that time. At all events I paid dearly for my procrastination. After a little I began drinking once more; and one day, when half intoxicated, I met with a serious accident, and had to be taken to the hospital. As my father was not able to attend to me, I had an abundant leisure for reflection of the most painful and mortifying kind. I renewed my resolution to abstain from drink, although with my present experience I place very slender reliance on mere resolutions. But this was not a hospital. I became eye-witness of a scene which, while it froze the blood in my veins, effectually confirmed me in my resolve never more to touch the accursed thing.

The dreadful scene I allude to occurred on the night before I left the hospital. My bed was situated in a corner of a ward, at the end where there was a door opening on to a corridor leading to the principal staircase. About midnight I was awake by the sound of footsteps in the corridor. Directly four attendants entered the ward, bringing along a man who was staggered and almost insensible. He was dressed in the most horrible, indeliberately filthy, and filthy manner, such as I had never heard before, and trust I never shall again. With some difficulty they managed to lay him in the bed next to mine, which happened to be vacant.

Two nurses quickly brought a screen which concealed the sufferer's agonising struggles from the view of all the inmates of the ward except myself; although it could not shut in the incommunicable, marrow-freezing, hollow-gurgling sounds that echoed through a wide, thrilling the souls of all within hearing with a dire and deadly terror.

As they were obliged to put the screen back to make room inside it for the attendants who were holding the man down, as well as for two surgeons and a couple of nurses, I was able to witness, in all their hideous and harrowing details, the frightful agonies of my poisoned neighbour. Yes, he must have taken poison, and that too of the most virulent kind, for the frantic contortions of his agonised frame resembled—to compare fact with fiction—the rock-shaking throes of some tortured Titan of fable.

Oh it was truly a terrible sight. I shudder—my flesh seems to creep as I think of it even now. In his eye, as if of the united man strength of three powerful men, the sufferer succeeded more than once in half raising himself from the bed; his body twisted itself into the most fantastic shapes; whilst the sounds which I cannot describe grow louder and louder and more fearful every moment. The scene was surely terrible, more appalling than any that Dante drew or dreamed of in the wild flights of his mighty imagination.

I beckoned to one of the nurses as she stood disengaged for a moment.

"What sort of poison?" I inquired in a hoarse whisper.

"Vitriol. He'd been drinking, and took it in a mistake for liquor. His inside's regularly on fire, and the fire must burn itself out. He's as good as gone." "Ay, 'as good as gone'" neither bit of quite gone yet. Emetics were of no avail, they seemed but as added fuel. Five long minutes went by—ten minutes—fifteen minutes, into which all I had ever seen, heard, read, or dreamed of human agony and suffering seemed concentrated. Still the torturing flame burned fiercely on—the spark of life was not yet extinguished.

At length the struggle was over—the man was dead. As the surgeons moved away, curiosity led me to glance at the features of the corpse. They were the features of Frank Taylor!

Now, do you wonder why I became a teetotaler? I had not seen with my own eyes my cousin—my old drinking companion—die what was literally a death of fire—the fire kindled by the scorching breath of the pestilent Drink Demon?

ITEMS OF INTEREST.

A collision took place on December 23 between the Cunard steamer Catalonia and the Heleneola, off Cork Harbor, which resulted in the foundering of the latter and the loss of nine of her crew.

Great excitement has been created among the Jews of Warsaw. One of their number having raised a false alarm of fire in the Church of the Holy Cross on the 23rd of December, a panic ensued, in which 30 lives were lost through injuries received.

The fate of Mr. Powell has been almost shared by Mr. Vivian, M.P. for West Cornwall, who, with two skilled aeronauts, made an ascent in South London on the 21st of December. The rope of the grappling iron broke, and they were carried at a great pace until they succeeded in descending, 10 miles from Lowestoft, having accomplished the journey in three hours.

An alarm of fire was raised at Keith's Circus, Bradford, on Boxing night. Notwithstanding that the manager announced that there was no foundation for the rumour, a panic ensued, in which several persons were injured.

On the 23rd of December, at a meeting of the dramatic circle in the London papers, resolutions were passed to the effect that many of the theatres were in an unsafe condition should an alarm of fire occur, and that the time had come when the laws relating to theatres and places of amusement should be amended.

On the 26th December, while a bazaar was being held in a school-room over a Methodist chapel at Camborne, Cornwall, the floor gave way, and some 300 people were precipitated into the chapel below. Many were injured, and the lives of six are despaired of.

BRO. THE REV. T. C. DEEMING, of Leek, H.D.G.W.M., D.Ch. for North Staffordshire, has received and accepted of the nomination of the pastor of the Congregational Church, Uppington, and will enter on his duties on Sunday, January 15, when his address will be "The Manse, Uppington, Rutland."



We gladly welcome Contributions of Lodge News, or other matter suitable for insertion, but they must be on separate sheets, *written on one side only* of the paper, and duly authenticated with the name and address of the writer, so that news should be sent as early as possible, and cannot be received after Tuesday morning for insertion in the following issue, except from Lodges meeting on Tuesday night, from which reports can be taken up to 10 a.m. Wednesday.

* * * We have not got out *since the Lodge News in the point indicated in our recent notice, and in the correspondence in last week's issue. We hope our friends will take the hint and omit from reports all unimportant items.*

METROPOLITAN.

Lee.—"Still Your Brother." December 8. Visit from John Bowen and Robert Leitch. (December 15.) Public entertainments; songs, recitations, and dialogues given by Juvenile Templars, and members of the Band of Hope, assisted by friends from Woodwich. The proceeds were sent towards providing a Christmas cheer for the children of the Good Templar and Temperance Orphanage. Amongst the entertainers were Bro. and Sister McCahy, Bro. Pratt and others from Woodwich, also Messrs. Nelly and Cecily Whym, William Pipe and Alfred Hiltson, Henry Hewett, Emily Woodgate and Emma Gabbe, Bro. North, P.W.C.T., in the chair.

Commercial Road.—"Pride of St. George's." December 22. Business. Christmas notices.

Battersea Park Road.—"St. Andrew's." December 21. Usual business and social gathering. Recitation by Bro. Wollacott, W.D.C. Songs, recitations. Short address and refreshments.

Southville.—"Lambeth Pioneers." December 21. Usual business. Address by Bro. T. C. Macrow, V.D. Recitation competition. Prize to Sister Clitilde Bunn.

Chelsea.—"Marlowe." December 20. Usual business. Return visit of St. Andrew's Lodge, Bro. Hoadlan, W.C.T. Short address. Songs and recitations by the visitors. Good attendance. Refreshments.

Aldersgate Street.—"City of London." December 19. Usual business. Songs, recitations, and a short address by Bro. T. C. Macrow, V.D., and Bro. Foster, L.D. Orphanage collecting cards taken by three members.

Seven Dials.—"G. W. McGee." December 21. Resolution passed respecting Charter Law Suit. Lodge closed by Bro. Smith with readings from Charles Dickens' "Christmas Carol."

PROVINCIAL.

WHITHEAVEN.—"Salway Mount." December 17. Anniversary tea and public meeting. An invitation and ticket for tea was sent to all former members of the Lodge. At the public meeting Bro. Rev. Mr. Bowen, V.D., presided, and addresses were delivered by Bros. R. Sands, D.C.T., T. Thompson, P.D.V.T., and the Rev. M. Johnson. There was a large attendance; the choir of the Hope of Albany Lodge sang before the choir in good style. After the meeting a special Lodge session was held, when 23 candidates were initiated. This anniversary was conducted upon the plan of the reunion meetings which have been so successful in West Cumberland.

DUNSTABLE.—"The Dunstable." December 1. Entertainment by juveniles.—December 8. Snowball night.—December 15. Public entertainment. Songs, readings, recitations, musical selections, &c., given by Messrs. Bossett and son, Bro. R. and N. Rollins, Poveris, Powell, Impney, Warner, Markham, and Bro. Rev. J. E. Bostwick, and Sisters Smith, Kitchley, Doncomb, Hobbs, Lavender, and Miss Chew.

GAINSBOROUGH.—"Rescue." December 12. Address by Bro. Stevens.—December 19. Pound night; 12s. 9d. raised.

LEIGHTON BUZZARD.—"Sir Joseph Paxton." December 16. Surprise night; readings, refreshments.

BROOKLYN.—"Hope of Brompton." Evening devoted to social songs and solos, choruses, duets, &c., by several members.

WIGAN.—"Henry Oldfield." December 19. Paper read by W.S. on subject of Elms in through Denik. W. Dr. Talnagge; also one on the "Temperance Hospital," and another on the "Orphanage." Subscription opened at once, and while being discussed a brother from Hartley Lodge brought and mounted a new explosive in the coal pit in which the W.C.T., P.W.C.T. of that Lodge and other brothers were lost. A vote of condolence was passed and sent to the Hindley Lodge and to the widows of dear brothers.

GLoucester.—"St. Luke's Heart and Han." December 20. Experience addresses by Bros. L. Stephens, W.C.T., West, G. Morgan, W. Scriven, G. Millard, and W. Darters. Resolved to go into mourning for three months for the late Bro. Robert Chapple, who died almost suddenly on December 18, 1881. Bro. W. Darters has sold 150 of the WATCHWORD and 60 Lodge Guides this winter.

GRIMSBY.—"Mont Zion." December 23. One initiation. Bro. Dixon, the W.M., just returned from his wedding tour, brought his bride and the couple who married (the was much wiser than the one who had married

a wife and therefore could not come). After business the Lodge Deputy presented to Bro. Dixon a beautiful timepiece, on behalf of the Lodge, as a token of respect and reward for his active services in bringing many to the rescue.

SILTON.—"Tone of Village." December 19. Paper read by Bro. W. J. Davis on "Moderation in Dress and Food."—December 20. Paper by Bro. J. Hughes, W.D., and D. Wright. Vote of thanks given to Bro. Davis.

ABINGDON.—"The Abingdon." December 8. Tenth anniversary. Public tea, afterwards public meeting under the chairmanship of Mr. Councilor Farson, Mr. Tom Horrocks sang and spoke in his usual telling and powerful style. At intervals a Temperance choir sang. On the following Friday evening Bro. Horrocks gave another address to crowds, being the chairman. On Wednesday evening, December 14, a Temperance service was held in the Wesleyan Trinity Church (kindly granted by the trustees for the occasion). The Rev. H. Epworth Thompson preached a very powerful Temperance sermon, and was listened to by a good congregation. A special choir sang a Temperance anthem. Twelve members signed the pledge, making the total number of signatures during the anniversary services 58. Several ministers of the town made references to the evils of intemperance on the subject. This has proved to be the most successful anniversary the Abingdon has yet held. The Lodge now numbers 57 members, and several persons are waiting initiation. The Juvenile Temple is also proving very successful, and the harvest is plentiful, but the labourers, unfortunately, are few.

SAWNEY.—"United Harts." December 14. Intramural music by brothers; pleasant session.—December 20. Songs, readings, dialogues, music.—December 21. Entertainment in the Temperance Hall. Opening solo, prayer, Song by Bro. Branson, accompanied by Sister Branson, and an instrumental reciting, Bro. H. Stanton; selection of music, Bro. Lee, Branson, Tarnill; dialogue, Bro. and Sister Branson; song, Bro. S. Stanton; reading, Bro. T. C. Macrow, V.D.; recitation, Bro. T. C. Macrow (H.M.); dialogue, Bro. Wright, Tarnill, H. Stanton; song, Bro. Branson; reciting, Bro. S. Stanton; address by Bro. Branson and Mr. Lee. Bro. T. Lane presided, the hundred and fifty present. Nine signed the pledge; six promised to join the Lodge, which is looking up.

WIMBORNE.—"Hope of Appletton." December 14. Paid fraternal visit to the Temperance Mission Lodge, Warrington. Members turned up to the number of about 25. A capital programme was gone through, consisting of songs, readings, recitations, choruses, and selections on the bells by the Widnes Temperance Handbell Ringers, who are all members of the Hope of Appletton. Refreshments passed.—December 19. Paid to the Sister Samaritan Lodge. A very good meeting. Songs, recitations, &c., by the visitors. Arrangements are being made to hold a week's Temperance mission in connection with the Hope of the Locks in Wilton. Continue in connection with the Lodge. Not a single day's sick pay had been drawn out during the year, hence a substantial dividend.

WIMBORNE.—"Samuel Albert." December 12. Public lecture by Mr. R. W. Duxbury on the "Past, Present, and Future of Temperance." Chairman, Rev. R. W. Row; first attendance, 100 persons.—December 19. Lodge progressive.

"Henry Kirk White."—December 24. Coffee supper; about 60 present. Afterwards an entertainment by the members of the Lodge, Bro. Taylor, W.C.T., Parker, B., and Sister Cooper. At the close Bro. Galpin, W.C.T., presented the prizes awarded in a recent recitation contest.

[No name of town or place given with this news.]

MOSSLEY.—"Fidelity." December 26. Good entertainment. Recitations, songs, &c. Glees by the choir. Addresses by Bros. Turland and Moss.

OLDHAM.—"Enterprise." December 12. Presentation to Sister Hannah Mustard and Bro. J. A. Moore, as the second prizes for bringing members. A mastery essay by Bro. J. T. Jones, subject, "Why I am a total abstainer, and why I am opposed to the liquor traffic." Recitation by Bro. N. Jackson.—December 19. Visit of Olive Branch Lodge, Ashton. Songs, duet, recitation, readings.

WIMBORNE.—"New Barnet." November 15. As usual, recent public meeting re-opening of Lodge by Bro. T. C. Macrow, V.D., several of the old members present. Bro. T. C. Macrow, V.D., acting as W.C.T., after usual business, gave a short address of encouragement. Several copies of the WATCHWORD sold. Lodge progressive.

MILITARY.

WESTMINSTER.—"Sons of Mars." B. 2. December 16. Public meeting, well attended. Bro. E. W. Howells, D.J.W.C.T., read a paper, "Our Order," which was well received and criticized by Bro. Branson and Hinton. Bro. Howells replied correspondingly.—December 23. Public tea and entertainment; good programme of addresses, songs and recitations by visitors and members and Juveniles. Chairman, Bro. H. Robertson, D.C.T.

IRELAND.

BLEAST.—"John Pepper." December 12. Quarterly prayer meeting, conducted by Bro. John Epper, W.C.T., D.C.T., Walsh, W.C.T.; R. Alton, P.D.S., and D. McCann, D.M.

BLEAST.—"John Pepper." December 13. Public meeting. Lecture by Bro. J. Epper.

BLEAST.—"John Pepper." December 14. Report from D.L. Rees. Address by Bro. Epper.

JUVENILE TEMPLES.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement. We cannot find space for news of ordinary Temple Meetings, and trust our correspondents will kindly condense other intelligence as far as possible.

NATCLIFFE.—"Hope of Ratcliff." November 14. Fifteenth anniversary. Public entertainment, presided over by Bro. S. Inall, P.D.C.T. Recitations, songs, &c. Choir conducted by Bro. Scott, D.C.S. Crowded meeting; numbers numbering over 250. Addresses by Bros. Hiltson, sen., Branton, and Macrow.

NATCLIFFE.—"Hope of Ratcliff." December 11. Public meeting. Ninth anniversary. A stirring appeal on behalf of the children by the chairman, Bro. S. Inall, P.D.C.T. Songs and recitations. Report by the committee with 24 members in 17. A good standing. A large library and singing class, and engaged in active mission work. Three hundred and fifty present.

EASTBOURNE.—"Spring of Hope." About 60 juveniles entertained the Star of Eastbourne Lodge; upwards of 20 songs, recitations and dialogues were rendered in a very satisfactory manner. The Temple choir, conducted by Bro. R. W. Smith, L.D., and A.S.T., made its first appearance in public, and rendered in a very satisfactory manner a choice selection of choruses and glees; the juveniles were regaled with light refreshments. The Temple had been open for 10 months since May last.

BADFORD.—"Rosebush." December 24. The members of the Temple gave a free tea and entertainment to about 250 members, ladies, and boys of Nottingham, Christmas trees, oranges, &c. being provided; games, recitations, dialogues, singing, and address by the Superintendent Bro. W. Yeans; the Juvenile Temple, Superintendent and members collected the money to defray the expense. About 300 children and 40 adults present at tea.

OBITUARY.

Sister Elizabeth Henney.—Died, on December 20, at the residence of her son-in-law, Bro. L. J. Desmarre, 31, Millbrook-road, Brixton, after a short illness. Sister Elizabeth Henney, formerly of the Hope of Albany, was 71 years of age when she died, and had been 80 years of age. Her end was peace. Interred at Lambeth Cemetery, Tooting, on December 27.

Bro. Robert Chapple, of Gloucester.—It is with deep regret we announce the death of our late Bro. Robert Chapple, of St. Luke's Heart and Hand Lodge, Gloucester, which occurred on December 18, 1881, very suddenly, he having been nearly a few days confined to his bed, and buried on the 22nd inst., at the Cemetery, Gloucester, and followed to the grave by the children of his Sunday class, also by Rev. E. C. Scobell, Vicar of St. Luke's; Rev. E. Thomas, Vicar of St. Mark's; Rev. J. Mayne, Vicar of St. Catherine's; and Mr. R.S. Morris, Secretary of Charity Organisation Society. The choir of St. Catherine's Church sang at the grave, "Thy will be done," and "Brief life is here our portion." The service was very impressive; Bro. G. Millard, L.D., and Bro. Parker represented the Lodge, and assisted to bear the late brother to the grave. Our late brother leaves a widow and four children to mourn the loss of a kind father and husband and staunch teetotaler. He was connected with the Order about six years, and for about four years was very zealous for the Temperance cause, but pressing duties connected with his work as officer of the Charity Organisation Society compelled him to relinquish the duties of the Lodge. He was much respected for his punctuality, soberness, and integrity. A fund is being raised for the benefit of his widow and children.—W.D.

CURCATION.—In our recent report of the meeting in the Birmingham Temperance Hall on the 6th inst., the name of Bro. W. J. Glover was given as W.D. Secretary, but should have been W.D. Sentinel.

SISTER WATSON, G.L.L. has recently conducted a series of interesting meetings at the Primitive Methodist Chapel, W. Woodham, Norfolk, and her correspondence says our sister, though in her 72nd year, is an attractive and witty speaker. Thirty-seven pledges were taken, and her visit has done much good.

A HARD BED (Fast).—At the Devises Petty Sessions a few days ago a respectable man, named John Hughes of Bromham, was summoned for being drunk. When found by the constable he was in the middle of the road, mostly engaged in divesting himself of his clothes. "What are you at?" asked the constable. "Going to bed, sure," was the response. And the policeman had some trouble to convince him that it was time to go home, as he had never "been in trouble" before, he was discharged on payment of costs.

Bro. ROSBORO. is full of engagements at present. Ashton-road, Edge-green, Golborne, Lancashire.—[ADV

GOOD CORRESPONDENCE.

Fair Trade.—The Good Templars are a large body to rid the land of drink. We are banded together to rescue the fallen and prevent others from falling. Well, now, I am a G.T. of some years' standing, and my experience shows that we who are in business are the most to be benefited. We are the only ones who think we ought to do it, patriotic only those as far as possible who are Good Templars or total abstinents; and I think by so doing we should be gaining more on our side. But some will say that would be compulsory. I do not think so, any more than Sunday Closing or Local Option.—FAIR TRADE.

Practice of Odes.—One night in every quarter ought, I think, to be devoted to the same. See how much more impressive the initiatory service would be if we had good singing than when we sing the odes in a careless manner, or even pass some over altogether. If a Lodge is not possessed of the music of the odes, let them get it at once. It can be had from the Secretary's Lodge Office for eightpence, either in the old notation or tonic sol-fa, and if the Lodge has not a musical instrument—which every Lodge ought to have—let one of your musically inclined members learn the tunes, so as to "sing them on London and practice nights."
—SAMUEL H. CURTIS, P.W.C.T., Newton Abbot.

"The Devil in Solution."—J. R. B.'s having brought the name of the readers of the GOOD TEMPLARS' WATCHWORD and seeking communication from Bro. T. Fidler, Newbury, asking for information respecting the above term, I have pleasure in stating that I first used it in an address to the Temple Lodge on their paying a visit to the Hearts' Content at their weekly meeting held at 14, King-street, (now Neal-street), Long-acre, on the 4th March, 1875. I will remember hesitating before I gave utterance to the term, knowing the intelligence of the officers of the Lodge to whom I addressed the words, and that it was not only in my power to do it, but that it was my duty to do it. I do not attach any merit to the term, but if it has done any service to John Walter, Esq., M.P., Dr. Richardson, Sir Wilfrid Lawson, M.P., or Dr. Ridge, I am glad to be allied to it. The Lodge-book containing the minutes of a meeting held in my possession, and may have been for a week or two at the above address.—JAMES EDWARDS, Long-acre.

The Drink Traffic and the Salvation Army.—I was much gratified on perusing the article on "the Salvation Army" in the WATCHWORD of November 28, and I venture to say a large number of members of the Army, and not a few of the members of the Salvation Army, are not gratified with the article to an equal degree. The article rightly asserts that the "Army" is no inoffensive terror to the drink traffic. A few weeks ago the daily newspapers of the traffic in its leading articles virtually admitted that the "Army" was doing a good work, and that its increase in momentum, an unlimited force, would be the utter destruction of the "trade," and more powerful in destructive power to the "trade" than was the United Kingdom Alliance. But it credited the "Army" with no more than the best possible motives, and that the "generals" only great aim was the welfare of humanity. What does this portend? That all persons, abstainers and non-abstainers, interested in the progress of the great Temperance movement, should add to the powerful momentum by aiding the Salvation Army. The confusion in the private councils of the trade must daily increase as the "Army" advances.—ECCLESIASTICUS.

Working Small Lodges.—With reference to the working of Lodges with less than 20 members, I suggest: 1st. That the members will instruct themselves in the matter of their own constitution. 2nd. That each member propose as many friends as possible as members of our Order, and thereby cause the Lodge to be attractive by the initiatory ceremony. 3rd. That a portion of time be devoted to practising singing, readings, recitations, and light debates on the Good of the Order and the Lodge. 4th. That the absent members be regularly visited and reported by the visiting committees in the next Lodge session, and thereby show that the presence of all members is required as often as possible. 5th. That the WATCHWORD be read regularly by all members, thereby giving the transactions of the Lodge to persons outside. I am sure Lodges of less than 20 members, by following up these few suggestions, will make prosperous, edifying, harmonious, and popular Lodges, and a great help to the cause of Temperance.
—T. STAINTON, P.S.D. for Belgium.

"Boiling Down" Lodge News.—I am pleased to see you propose putting some greater re-

striction upon the Lodge News column, and I would suggest that Lodges in the habit of sending you weekly reports, a large portion of which is unchanged in substance from the commencement of the quarter to the close of the quarter with sending a yearly report. At most a quarterly report of work done, progress made, and not crowd out such valuable articles and arrows as those from the pen of Bro. Malins and the quivers of Bro. D. V. Collins, Sister Young, and others. But if our members are anxious to see their names in print, I would suggest that they endeavour to get something on the programme each session that will be both interesting and instructive, and by this means cause our fellow readers to learn something by their own reports, and add some honour to the members whose names appear. If this is done, I am confident that their Lodge will be not only more enlightened, but have a longer list of active, intelligent workers, and they will find that the best and only means of retaining our members is by having our sessions conducted upon a system that will well repay for time, and make them envied by those who are at present unattached to our Order.—W. C. PHIPPS, Dia. Sec., Leicester.

Public Meetings.—I think it is well for every Lodge to have, at least, one public meeting every month, not entirely composed of remembrance songs, but without its desired effect. One quarter, a meeting in the main apart from Temperance, and then at the close a gentle hint or two from an able speaker, such as a lecture on any subject with diagrams or lantern views. Demonstrations, too, are attractive to the public. Let us have, next to our regular demonstration, at which the majority of teetotal societies, benefit and non-benefit, were represented in regalia, and amongst them the Order of Danites. The hall was crowded, and I hope the same will be the case in the future. It is a great step upon the people the vital importance of joining the ranks of the Temperance cause, to help us to drive temperance from our land. Debating on Temperance and other subjects is beneficial to our members, both old and old, and as your correspondent remarks, "brothers who spend their leisure time in scientific research should be asked to make known their results to the Lodge, and discussion be invited, so that it may benefit the students as well as the members at large. In conclusion let me add that in all our work we have not one common end in view, that is, to reduce the drunkard and to keep others from falling; and it behoves us, the young especially, to do our utmost to meet this end."
—WILLIAM BARRETT, W.C.T., Hackney.

The Licensed Victuallers' Protection Society.—From the recently published report of the Exeter branch of this body, I cut a few extracts of interest and encouragement to us as Temperance reformers, illustrating how our cause speaks on its way. The report of the secretary stated that at the commencement of the Parliamentary Session of 1881, the usual attack against them (the L.V.P.S.) was inaugurated by Mr. Roberts, a former member of the Society, and his joining Sunday Closing Bill, which has now become law. In continuing, the secretary said he had no doubt that at the earliest opportunity Sunday Closing and the shortening of work-days hours would be attempted for their members. Now to draw grog means simply the necessity of protecting their interests by setting their faces against those municipal and Parliamentary candidates who in any way supported the Partisan fanaticism of the Permissive, the Salvationist, or any such organization. It is thus apparent the brewer and publican feel that their trade is done, we, as Templars, have done a little towards it. Let us labour on (as the licensed victuallers fear we shall) for English Sunday Closing. Even we'll try for Saturday, Friday, Thursday, Wednesday, Tuesday, and Sunday Closing. The work is God's, it must go on, and victory, though delayed, be won.—ALBERT CASLEY.

Grog in the Navy.—During my few years' experience as a Templar, I have come across many brothers who draw their grog or allow it to be drawn by their messmates. Now to draw grog means simply this. The grog is drawn at noon every day, and the Templar or teetotaler's grog goes to the cook of the mess. A cook of the mess is a man who looks after the mess, keeps it clean, gets the food ready for Sunday, fetches all the food to the mess, and dishes up after the meals. He generally has a churn who helps him, and each man takes it in turn to be cook; and if a Templar draws his grog his chums will do the work so as to have the grog; but if he does not draw it, he does the work and serves on the crew as every man has his grog. At dinner time the cook of the mess draws all the grog, and serves out to every man what is called a "tot," that is, about two-thirds of a man's share of grog. Then the cook has the rest—that is, one-third of each man's grog and all Templars' or teetotaler's grog. Now to draw grog means that every man has a very often set what is known in the service as stem'd, and in most cases get run in, so that there are many men in the service who draw their downfall to this grog. Yet every Templar who owes his grog con-

trivates in some way or other to these men's downfall. Now, if a man leaves his grog behind, it means that his turn is never issued by the ship's steward. If he draws tea and sugar instead of grog he gets that every month; but if he prefers money he receives that once a month. Now the question I wish to ask is—What should a Templar do? I am well aware that many will say as often as they read this, "Why, stop grog of course!" and I endorse those words myself. But do all Naval Templars do this? I say plainly, no, they do not; and I can prove it at any time. I was told the other day that if a man left his grog behind and had tea and sugar, he was s'ling his grog. But I must certainly say that I cannot see that, and I am sure everyone who read Mr. Trevelyan's speech in the House of Commons a short time ago will say the same. I have also heard it said that some men can't stop their grog, but there is no such a thing in the service as can't, and I mean to say that any Templar who draws or allows his grog to be drawn, either directly or indirectly, is breaking his obligation, because he is furnishing to others an intoxicating drink. Of course, some can eat Jimmy Green, and not know anything about their grog, but at the same time they know perfectly well that it is being drawn by their messmates and drunk by them, and I can assure you that it would be better to lose two-thirds of our naval members, than to allow them to degrade others. The Templar cannot stick to his principles unless he stops his grog. In the first Lodge I was in we made it a rule to ask every member before initiation if he would stop his grog. If he consented he was only initiated, if not he would be refused. This we found to work remarkably well, and I am sure it is a pity there is not a bye-law to that effect in force in our Order, or in all the Lodges where there are naval members. We should then stick to our principles, and do other good work as well as ourselves.—WILLIAM SHERRIFTON, Devonport.

HOW-NOT-TO-DO-IT LODGE.

By Bro. F. W. DIMBLEBY, D.C.T.

Have you ever visited How-not-to-do-it Lodge? If you have, you will not want to go again for the officers are so utterly unsuitable for the posts to which they have been elected that the Lodge is in a continual state of confusion and unpleasantness. Perhaps you would like to be introduced to a few of them. Very well then, your wish shall be gratified.

First, there is the L.D. Bro. Preachey—Preachey who drives the members away with his dry sermons. He is an old man—so old that he has forgotten all about having once been young, and consequently always speaking about the liveline s—folly! he calls it—of the more youthful members, whom he most severely lectures at every session. Poor Bro. Preachey—Preachey! He has the unhappy faculty of constantly looking at the dark side of the picture, and do other things as worthy and praiseworthy as he does, he is always absorbing. If he would only imitate a little of the milk of human kindness, think less of other people's faults, and reprove them, when he found it necessary to do so kindly and gently, he would be a happier and more useful man.

Near him you will see Bro. Aimless, E.D., who joined the Lodge because somebody asked him to do so, and took office because it seemed to be "the proper thing to do." He is a quiet easy-going sort of fellow, and gives very little trouble to anybody except the C.D.; but as to Local Option, he scarcely knows what it means. He has a hazy sort of notion that he is helping on "the cause"; but what would happen if that cause should be victorious, or why that end should be sought, he has not the slightest idea.

Then there is our young Bro. Shallow, a Templar who has recently been appointed to the responsible office of S.J.T., and tries to get at the hearts of the boys by poking them in the ribs. Having no manliness or independence in his character, he lectures his Lodge for not giving him the credit which a few numbers attend his Temple he snails at them for having neglected to come before.

The W.C.T. is Bro. Unobscured. While he presides Bro. Larkey may carry on his too frequent practical jokes, and Sister Unobscured may give the members under the attention of the whole Lodge distracted from the matters which should be receiving consideration; but no rebuke is given from the chair, and even the gate is silent. You might imagine that she enjoyed a quiet supper while the business was proceeding, for Bro. Shallow-Temper often has to give him one of the pokes with which he favours his juveniles before he realises the fact that a resolution has been proposed and seconded, and should be put to the Lodge. With such a pre-iding officer, the proceedings cannot fail to be dull and uninteresting.

At the opposite end of the room you will see Sister Ureaddy, W.T.F., who always keeps the Lodge waiting while she finds her place in the Ritual before she can give "our parading counsel." When she has found it, she sits as she does the obligation—gables through it as the great object was to gain a couple of seconds rather than to impress those who hear.

As to the W.S. Bro. Now-and-Then has been elected to that office. Forgetting that "a good secretary is

always at his post," he attends about three times in the quarter, leaving his place to be filled by Bro. St. p-gap, who certainly has the merit of being useful, but would be a more valuable member if he could be induced to settle down to some regular and stated work.

Who do you think they have for W.F.S.? Why, poor Bro. Vinegar, who seems incapable of saying a pleasant thing to anybody. He scurily tells the candidates in the ante-room that they have got to "pay subscriptions," and he applies to members for their contributions in a manner not unlike that of a sheriff's officer. He gets the money, but loses the members. Even he is better than Bro. Happy-go-lucky, who filled this office last quarter, and not neither members or money. There was no fear that he would offend any of the absentees, for he never went near them. They might come and pay if they liked, but if they didn't they could "do the other thing."

The W.T. is Sister Prond, who has been elected to that office because she is supposed to possess a little more of this world's goods than some of the other members. You had better mind how you approach her high-and-mightiness, for unless you are very deferential she will draw her silken skirts around her, and with a freezingly polite "Good evening" sweep away to another part of the room. You will observe that it is very cordial in Sister Fashion-plate, who takes in dress-making, but gives only a condescending nod to Sister Stitchaway, who goes out to do dress-making.

The chair of the W.Ch. is occupied by our good old Bro. Pick-in-one-ear, who has been the W.Ch. ever since the Lodge was instituted, and would talk of withdrawing from the Order should any other member be elected in his place. He will take no other office and seems to think he has a vested interest in the one he holds. He must have the same old song every Lodge night to the same old tunes, and he opposes almost every proposition which is brought before the Lodge as "an innovation."

Opposite—in more sense than one—you will see Bro. Orange. He is the W.P. of the year, and cannot bear to hear an old favourite tune repeated. No matter how suitable an officer may have proved himself for the post he occupies, or how exceptional his ability, it will not please Bro. Orange unless he makes way for someone else. He is always trying to introduce new ways of keeping the books; agitating for the removal of the Lodge to another room, or the altering of its night for meeting, or manifesting his restlessness in some other equally unnecessary way. If you could only shake up the W.Ch. and thoroughly mixed, so that the excessive stolidity of one might be exchanged for the excessive activity of the other, it would certainly be for the good of the Order.

The W.M. is Bro. Make-up-for-last-time, who is always late, and sets about putting the room in order in such a violent hurry that he raises no end of a dust and sets all the members sneezing. Then he rushes the candidates through the initiatory ceremony until they are more than bewildered, and finishes up by trying in his haste to put the regalia upon the W.C.T. instead of the new member.

The doors are guarded by Bro. Touchy, W.I.G., and his kinsman, Bro. Agrieved, W.G.G. The latter detains you in the ante-room with a long story of how somebody has said something to hurt his feelings, and he intends to bring the matter before the Lodge as soon as he gets inside, and when you get away from him Bro. Touchy wants to know why you could not come in before instead of keeping him waiting while you did your gossiping.

There are only two other officers, Bro. Muddled, W.A.S., and Sister Nambly-Fanbly, W.D.M.—and I must leave their names to speak for them. And now, good reader, if you should happen to have recognized yourself amongst the officers of How-and-where Lodge, you will not think unkindly of me for having enabled you to yourself as otherwise see you, but will faithfully endeavour "for the good of the Order," to redeem the faults here exposed. If you will do that I shall not have wasted the hour expended upon the preparation of this little paper.

LONDON TEMPERANCE HOSPITAL.—Amounts received during week ending December, 1881.—J.O.G.T. Lodge, Dawn of Hope, No. 775, 3s.; Malvern Link, 10s.

ANOTHER FESTIVAL TO THE R.V.G. CHARLAIN.—The Right Hon. H. C. Raikes presided on Tuesday evening last at a Christmas entertainment in connection with the Local Pleasant Evenings at Moli, when the occasion was made all the more gratifying by the presentation of a gold watch and a purse of gold to Bro. the Rev. Barford Hoake, late minister of the English Congregational Church in that town, he having left to become secretary of the Jubilee Fund of the Congregational Union of England and Wales. Mr. Raikes, in making the presentation said he himself was not a member of the same political party, nor a member of the same religious community as Bro. Hoake, but he could say of him that he was a soldier who honoured his comrades and his cause.



NEW ZEALAND.

A letter from Bro. the Hon. Sir W. Fox, published in the *Alliance News*, shows that a new Licensing Act has been passed for this colony. It provides for the creation of Licensing Courts, elected annually by the ratepayers, who will thus to some extent have control over the issue or renewal of licences. The Licensing Courts thus constituted have power to take notice of anything which they may consider objectionable to the granting, renewal, transfer, or removal of a licence, although no notice of objection may have been given. They also have jurisdiction in granting or refusing any licence, not being compelled to grant such merely because certain legal requirements have been fulfilled, unless, in their opinion, an additional public-house is required. The elections to the Licensing Courts are to be by ballot, and the wish of the ratepayers as to the increase of licences is to be ascertained by a ballot vote on the following question:—"Whether the number of public-houses or other licences may be respectively increased in the district for which the poll is taken." For the purposes of the Act the colony is divided into polling districts, and it is felt that the Act, although not perfect, is a great step in advance. In one respect the Act is unsatisfactory, as it allows of clubs being chartered and exempt from police supervision. It is hoped, however, that this clause will be amended, and that the colony will thus derive great benefit from the Act. English Temperance reformers will look with considerable interest to the working of Local Option in New Zealand, as exemplified in this Act.

The G.W.C.T., Bro. W. Johnson, and G.W.S., Bro. W. Price, of New Zealand North, have issued a long and well-digested circular to the Lodges in their jurisdiction. They clearly point out the duties of their members as to the successful working of Sub-Lodges, electoral work, and Juvenile Temples, and speak with great regret upon the loss sustained by the Order by the resignation of Bro. O. S. Ellis, who unfortunately has been disabled by ill-health from continuing to hold the office of G.W.S.

PENNSYLVANIA.

We are glad to report that a new Lodge has been formed in this State—"Work for Others' Lodge having been instituted at the *Christian Recorder's* office, Philadelphia, on November 3, Bro. Dr. E. T. Tanner, R.W.G.M., who was assisted by Bros. Connor, Morrell, and Phillips, being the instituting officer. The new Lodge starts with every prospect of success, 22 charter members having been enrolled. Bro. Dr. Tanner is W.C.T.

BAHAMAS.

The Juvenile Temples of Nassau recently gave the service of song, "Jessica's First Prayer," Bro. T. N. G. Clero, G.W.C.T., giving the connective readings. The entertainment gave great satisfaction, and was favourably noticed by the local Press.

MASSACHUSETTS.

At the annual session of this Grand Lodge held in Boston recently, the officers' reports showed the Order in the State to be making good progress. The balance-sheet showed 100,000 to the credit of the Grand Lodge. Resolutions of condolence with the family of the late President Garfield were passed. Bro. A. Nichols was re-elected G.W.C.T., and Sister Jessie Forsyth, G.W.S. Bro. Nichols was elected Rep. to R.W.G.L. of the World, and Bro. Woodrige Alternate. Next session at Lowell, in April.

NATAL.

From the *Natal Templar* we learn that the Order in this jurisdiction is making good progress, the juvenile as well as the adult Order being "all alive." With a view to the more thorough organisation of the latter a District Council (the first in Natal) has been formed at Durban.

NEW SOUTH WALES.

During the month of September six new Lodges were instituted as the result of the labours of the G.L. lecturer. Two of our navy brethren were severely wounded during a recent fight with the natives of New Guinea. A pleasing instance of the fidelity of our members is found in the fact that during a recent cruise of the *Miranda's* members of the Sea Nymph Lodge remained firm to their principles in spite of the fact that they had provisions and water for 12 hours only and were detained 24 hours without any opportunity of replenishing their store.



G.W.C.T.—JOSEPH MALINS, } Grand Lodge Offices, Con-
G.W.S.—JAMES J. WOODS, } Birmingham
G.S.J.T.—SAMUEL R. ROLFE, 45, Paulet-road, Camber-
well, London, S.E.

NAVAL DISTRICT.

D.C.T.—JAMES RAE, 27, Market-place, Reading, England.
W.D.Sec.—CAPTAIN W. HUGH PHIPPS, 25, Lee-perk, Lee, London, S.E.

G.W. SEC.'S OFFICIAL NOTICES.

Special Grand Lodge Sessions will be held as under—
BIRKENHEAD.—Friday, January 13, at the Queen's Hall, Cloughton-road.
The committee for passing and stamping credentials will sit from 4.30 p.m., the Grand Lodge Degree to be conferred at 6.30.
All applications for credentials form to be made to Bro. Morion Euing, 36, Fountain-street, Higher Tranmere, Birkenhead.

GLASTONBURY.—Tuesday, January 24, at 11.30 a.m., in the Assembly Rooms.
The Credentials Committee will sit from 11 a.m., and the degree will be conferred at 12 noon and at 6 p.m. An afternoon session, open to all members of the Order, will commence at 2.30. At the evening public meeting, Bro. J. Malins, G.W.C.T., will take the chair, and addresses are expected from Canon Basil Wilberforce and the G.L. officers.
Applications for Credentials to be made to Miss C. Imprey, Street, Somerset.

Tax received for quarter ending November 1:—

Dec. 20—Durham, S. ...	2	6	d.
" 21—Wimouth ...	14	8	d.
" 22—Nottingham ...	6	1	10d.
" 22—Lancashire, N. ...	6	4	11
" 23—Essex ...	7	19	5
" 21—Cheshire, W. ...	4	15	1

CHARTER DEFENCE FUND.

Dec. 22—Lancashire, N., D.L. ...	4	17	5
" 23—Essex D.L. ...	7	11	10

JAMES J. WOODS, G.W.S.
Grand Lodge Offices,
Congreve-street, Birmingham.

G.S.J.T.'S OFFICIAL NOTICES.

Reports for November quarter received as follows:—

Dec. 15 ...	West Kent
" 13 ...	Worcester
" 16 ...	S.W. Lancashire
" 14 ...	S.W. Yorks
" 14 ...	Naval
" 20 ...	E. Gloucester
" 20 ...	Litchfield
" 21 ...	Central Yorks
" 26 ...	W. Stafford

NEW TEMPLES.

NAME.	TOWN.	DISTRICT.
Rosebud of Promise ...	Leiton	Beds.
Duke of Edinburgh ...	Phil	E. of Somerset

OUTLINE LESSONS.

The first of the series of outline addresses, prepared by Bro. Rev. F. Wagstaff, is issued in this number of the WATCHWORD. The second will appear in the number for January 30.

December 27, 1881. SAMUEL R. ROLFE, G.S.J.T.

COMING DISTRICT LODGE SESSIONS.

1882.	DISTRICT.	PLACE OF MEETING.
Jan. 12, Surrey, E. & M.	...	Bible Christian Chapel, Waterloo-road, S.E.

Corrections and additions should be sent to the G.W.C.T., Congreve-street, Birmingham.
JOSEPH MALINS, G.W.C.T.

GRAND LODGE OF THE CHANNEL ISLANDS, JERSEY DISTRICT.

The District Executive having determined to mission the country parishes, the first meeting was held in the village of Gouray, five miles from St. Heliers, when some 20 brothers and sisters rode out in a wagonette to give an evening's entertainment, comprising addresses, readings, songs, and choruses. The attendance was good. A revival has resulted, and a Band of Hope has been established. A second visit was quite as successful as the first, several signing the pledge. The second of the missions was given in the school-room at Rozel, St. Martin's, the Rev. W. Lempiere, lord of Rozel Manor, in the chair, who gave the opening address. At the conclusion the worthy chairman invited the visitors to the Manor House to partake of refreshments. The five Lodges meeting in the Good Templars' Hall, Union-street, have resolved to throw open their Lodges once a week to the public free of charge. These meetings have been crowded, and the entertainments throughout excellent. The singing of choruses by the choir, under Bro. W. Turner, L.D., was highly appreciated. Sister Patch presided at the piano. Sir Henry Harcourt Lodge has initiated 25 members during the present quarter, and several candidates are proposed for admission. The other Lodges have also added to their number-roll.

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to observe the following instructions in forwarding items of notice:
Address, Editor, GOOD TEMPLARS' WATCHWORD, 3, Bolt-court, Fleet-street, London, E.C.
As our "News" columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by *Wednesday morning at the latest*. As we are not limited in our space, *free lines* in reference to any meeting, and are compelled therefore to exclude unnecessary details, and matters of merely *local interest*; names should be used, and the writer plainly stated.
No notices will be taken of communications unless accompanied by the name of the sender.

OUR REMOVAL.—Correspondents will please note our announcement in another column, and address all communications to the Editor or Publishers to Bolt Court, 151, Fleet Street, London, E.C.

R. B.—Written on both sides.
N. J. B.—Kindly condense more in future.
"VINI SOLIS."—Sunday Rest Society, 7, Whitehall-place, London, S.W., Mr. John Whitehead, secretary.

W.G.—The statistics you require are in the National Temperance League's Annual for 1882. 1s. 3/6, Strand, London, W.C.

J. H. P.—The only way to reopen the question is by resolution through the District Lodge. What we may see no harm in in our own family or social circles may be very injudicious in the Lodge-room, and under the auspices of our Order. We all indulge in festivities at home that we should not think of introducing into a prayer meeting, a church service, a scientific lecture, or a Good Templars' Lodge. These places, and circumstances have their fitting accompaniments, and the reverse.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Twenty words, 6d.; every six words additional, 3d. Two initials count as one word, whether prefixed or affixed to a name.

MARRIAGES.

CHILDREN—CLARK.—On December 26, at Montacute, Somerset, Bro. Charles Henry Childs, W.M., still living, and Bro. George Lee, S.E., to Anna Clark, of Montacute.

CUTBILL—BENNETT.—On December 21, at St. Ann's, Birkenhead, by the Rev. A. Knox, David Thomas Cutbill, of Camp of Refuge Lodge, 1, 301, second son of William James Cutbill, W.V.C.T., and Miss Emma Bennett, youngest daughter of the late Thomas Bennett, of Whitehaven, Cumberland.

HOLE—TREWIN.—On December 26, at the Wesleyan Chapel, Truro, by the Rev. J. R. Hargreaves, Bro. George Hole (Ponny), W.V.C.T., Truro (Gilding Sts., 1, 670, to Harriet, youngest daughter of Mr. T. Trewin, of that city.

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Belgrave, St. Philip's Church, Waltham, S. P.
Benjamin Hill, Station-road, S. P.

TUESDAY.

Albert Bond of Reother, St. John's Sch., Hatham
Benjamin Franklin, Castle-st., 45, S. E. Oct., 4. 815
Pioneer, Pioneer, Princes-st., W. End, E. 815
Freedom of London, Whitechapel, N. E. 815

WEDNESDAY.

British Queen, Coffin Tavern, High-st., Kensington.
Albert Bond of Reother, St. John's Sch., Hatham
Benjamin Franklin, Castle-st., 45, S. E. Oct., 4. 815

FRIDAY.

Bedford, Friends' Institute, St. Pancras, Fitz-Simon-st.
Cleveland, Sch. - Mrs. Wm. Ch. Fordland, Commercial-g.
St. Andrew, St. Andrew's Hall, St. Andrew's, S. W.

SATURDAY.

Cambridge, St. John's Lect. Hall, City-road, 2. - G. H. W. 230
Finsbury, Friends' Institute, St. Pancras, Fitz-Simon-st.
Lincoln and Earth, 21, St. John's, 18, 21, 24, 27, 30.

PROVINCIAL LODGES.

MONDAY.
ANN OMOON - Ash Vale, The Chapel, 730
Ainsworth, Friends' Institute, St. Pancras, Fitz-Simon-st. 730

DARLINGTON, - Friends' Institute, St. Pancras, Fitz-Simon-st. 730
DARLINGTON, - Friends' Institute, St. Pancras, Fitz-Simon-st. 730
DARLINGTON, - Friends' Institute, St. Pancras, Fitz-Simon-st. 730

TUESDAY.

ALTRINGHAM - Unity, Wakeham Sch., - Newmarket, 745
BINGHAM - Ark of Safety, St. John's Sch., Wash-st., Waltham, Jew. Tem.
BINGHAM - Ark of Safety, St. John's Sch., Wash-st., Waltham, Jew. Tem.

WEDNESDAY.

ASHFORD - Friends' Institute, St. Pancras, Fitz-Simon-st. 730
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THURSDAY.

ALDRINGTON - Friends' Institute, St. Pancras, Fitz-Simon-st. 730
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From the Christian Herald, Nov. 23.

"Mr. Congreve's new work has been favourably reviewed by more than one hundred newspapers and magazines. The Rev. Chas. Bullock, in *Hunt and Hart's*, says of this volume that it 'may inspire hope where hope is fading.' The editor of the *Banbury Times* says, 'the subject is treated in a masterly manner,' and that 'the author is a public benefactor.' One hundred and thirty-three cases have been selected by Mr. Congreve for publication in his book; and these, as the Rev. Chas. Bullock has just observed in his review, 'may certainly claim to be genuine.'"

The following additional recent cases and testimonials have been forwarded by Mr. Congreve for publication. They have not been published before:

First, we have received the account of the remarkable case of Mr. J. S. WALKER, of Hungerford.

"This patient consulted me first in the early part of the year. The symptoms were hacking cough, expectoration of blood, pain in the chest and side, hectic fevers, night sweats, irregular action of the heart, great loss of flesh. To use his own words, 'all the symptoms of the second or beginning of the third stage were present.' I could hardly walk across the room (he says), and for weeks I had not a wink of sleep; but after following your advice, and taking the Balsam for a very short time, its good effects were manifest. Not to weary you with detail, let me say (in short), I sleep but rarely rested my night strength, and am now like one risen from the dead. My friends are astonished at my changed appearance. I can walk 10 or 12 miles, at four miles an hour, without feeling distressed, *can even better than I was before my illness.*"

"I know you, my dear Sir, I have recommended your valuable medicine with great success; and feeling desirous that friends should know of my case, I offer this to the use of my friends, but after following your advice, and taking the Balsam for a very short time, its good effects were manifest. Not to weary you with detail, let me say (in short), I sleep but rarely rested my night strength, and am now like one risen from the dead. My friends are astonished at my changed appearance. I can walk 10 or 12 miles, at four miles an hour, without feeling distressed, *can even better than I was before my illness.*"

"I consider your work on Consumption to be one of the most elegant treatises, at the same time displaying sound judgment and much common-sense. May your valuations be opened for many years, and may your autograph, just taken, that you may see the wonderful improvement in my appearance.—J. S. WALKER, Hungerford, Sept. 21, 1881."

The Second is a case recommended by the Rev. T. CHIVERS (61, Markham Lane, Clapham).

Mrs. S. Jones says:—"When I first began to take your medicine, I was so near death I was watching night and day, expecting every breath to be my last. I owe my life, by God's blessing, to you. Mr. Chivers says I am a living wonder. I can attend to all my domestic affairs, and I feel that I can make my remedies known.—Sept. 2, 1881."

The Third is from Rev. W. P. HUDDLESTONE, Countess of Huntingdon Chapel, Ely, Cambs.

"My dear Sir,—I have repeatedly recommended your medicines, and in the course of my experience as a pastor, I have seen surprising results. One case on which, as you will remember, I have corresponded with you—the girl named P.—she was given up by two doctors, and her end was expected hourly; dreadfully worn, exhausted by cough and expectoration. I induced her to take some of your medicine, only hoping to relieve, but the result was such in a short time that it led to my correspondence with you. For two years she continued under your treatment, the result of which was that she became quite restored, and is now as well as can be expected in such a case, and such recovery. I am, faithfully yours, W. P. HUDDLESTONE, June 13, 1881."

The Fourth is an extract from a letter of Rev. W. JACKSON, of The Manse, Waltham Abbey.

"I am pleased to bear testimony to the wonderful cures which you have instrumentally effected in the experience of some of my brother-in-laws' (Rev. C. H. SPRINGWOOD) students. It is not the first time I have sent patients to you. I am glad to hear that the sister-in-law of a Wesleyan preacher in this town has realised a cure, which constrains me to highly recommend your medicine.—July 11, 1881."

The Fifth is a further testimony from Rev. J. F. PORTER, of 59, Driffield-road, North Bow, London, E. (See the book.)

"In answer to the inquiry of a captain (J—M—) suffering from softening of the lungs, Mr. Porter writes as follows, and has courteously sent me a copy of his letter: 'I have sent six cases to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I believe that you will be a first class specialist in cases of this nature, and if my case were such, I should be grateful, indeed, to put my life into such able hands.—July 28, 1881.'



THE GOOD TEMPLARS

WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

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[Registered at
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MONDAY, JANUARY 9, 1882.

[As a
Newspaper.]

ONE PENNY.

I.O.G.T.

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THE CONFERENCE ON RE-UNION.

The Conference on Re-union, arranged at the suggestion of the Referer in the suit of *Lees v. Mallins*, was held on Friday, December 30, in the Court of Common Pleas, Westminster. Mr. Wills, Q.C., for the time being abdicated his position as legal Referee, and simply acted as president at the request of both parties.

As arranged, the representatives were seven on each side, and consisted of the following gentlemen:—On behalf of Dr. Lees were Dr. Lees himself, also Mr. W. Hayle, Tottington, T. Watson, Rochdale; J. Pritchard, Liverpool; Saunders, Lavington; S. Capper, Manchester; and W. Stockbridge, London; while on the other side were Bro. Mallins, Birmingham; D. Y. Scott, Carlisle; J. Kempter, London; Rev. Henry Wheller, Plymouth; Rev. James Mackenzie, South Shields; Edward Wood, of London; and W. J. Clegg, of Sheffield. Although it was intimated that the Conference would be private, yet there were a few unofficially present, amongst them being Bro. George Thornaloe and Rev. Stephen Todd.

The President, in opening the proceedings, said:—Gentlemen, you have done me the honour of asking me to preside on this occasion, and, although my papers have been brought down, I put them on one side, because I hope we are not going to have anything to do with them, as we are met for the purpose of endeavouring to carry out the very good work of attempting to heal the schism in the body politic of your most excellent and admirable institution. If I can help in any way towards such a result as that I shall be very proud in having taken part in this day's proceedings. During the five or six days more that I sat upon this inquiry, I have obtained a knowledge of the objects, the history, the dealings, and transactions of both branches of this institution, which has interested me very deeply, and which has given me a very earnest desire to see, if I can, the usefulness of so excellent an institution restored and increased by a healing of the division between the different members and different sections of the original society; and I have learned enough of the history of what has taken place to have a warm and sincere and heartfelt sympathy with both parties, because I believe that the matters which have divided the two sections have arisen, not from anything that is discreditable to either, but because each of them and each section was determined to take what seemed to it the most effectual means of carrying out the noble objects which both had in common. I am not vain enough to suppose that I have, in that short time, and with the materials at my disposal, obtained that intimate knowledge of the working and the organisation of the society which could enable me to contribute usefully to your deliberations to-day in the way of suggestion. My part here is to be a neutral and strictly impartial chairman, which I am certainly competent to be, because I have formed no opinion whatever which can interfere with the strict impartiality which I ought to feel, as well as to act with, upon the present occasion. I shall not presume to offer anything like advice or suggestion to

anybody here present, who are so very much more competent to deal with these matters than I am; I think that would be an impertinence on my part. All that I would say in conclusion is that this is a very fitting season for a work which I hope will terminate in the spreading of peace on earth and goodwill amongst men.

Mr. Stockbridge: I hope after what you have said, sir, that you will not, from seeing me amongst the representative body elected and nominated by Dr. Lees, think that there is anything to fall from my lips in continuance of that litigation which has been stayed.

The President: I have seen quite enough of you in the witness-box, Mr. Stockbridge, to know that that is impossible.

Mr. Stockbridge: The same reason that finds me here to-day is possibly that by which we find Mr. Clegg's presence here to-day. It is the hope, I believe, of all parties concerned that our professional advice or assistance in the future may be no longer required, but it may happen that it will be required, and that is the reason that the connecting link should, if necessary, be found in our presence now, both as to what we have been in the past and, if necessary (which I hope not), may find us in the future. I hope soon to retire so far as this Conference is concerned, and leave it in the hands of gentlemen who have been selected by Dr. Lees to form the Committee of Seven, as referred to in one of the recommendations that I presume are before you. Mr. Stockbridge then introduced Dr. Lees and his associates by name, and proceeded:—Those will form the seven members of the committee for this attempt at re-union. I do not know whether I need add anything further now than simply introduce to you the recommendations—whether I should do that now before Mr. Clegg announces who are his seven or not. I do not know; perhaps, it will be as well to hear who are the seven on the part of Mr. Mallins.

The President: Will you kindly give me a list of the names?

[A list was handed to the President.]

Mr. Clegg: I reciprocate what has been said by Mr. Stockbridge, for I am not here to-day in any professional capacity, but in my capacity as a Temperance man; having been one for over 40 years, of course, I take a very considerable interest in this matter. I hope that in a very short time this matter will be settled, and that we shall hear no more of the celebrated suit of *Lees* against *Mallins*. Mr. Mallins and his associates were then introduced by name, after which Mr. Clegg remarked: We do not know what you consider would be the proper course to adopt, whether the proposals suggested by Dr. Lees should be read first and considered and then any proposals that we may have to make on the other side. I should, perhaps, think that would be the better course.

The President: I should think that is the proper course.

Mr. Stockbridge: That is the course I was about to carry out.

Mr. Clegg: I should think that is the better course. Have you a copy?

[A copy of the resolutions adopted at the last sitting of the Reference was handed to Mr. Clegg.]

Mr. Clegg: I do not mean that; I mean your proposals.

The President: What I understand you to mean was proposals for re-union.

Mr. Clegg: Have you any suggestions to make to carry that out?

Mr. Stockbridge: First of all I propose to read the recommendations, and we will dispose of each one as we go on. The first is, "That both parties accept the advice and suggestions of the Referer as to the desirability of re-union on the following bases. 2. That it is admitted that both sides are equally anxious to uphold the principle of the absolute equality of the white man and the negro as regards admission to the Order." That, as far as we are concerned, is agreed upon by both parties. I don't know whether they mean that it simply means both sides to the action. I do not think that was intended to be conveyed by you.

The President: No, it means both sections are equally anxious to uphold that principle.

Mr. Clegg: Certainly; both sections in England, of course.

The President: Yes.

Mr. Stockbridge: Both sections, not simply in England, for this organisation is not simply confined to England. The spirit in which this was compiled was evidently to convey that both parties were equally anxious, not simply the parties to the action, but both parties interested throughout the whole jurisdiction of the Order.

Mr. Wood: I think I should be correct in saying that we do not accept that interpretation of the clause to which Mr. Stockbridge refers, and that would be clearly indicated if you refer to Section 5 of the recommendations, "That such restoration be subject to the adoption by the R.W.G.L. of such amendments of constitution or other measures as may be necessary to carry out the recommendations of the Committee of Conference."

The President: Surely that is quite consistent with the actual anxiety of both sides to uphold the good principle. It is quite consistent that it should be found necessary to adopt some amendment in the way in which one side or the other has at present proposed to carry it out. I mean that unless both sides are prepared to give some credit to the other for good intentions, why we have met upon a fruitless errand.

Mr. Wood: We understand the words "both sides" to mean both sides in England as represented in this Conference under Clause 3, while the R.W.G.L. specified in Clause 1 is the body to which Dr. Lees gives allegiance and which, in accordance with Clause 5, we are desirous shall enact new legislation and take special measures in relation to the enrolment of the negro race.

Mr. Stockbridge: I may say I am afraid the words do not warrant a limitation of that character. Clause 4: "That it be understood that the contemplated re-union involve the restoration of the connection between the R.W.G. Lodge and the whole of the Good Templars in England," clearly shows that the R.W.G.L., which is the Supreme Lodge of the Order, has, as we say, great an interest in this matter of carrying out the views of all parties in connection with the Order or organisation of Good Templars, wherever it may be found, and the restoration is sub-

ject to the adoption of such amendments as may be necessary by the R.W.G.L. which is a representative body for all jurisdictions, and, as we say, actually has an interest in doing that which is just, and is proper throughout the whole of the body wherever it may be found. Being present at the time when you drew out these recommendations I think it is quite clear that what was passing in all the minds that were before you was that it was to understand thoroughly as referring to everybody believing himself to be a Good Templar, wherever he might be found.

Mr. Kemper: I think there is really not much between us.

The President: A discussion of words, is it not, rather than substance?

Mr. Malins: I understood it as Mr. Wood has expressed it, and it was so explained to us; but at the same time we are not here to assume there may not be the same feeling on the part of our American friends, and it is in that hope we submit prop-osals for revision with them. We want simply to guard ourselves from having said that we are sure we desire to do the very thing which it is our contention they have not done. But we meet in the hope that they are ready to meet us with the same desire to do that.

Mr. Kemper: What difference, to that Mr. Wood's distinction narrows it down considerably.

The President: Supposing this restoration and revision is by this Clause 5 to be subject to the adoption by the R.W.G.L. of the necessary amendments to the constitution. Now if the R.W.G.L. should make what both parties here agree upon as the necessary alterations of the constitution in order to carry this out, they will surely give the most emphatic pledge of their sincerity to be at one with all the States, and the best means of carrying out the good purposes which both sides have in view, and therefore, it seems to me that one must enter upon this discussion with the concession that both sides are really in earnest in this matter, because if they are not, it is about the same as if they were. If one of the concessions are wrong by reason of the R.W.G.L. refusing to sanction the necessary amendments to the constitution, then the matter is at an end. But in the meantime no harm can possibly be done by giving each side entire credit to the right feelings and good motives on both sides, inasmuch as the whole thing will come to an end if the R.W.G.L. should refuse in the end to sanction the amendments.

Mr. Clegg: I think we may take it that the paragraph means what it says, that it is admitted by both sides. When we talk the matter over and find that certain alterations are wanted to be made in the various Lodges and constitutions, if those alterations are not made then it comes under Section 5, and as you very justly say the thing will all come to an end. Therefore we had better take it at all events that everybody here is anxious about this, and we take it that we each represent a certain number of people who are anxious to uphold this principle. There are some who probably may not be so, but still taking it together we believe that the paragraph says, and therefore let that stand for the present until we come really to the point where the question does arise as to what is necessary to be done, and what alterations should be made.

Mr. Stockbridge: I mentioned this because there has been an intimation since those were drawn up of a limitation, and that is all I wanted set right; because, so far as we understood it, it did not confine itself, and the doctor here to-day, subject to what will arise, you will find it is insisted not only by English representatives but Ireland and Scotland included.

Mr. Malins: Of course we do not desire at the outset to let any subsidiary matter or any misunderstanding as to mere words prove an obstacle to carrying on these negotiations, yet it is but fair to my recollection that in signing the document and the conditions laid down, when I came to the words "but sides I," I put the question to our counsel: "Both sides, what does that mean?" and it was explained to us to mean both parties to this action. We felt it very peculiar that we should have that misunderstanding, and as to this action we mean not as private men, but those they represent in this country. America has been the arena of dispute, and we cannot, in view of what we think we know, make a similar concession at this moment to our friends in America. We cannot make that concession; at the same time we have no objection whatever to our friends on the opposite side expressing their convictions that such credit is alike due to their associates in America, but this matter comes up as if we express an opinion upon that point. We make no condemnation of the Americans nor call their conduct at this time into question, but simply say, as far as we are concerned at the time, that it shall be taken to mean those who are concerned in the law suit out of this Conference area, and the persons they represent.

Rev. H. Wheeler: May I suggest that it seems to me that the better order of procedure would be to hear the proposals on each side—the whole of them.

Rev. H. Wheeler: Then we should be able to see on what points they agree. The points can be taken up seriatim, and if any definitions are wanted or any

explanations required, they can be given. It seems to me if the whole of each side were put before us we should be better able to deal with them.

The President: I think so too. The discussion is going on a little fragmentary.

Rev. H. Wheeler: If we deal with them in this fragmentary fashion much time will be lost, but if the whole are submitted on each side we shall be able to judge of them; and when the whole are read, if the gentleman who revails the proposals chooses to make any general remarks in support of them he will be better able to do so.

Mr. Hoyle: I am very sorry this discussion has arisen. Some of us feel that the R.W.G.L. is the body that has the most credit for trying to get in the negro but we did not care to enter into this discussion. We heard that certain matters were professionally agreed upon, and if we were going to talk them point by point, we shall get on. I was chairman of a previous conference that lasted three days, and we spent the greater part of the first day in nothing but this sort of unnecessary wrangling.

Mr. D. Y. Scott: I should like to make one remark upon this matter in reply to what Mr. Hoyle has said. He has just intimated that perhaps the R.W.G.L. is entitled to the most credit for endeavoring to get the negro in. We have no doubt that is Mr. Hoyle's conscientious opinion, but our opinion of course is not quite that, but to put it very mildly and as it becomes me is not contradicted on that point that we do not at this stage admit, before our friends are able to put before us evidence as to the position which their R.W.G.L. occupies to-day. It is for that reason we do not want at this stage to commit ourselves to the words which have been referred to by Mr. Stockbridge, and I think you will see it is desirable from our point of view to guard ourselves. We only hope as the Conference proceeds, we shall be able to concede everything they ask upon this point.

The President: There is really nothing, I should think, that has been said here on one side or on the other to throw the smallest difficulty in the way of proceeding, because no body of men can expect that others will not differ from them about a matter of opinion as to which everybody is entitled to his own opinion, and as to which no concession can be helped his opinion. (Hear, hear.) Differences of that kind ought not to separate people in a good work of this kind. It is when you come to action that you must have no differences. Really this is more a matter of speculative opinion, and one which need not influence conduct at all in matters of this kind to induce others to give up their opinion. Thought is free and must remain so until the end of time; and it did not seem to me that the two sides were here to discuss or to influence the conduct of the future.

Mr. Stockbridge: I merely introduced it to show our understanding of the meaning of the words "both sides." We do not wish to limit the interpretation of those words. We believe that our side are fully desirous of carrying out the objects we are here to-day to bring about. At the same time why try to limit our views we must leave with them. At all events, we will pass on to No. 3. "That the parties endeavor to procure the restoration of the connection between the two sides on each side—to consider and prepare a scheme of reunion and settlement of differences." The names, sir, we have handed to you, and they are present. No. 4 is, "That it be understood that the contemplated reunion involve the restoration of the connection between the R.W.G. Lodge and the whole of the Good Templars of England." We presume that is agreed upon.

Mr. Wood: That I apprehend will be taken in connection with the next clause—"Such restoration to be subject to the adoption by the R.W.G.L. of the necessary amendments."

The President: Certainly.

Mr. Stockbridge: No. 5 is, "That such restoration be subject to the adoption by R.W.G.L. of such amendments of Constitution or other measures as may be necessary to carry out the recommendations of the Committee of Conference."

The President: Nos. 6 and 7 are immaterial. The first thing, therefore, to consider is how the contemplated reunion is to be carried out.

Mr. Stockbridge: Then I take it we should hand in the Constitution—(whether it be advisable to hand you in the constitution or read it, it is for you to say)—as it appeared in 1875, as it was amended in 1875, confirmed in 1874, and subsequently has been amended and adopted in 1878. The whole of the part, I presume, if any, that will be open to objection by our friends on the other side will be Section 3 of Article 1, which we have in the Constitution as it now is in operation throughout the Order that we represent. I have sent a copy to my friend, Mr. Clegg, Section 3 of Article 1, previous to 1875, ran in these words—

Mr. Pritchard: May I be permitted to interrupt? I think we may have the proceeding considerably shortened now if we consider No. 4 in this way. It is not necessary that we should be restored to our connection with the R.W.G.L.; it has never been broken.

Consequently I would suggest that if Mr. Malins and those associated with him would submit their conditions to us before we commence any arrangement upon the various articles and sections of the Constitution, if their Conditions are submitted to us and we have an opportunity of considering those privately for about a quarter of an hour, we would give our answer. I do not think it would be wise that proposals from both sides should be submitted simultaneously.

The President: What do you say to that?

Mr. Stockbridge: I was not going to argue them. I was going to read them first.

The President: I presume your argument will be that the constitution requires no alteration.

Mr. Stockbridge: No alteration.

The President: The view on the other side, I presume, is that certain alterations are necessary, or at least, I will not say necessary, but desirable. Would that be a convenient course, Mr. Clegg?

Mr. Clegg: Personally I should say that is the best course to adopt, that we should submit what we want of Dr. Lees and then whether you will be content to merely say about them first or not, or simply have them read, you can decide.

The President: It is perhaps desirable before there is discussion upon them that you should see how far both parties are prepared to agree, because very often agreement is not reached by preliminary discussion.

Mr. Clegg: I understand from what Mr. Stockbridge says, they have no proposals to make. He now considers that their rules as they at present stand would meet all the requirements of the case.

Mr. Stockbridge: According to our knowledge, coupled with the facts that they have been in operation since and that the rules have been carried out.

Mr. Clegg: That they contain everything reasonably required in this state of things.

The President: I have heard enough to know that has been the contention of Mr. Stockbridge's clients all through. Your view has been that that is not so, that certain alterations ought to be made in order to carry it out, and I rather thought, certainly, from the discussion we had yesterday, that you had before we separated last time, if proposals were made as to possible proposed changes they would very likely be favourably considered. I was quite sure there was a very anxious desire on the other side really to bring about a reunion if possible; therefore it seems to me that really would be a convenient course if the no obligations which are suggested on behalf of Mr. Malins' friends were submitted to you and to your friends, and that you retire to consider them before you do anything else.

Mr. Stockbridge: I was not going to discuss them, but to read them, because this constitution was now before you.

The President: You will understand perfectly well about such a matter as this I feel that my duty is to take care that the discussion goes on properly, and to throw in a word or two if I possibly can towards keeping the people together; but as to my making active suggestions, I really should be an impertinence. To do that a man ought to be in this thing for years, and he cannot pick it up. Although I have paid great attention, and know something about it, I could not pick up the whole tone of feeling and sympathy on the one side or the other so as to make me at all a safe adviser on the matter, and I do not feel disposed to intrude my advice. Therefore, as it seems to me, I shall not be doing good by having observations addressed to me except in the sense that when there is a public meeting it is necessary that somebody should be in the chair, and that it is necessary for the due despatch of business that it should be somebody who knows how to keep order, and that the observations which are meant for the gentlemen present should be in form addressed to the person who is in the chair.

Mr. Stockbridge: We are satisfied of this, that with you in the chair, what work will be done will be done in one-tenth of the time it would take if you did not sit in the chair. I propose simply to read these articles of the Constitution.

The President: It is of no use; everybody knows what they are perfectly well.

Mr. D. Y. Scott: I was about to make the same suggestion, and to endorse what Mr. Pritchard said. Of course we came here expecting our friends would have something definite to put before us. It appears it is quite enough, but it is in the shape of what is found in the Constitutions.

The President: I rather expected the other way. What I expected was that if proposals were made by you they would find a very favourable hearing.

Mr. D. Y. Scott: I was not going to say we were quite prepared to submit them. We came here quite prepared; our minds are quite made up as to what we want, and we are disposed to submit them. And I was going to suggest in submitting our proposals, inasmuch as our friends, from what they have said now and what they have been saying for the past few years, will not admit the necessity of the changes we desire off-hand, that the friend on our side who introduces our proposals should, without going into details to any

statement, indicate in a general way as he proceeds the necessity of bringing about such changes.

The President: I think that would be a very good reason. I think that is a very sensible suggestion.

Rev. James Mackenzie: Our anxiety is to get to separation, and I sweep away the non-essentials. We want to get to the heart of the question and can only do that by having these points before us.

The President: I warmly endorse the suggestion of Mr. Prichard.

Mr. Stockbridge: Anything that will strengthen its Constitution and enable our friends to carry out the objects they have in view, we are willing to do.

The President: Any reasonable modification which does not consider to be inconsistent with the essential views, aims, objects, and purposes of the society will be favorably considered?

Mr. Stockbridge: Certainly.

Mr. Clegg: I think Mr. Kempton has charge of the opposite we have to make. If you will hear him a few minutes we may get the matter before you.

Mr. Kempton: Before proceeding with the responsible act of submitting these proposals I think it would be well to give you an opportunity to express your views, the very deep feelings of obligation which we entertain towards you for the manner in which you have brought us to this conference. When the suggestion of re-union was first known to have come from your side we may be well honestly confident to you, sir, it was a suggestion that we were not prepared to receive, as we really met by something akin to revulsion of feeling on the part of the great mass of our members.

Mr. Stockbridge: It would facilitate matters if we could each have a copy of the proposals.

The President: I think it would result in contention being diverted from one to the other, but if we take point by point our friends will then have the whole matter before them to consider.

The President: I think we must take your view.

Mr. Kempton: I am glad, Mr. Kempton, that I have divided, sir, was very largely overcome, not by the words alone which you uttered, kind and wise those words were, but by the spirit which animated those words; and I assure you, sir, after our meeting, that the feeling to which those words were the cause of, seemed to come down upon us as something like a ray of sunlight through this ugly cloud, and those words published in the Press read by our members, have done very much to render it possible to meet together with anything like the hope of success which we enter upon this Conference. Just to make my proposition complete, sir, I may remind you that the Order was instituted in 1851 in America, and that it was founded, as we all agree, upon the principle of universal brotherhood. Seven years after that it was introduced to England by our friend and brother Mr. Malins, and in 1870 the G.L. of England was instituted. That G.L. unanimously elected Mr. Malins as its chief, and has at each of its Annual Meetings elected its officers unanimously, and also upon a free ballot vote against all comers—no members really having been in the field—and that election from time to time has been repeated, and the demonstration of great enthusiasm and loyalty to this Order, as well as to its chief, and its officers, is recorded in its documents in 1876 at Louisville in the State of Kentucky, when the International body, the R.W.G.L. at that under the presidency of Colonel Hickman. On that occasion the majority of Representatives rejected the proposals which were submitted by the British Representatives, and which we thought were necessary as a remedy for the negro exclusion practised by the Grand Lodges of the ex-Slaves States. Upon that the representatives of England, Scotland, Wales, and other parts separated and formed an analogous G.W.G.L. which was afterwards called the R.W.G.L. of the World. They elected as the R.W.G. Templar, Rev. James Yeames, a prominent Wesleyan minister in this country, who is very highly esteemed in his own denomination and amongst the members throughout the world, and who acted as secretary to our G.W.G.L. and as secretary of that body. The Americans and those associated with them installed Colonel Hickman as our R.W.G.T., and they subsequently sent him with colored gentlemen of Indian birth, Dr. Oronzhang, to visit the mission English in the State of New York. Question, and to recover such forces as they might be able to secure amongst those who seemed opposed to differ from our Representatives for the time being. With these forces Colonel Hickman remained the G.L. of England, and our friend Dr. Oronzhang was installed the chief officer of that body. Thus there were two G.L.'s in England, one of which we may represent and the one which Dr. Lees represented. We still are one G.L., but Dr. Lees friends have divided themselves into G.L.'s in England. They have quarrelled, there has been a rupture from the R.W.G.L. which I believe have jurisdiction over 25 of the counties of England, and the other G.L. remains under the presidency of Dr. Lees, having jurisdiction over what remains of the county of England. The total membership, I believe, of the G.L. which our friends have divided is about 10,000 in their official documents, of the six G.L.'s between 5,000 and 6,000 members, that of

Dr. Lees own G.L. being about 1,300. We at the present time in our own G.L. number something over 90,000 tax-paying members. Well, sir, you know that untruly an action at law arose out of that separation. Dr. Lees first brought that action against seven or eight defendants, the Executive officers of our body. That action went through the usual long stages, and was at last dissolved on demurrer, being carried to the Court of the Lords Justices of Appeal. Another action was brought in another form. Mr. Stockbridge: My friend should say it was carried to the Court of Appeal, and by the Court of Appeal the statement of claim was allowed to be amended.

Mr. Kempton: A new action was allowed to be brought.

Mr. Clegg: A new action was not brought, but it was a new statement of claim wherein all the defendants were left out except Mr. Malins. There was no new writ, but really and truly a new statement of claim, and it was a new action.

Mr. Stockbridge: I beg to differ. It was a statement of claim by the Lords Justices' judgment to be settled upon the lines of the Lords Justices' judgment.

Mr. Clegg: Yes, he abandoned it against all the defendants except Mr. Malins.

Mr. Stockbridge: Under the advice of counsel.

Mr. Kempton: I of course our friend has a great advantage over me in the statement of these legal technicalities.

Mr. Prichard: I understood that the conditions were to be submitted and commented upon. Instead of that we are having a complete history of the case from one point of view. If that is given from our opponents' point of view it ought to be given from ours.

The President: Neither party, as I understand, is addressing us in the sense or fashion that I should be desirous of if I had any jurisdiction. It is only the means of conveying what he has to say to you, I think, gentlemen, that he is putting before you in very temperate language the point of view from which he and his friends are looking at this question, and he is doing so in order to bring home to you, I think (not to mine) the standpoint from which he wishes the recommendations with which he is going to conclude to be considered.

Mr. Kempton: Well, sir, it is out of these proceedings that this Conference has arisen through your kind intervention, and we now meet upon the common basis which is set forth, and which has been commented upon by both sides. We meet here, at all events, with the clear understanding that both sides are agreed and determined to their utmost to submit a scheme for re-union, and we are both also agreed in our determination that that scheme should be such as will uphold the principle of the absolute equality of the white man and the negro as regards admission to the Order. Then I come at once to the conditions, and the first is that there should be such an affirmation on the part of the R.W.G.L. of those principles of human equality and of its necessary application, that mistakes such as unhappily have occurred in the past should be hereafter avoided in the future by its members. This has been made in some form. We admit it, but it has been misunderstood, and it has been misunderstood because whenever it has been raised as a forcible principle and raised as against those who exclude the negro, there has always been raised side by side with it another doctrine which has been deemed not only of equal but of superior force, and that has been the doctrine which we familiarly describe as the doctrine of State rights: that is to say the said G.L.'s have always been declared entitled not only to ignore but to violate this principle in the actual evasion and violation of this declaration. The law has been clearly declared, but it has always been declared side by side with that every G.L. had the undoubted right to grant or refuse admission according to its own will. This contention, we maintain, has always been the cause of all the difficulty, and it is because we desire to remove any misunderstanding on that account in the future, that we submit that by such a declaration, and such an application of that principle to the future, we may be able to bring about the unity, sir, we are quite agreed upon that principle being a fundamental principle of the Order. I think Dr. Lees has written in a paper published by him, "The Order is based upon the principle of universal brotherhood, and we do not recognize the colour of the skin, nor the colour of the hair, nor the colour of the eyes." But the necessity for the re-affirmation arises from actions, and from other words which have been quoted side by side with this declaration of principle.

In 1857 the R.W.G.L. determined to mission the States which had not recognized the colour of the skin, and other persons in North Carolina and other ex-Slave States. In the same year the G.L. of

Kentucky formally adopted (because of this action, we presume) a protest against negro enrollment in the Southern States, and threatened secession if the doctrine of negro equality were enforced. Thereupon in May, 1858, upon a proposal made by Mr. Representative Black of Pennsylvania, better known as Judge Black, he being the Chairman of a Committee, the R.W.G.L. declared that the decisions of 1858 were not mandatory, and asserted that while all "within" the Order had equal rights, yet a State holding a G.L. Charter had power to refuse charters to those objectionable to its members, and that therefore Kentucky had the right to refuse charters to those Lodges of coloured people should she deem it wise so to do." Well, sir, what followed? The G.L. of Kentucky thereupon resolved to do more than this; they resolved "That we will do all in our power to aid and assist the citizens of our sister Southern States which have no G.L.'s, and to prevent the organisation of negro Lodges of our Order in said States"—to prevent the establishment or institution of any negro Lodges at all in any of the sister Southern States. And at that same G.L. Session, that of Kentucky, the same resolution was passed by the executive officer. The action of Colonel Hickman will be required to be noticed carefully by our friends, to see the light in which we are compelled to review the proceedings of himself in that G.L., and in the R.W.G.L. which he presided shortly after. His action on this question, being very well-known, had itself much to do with his election to the chief chair of R.W.G.L., and he thus became its presiding officer. The official Digest of Laws does not tell us of these interpretations. In the Official Digest of Laws we find the law clearly laid down, and it does not give us these local interpretations and violations, but gives the law of the Order—"We welcome all classes to our Order; none need be shut out from the pale of its blessed influence. This we know, and the principle was presented to us by Bro. Malins and others who brought the Order amongst us. They were presented to us, and upon the strength of them we joined the Order, and they constitute the law and the life of the Order."

The President: I am very glad to interpose for one moment, it is not a great deal of this so perfectly well-known, that it is really addressed as it were to me that it seems to be a superfluous ceremony? All I am anxious about is this, I would not take the liberty of interposing except that I know so well when people begin to quarrel over controverted ground, and saying what has been said before, it must more or less be answered, and there comes an antagonistic frame of mind. We are all human and we cannot help it, and it will be well to remember that it is no less instructing to be answered than to give anything to anybody. All I am going to do is to sit as chairman and take care that the business of a semi-public meeting—a quasi-public meeting—is properly conducted, and I cannot help thinking the longer you make these observations probably the greater difficulty there will be.

Mr. Hoyle: I should say these very facts in our judgment, or in my judgment, proved the offence of our brethren seceding.

Mr. D. Y. Scott: We have a bigger case, or think we have, than our friends suppose, possibly. We have two propositions to be put before you, and I think I will discover in a very few minutes that Mr. Kempton is pretty close to the resolutions. I fancy from past experience we shall get on quicker if he is allowed to finish as quickly as possible.

The President: I did not mean to interpose any difficulty. I was only throwing out that which experience has taught me by this time; that is, when you go over controverted ground you stir up antagonistic feelings.

Mr. Kempton: I appreciate your suggestion, sir, and will proceed as quickly as possible. Our feeling was that we should first refer to the facts which had actuated us in submitting these proposals; and we really feel that our friends were not aware of these facts. They in no way reflect upon their conduct in England, and we are simply presenting as a matter of fact by giving the whole of this instead of having it afterwards called into question.

The President: I shall not take the liberty of interfering again. I only throw that out as a suggestion drawn from long experience of what it is to try and effect a compromise in such a position as that which any profession leads me very often to have to do, and I always find myself that the less discussion there is, generally speaking, the greater the chance of a compromise.

Mr. Clegg: I hope you will not abide by that decision of yours not to interfere again, because I am sure you will not interfere without good reason.

The President: I mean I will not interfere with Mr. Kempton.

Mr. Kempton: I think we should get to the point if Mr. Stockbridge: Our friend Mr. Kempton will kindly understand that what he has put forth must be answered, and will be answered.

The President: Then both sides will get to such a frame of mind that peace will be impossible.

Mr. Hoyle: You put your opinion, and your view, has been a difference of opinion, and the real or

alleged reason has been the Negro Question. We think the law is sufficient. If they think it is not sufficient; if they can shew any defects, we should be pleased to recommend that those defects should be remedied. Therefore would it not be well to give the right to the party who think the law is defective and to suggest the remedies?

The President: I cannot help thinking so. All this statement necessarily carries with it a criticism of what has taken place hitherto. I want to bury all the Startle in the thinking that the party wish to make the Constitution effective for the purpose of giving absolute equality. Supposing one side says "We think certain rules or alterations which we are going to propose will secure this more effectually than is at present secured." The other side may say "Well, we do not think so ourselves; we do not think your alterations will secure it more effectually, but at the same time we see objection to them in themselves, and although we retain our opinion as to what is sufficient for the purpose, we should be very happy to meet you to secure what will be more effective, and which we do not see any objection to." That seems to me the sort of spirit, and the fashion which alone can bring about any effective change of what we are met here for to-day. I cannot help thinking that the party who wish to show a reply under these circumstances because respect involves more or less of controversy and criticism, and you cannot expect people who have been thinking about this half their lives on one side and the other—neither party can expect the other to give up their opinions which they hold. You cannot help those opinions; you have got them, and men can no more help them if they honestly pursue the bent of their minds than they can help the colour of their hair or their stature. Unless we can be content to drop criticism, and let bygones be bygones, I am afraid the chances of re-uniting will rapidly evaporate.

Mr. Kempter: I will very considerably abbreviate my remarks. I ask our friends just to remember this, that we have really to justify our propositions, to put them in such a way that they should be justified not only to ourselves and to them, but to the constituency of our 90,000 members who should know and desire to know, and we desire it to be put forward with sufficient effect to satisfy their minds that we are suggesting what is reasonable and right, but I will be exceedingly brief.

The President: I had hoped that these proceedings would not have been reported, because the moment you get to anything like a public discussion there is a desire, a natural desire, which you have indicated on your side, to justify what is done, and to make a good case of it as it shall go forth in the printed reports; and the moment that that feeling steps in each side is more or less obliged to emphasise the particular views it holds most strongly. Do not you on the whole agree with me that it would be better not to make these proceedings public?

Mr. Hoyle: I would again suggest that they inhibit the present law, and shew it is ineffective for the purpose of getting in the negro.

The President: It is ineffective is just what Mr. Kempter is proceeding to do from his present state of view, which is just what I am anxious to stop him from doing. The moment he shews it is ineffective, he calls upon you to answer him, and there is an end of all chance of reconciliation. The two sides seem to me to be what I indicated just now. Both parties want to make this Constitution effective for this purpose; one party thinks it is not effective, the other party thinks it is. It is perfectly conceivable—I own perfectly will understand it myself—that changes may be proposed by a party who think that the present Constitution is not perfect, which the others will say are no changes at all in spirit or in substance, and which, deeming them to be no changes at all in spirit and in substance, they can therefore, on that ground, cordially accept; and that kind of view prevails, and if that is the way in which the thing is approached from the one side and the other it is perfectly possible to effect a reconciliation, but if it is to be brought about by one side trying to convince the other that they are wrong, I do not think human nature will stand that either on the one side or the other, more particularly if reporters are present.

Mr. Stockbridge: Mr. Kempter is dealing with the law as it stood in 1837. I think it would be better if we could have one or two minutes' consultation.

Mr. Kempter: I will not take up much time. I will only say sufficient to indicate the resolutions which I have to propose, and discard my notes altogether.

The President: It is a question of time, I assure you. It is a very much more objection than that of time. It is a wish to consult the necessary tendencies and infirmities of human nature which we are all subject to, and, unless those are respected, there are no hopes, even though it is Christmas time, of doing anything.

Dr. Lees: I wish to say I quite agree in all the remarks which you have just made. I am very sorry that there has been any reticent taken. Of course we are all familiar with the facts. I am here not to represent only the English Grand Lodge, but all the

G.L.'s in connection with the R.W.G.L. and the Executive of the R.W. Grand Lodges who have written to me their views to say that every reasonable proposition which does not throw this question back will be considered.

The President: That is exactly the view which I suggested, namely, "We have our Constitutions and rules which we think are all right. At the same time we are fallible. You think they are wrong, and now then propose what you want, and so long as it only operates to carry out the main object we have in view, we shall be most disposed to accept it."

Mr. Kempter: I will read the first condition, which is that we ask the R.W.G.L. to resolve and enact—

[No. 1.] "That the doors of every Lodge in the Order are open to all races and that to refuse admission on account of colour is a violation of the laws of the Order involving forfeiture of charter."

The President: Would you mind calling them propositions? Conditions is rather a strong word: I am sure you don't mean it so, but it is better to avoid anything of that sort.

Mr. Kempter: Yes, sir. The second proposition is to secure for the negro race equal rights and privilege in the matter of having Charters granted to them by the Grand Lodges, and to provide the senior or Grand Lodges refuse to grant Charters to the coloured people. I will not trouble you with the historical references which we think should be introduced to support the condition which we now ask; but the second proposition is—

[No. 2.] "That as a refusal of Charter by Grand Lodge authorities on account of colour is in contempt of law, the applicants may memorialise the R.W.G.L. authorities, and in such case the R.W.G. Templar or R.W.G. Lodge shall direct the Charter to be granted, and non-compliance with such direction shall involve forfeiture of Grand Lodge Charter."

The third condition—

The President: Proposition, if you please.

Mr. Kempter: The next proposition refers to the documents—the official documents of the Order. If it were not thought undesirable, I should refer you to a number of official documents which have come to my notice, where the regulations have been clearly on the line of the exclusion of the coloured people; the documents which have been authorised by the chief officers of the Order as the laws of such Grand Lodges which they have been in operation.

The President: They are all well known to the gentlemen you are referring to.

Mr. Kempter: We can hardly believe that, sir, but still I will not quote them. I simply state that we have reason to believe that there are these regulations which are contrary to this fundamental principle of human equality, and we ask that these should be harmonised, and the form in which we place this resolution is as follows:—

[No. 3.] "That any clauses in the Constitutions or Bye-laws of R.W.G. Lodge, Grand Lodges, or Sub-Lodges inflicting exclusion or separation on account of colour or race, or in any way contravening the fundamental principle of the equality of races, shall be regarded as contrary to the law of the Order and must be eliminated forthwith."

The next proposition is really a subsidiary one, and consequent upon what has gone before. It is to provide for the due recognition and the nature of any stray Lodges. Our friends have in the Southern States Lodges of coloured people that have been recently instituted; we have a number of Lodges in the Southern States—some Grand Lodges, and some Sub-Lodges in States not sufficiently numerous to form Grand Lodges; and this is a provision which will bring in all the stray Lodges, and ensure for them due recognition of equal rights. This is the fourth proposition:—

[No. 4.] "That in any State where there may be a Lodge or Lodges not associated with any existing Grand Lodge, such Lodges shall be recognised by the existing Grand Lodge of the State or country, and shall be entitled to full privileges of representation to, and password from, the said Grand Lodge."

The fifth proposition brings us nearer home, and lays down a general principle which is designed to settle the order in which the dissentient forces may return. If in tumbling to pieces it may be said that some of us stood not upon the order of our going, but we think the principle being laid down by which we may return in good order may facilitate the reunion which we desire to bring about, and that principle is that the junior body of equal standing should merge into the senior bodies in their respective jurisdictions.

The President: On each side?

Mr. Kempter: On each side, the principle being exercised in the following proposal:—

[No. 5.] "That in any State or country in which there are at the present time more than one Grand Lodge, the junior Grand Lodge or Lodges shall be merged into the senior Grand Lodge (except in cases where difference of language precludes united working), and all the Subordinate Lodges in such State or country shall have equal privileges in the Grand Lodge of the State or country."

Then, sir, the sixth proposition refers to the platform of the Order. And here you will just allow me for the completeness of this proposition to read to our friends an addition to the platform of the Order which has been made since the disruption. That addition was a series of three resolutions which were adopted as substitutes to certain essentials which were proposed in 1877 as the British essentials for re-union. I will read our essentials and their substitutes, and you will see then why we make this proposition, and read the restoration of the platform of the Order to its original condition.

The first British essential was— "That the rights of all membership in the I.O.G.T., irrespective of colour or race, be recognised and acted upon until admission."

A self-evident proposition, but in the light of a proposition as a substitute to the proposition we made, it is not satisfactory to us. That is all I wish to say upon it.

Then the second proposition of ours was— "That all mankind are equally privileged to apply for membership in the Order, and all may be admitted who can pass the ballot in Sub-Lodges and the chartering power of Grand Lodges and only those."

"That neither Lodges nor individuals have power to exclude members on account of colour or race."

"That all mankind are equally privileged to apply for membership in the Order, and all may be admitted who can pass the ballot in Sub-Lodges and the chartering power of Grand Lodges and only those."

"That the questions of race, language, or nationality have nothing to do with membership in our Order, there being in its fundamental principles underlying the Order no discrimination for or against the one or the other."

Mr. Stockbridge: Finish it, please. "All standing alike in matters of privilege outside or inside the Order."

Mr. Kempter: I admit that, but I have not got it upon my copy. It is only an amplification of the same statement. We do not think it would be quite reasonable for us to go back upon this platform, which, although it may seem to contain self-evident propositions, and not in violation of our principles, but which being adopted as substitutes to our propositions, and introduced at a time when we wished to give effect to our principles, seemed to weaken the platform of the Order; and, therefore, our next proposition is—

[No. 6.] "That the ancient platform of the Order, as framed in 1838, be restored to its original form by the removal therefrom of the clauses added since the disruption."

Then the next proposition relates to a change which has been made since the disruption by the institution of a new power or a new body in the Order, which is called the Worthy Grand Lodge. We desire that that scheme should be dropped. I will not proceed to give reasons for it, in deference to your advice, sir. If I thought our friends wished me to do so, I would do it, in order that they may understand our position.

Mr. Capper: It will come up in discussion.

Mr. Kempter: I wanted to avoid that, but if it is to come up in discussion I had better state our reasons for proposing it.

Mr. Kempter: I would like to see what they say to it.

[No. 7.] "That the regulations adopted by the R.W.G.L. (since the disruption) by which its Grand Lodges of the United Kingdom and elsewhere have been placed under the jurisdiction of a new organisation called Worthy Grand Lodges, be repealed."

No. 8 is a very simple proposition.

[No. 8.] "That other changes made by the two R.W.G. Lodges in the Rules, ceremonies and private work of the Order since the disruption be mutually arranged between the parties."

Proposition 9, which is really the last proposition, I have to submit, refers to the system of District Representation; and here, sir, I know our friends understand this, but it is important that you should understand our principle of District Representation, if you do not recollect it from what has already passed before you.

The President: I think I gather it. I think I must be satisfied with it.

Mr. Kempter: Our Sub-Lodges and representatives District Lodges; these are co-equal generally with county Parliamentary boundaries. These representatives in District Lodge elect members to form Grand Lodge, and in this way representation goes in Subordinate District Lodge, and from District Lodge to Grand Lodge. We have this system in England, and we want it to be preserved to us, and proposed is—

No. 9.] That the system of District Representation to Grand Lodge inaugurated under the Grand Lodge Constitution by Subordinate Lodge Representatives at Annual Session of the Grand Lodge of England in 1873; confirmed by R.W.G. Templar Hickman in 1875; in operation during the times of the disruption in 1876, and loved by the District Lodges throughout the world to the present time, shall be left undisturbed.

“We being the resolution, we propose further—

That in the event of the foregoing resolutions being agreed to by this Committee Conference, such amendments of Constitutions and bye-laws as may be necessary to secure the carrying out of such resolutions and the maintenance of the principles therein set forth, shall be prepared by a joint committee appointed by the subject; and the proposed union shall be subject to the adoption of these committees by the Grand Lodges represented at the Conference and by their respective Worthy Grand Lodges. And the representatives here assembled do pledge themselves to use the best endeavours to secure agreement of the conditions by Grand and Right Worthy Grand Lodges in which they are respectively associated, so that the Re-union may be effected throughout the world.”

The President: Before your friends on the other side to consider these propositions, may I say word or two which I think may be useful, of these appear to me, as far as I can judge, to be a mere word, not what either side want, one of them which I am sure are conclusions which can hardly be acceptable to the other side, which terms do not seem to me to belong to the resolution you want to do. What I should ask your attention to hear in mind is, that I hope to see more words, not what either side want, not, least of all, any words which should be of inflating their own views of which is past upon who differ from them, because that would be possible. They cannot expect gentlemen to accept of a resolution, which is a kind of resolution, which had something about eliminating a number of forthwith, which it occurred to me was very to raise feelings of controversy. I wish very much I had had an opportunity of stating these resolutions before they were proposed, because it seems to me with regard to a great many of them exactly the thing which would be brought about by language which would have been more likely to find ready acceptance, but I do entertain of both sides to consider substance and not the form; and as I have had a great deal of experience by time in shaping people want to say into words, if I can do in that way, if I can help to draw up things which shall mean what both parties are agreed to and yet shall be in language which is unobjectionable to everybody.

I am happy to offer my assistance in that way, and I am sure that there is a great deal of this which is proposed which, if put into a little different shape, will be very likely to meet with acceptance, which are actual words in which it is couched it may not be with. For instance, where such expressions are used, which is new should be got rid of, that immediately raises the question of whether there is innovation or not. I should have thought it would have been very easy to frame resolutions which could express emphatically the principles which both sides insist upon, and do so without using anything approaching to controversial language. I only say this before the men retire, because I am very anxious indeed they should not “get their backs up” — (to use a non-expression) — because there are some words, and especially a good many words, which are unacceptable if the substance which lies at the bottom of the matter is such as both parties agree to.

Stockbridge: I wish to understand. We are in No. 6. That the ancient platform of the Order be restored to its original position by the removal therefrom of the clauses which caused the disruption. I understood from Mr. Kempter's reading that these three were substituted out of another, so that they are really to be struck

The President: I think what he suggested was that out in three resolutions which had been adopted—these propositions which had been laid down some time ago—that certain portions of them which were introduced by way of substitutes for something else, should be struck out.

Mr. Stockbridge: That is what I understood, that it was by way of substitute, but it cannot be so.

The President: There again what I said applies; it was unfortunate somebody, like myself, had not the opportunity of setting this. What matter whether it was adopted in substitution or not if in the future some platform can be agreed upon?

Mr. Kempter: Will you permit me to say Mr. Kempter's contention was not that certain propositions had been struck out and these new ones put in as substitutes for them, but these new propositions, since inserted, were first adopted by the R.W.G.L. in 1877 as substitutes for certain propositions which were over.

The President: Not as something which existed before, but as a substitute for your proposals?

Mr. Malins: Yes.

Mr. Kempter: Not as substitutes for propositions which were struck out, but to put in a platform, but as substitutes for certain propositions which were sent as a basis for re-union. Having adopted these substitutes, they in the following year added them to the platform.

Mr. Stockbridge: It extended it to fact.

The President: When the proper time comes we can go into that. We will wait and see how far you agree.

Mr. Stockbridge: We want to understand if No. 3 is in any actual evidence, or is that stated upon more belief than the other things exist?

The President: No. 3 is the one I thought would inevitably raise controversy, but I cannot help thinking that very likely you may both of you be able to agree upon some declaration for the future which will give earnest content that he would for the future.

Mr. Stockbridge: I understood Mr. Kempter to say that he had a belief that certain things of this kind existed.

The President: Mr. Kempter would have made a more direct statement if it had not been out of deference to me.

Mr. Clegg: Mr. Kempter can refer to chapter and verse for every statement there is in the propositions, and in what he said about the first proposition he says he would have given you quotations, but as you suggested he should not go any further, he did not go any further into these, but he can give references for everything that is contained in them.

The President: That I understood, and I saw he had full notes there. It was only out of deference to my earnest entreaty that he would for the future of forbear that he did so. I do hope this will be considered without reference to the past, but on both sides with reference to the future.

Mr. D. Y. Scott: I was just going to add one word with reference to the wording of these propositions. We certainly came here with no intention whatever of sticking about here. Anything that can be suggested by way of improvement we are anxious to accept.

The President: Anyone can see that we are dealing with two sets of English gentlemen, and English gentlemen will never submit to eat humble pie, and no one wishes them to do so. Therefore, I am sure every disposition to meet each other extant on both sides.

Mr. Stockbridge: I understand this is not put forth as an ultimatum.

The President: No.

Mr. Stockbridge: The word “shall” runs through all.

Dr. Lees and his associates then retired to consider the propositions, and were absent from 12.30 till 1.15.

Dr. Lees: The committee have very carefully considered the proposals which have been printed and handed to us. I need only say, by way of introduction, and with regard to any remarks which Mr. Kempter made, that we do not hold the necessity of re-amendment, and in principle we look at our constitutions and proceedings we find them re-affirmed again and again. We hold, also, that the condition of things is very unfortunate. Some years back, my friend Mr. Black proposed his famous amendment, that Grand Lodges had power of refusing to entertain in harmony with the constitution. We simply looked upon all that, in common with our friends, as the diagnosis of the disorderly constitution, and that Judge Black introduced the only possible way of dealing with the matter without breaking up the Order entirely. We therefore quite agree that the practical purpose before us is to see whether or not every remedy has been applied to the condition of things; if it is not, to add something by way of amendment to the constitution for the purpose of making it more complete. At the same time, I believe that the constitution already existing meets every possible difficulty. I am disposed to say that whilst the committee are of opinion that the constitution of the R.W.G.L. is amply sufficient to meet all reasonable difficulties of the Order, and is in

active operation throughout the world, they nevertheless agree to the proposals so far as follows—I take the proposals in this form—

“Let that the doors of every Lodge in the Order be open to all races, and that to refuse admission on account of colour is a violation of the laws of the Order, involving forfeiture of charter.”

Mr. Clegg: That is as it exists.

Mr. Capper: Also here it is exceeded.

Dr. Lees: I permit me to continue without interrupting, if you please from either side, or the other. As much comment afterwards as you please. If the chairman kindly refers to Platform No. 8 and No. 9, he will find “That all mankind are equally privileged to apply for membership in the Order, and all who please to do so may pass the ballot in Subordinate Lodges and the chartering power of Grand Lodges, and only those.” “That the questions of race, language or nationality have nothing to do with membership in our Order, there being in the fundamental principles underlying the Order no discrimination for or against the one or the other, all standing alike in matters of privilege outside or inside the Order.” Whatever reasonable meaning, therefore, is in this proposition is already part of our whole platform. But the object to the resolutions for the very obvious reason that the doors be very open to all the Order are open to all races.” “And to refuse admission on account of colour is a violation of the laws of the Order”—that is not so. There is a law of the Order which says that every individual member of a Lodge shall vote by ballot. We cannot do so very possibly into the motives of any member who votes. I do not consist of 20 member and four choose to vote a black man, a red man, or a white man out, why should the charter be forfeited to the other 16 or the other 15? That is not only in my judgment, an injustice. Involving forfeiture of charter. You cannot get at the motives of any man who votes by ballot, and therefore we do not understand the meaning of that. We do not suggest any form, but No. 1 obviously could be made consistent with the facts of our Order that the word “law” should be very clearly the word “principles” substituted, unless there is a law of the Order which I am ignorant of. I do not propose to stand; I hold it is an absurdity, and that Nos. 8 and 9 of the platform come to it.

No. 2 “That as refusal of Charter by Grand Lodges Authorities on account of colour or race is contempt of law.” We propose to read “Constitution,” “the applicant may memorialise the R.W.G.L. Authorities, and in such case as the R.W.G. Templar or R.W.G. Lodge shall direct the charter to be granted, and non-compliance with such direction shall involve forfeiture of Grand Lodge Charter.” We hold that in Section 6 and 7 of our R.W.G.L. Constitution we have this provided for, for Section 7 says, “Except when a Grand or Worthy Grand Lodge either refuses or neglects to admit into the Order any portion of the population under its jurisdiction, and also refuses its consent for this R.W.G. Lodge to admit such population, that then in such circumstances the R.W.G.L. should have the right, without the consent of the Grand or Worthy Grand Lodge, to admit into the Order such population by organizing separate Subordinate, Grand, or Worthy Grand Lodges composed of such parts of the population within such jurisdiction, immediately after the next ensuing session of such Grand or Worthy Grand Lodge, after the mode of such intended action in this R.W.G.L. or its Executive; provided, however, that where differences of language or race exist a Worthy Grand Lodge Charter may be granted on the application of any three or more Grand Lodges (or the Executives thereof), composed entirely, or mainly, of any one distinctive race or language; and the application for said charter may be made to the R.W.G. Lodge direct or to the Executive Committee.” Under that we have already formed a number of Grand Lodges of coloured men, so that it is not only the law, but it is the law in operation. We hold therefore that No. 2 is needless.

Mr. Capper: We agree to that.

Dr. Lees: We agree to that, of course, if you choose to repeat it.

No. 3 “That no clauses in the constitutions or laws of R.W.G. Lodges, Grand Lodges or Sub-Lodges indicating exclusion or separation on account of colour or race, or in any way contravening the fundamental principle of the equality of races, shall be regarded as contrary to the law of the Order” — (we presume constitution is what is meant) — and must be eliminated forthwith. We presume that is already the law, but we presume that “shall be eliminated forthwith” — “shall be declared null and void.” We have no objection to that, but, at the same time, think it is amply provided for already.

No. 4. “That in any State where there may be a duplicate Lodge or Lodges” (we presume the word duplicate is meant there) — “and associated with any existing Grand Lodge, such Lodges shall be merged by the existing Grand Lodge of the State or country, and shall be entitled to full privileges of representation; and passed from, the said Grand

That is so already, and therefore we have no objection to it. In Section 7 you will find it already provided for.

No. 5. "That in any State or country in which there are at the present time more than one Grand Lodge, the junior Grand Lodge or Lodges shall be merged into the senior Grand Lodge." We propose to alter that to, "In any State or country in which there are at the present time more than one Grand Lodge, the junior Grand Lodge or Lodges, upon petition be merged into the senior Grand Lodge."

The rest of the clause is meaningless; all Lodges have equal privileges and equal representation if they are Lodges at all, because it is already provided for. And here I have to state what seems to me to be the only practical question before the Joint Committee. We know the meaning of this that there shall be one Grand Lodge in England. Well, I hope so. I have personally always been opposed to the multiplication of Grand Lodges; but since the unfortunate separation or secession the law for the multiplication of Grand Lodges has been made active, and a number of Grand Lodges have been formed. We cannot undo that. It is a contract between the R.W.G.L. and the Lodges. The R.W.G.L. cannot, without destroying its own constitution and becoming dissipated to itself by its branches, withdraw from it. The only possible way of meeting the difficulty created by secession is that they should be recommended of their own free will to merge into one united Grand Lodge in England. I have now to state that I have consulted all the Grand Lodges in question, and though I cannot give consent that they shall all join, I can say that we are quite certain that the majority will join. The Scottish Grand Lodges are willing to re-unite with their secession brethren.

Mr. Clerg: I wish Dr. Lees would not use that word; it is very objectionable calling us secessionists and that sort of thing.

Dr. Lees: I thought you said this morning you parted from us. What shall I say? Give me a word. I will not repeat it, but you are imputing a meaning.

Mr. Clerg: I am not imputing a meaning. We say you seceded from us; that jars upon you. I am sure you are not incapable of finding words.

Dr. Lees: Will you give me a word?

Mr. Clerg: You are capable of finding words much better than I am.

Dr. Lees: The Eastern Grand Lodge and Western Grand Lodge of Scotland; the North of England G.L., the North-Western G.L., the Midland Grand Lodge, are all agreed of the advisability of this matter of re-union, but probably the Yorkshire Grand Lodge will not do so for some time to come. The Irish Grand Lodge will agree. The only remedy, therefore, if this sort of thing be absolutely insisted upon, is to wait for the course of events to bring about re-union, which I think our brethren there will not object to. I propose, therefore, that the clause read thus:—"That in any State or country in which there are at the present time more than one Grand Lodge, the junior Grand Lodge or Lodges may upon petition be merged into the senior Grand Lodge," and, as you have heard, the greater number of the Provincial Grand Lodges will agree to that.

The President: You propose to omit the rest?

Dr. Lees: I now propose, No. 6. "That the ancient platform of the Order as framed in 1858 be restored to its original form by the removal therefrom of the clauses added since the disruption." We cannot agree to this, and for this reason, because it would weaken the platform, and at the same time the truth of the principles for which we have always contended. We cannot go back upon that question of the brotherhood of all men, nor upon the explanation of what we mean by it. If you will refer to the platform you will find it does not meet the existing condition of the Order. The truth must be upheld. These are the additions that we have made:—

"That admission to membership to our Order goes on the idea of privilege and not right, rights not attaching until after admission.

"That all matters of a privileged to apply for membership in the Order, and will be admitted who can pass the ballot in Subordinate Lodge and the chartering power of Grand Lodges, and only those."

"That the questions of race, language, or nationality have nothing to do with membership in our Order, there being in its fundamental principles underlying the Order no discrimination for or against the one or the other, all standing alike in matters of privilege outside or inside the Order."

Those are our fundamental principles, and we cannot abandon them. We cannot strike them out.

No. 7. "That the regulations adopted by the R.W.G.L. (since the disruption) by which its Grand Lodges of the United Kingdom and elsewhere have been placed under the jurisdiction of a new organisation called Worthy Grand Lodges, be repealed."

Well, by the voice of the United Lodges of all the world this might be done. We cannot strike them out further. We make a suggestion instead. There is to go a body in existence, unchartered and irresponsible, called the United Ex-Executives. We recognise that the Worthy Grand Lodge should take that form, and thus fulfil the functions better of course as a responsible and chartered body. We think there ought to be no reasonable objection to that, that what used to be

known as the United Executives should have its work fulfilled now under the authority of the R.W.G.L., as a Worthy Grand Lodge.

No. 8. "That other changes made by the two R.W.G.L.s in the rules, ceremonial, and private work of the Order since the disruption, be mutually arranged." Agreed. We know the system of dis-arrangement to Grand Lodge, inaugurated under the G.L. Constitution by the Sub-Lodge Representatives at the Annual Session of the G.L. of England in 1873, confirmed by I.W.G. Templar Hickman in 1875, in operation at the time of the disruption in 1876, and enjoyed by the District Lodges throughout England to the present time, shall be left undisturbed."

We have little to say upon that except this—that Colonel Hickman, in our view, did on that occasion an unconstitutional act in making representation to the District Lodges instead of direct, contrary to the spirit of the Order; but the committee are of opinion that this clause is one of detail which ought to be left to the re-united body to settle, and settle in a constitutional manner. As far as I am concerned, I have said what I desire.

The President: It seems that a great deal is agreed upon, and I should think that what remains is probably quite susceptible of arrangement.

Dr. Lees: I think so.

Mr. Clerg: I take it they do not agree to No. 1.

The President: They do not agree to a part of it. They agree, I think, as far as this:—"that the doors of every Lodge in the Order are open to all races, and that to refuse admission on account of colour is a violation of the principles of the Order."

Dr. Lees: The constitution.

The President: I thought you said "principles" instead of "laws."

Dr. Lees: Perhaps I did.

The President: Practically all that is involved is the future of charter, for the reasons which Dr. Lees gave.

Mr. Clerg: Then No. 2 they think is needless, but will agree to it.

The President: With the exception of "constitution" instead of "laws," which is a harmless alteration. The third is agreed to with the usual alteration, "constitution" instead of "law," and "decentral and void" instead of "eliminated forthwith"—which, I should think, is a very small alteration indeed. The fourth is agreed to. In No. 5, the proposal is, instead of saying "shall be merged into the senior Grand Lodge," "may upon petition be merged," and then it is proposed to omit the last part of the clause. Of course, you must consider what Dr. Lees has said, that he has reason to believe, with the exception of the Yorkshire Grand Lodge, is that the other Grand Lodges in England will avail themselves of such an arrangement; but as to Yorkshire, it is probably a question of time.

Dr. Lees: I may state the reason for that. Their charter is not derived from the English Grand Lodge, but from the R.W.G.L. direct, so we have no control over them.

The President: No. 6 they object to. And might I just say a word upon that before you retire to consider, Mr. Clerg? It strikes me that it is rather curious that the expunging of three clauses in the platform which everybody is agreed upon, I think, are good in themselves, and they are only objected to on account of the manner in which they came in, as far as I understand. It does seem to have in it the absolutely nothing that does not express the views of everybody. I only ask, and earnestly ask, those who have to consider this whether, if they are unobjectionable and excellent in themselves, it is not a pity to have any care how they came in, and whether it is not much better to keep that which is good however it happened to come. Now, then, No. 7 is objected to *in toto*.

Mr. Clerg: Yes, that is so.

The President: On the ground that it is not within the competency of the body. Possibly it would be better if both parties were to agree upon it, and it should be a recommendation of the Joint Committee to the R.W.G.L. to take this matter into their favourable consideration, or something of that kind.

Mr. Hoyle: There is the alternative suggestion that the R.W.G.L. should take the place of the United Executives. They have no power, but this would be a legally constituted body, answering the same purposes as the United Executives, and a better thing.

Mr. Hoyle: Still further an explanation of our subject. The R.W.G.L. delegates to the Worthy Grand Lodge the work that can be well understood here in Great Britain; and it would save the time of the R.W.G.L. and give them absolute power here at home to control certain matters.

The President: Both parties are agreed that something of this kind would be wisely and worthily done. Dr. Lees' objection to it in its present form seems to me to be a reasonable one, that it is a resolution which goes a little beyond the competency of these now dealing with it; but they would be able to do something in the form of a recommendation which would have its due weight. Then No. 8 is agreed to. As to No. 9, all that is said is that there is no objection taken to the thing in itself, but it is said that it is a detail for the re-united body to deal with. I think I may say there has been a very great disposition on the part of Dr. Lees and

his friends to meet their friends as far as they could. Will it not be desirable, before anything more is said for the other members of the committee to retire and consider the matter.

Mr. Malins and his co-representatives then retired for private consultation, and I was absent from 1.40 to 2.15.

Mr. Malins: I desire, Mr. Chairman, to speak a word of my associates, and to report as to our consideration of the suggested amendments. In doing I do not know that I should forbear to express pleasure that I have felt at hearing the proposals from the other side advocated in so very temperate and charitable a manner. We find that in reference No. 1 it is proposed to substitute the word "principles" for the word "laws." That we agree to, it is, however, contended that even when amended the principle on account of colour is not amenable of proof that members of Lodges in exercising the privileges of balloting upon candidates, as ballot without their motives being ascertained,—the motives of those voting. We respectfully submit that if it is once conceded that such admission on account of colour is a violation of the principles of the Order, that any penalty or such violation of course must be subject to proof, the violation, and whether it can be proved, or rather whether it is proved or not must be decided by an authority appointed. If there is no proof there is no penalty; if there be proof then follows a penalty.

Dr. Lees: On whom,—the Lodge or the individuals?

Mr. Malins: The rejection under the rules is the nature of the Lodge, although the rules allow members of the Lodge. But may say that this matter has been dealt with before, and I think I shall find it difficult to produce a decision in the Digest, an opinion expressed by a G.W.C.T., when he brought before him a question as to what should be done in a Lodge of section of a Lodge previously blackball candidates, and his reply is to the effect that on his being before him satisfactory proof that blackballing was the result of prejudice—apart from the individual merits of individual candidates he should not hesitate to revoke the charter of that Lodge. I may say that a precisely similar case, I may cite a case at once as an illustrative Let us suppose that a Lodge in a garrison town determines in its own mind that no soldiers shall be admitted to membership. The rejection of one soldier would not prove the determination of the Lodge rejects all soldiers; but if in the history of that Lodge we found that it almost uniformly elected all odd candidates and repeatedly rejected soldier candidates, and that without being able to cite the individual worthiness of the individual applicants, it would be presumptive evidence, and evidence upon which the G.L. or its chief could act in revoking the charter of the Lodge, that is my judgment upon it, and it may say that he would be the Chief of the Order in England. Of course, Dr. Lees cites a very important fact when he indicates that a minority may reject, and that when you revoke the charter you should not hesitate to revoke the charter, which is the object of revoking the charter is to punish guilty ones, and that those who disclaim having participated in the wrong doing can memorialise for restoration of the charter, and it can be at once allowed to those who do not participate in this illegal action.

Mr. Hoyle: If it is a ballot how can it be proved?

Mr. Malins: I have cited an illustrative fact which there would be sufficient evidence that that blackballing was malicious or on account of colour; and I say that the body appointed to judge of the evidence, and we do not call for a penalty if there is not sufficient proof. It is for the Lodge to decide.

The President: I think that interposition of Dr. Hoyle was meant to state rather another difficulty. I decide. I think they agree with you that in the case you put there would be evidence upon which anyone who had to decide it would satisfactorily determine in the direction in which you determined it, and (if my case takes the liberty of saying so) on the same footing; and I say that the body appointed to judge of the evidence, and we do not call for a penalty if there is not sufficient proof. It is for the Lodge to decide.

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Mr. Malins: I do append the difficulty of the case. If those whose conduct led to the revocation of the charter joined with the others in petitioning for its restoration, the same evil would occur again a year and again. At the same time you will see, I think, that every time the charter is revoked,

arrested, or suspended, it is a judgment and a censure upon those persons so acting, and it involves an act of duplicity on the part of applying for the charter again, as having been not concerned in the act for which it was arrested.

The President: There is no doubt it does. Of course there is always that difficulty about voting by ballot—there are a good many people who will not stand open to what they have done secretly.

Mr. Malins: I quite believe it is a difficult question, but all we contend for is this, that if the offence proved the punishment shall follow. In other words, apart from the difficulties we go upon the general principle: Is it an offence? It is admitted that it is. Can it be proved? It may or it may not. If not proved, no penalty, if proved, a penalty.

The President: Will you kindly tell me for my information, so that I may appreciate the actual amount of the difficulty, what is the proportion which will exclude?

Mr. Malins: Not less than one-fifth shall reject.

Mr. Stockbridge: One is five.

Mr. Malins: It used to be four, and onrs is now not less than four shall reject, and that it shall require that the votes rejecting should consist of one-fifth of the votes cast.

The President: But not less than four.

Mr. Malins: But not less than four. That is exactly our rule. That is where we have somewhat varied the rules, but their's is five.

The President: It would be possible, therefore, for four or one-fifth to forfeit a charter where four-fifths were in favour, and disapproval of what had been done.

Mr. Malins: Possibly.

The President: I am not saying anything against the reasonableness of your view. I am trying to test it and see how it would work out. That would be the consequence?

Mr. Malins: Yes, and I may say it would be possible in sending an officer and in declaring the charter revoked, in the same document to authorise the reorganisation of the Lodge, and the revocation and the re-creation to take place at the same night, resulting in the throwing out, as far as could be ascertained, of those concerned in the offence.

Mr. Stockbridge: I do not know whether Mr. Malins has taken notice of "Offences and Trials," that where a member violates any of the laws of the Order consequent upon his obligation that he can be dealt with by that particular Lodge—his own Lodge.

The President: There is just the same difficulty.

Mr. Stockbridge: If the proof is to be got at it will come out of the Lodge.

The President: The two things to be proved are different things. In the one case (Mr. Malins' case) the action of the Lodge is proved by the number of votes recorded, and in the punishment you have to find out who has given these votes.

Mr. Stockbridge: I do not understand Mr. Malins contending as he is for proof.

The President: What Mr. Malins says is this. Proof of the transgression by the Lodge is easily obtainable, because when you find a continued series of rejections of people who wear a particular coat, like the soldier, or the negro, or the colored man, their's, the negro, and no particular reasons are assigned, every sensible mind would conclude that it is a prejudice against a class—which everybody repudiates. Says Mr. Malins, that is easily ascertainable because there is no difficulty in getting at it; if you find this series of rejections you draw your own conclusions.

Then, says Mr. Malins, we think the proper consequence of that is revocation of the existing charter and the possible reconstitution of the Lodge if it can be satisfactorily proved. You are pursuing another course from it which it seems to me is open to a difficulty. You may punish the individual by declaring him out of the Order. True; but you must find out who he is, and, inasmuch as he votes by ballot you cannot tell who it is.

Mr. Stockbridge: I do not understand Mr. Malins is asking for proof. Am I to understand he is saying because of the number of black balls therefore the charter is to be rejected?

The President: Nothing of the sort; but if you have a particular number of rejections—the amount of them must be decided by the tribunal.

Dr. Lees: I understand it has been decided; therefore you now have the power in the existing Lodge to do what you have done. Why ask for more?

The President: It seems to me very intelligible what you say. Where there is a certain action on the part of a Lodge which is repeated time after time, which is found in every instance to act hostily to some special class (one does not care to particularise what it is), then we infer in the Lodge the existence of class prejudice which ought not to be allowed; therefore you may think the Lodge ought to forfeit the privileges, and that it is no longer worthy to exist as a Lodge. I do not say whether it is right or wrong, but I understand it thoroughly. Then Mr. Stockbridge meets that by saying there is another way out of the difficulty short of that, and I fully understand your objection, namely, that by punishing the four-fifths for the act of the one-fifth you cast a censure upon them. Mr. Malins says: Unless we do this there is no effectual way of dealing

with the very objectionable state of things, and I understood Mr. Stockbridge to suggest that there is another way of doing it, that you may come down upon the individuals who have created the scandal. My answer to that is, that, voting by ballot, you cannot do that, because you cannot find out the individuals who are present.

Dr. Lees: I understand Mr. Malins to say that already we have power to check offences by withdrawing the charter, and Mr. Malins has already given evidence of it. Way, then, do you want it? But I have a still greater objection than any stated, because the meaning of this was not brought out before. Now it has come out it comes to this—if you apply that law the entire South will be broken up. It is entire disruption. Instead of bringing the two races together, they will disrupt them altogether. The very thing for which the multiplication of Grand Lodges was made is now to be upset by the application of that principle. Because in the South the Black proposed hindrance to meet that case by the multiplication of Grand Lodges.

Mr. Kemper: If I had not been interrupted I should have shown how that would not have operated at all. But as it is I think Mr. Malins should be allowed to proceed.

Mr. Stockbridge: I did not rise to interrupt, but merely to understand as we go along and not to waste a hour of hour.

The President: I do not think the discussion has been altogether fruitless, but we see really where we are.

Mr. Malins: I am suggesting that the words should be altered to make it read as follows—"a violation of the principles of the Order, and proof thereof," will render liable to forfeiture of charter." This, of course affirms that the thing that is to be proved, that is the thing which we wish to amend it.

Dr. Lees: Show me how that will affect the multiplicity of Lodges. How do you make the two parties mingle?

The President: Do not you think, Dr. Lees, it would be better to do as we did before, to go through the list and see how much we are agreed upon before we get farther?

Dr. Lees: I prefer that myself. I do not wish to break the continuity.

Mr. Malins: Of course I understand this first part was agreed upon. That the doors of every Lodge in the Order are open to all races, and that to refuse admission on account of colour is a violation of the principles of the Order, and proof thereof will render liable forfeiture of charter.

Dr. Lees: That is implied in the constitution and wording of the Order everywhere.

Mr. Clegg: If it is so understood there can be no objection to putting it in.

Dr. Lees: I have no objection.

The President: Then that is agreed, and proof thereof will render the Lodge so offending liable to revocation of charter."

Mr. Stockbridge: And, as Mr. Malins says, will enable Lodges to punish members so offending upon proof of their guilt.

Dr. Lees: In the second clause it is proposed to change the word "law" to "constitution." That we readily assent to. In the third clause it is proposed to strike out the word "law" and put in "constitution." That also we agree to. But it is further proposed to strike out the words "must be eliminated forthwith" and to insert the words "shall be declared null and void." We have a difficulty, sir, in yielding this, because we feel that if rules are "declared null and void," they ought not any longer to be promulgated in the Southern States. The constitution of the G.L. of Georgia, the Uniform Constitution, which can only lawfully amended by the R.W.G.L. itself after a year's notice, was nullified in 1876 by the insertion of the word "white," and the unlawful insertion was certified and approved on the spot by Colonel Hickman, of the Grand Lodge of Tennessee.

Mr. D. Y. Scott: I have no proof that that word "white" has been eliminated. In the same year Colonel Hickman, in the same journey, visited the Grand Lodge of Tennessee, and there also they put in the word "white" in the constitution, and confirmed it under his presidency. He then visited and instituted the Grand Lodge of North Carolina, where they declined to adopt the clause of the Uniform Constitution on "Eligibility to membership," and instead put in a clause declaring that "Only such persons as belong to the white race can become members." A rumour reached us that in North Carolina this interpolation had been removed in 1871. The rumour has not been confirmed, however, and I think I have a copy here, dated 1875, with it in. I think it is dated 1874, but I can look in a moment. Now, sir, I think it will be obvious to our friends that we cannot be content while there is any doubt as to whether these negro-excluding clauses are still retained in these constitutions. The Grand Lodge of Kentucky also furnishes a case in point. I have a copy of its constitution. It was framed in 1871, and it is said, as it contains the time when Grand Lodges framed their own; and it contains the word "white." In 1876 it was practically announced that they were willing to strike out

that word, but I fear that it has not been struck out there, so far as it is. The probabilities are that it is not because after it was announced that they were willing to do so, I got their journal for October, 1876, and I find no notice of motion to strike it out, and in their journal for 1877 there is no notice of motion, and therefore I desire not simply that it be declared null and void. What is the use of that, if the local courts are to print and publish their constitutions with the colour distinction, the negro-excluding clauses kept in it? I think I shall have shown our friends that way a real and substantial reason for saying that these things be struck out.

The President: It is at all events to meet pre-announced cases of that kind.

Mr. Malins: To meet actual cases that have existed, and we have no proof that they have been corrected. There may be others, but I cite a few cases.

The President: That is the class of cases that makes you anxious to retain the words of your original proposition.

Mr. Malins: Yes; I think perhaps I had better stop at that, so far as it is concerned, and give me any word upon it or if they will accept it as it runs.

Mr. Capper: I think we may state upon this point that the R.W.G.L. passed a resolution immediately after our friends retired from the R.W.G.L. at Louisville, declaring all such laws null and void, and that these were not the principles of the Order.

The President: If so—I am only anxious to see how far it is possible to go—if both parties are agreed that is a thing that ought to be done, is there any objection to its emphatic repetition?

Dr. Lees: I have no objection; it was on account of your own suggestion that I made the recommendation. You thought the word was rather harsh.

The President: I rather misapprehended this from my ignorance of these matters. I told you I should not appreciate them, but I really misapprehended the spirit in which they were put in. I thought it looked a little bit like wishing to put in something to call upon one side to admit that they had been in the wrong. That is why I objected to it, but it seems that it is not so at all, and appears that it is on an account that seem to me to be very reasonable grounds indeed.

Dr. Lees: There is no objection, except that it is an unpleasant thing to go needlessly into the historical part. As I said before, the diagnosis of the disease and the turning up of the rottenness we are endeavoring to heal will not facilitate the operation of it. When these resolutions come before the R.W.G.L. it will simply excite the hostility of the South. We have affirmed it in our proceedings.

Mr. Clegg: If the word "eliminated" is objected to, perhaps it is better adopted the Scotch word, and make it "deleted."

Mr. Prichard: It is alleged that certain laws still appear in the constitutions in the Southern States, but Mr. Malins has no recent copies of those constitutions. They are printed in my account, and it once admits an objectionable fact—a thing which is objectionable at the time, but which may have been removed long since.

The President: Would not that be met by putting in such cases as these, if any constitutions of the same which the objectionable distinction embodied in them they ought forthwith to be eliminated.

Mr. Clegg: That is what it does say.

Mr. Malins: I will put in the words "If any clauses remain."

Dr. Lees: Yes, that will be better.

The President: I quite saw that difficulty, and it was a kind of instinct of that kind that I had myself that made me suggest that that would stand alteration, because I wanted to avoid if possible anything which should seem like an admission that that either one party or the other has been in the wrong.

Mr. Stockbridge: Since the amendment of this constitution in 1878, not an atom of evidence in relation to this matter can be produced.

Mr. D. Y. Scott: I hold in my hand the Grand Lodge Journal for 1877 of Virginia.

Mr. Stockbridge: That is before this constitution was amended in 1878.

Mr. D. Y. Scott: As our friends have yielded the point I will not persist in quoting it, although I still consider it is a case bearing witness to the same.

The President: That will be altered by putting in "if any remain."

Mr. Stockbridge: I would rather it be "declared null and void" than "deleted."

Mr. Malins: We do not think that "declared null and void" is quite so good as "deleted."

Mr. Stockbridge: We will have both.

Mr. Malins: I am very much obliged to you, sir; we will put in both "shall be declared null and void and deleted."

The President: There is only one thing I was going to say—we have a good Irish English towns of our own which we are attached to. Cannot we find some good old English word instead of "delete"?

Mr. Malins: "Struck out."

The President: That is better; that is good old

Saxon.

Mr. Clegg: I was only thinking our Scotch fri might be complimented.

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January 8.—Stamford-street Unitarian Chapel, Blackfriars-road.—Sunday evening next.—The Rev. Dawson Birnes, M.A., will preach a Temperance sermon. Service to commence at half-past six. Collection in aid of the Blackfriars Temperance Society.

January 10.—Leamington, Warwickshire.—Bro. Joseph Goshire will give a Musical and Missionary Entertainment with Fanny Belle, also new sweet pool of Silver Belle.

January 11.—Grand Vocal and Instrumental Concert in aid of Good Templar Orphanage, at Grand Coffee Tavern, High-street, Deptford.—Bro. Wood, P. G. W. M., has consented to provide. Admission, 3d. Tickets at the doors.

February 16.—Blue Ribbon Army Meeting. (See advt.)

Notice of Removal.—Peckham, 5, Thursdays, at Eight, in Mission Hall street, Tottenham, 40, Peckham-rye (opposite Phillip-road, Juvenile Temple, 6/3).

of Mr. James Black, from America, we were tolerably accurately informed as to the individual composition of Dr. Lees' Committee, which would rather suggest that our information was from a presumably authentic source. We were similarly disappointed on a previous occasion at Leeds, where we had some reason to expect Colonel Hickman's presence; but we do not in the least reproach our friends for not needlessly bringing these notables across the Atlantic at great expense.

The President opened the Conference in the most appropriate and happily conceived terms, and the Conference was not long in getting settled to the business in hand. On our asking for proposals, the reply was prompt and ingenious. The laws as they stand were the basis offered us, and these failing to satisfy us, the question naturally arose—What, then, do you want? And we were not unprepared to answer. What we wanted, we had already got; what we wanted to see accomplished we had already accomplished for ourselves; all we wanted our friends to do as an inducement for us to unite with them was just so much that we, in joining them, should be no worse off than we now are apart; and that our brethren in the Southern States should go back with us on equal terms as their brethren, retaining the rights they now enjoy in our fraternity. Dr. Lees could hardly seriously invite 90,000 Good Templars in England to yield cherished rights and well established privileges for the sake of pacifying a few individuals who, whilst wooing, are seeking to favour us with the coercion of law. Neither could our opponents-at-law expect us to degrade or isolate our Southern brethren for the sake of an allegiance with those in America who have shewn no disposition as yet either to embrace them—the coloured people—or their British brethren and friends. And on this rock the Conference came to a sudden and suitable termination.

We, for our part, came away from it pained and thankful; pained at some tokens of impotence, and some manifestations of distrust and imputation, such as have so continuously and needlessly marked this unhappy difference from the first. Mr. Hoyle, more particularly, as he surveyed the opening up of the black catalogue which our proposals seemed to imply of the exclusive oppression which the coloured people had suffered at the hands of Good Templary, fitfully interjected that all this was the ground of our guilt in separating; he also denied point blank that Bro. Malins had opposed the separate or "Kitchen" Order; and he further charged Bro. Malins to his face with having "shut the doors" in the South against the negro. Moreover, he broadly charged us with preferring that the drunken negro should perish rather than that we should work with those prejudiced against him—a curious and contradictory set of charges, certainly, which sufficiently answer themselves. All this was very sad, particularly so when many thousands of us know the very opposite to be the truth, and have not only had the advantage of referring to at least as many official documents and reports as Mr. Hoyle can have seen, but also were personally participators and accomplices before and after the events referred to, at a time when Mr. Hoyle was scarcely giving a thought to Good Templary, from which, to all outward appearances, he had then practically withdrawn. For Mr. Hoyle's suspicions and imputations to have a shadow of reasonable foundation, we have not only to brand Bro. Malins himself as a sinner of the deepest dye, but Bros. Gladstone, Turnbull, Yeames, Simpson, Dr. Wells-Brown, and many others, must necessarily be tarred with the same black brush. To listen to these imputations at a Conference met on the mutually agreed basis that both sides equally desired equal rights for the negro, was a tax upon our patience and our forbearance but past endurance had made

us equal to this strain, and we endured it, even without feeling angry, for we have long since adopted the President's view—that people—some people particularly—cannot help their opinions. Neither can others avoid jumping to hasty conclusions; and that would be more pardonable, if they were prone as hastily to jump back again. It was also painful to hear Dr. Lees' rash utterance, "They have sprung a mine upon us," and, in tones that did not reach our reporter, "I told you it would be so," or words to that effect. To say the least, all this was not treating us as "English gentlemen," to adopt the title considerably applied to both sides by the President. These, it is true, were very minor details of the Conference; but they are really the "straws" which too clearly indicate the current of the mental stream.

Though pained, yet thankful; thankful for what? That we went into the Conference without an unkind thought, and with an earnest desire to bring about Re-union on the basis of the resolutions we submitted; and that we came out with a consciousness that though Re-union could not be, we had done our best, and done our duty.

The rock on which we split was the rock of race separation. We have already rubbed out the colour line. By the rejection of our proposals Dr. Lees required that we should replace it, and re-adopt the exclusive system. We separated because the R.W.G.L. would legalise and permit the absolute exclusion of coloured people from the Order in the Southern States, and would not then insist on their enrolment even in separate Lodges. Since then, they whom we left here, it is true, enrolled the negro in separate Lodges wherever they have found us at work in doing it; but we have done it, not in separate Lodges, but upon an absolutely open and equal basis. They, on the other hand, keep these separate Lodges unrepresented and apart; or form separate coloured Grand Lodges, and have even instituted Worthy Grand Lodges, so as again to bar the door against equal representation. We desired that these separate Lodges should not be excluded wherever there might be less than nine others of coloured people in the same State; and we required that all Grand Lodges should have equal representative rights also, irrespective of colour, and unhindered by any so-called "worthy" devices for separation. We have attained this for them, and for ourselves; why go back to those who refuse it? How could we say to our Southern Lodges: "We have compromised your rights as men, and rather than be any longer defendants in a law-suit, have consented to place you back in the position your white neighbours have stipulated for you"? If there is any member of our Order in England who would have wished their representatives to do this, it is due he should be informed that the Grand Lodge failed at its last Session to elect a single officer upon its Executive to represent his views. And it would, we believe, have been difficult to find a District official or Grand Lodge Representative who would have counselled Re-union on the unequal basis.

The Conference has more clearly defined the line which separates Dr. Lees, Mr. Hoyle, and their American friends from ourselves. In the first instance, they preferred Colonel Hickman, Dr. Oronhyntekia, and the cause they espoused to our English Good Templars. They would hear no reflection on the doings of their American friends, whose cause they espoused; and in order to champion our opponents, actually returned to a Good Templarism they had practically and for some time previously deserted. Up to this time they have diligently sought to impress the public mind that they, and not we, were striving for the equality of the races. We will not so far scrutinise motives as to deny them this unaction; but it is at least certain that their way of promoting equal rights is by joining

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THE GOOD TEMPLARS' WATCHWORD, MONDAY, JANUARY 9, 1882.

THE RE-UNION CONFERENCE.

The very ample report with which our columns are loaded this week, whilst it limits the space at our disposal, is almost sufficiently its own comment to justify us in saying but little upon the subject.

Although we were not favoured, as we should be glad to have been, with the presence

those who have opposed what we call equal right, and that now they say with all candour: "We join those who are unwilling to fraternise with the negro, in the belief that in the course of time we shall thus wear down the prejudice that separates them;" whilst we, on the other hand, say: "We, too, make charitable allowance for prejudice, but cannot unite with it to do its unholy work. We are GOOD TEMPLARS; and we know of no Good Templary but that which is built on the fundamental basis of the brotherhood of man and the Fatherhood of God. As Good Templars, we feel that to deny the one is to forfeit our claim to the other, and having put our hands to the work of repairing as best we can in our humble way the injury inflicted on our brethren by the cruel yoke of social slavery, we cannot, we dare not, go back."

The Lodge News, and many interesting communications are necessarily held over till next week.

An article, further illustrating the absolute necessity for the propositions submitted by our delegates to the Re-union Conference, and showing among other things, how the dual or separate system has worked and may be made to operate in the Southern States, is necessarily held over for want of room.

THE BLUE RIBBON ARMY IN MANCHESTER.—The Lodges in Manchester and Salford are invited to join in the Blue Ribbon Gospel Temperance Mission, to commence on February 1. Bro. John Edwards is the organizing hon. secretary, and he invites co-operation as well as help by an advertisement in another column. We trust the response will be hearty, and that great results will ensue.

THE CONFERENCE ON RE-UNION.

(Continued from page 23.)

Mr. Malins: The next clause has been assented to. "That in any State where there may be a Lodge or Lodges not associated with any existing Grand Lodge, such Lodges shall be recognised by the existing Grand Lodges of the State or country, and shall be entitled to full privileges of representation to, and pass word from, the said Grand Lodge."

Dr. Lees: No, that is not agreed to. I do not assent to that. My answer is this: All that is reasonable is already guaranteed in the constitution. I do not think the full meaning of that clause was understood by you, or by even some of my friends. "That in any State where there may be a Lodge or Lodges not associated with any existing Grand Lodge"—that is the territory, of course our Sub-Lodges are always associated with the Grand Lodges; "such Lodges shall be recognised by the existing Grand Lodges of the State or country." We want to know how it is to be recognised—that is, what it means? "And shall be entitled to full privileges of representation to, and pass word from, the said Grand Lodge." That is certainly striking a blow at the amendment of Judge Black, and is perfectly inconsistent with it.

Mr. Stockbridge: You will see it is provided for by Section 7.

Mr. Malins: I thought you agreed to it.

The President: I certainly thought so. Dr. Lees: How are they to be recognized? That is not what we can accept, if that is the meaning. Blacks have an equal objection to go into white Lodges as whites do into the Lodges.

The President: It does not mean that, does it? Mr. Capper: Yes, it does.

Mr. D. Y. Scott: I would suggest that Mr. Malins should state what it is intended to mean.

The President: Yes.

Mr. Malins: It means simply this. If there be in the Southern States a Grand Lodge having of course its Sub-Lodges; and if there be in the same State a number of Sub-Lodges not at present attached to the Grand Lodge, that they be acknowledged by that Grand Lodge, receive the pass word from it, and have representation to it in the same way as the other Lodges of the State.

The President: Will you kindly explain to me, as I do not quite understand, what the Sub-Lodges not associated with a Grand Lodge are, sir?

Mr. Malins: I will illustrate it, sir. There existed at the time of the disruption Grand Lodges in certain of the Southern States. In nearly all cases they were white Grand Lodges, and no negroes were acknowledged as members in the Southern States, or in a great part of them. Since that time, under the auspices of Judge Black's amendment, some of the coloured Sub-Lodges have been formed in certain of those States by the R.W.G.L. with which Dr. Lees is associated. In some cases they formed Grand Lodges too; but this particular clause refers to the Sub-

Lodges where there is an second Grand Lodge formed in the State. In one or two cases—two cases—we think that there is pretty clear evidence in two of the States that no negroes were formed before the whites—before ever any white Sub-Lodges existed, and that in the formation of the Grand Lodge the instituting officer improperly left out the black and constituted the whites into a Grand Lodge. These whites, from that time keeping it in a white Grand Lodge. What we say in this, that in any State these isolated Lodges, whether old ones, existing before the whites, or whether never since formed since the white Grand Lodge was formed or since the disruption; whether they are formed by the body associated with Dr. Lees or by our R.W.G.L. we think that the whole of them should be merged into the existing Grand Lodge of the State. Dr. Lees says that you cannot force the negro into the white Lodges, and so on. We have simply to reply that it is not a matter of forcing people in. What we are against is the keeping of them out. Let us at once confess that the scope of these motions (we thought they were clear, but perhaps they have been a little misunderstood) is based upon this principle: That hereafter in the Order there shall be no colour line; that just as it has been agreed that no Sub-Lodge can lawfully reject applicants on account of colour, and no Grand Lodge can reject petitioners for charter on account of colour, so, on the other hand, when Lodges are formed wholly of coloured people, or partly so, just as the petitioners may, on that account, be taken of the colour of their skin "any more than the colour of their hair or eyes," and that all shall come under the Grand Lodge of the State. The same principle is carried out in No. 5, the junior Grand Lodge of the Order, the Senior Grand Lodge.

Dr. Lees: By petition.

Mr. Malins: Yes, by petition; but where there is no second Grand Lodge these are isolated coloured Lodges. We can show that in the Southern States they stand singly, or in three or four years there is established a single Grand Lodge of the Order, and representation because they were formed under what is called the dual system.

Dr. Lees: You mean to destroy the dual system.

Mr. Malins: We mean precisely that. We have always been largely in the negroes, because of race, although in 1875 and 1876 we very reluctantly conceded the matter of dual Grand Lodges for the coloured people—conceded it, one might say, of compulsion, because the whites were too strong for us. They have been in the Order there to see the injury of their own Lodges; but since the disruption we have been missionising these Southern States, have enrolled negroes in 13 out of 14 of the Southern States, and we have not worked on the colour line. Our mission has, in truth, been largely by the negroes, because they were the ones who had been neglected, but we have put it forth to them: We do not ask you to come and form a black Lodge or black Lodges; we ask you to come and form a Lodge or Lodges of Good Templars and a Grand Lodge for the State you coloured people and whites who you join; and in most of these Southern States, I believe, we have a few whites in with the blacks. We have rubbed out the colour line, the colour line that we had reluctantly tolerated on compulsion, and we have endeavoured to save the injury of a split; but since the split we have eliminated everything relating to the colour line or distinction of race. We have promulgated the Order in the Southern States as an Order that has rubbed out the colour line, and we do not feel with the negro who will not fraternize with the white, nor the white who will not fraternize with the negro. We welcome either of any race that will forget race distinctions, and mingle regardless of colour; and having thus promulgated this doctrine and having formed six or eight Grand Lodges in the Southern States, whites and blacks mingling—though they are mostly blacks, it is true—we cannot in any fashion that takes place allow any neighbouring Grand Lodge to say we will never take any but whites, and on the other hand we cannot allow these Southern States to remain as they are, with the exception of representation of coloured Lodges that have formed in their own States. We object to separation on account of race. We did yield it reluctantly, to prevent the misery of a split, as I say; but having rubbed out that line we simply ask our friends not to say we are unable to resist. Our ideal of the Order is this—the fusion of all races in every State, irrespective of the question of colour. The Order "takes no account of colour," and we wish to act in harmony with that view. This is the only reasonable and vital question that can possibly come up here to-day—(hear, hear)—and perhaps is the great difficulty. We have talked this matter carefully over, and obediently, too, and conferred with the friends who have raised the money that has missionised these Southern States—friends who are noble workers in our Order, and they declare that their object has been, and their mission is to rub out the colour line, and that we must do nothing to restore it. Consequently we propose, with respect to all our coloured Lodges and white Lodges, if any, it is our intention to take place the whole of them shall be fused into the Senior G.L. of the State, and we will be indicated that some may object. We cannot help it. We believe our

position is the only right position to take. That is the meaning of the words in No. 5, too, except that in that case, at the request of Dr. Lees, the fusion is to be on petition. But at present we are dealing with Sub-Lodges where they have no Grand Lodge, and who are, consequently, privileged to pay tax to the R.W.G.L. and have no representation.

The President: Now let us, before we go further, what is said on the other side.

Mr. Stockbridge: It is rather singular that this question is now mooted for the first time.

Mr. D. Y. Scott: I must object to that. Once you agreed to this, and we certainly thought it was accepted, and therefore it was not for us to do more than to say, "I am sorry that you took the proposition. Therefore I think Mr. Stockbridge will withdraw that expression. That is a remark we will strongly resent."

The President: It is not now raised for the first time, surely.

Mr. Stockbridge: I mean, not the question itself, but the meeting in one Grand Lodge. I call your attention to your own words, sir, on the last occasion, when you made us of words which you corrected. You really believed that was the aim and object of Mr. Malins' motion. Your words were: "I find it was not part of Mr. Malins' view that the coloured man should be put into the same Lodge in America with the white man, and the difference really, therefore, was upon a somewhat narrower basis than it supposed it to be, and the difference which took place, as I understand, with regard to the multiplication of Lodges was whether it should or should not extend beyond the cases in which there were differences of race or language to make it necessary."

Mr. Kempster: Just to save time let me say—

Mr. Stockbridge: Allow me to follow my own course in this matter. "It is right that I should make that correction because I perhaps spoke before without sufficiently heeding the fact that what I should say I will go forth, no doubt, in the columns of the WATCHWORD, and be extensively read by many interested. Under these circumstances I should be sorry that I should seem upon an important occasion like this not to have paid that due and full attention that I ought to pay to the state of facts and the definite force of details which we have had to discuss." It is, sir, upon that point of the duplication of Lodges.

Mr. D. Y. Scott: With all deference I submit that we are complicating the case by submitting these things at this stage. Recall the facts of the case. Mr. Kempster was proceeding to quote evidence in support of this proposition but was stopped, and Mr. Stockbridge comes forward now with the remark that it is brought forward for the first time.

The President: Mr. Stockbridge, is it worth while to discuss whether it comes up new for the first time or not?

Mr. Stockbridge: I mean the question of meeting in one Lodge.

The President: All that raises undesirable controversy. Let us see whether there is or is not the prospect of common action in this matter, because, if there is, no time is too long to give to it.

Mr. Stockbridge: Certainly. Is that the ultimatum? If so I am afraid it is beyond discussion, because the object of the Order is to see whether the whites exist in so many the very prejudicial conditions which exist in certain parts of the jurisdiction. I go home and soul with Mr. Malins as far as regards this country, or Ireland, or Wales, or any other country under the British dominion; there has been no colour line, and only one Grand Lodge. We in this country have never excluded any man for the colour of his skin. It has only been to meet the particular difficulty which has existed, and which you know, sir, unfortunately has existed for years past, that this particular law has been amended to enable, in the course of years, that prejudice which unfortunately has existed, and does exist to-day in certain parts of this jurisdiction, to be cleared away, and that the same meeting in one G.L. there would take place in years to come as we do happily meet in England. And so to meet this difficulty, do not let us say that the amendment of the law was to enable this particular difficulty to be overcome. Allow me to read the words:—

"No more than one G.L. or W.G.L. shall be chartered in any kingdom, State, or country, except after the assent obtained, or approval of such existing Grand or Worthy Grand Lodge, Charters for one or more Grand or Worthy Grand Lodges may be granted covering the whole or any part of the territory occupied by the existing Grand or Worthy Grand Lodge, and no Grand or Worthy Grand Lodge either refuses or neglects to admit into the Order any portion of the population under its jurisdiction, and also refuses its consent for this R.W.G.L. to admit such population; that then in such circumstances as the R.W.G.L. Lodge shall have the right, without the consent of such Grand or Worthy Grand Lodge, to admit into the Order such population by organising separate Sub-Lodges."

So that the Sub-Lodges of the coloured race, receiving their charter from the R.W.G.L., have the opportunity when the amount of a certain number of Sub-Lodges, to become part and parcel of a Grand Lodge in themselves, and acknowledged throughout

the Order, and have the right of representation in R.W.G.L. and the pass-word. It gets the pass-word from the first meeting of the Order, and so it follows the existing elements of the particular State of these particular prejudices, which exist not only on one side but on the other side, and so in the long run that prejudice would be ultimately removed. This was really the aim and object of the Grand Lodge, for by including the word race there and dual Lodges, seeking to relieve that particular population of the difficulty that existed in this way.

The President: As I understood you, where a dual Lodge has been created under Judge Black's amendment, it is recognized.

Mr. Stockbridge: Certainly.

The President: It is associated with the existing Grand Lodge, and has the same privileges.

Mr. Stockbridge: Certainly—not with the Grand Lodge, not with the white Grand Lodge, but it would have the same pass-word, the same privileges, and the same constitution. But my friend Mr. Malins says this: Supposing there are five or six Sub-Lodges and they should knock at the door of the Grand Lodge which now exists, the door should be opened by the white Grand Lodge. Malins says: "Here they are"—in spite of the prejudice that exists on both sides.

Mr. Clegg: If there is all that prejudice they will not go and knock at the door.

Mr. Stockbridge: But you say they shall.

[At this stage Mr. Waddy, G.C., entered the court and engaged in private conversation with the President when Dr. Lees exclaimed petulantly to his friends, "They have sprung a mine upon us."]

Mr. Wood: I hope that remark will be withdrawn: it is a very objectionable remark to make.

The President: I was speaking to Mr. Waddy, and did not hear it.

Mr. Wood: These proposals have been submitted by us in perfect good faith, and I strongly object to any such remark as that which has been made by the doctor.

Dr. D. Y. Scott: I strongly endorse what Mr. Wood has said, and there is more in the objection I took before than even you have seen. You will see that Mr. Stockbridge's remark is now endorsed by Dr. Lees. He said we were making a mistake in this way: In the circumstances of the case again. Mr. Kempton was proceeding to open our case and explain the propositions, in which case the interpretations we put upon the propositions would have been made abundantly clear, and Mr. Kempton having been prevented from saying what he would have said it is too bad after yielding as he did, and the other side having retired, and, as we thought, accepted this proposition without our having an opportunity of giving an explanation, now to come and tell us they hear of it at that time, or that we have sprung a mine upon them.

The President: Do not suppose it was for the purpose of shortening the proceedings that I pressed upon Mr. Kempton to forego his observations. It was for the purpose of preventing the introduction of controversial matter which I was sure would only lead to mischief, but now if it be really the case that your views are irreconcilable upon this point it is no use going on.

Dr. Lees: No use going on at all.

Mr. Watson: I only wish to make this remark. There can be no doubt we, on both sides, are equally anxious to give to the coloured people the whole rights of the Order. We propose to do it in two ways, first, by giving them what our friends here say they wish to give them, the right to do it by the G.L. of any State, and they have a perfect right to go into any Lodge, providing the Lodge will admit them. In addition to that we give them the right of duplicate Grand Lodges being the same line of principle that all churches, colleges, &c., do: so they can take their choice of one or the other. We say, You can have as many Sub-Lodges—two will give them the right to petition for a Grand Lodge and a Grand Lodge charter, and the duplicate Grand Lodge charter, they will have the privilege of going into white Lodges, and members of white Lodges going into black Lodges, so that they have both doors open. Whereas, on the other hand, they want to close the door of the duplicate Grand Lodge and simply keep the door open to the coloured people the "Force it open"—for the coloured people to get in at the one door. Our experience tells us that on that line the coloured people will never get into the Lodges. They may get a few, or perhaps they may get a considerable number, but they will never get into the Lodges to open both doors would be to efface prejudice entirely. I am very happy to hear Mr. Malins say they have broken down the line, but I am very much afraid they have not done it. I am certain they have set it in, and they will find it more difficult to break down than before. Those are the two points. I do not know how we can get past them. The thing is established, the duplicate Grand Lodges are in existence and working, and if our friends cannot grant that I do not see the use of keeping any longer on this question.

Mr. Capper: Would you allow me to say that the States have been mis-taken by the R.W.G.L. in some cases, and by the existing white Grand Lodge in other cases. Now the position that Mr. Malins and his

friends take, which has led us to this, is where the R.W.G.L. has sanctioned an existing Grand Lodge State have not yet got the 10 Sub-Lodges; they must receive their pass-word, not from the R.W.G.L. as they do now, but should have their pass-word from the G.L. that is already in existence. Now the R.W.G.L. has in spite of some of the G.L.'s, said to be the State that has not coloured people in the Order, and so there would be a difficulty that we cannot evade. It is impossible for us to do it, and if that be the position our friends take, and they make it an ultimatum, we cannot proceed further in this discussion.

The President: Really it comes very much to what I said at the earliest period when the case was before me: it seemed to me that the essential difference between the two parties was this: that both were anxious for the attainment of a particular end, viz., the putting of the negro on a footing of absolute equality with the white man, that the two parties were very much divided as to the best means of attaining that.

Mr. Capper: That is so.

The President: One party thought it was best obtained by attempting to get the negro into the prejudices which they thought were too strong to be ignored in the way of practical action, and the other party thought that no concession ought to be made to that state of things, and that that which was in principle a right thing, which everybody would admit to be in principle a right thing, every body would admit, regardless of what others considered to be most efficacious of the existing state of things. That is the difference, is it not?

Mr. Capper: Still further, sir.

The President: And if that really is the difference, and if it is felt on the one hand or on both sides that neither party can give way, it is no use talking any more.

Mr. Capper: The application of that principle would mean not only to apply to the Southern States, but to the G.L.'s that have been organised where previously G.L.'s existed. It would be universal in its application, not only among the coloured people, say in Virginia, where we have a white G.L. and a coloured G.L.; then they must both come into the G.L. of the State.

The President: I would have the North-Western G.L. and several others, as well as a G.L. of England.

Mr. Hoyle: I would like to point out that the R.W.G.L. does not permit prejudice to keep the negro out of the Order. An amply recognises the inevitable fact, and says these people are not up to the mark, and therefore we provide where prejudice exists so strongly that it to a certain extent blocks the way a way which shall be found to work in spite of these prejudices, and the negro shall be brought in and put on the same level in the Grand Lodge, and have the same representation in the Right Worshipful Grand Lodge as other Grand Lodges; but if we accept this proposition it would simply be saying, "That fellow is a drab, but the prejudices around him are so strong that if we do not give him an amiable and amiable judges before we save the drab, he shall perish."

Mr. Kempton: Allow me to say that we individually have not the slightest objection to the negroes being brought into any society or any Order they like by the way that they wish to be brought in, that suits them and suits the friends who bring them in; but we simply take our stand in this Order upon this fundamental principle of the Order itself. We say by all means do anything you like outside the Order to educate either the white man or the negro up to this principle, but this is an Order the very fundamental principle of which is that we cannot recognise these distinctions, and therefore our friends are quite at liberty to do as they wish, and we wish them God-speed in their work, even if they continue a distinct and separate organisation, in doing anything they can for the negro. We say God Temple is not itself an Order inside which prejudice is to be educated away. It is an Order in which the fundamental principle has been already laid down, and we cannot be allowed to vary it if we wish to retain the principle.

The President: It is very unfortunate, because here are two sets of people desiring the same end, and simply differing because one set of people think that the existing prejudices are too strong for them, and if they wish to do the maximum of good they must bow to them to a certain extent for the present; and the others say we cannot work with you because we think that you are making a sacrifice of principle. That is really what it comes to. If that really is the state of things, where it is the use of any time?

Mr. Kempton: Not a sacrifice of their principles, but a sacrifice of the fundamental principles of this particular Order. I do not say it is a sacrifice of principle to do anything apart from the Order for the negro, but we say in this Order we all meet upon an equal footing.

Mr. Capper: That is exactly our position. We admit the coloured people and the white people. In the Right Worshipful Grand Lodge they meet co-equally, and it is simply a question of machinery.

The President: It is simply a question as to the best means by which a desirable result can soonest be brought about, and it certainly does seem a strange thing that a mere difference as to the best *modus operandi* (although it does involve a concession to an existing state of things) should separate people who heartily desire to work

together; but at the same time there are people, and there are more of them, who have seen it in the history of the world before—who say such and such a thing is an unwholy thing, and we cannot tamper with it, and will have nothing to do with it; we consider that those who have taken a different course are tampering with it. I suppose that is really the long and short of the matter.

Dr. Lees: We do not tamper with it. The door is open to all.

The President: I do not say you do. All I mean is that you cannot prevent other people from thinking so.

Mr. Prichard: I could quite understand the reasonableness of Mr. Malins' suggestions if the Colour Question had existed in this country, but it does not exist here. I would be one with him in endeavouring to get the difficulty overcome by all means. But the difficulty exists in the Southern States, so the fact of the matter is that we are being philanthropic really at the expense of other people if we adopt the suggestion of Mr. Malins.

The President: I find myself no difficulty in putting myself in the frame of mind of either party. I can thoroughly understand the views taken by the one and the other, and I can quite respect each, as I hope, even if this Conference is wholly fruitless, as it seems it is likely to be for practical action, that it may be a man entirely impartial and independent can feel that he can thoroughly enter into each view, can appreciate it, can respect it, and can quite well understand how it is that people differ upon it, and how they differ to all intents and ends that it makes them difficult to amalgamate. The only question that one has to consider now is whether this is really a state of things that it is impossible to bring about a re-union—that it really is a case of attempting to bring fire and water together, in which case it is no use going on, or whether there is no *via media* which can be adopted.

Mr. Prichard: I was only going to add that it was a natural antagonism that exists between the races in the Southern States, and which time and education can alone remove, for by no means did I mean that it may be entirely remedied by English Good Templars, and English Good Templars tell them they are prepared to give them privileges in England that their American brethren will not give them, I say it will only intensify the antagonism.

The President: I take it for granted that class of view has been represented before to those who differ from you over and over again. They have answered you, and your arguments do not satisfy each other. I do not know how there is room for concession between two such views as these.

Mr. Stockbridge: On the last occasion you yourself expressed an opinion acknowledging the difficulty that had existed and must exist unfortunately in the Southern States in relation to this question.

The President: Oh, of course.

Mr. Stockbridge: With regard to the churches there we know that the coloured race meets in its own particular place of worship, but if we are to stand upon this particular right we ought to remember that there are also white Lodges forming part and parcel of the R.W.G.L.

The President: I say again, Mr. Stockbridge, it is no use arguing the thing, because you will not convince the other side.

Mr. Stockbridge: Except in this way, as to whether our friends are not disposed to withdraw the laying down of this hard and fast line; whether they cannot even now see a way to meet us. It is they who are raising the difficulty, and we wish to know whether they cannot see their way in the face of these things that exist not to press this particular objection. There are 37 Grand Lodges, and there are at the outside no more than about 10 or 11 Grand Lodges in which, as I understand, this particular difficulty can be found, so that the difference between the two sides is not very wide, and I do not think Mr. Malins and the rest in upholding the fundamental principle of this Order, may do their very utmost in their power to maintain it. There was a time in this country when we held slaves, and indeed a great many people objected to the payment of a sum of money to emancipate them. A great many people would have objected, and did object, but they did not see their way to withhold their assent for compensation to relieve the country from this terrible evil.

The President: All the same, Mr. Malins is heard.

Dr. Y. Scott: I submit that Mr. Malins be heard. He has been waiting to reply all this time.

The President: Yes.

Mr. Malins: I would just wish to say, sir, when the first proposition was assented to seemed to me to pay the way to the right of the negro, and I do not regret that this, which I imagined would be the great point of difficulty, has not been bridged over by the adoption of the first motion. In regard to our position in the matter, I think and I hope it is consistent—I think we should stand by it. We did at one time, in 1875 and 1876 yield to this matter of dual Grand Lodges. In 1872 I opposed an Order of Coloured Templars that was to run alongside of this Order in R.W.G.L., although I was agreeable to any separate Order being formed by those negroes who would not join us.

Mr. Hoyle: If we went into this discussion I should entirely leave all that.

Mr. Malins: Then I will withdraw it in order to save time, without of course admitting that it is incorrect and I will just come to this that before the disruption we yielded in one way to this matter of dual Grand Lodges for the coloured people, but the moment the disruption took place—at least when we were assembled to reorganize—I moved the elimination of anything that exceeded the same. No provision should be made for the division of race. Our friends said, "Do not do that; just adopt the ultimatum that was rejected by the others, so that if measures are adopted for re-union we can re-pute on the principles we proposed," so we adopted the ultimatum. But when re-union appeared hopeless, I proposed a new resolution. Mr. Stockbridge refers to his laws and says they were altered to provide for dual Grand Lodges to meet the difficulty. But we have altered our laws too. Two years after the disruption I framed a notice of motion "to revise the R.W.G.L. Constitution as to eliminate from all provision of dual Grand Lodges on account of race, so that not only should all races have as now equal rights, but no separate dual Grand Lodges should be permitted in the doors of the Lodges." Let me frame that in 1878, it was instantly signed by colored Representatives of four Grand Lodges, all of whom were present. They wanted the elimination; and that was adopted without a word, so that we were backed on this very line by practice ever since 1878, and by the vote of the Lodges. Let me remember that the very proposition they have assented to here to-day has been a recommendation that the doors of every Lodge are open, consequently there can be no forcing open.

Mr. Hoyle: Is there a floor?
Mr. Malins: Well, I think that the Southerners shut them; they were in possession of the doors and nobody else, so nobody else could have shut them. But I will again say that I feel grateful indeed to Dr. Lees for the temperate manner in which he has handled this question this day. I did at the opening of this meeting, feel a sensation of comfort come into my heart to which it has long been a stranger, and I did hope that the issue would have been different. As I was not sanguine before the meeting opened, but when we had started I did not know, thinking these proposals were understood without a full explanation. As Dr. Lees' friends cannot accept these terms, and so assure us, I can just as confidently assure them that we cannot alter the position that we have made upon for some years past. We do not hope, however, that we shall try and think the best we can about each other. I certainly concede to our friends and I reiterate what is practically said in the conditions under which this Conference is called, that all our friends are above the faintest suspicion of prejudice towards the views of either side. I only say that because I feel it, and I feel that it is only just to make such a statement.

The President: Then I suppose we may consider these proceedings closed.

Dr. Lees: I have had a word to say. The President: If you please.

Dr. Lees: I do not make any observations on what has passed in saying that we were in hopes also in the earlier part of the meeting today, or I hoped that we should have accepted the *ridiculis* which you referred to, which I think, is, without amendment, the resolution already adopted of Judge Blacka. It is useless re-entangling; I repeat here what I have said before, that we have no objection to the secession upon principle. If those of the views of either side hope to abide by them, but we claim with them equal interest in the welfare of the negro and his admission to this Order. We hold that we have deprived him of no rights, but opened every door that is possible, and I have no responsibility to this matter further. Historical prejudice are a thing of the past, and only the past, as a truth, knowledge, and true Christianity prevail. We have not, therefore, for the sake of an abstract cry thrown away our opportunities any more than do politicians of this country. I am a Radical, and I hold that as nearly every man in this kingdom has as nearly equal rights as another; but I do not, therefore, object to the British Constitution, but I seek to improve it as men are capable of receiving new light. So I do not upon this principle that circumstances must be considered. Abstract principles are of little use, if they do not adapt themselves to the actual circumstances of humanity. Secession therefore, is an exercise of liberty. We simply say you have withdrawn from us, you have withdrawn from the Order. We claim with you equal interest for the property of that Order, and we refuse to give any reason that we have no equal rights, privileges or rights of the negro, but just the reverse. I now therefore, sir, have very great pleasure in putting a resolution to this meeting, that whatever our individual feelings may be upon this great question we shall all agree with this, that our very grateful

thanks be returned to Mr. Wills, our chairman, for presiding on this occasion, for conducting these proceedings, and for the just and enlightened remarks which he has contributed during these proceedings to the settlement of the question, however un-acceptable we have been. I beg to propose that to the United Committee for adoption before our proceedings close.

Mr. Clegg: I have very great pleasure in seconding the proposition, and I must say I am deeply grieved at the way in which we have conducted these proceedings in this room, some that regard this Conference should be held, I felt very anxious indeed of success and no like my friend Mr. Malins when he came this morning. I really thought long ago we should have settled the issue in this question. It seems, however, that this one point has been the way and we cannot get over it. I wish that the doctor had not made some of the last remarks that he made, because it is a controversial question as to whether we seceded or whether they seceded.

Dr. Lees: No, no.

Mr. Clegg: I know you say so, but on this side we say just the reverse, and we have just the same right to have our opinion upon it and to say it as much as you have, and we say that we have been most anxious for equal rights that you have, and you object to that; and you have not.

Mr. Hoyle: You telegraphed, "We have seceded."
Mr. Malins: I say we did no.

Mr. Lees: There you go, you see. We say at all events we have remained loyal to the Order, and we have all of us remained loyal to the Order if you like. I am not at all anxious to say that we have done better than our friends on the other side. Personally, I have been conversed with Dr. Lees and Mr. Hoyle for years and years, and I must say that it has been one of the greatest struggles of my life to be in antagonism to those two gentlemen, but like my other friends, I felt bound to take the side I have taken, and I believe we have been right. But, sir, after all, I think that a great mistake has been made, and that is, that this, "Why should there have been any quarrel about this at all? Why can you not get all of us go on in our own way, doing our own work in such a way as we thought best that it should be done? We have not done so; we have been brought into law, and I have no hesitation in saying a great deal of mischief has been thrown away upon a matter which, as you yourself remarked at the opening of this meeting, settled really settles nothing at all, and we should be worse than we were at the commencement. I do not know; I cannot see myself in what way this matter is to be ended, unless there are mutual concessions on both sides, and that we allow matters to drop and let each of us go on in our own way, doing our own work as we think is best. Then I daresay time will heal all breaches which have been made in friendship between some of them. I will not say there has been the slightest breach of friendship on my part with any one on the other side, but I know there have been breaches of friendship and all that sort of thing, which I very much regret indeed. Although we have not succeeded to-day as we expected and hoped we should, I do hope good will come out of it, and that in the end we will find that we are all the better we were at the commencement. To you, sir, personally, for the interest you have taken in this matter, I cannot find words sufficiently strong to express my appreciation of your conduct in what you have said, and I trust that you are all the more so, for motives in everything you have done, and you thought you saw your way clear to ending this unfortunate state of things. Unfortunately we have not been able to succeed in that, and we must leave it to see where it is at the present time. I do suggest—I do not know whether the suggestion would really be considered by the other side or not—as to whether going on with these proceedings and spending money is really worth the candle. Why should we not say we will shake hands and let each of us go on in our own way, and let each settle and bear no more of this wretched, terrible law suit. I second with great pleasure the proposition.

Mr. Stockbridge: I should just like to say a word or two in remarks that have fallen from Mr. Clegg. My Suggestion is because the proceedings on this part of Dr. Lees did emanate from his own mind, taken under the advice of counsel. I am prepared, sir, on behalf of Dr. Lees to say this, that we are willing to leave the whole question entirely in your hands, and that we shall finish the Charter

Suit without the further aid of counsel. Mr. Clegg can, I am sure, thoroughly repeat to the defendants the view of the question, and he knows it will save time, and I trust that the unfortunate absence of counsel necessarily brings about. We shall diminish the expense to that extent; but as to abandoning the suit, unfortunately, sir, a difficulty lies in the way as to the property in the title of the society and of course the property of the society.

The President: It is hardly worth discussing that. Mr. Stockbridge: I do not propose to discuss it only when my friend says "enter a *stet processus*," it is not a simple reply. I do not know whether the other side are prepared upon this question or whether you cannot see some way out of the difficulty to suggest to both.

The President: Will it allow me to thank all present very cordially indeed for your kind appreciation of my action in this matter. It is a real sorrow to me that I have not been able to help in bringing about a permanent reconciliation, but at the same time I do think that neither the law suit nor these proceedings today will have been thrown away, because I cannot help thinking that the result of it all ought to be an increase of mutual respect on both sides. I am quite sure that the searching investigation that was made upon the law suit has cleared away some misconceptions which were present, and which would otherwise have interfered with the cordial appreciation of the conduct of the one side or the other, and I really think that both parties may without the slightest sacrifice of principle or integrity, or without giving way in anything, and from anything, they hold dear, continue or increase the feelings of respect entertained for one another. In that sense the investigation in the action and these proceedings today will neither of them have been fruitless. There are two matters which I feel anxious to bring forward. I may call the practical spirit which is represented, or claims to be represented, by Dr. Lees and his friends, and it is a spirit which is constantly at work in all political action, and without which political action and great efforts for the good of mankind could not go on. On the other hand, Mr. Clegg and his party represent a spirit which is representative of principle; and that, again, is a grand thing, and it is a thing which commands one's highest sympathy and one's best respect. Casting back our eyes into the history of our own country, we know what things have been accomplished for the good of the country and mankind by the stately resolution of the Quakers never to give way upon matters which they considered matters of principle, although many other persons thought them harmless; and therefore it is a principle which must command the respect and admiration of all the people who differ from the course of action to which it leads. The precise point at which one force must give way to the other or must dominate over the other must be a matter for each man's individual consideration.

I should think that all of us would be well capable of sympathizing heartily with those who take either one view or the other, because it seems to me that one view or the other may prevail according to the surroundings of a man's mind, his education, and a great many other things which will go to influence his determination, and nobody ought to think that he is better because he differs from them and thinks the particular force which he represents ought to be the predominant one in the action which he is to take. At the same time, it is impossible to reconcile views of that kind, therefore it seems to me that to go further with the attempt would be idle after this discussion has brought out exactly where the hitch is and how strong it is. The only concluding remark I would make is, this is not the place nor the time to discuss what should become of the action. I simply throw it out to both parties that it is simply that the action can determine nothing which will help to heal these differences. It cannot decide and it will not decide which party is the true representative of the apostolic succession to which both parties lay claim. It will not decide which cannot decide it, as far as I see; and under those circumstances it is for both parties to consider—it is not for me to suggest, but it is for them to consider whether they think that to pursue this litigation further is likely to further the individual interests of the litigants. It is the highest interest of each of them, I am sure, are quite as dear as their own personal interests—the interests of the cause which they have at heart. I can understand a protracted litigation widening differences; I cannot understand it healing them. I have said quite as much as I ought to say on the present question, and I have no doubt both parties (I use the word "parties" not in the sense of parties to the action) will carefully consider for themselves what I have said—I infer no advice to either of them—and consider whether they desire my further interference or not.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large breakfast cup by using Cadbury's Cocoa Essence, which goes three times as far as the adulterated and unhealthy compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa. [Advt.]



TEMPERANCE TEACHING FOR THE YOUNG.

By Bro. Rev. F. WAGSTAFF, F.R.H.S., EDITOR OF THE "TEMPERANCE WORKER."

I.—TETOTALISM.*

I wonder whether any boy or girl can tell me what tetotalism is? [Get as many answers as you can; such as, "signing the pledge," "giving up beer," "not taking any strong drink," "being a Good Templar," &c.]

Yes; many or most of these answers are right. What do you come to the Juvenile Temple for? To learn the reasons for becoming and for being tetotals. So our very first lesson must be:—

1. TO LEARN WHAT TETOTALISM REALLY IS.—Some one answers just now that it is "not taking any strong drink." But I must keep on asking questions: What is strong drink? [Encourage the children to reply freely, and in their own words, and get as many answers as you can before you proceed: "beer," "wine," "brandy," "alcohol," &c. Presently you will obtain "some such reply" as "anything that makes people drunk." Then proceed: Give another word—a larger one—that means the same thing as "making drunk?" "Intoxicant." Yes; does any one know what it means? [Explain that this word means "to poison," derived from the Latin word *Torrens*, which means a poison, especially a poison that was put on the points of arrows to make them more deadly. Write the words TOXICUM and INTOXICATE on the blackboard, if you have one, and also draw an arrow with a well-shaped head and a sharp point. Remember that the children are always impressed most by what they can see.] But these drinks you have been telling me about—beer, ale, wine, brandy—are not alike in colour, taste or smell. What makes them all intoxicant? "Something in them." Yes; alcohol. We shall have to learn many things about alcohol before we have finished our lessons. Notice that alcohol is really something you meet with in many forms; some beautiful to look at; some pleasant to taste; but all bad to drink because—"They are poison." Now suppose we put it on this blackboard that every one may take warning.

A LOOTHO! is A BAD SPIRIT, and A DEADLY POISON.

We have seen that alcohol is a thing that has several names; and I want you to notice that—

II TETOTALISM ALSO HAS MORE THAN ONE NAME.—Let us see if we can find out what they are. [Question as before; elicit as much as you can from the children; say that they can properly spell and distinctly pronounce the words you put on the blackboard.]

TETOTALISM. TOTAL ABSTINENCE. TEMPERANCE.

R relate to the children, in a few lively words, the story of the origin of tetotalism. About 50 years ago, because strong drink was causing so much drunkenness, crime, suffering, and sorrow, some good men resolved to give up and persuade others to give up, the stronger kinds of drink, which they called spirits. But it was soon found that people get drunk on beer and wine, as well as on spirits, and therefore some good men at Preston signed a pledge to abstain from all that could intoxicate. One of the early abstiners, named Richard Turner, was making a speech, and said they must have no half measures, but must be *tet-total* abstainers, Mr. Livesey, one of the first to sign the pledge, was present and clapped his hands, crying out, "That's it; that shall be the name!" And so tetotalism has been one of the names ever since. Let the young people distinctly understand that the three names mean precisely the same thing; the first reminds us of the beginning of the movement; the second explains the meaning of the first, and the third is the word which is used in the Bible.

In concluding the lesson it may be well to teach the children to repeat along the following definition of

* These lessons, of course, are not only very elementary, but are given in mere outline, suggesting the main course which the conductor or Superintendent should pursue in the Temple. Where practicable, the leading points should be brought out on the blackboard, and every address should, as far as possible, be illustrated by anecdotes.—F.W.

TEMPERANCE:—"The moderate use of all good things, and total abstinence from all bad things." As this is first-lesson is, so to speak, the A B C of the question, it may not be amiss to wind up with, on the "out"—

ABSTAIN FROM ALCOHOL: BECAUSE IT IS A BAD THING; and CONSTANTLY CAUTION OTHERS.

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Temperance Pilgrim's Progress;

OR, SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., London.

(Continued from page 3.)

It soon became known all over the city that Sobero still persisted in his determination, and it was also reported in every Djin-temple that he had insulted Mr. Highly Respectable and the Rev. Theophilus the Communion Djins. This was intolerable. Several amongst the priests of the Djin-temples convened together. One said, "This pestilent prater must be put to silence; another, "It is rank heresy; and if we don't stop him he will corrupt others and we shall lose many devout and pious worshippers." It was, therefore, agreed to route the city against him and drive him out. To this end they returned to their respective temples; there they loudly praised the Djins and denounced those who might dare to despise or forsake them; they plied many lewd fellows of the baser sort with Djin-liquor, and let them know how desirable it was that Sobero should leave the city. Thus excited, a great crowd collected and began to shout and howl before the house, crying out: "Great are the Djins;" "Down with the Djin-baiters."

Now Sobero had been warned beforehand that this was going to happen and had hastily left the house and the city. When, therefore, the crowd collected, Sobero's wife assured them that he had left the place, and then, to pacify them, she worshipped the Djins before them; so, after some further shouting, they dispersed.

Sobero, in going off, had taken care to leave the city on the side furthest from Mount Inferno. He was glad to have started on his journey, albeit more quickly than he had intended, but he was grieved to think of the ill-will shown by his fellow-citizens whom he would gladly have tried to deliver from their deluding slavery.

Having got clear of the city, he began to consider what he should go, for he had only a very vague idea of the direction in which his destination lay. While he was standing still in doubt, there drew near to him a benevolent-looking man.

Mr. Temperance Sobero in perplexity, asked who he was and whether he was going.

"My name is Sobero," said he. "I have just fled from the City of Great Danger, and I am going to search for my native land. But pray, sir, may I ask your name?"

"My name is Temperance Advocate," replied the traveller, "and I come from Tetotalland—a splendid country but not yet sufficiently colonised; in fact," said he, "I am an emigration agent, commissioned to procure settlers for this land, and I should recommend you strongly to make your way thither."

"I am fortunate indeed to meet with you," said Sobero, "for this is just the country I want to find. I was born there, but my parents left it when I was very young, and I have nearly forgotten all about it. I remember, however, that it was the country you speak of, and my parents have told me that there the worship of the Djins is unknown, either in public or private. Can you tell me if it is so still?"

"Yes, they are quite right," said Temperance Advocate: "all that heathenism is unknown amongst us, and in the best part of the country you would not be able to find a drop of this Djin-liquor. There is not a healthier climate to be found anywhere, and every industrious man can do well for himself. There are vast fertile fields waiting to be cultivated, and all

we need is plenty of emigrants; there is room for all if they would but come."

"Please tell me the way I must go to get there, for I would fain start at once," said Sobero.

"With pleasure, Sobero," replied the good man; "with a little care and common-sense you cannot mistake the road to Tetotalland, and with perseverance you will at last reach it. You see that steep hill in front of you; the way lies right up that hill, past that house you see at the top, and the rule you must at all times follow is to keep as straight as you can go, but if the road should divide always take the path on the right and keep straight on. If you mean to set out in earnest for my country just sign your name to the declaration in this book and I will give you a certificate which will be received in that country as a guarantee and entitle you to a grant of land and all the rights and privileges of a free citizen."

The Declaration to sign was as follows:—"I hereby declare my intention of totally abstaining from Djin-worship and from every drop of Djin-liquor, and may God help me to do so. Amen."

He accordingly signed his name in the stranger's book, and received the certificate, which he folded up carefully and placed in his bosom. He was delighted at having obtained these directions and was going to start off at once, but Mr. Temperance Advocate told him to wait a moment, because he would need more assistance. So, with that, he gave him a David's safety lamp for use in dark and doubtful places. He also told him where he could easily obtain a strong staff to lean upon to help him when the road was difficult and to defend himself with in case of necessity. Then he bade him God-speed, and Sobero, having thanked him heartily, addressed himself to his journey.

He soon found himself at the foot of the first hill, which was called Mount Reformation. The path led straight up this hill, but oh! how steep it seemed now that he was got quite up to it. He looked this way and that, vain hoping that he might discover that the path went some round the mountain; but no, it could be clearly seen leading straight upwards. So, without more ado, he grasped his staff and began to climb. But if the difficulty was great in expectation, it was far greater in execution. He had often to go on his hands and knees to get up at all and was sorely put to it. Several times he thought he had got near to the top but only to find that there were heights beyond even steeper still. Two or three times he turned round to see how far he had come and began to feel great satisfaction at seeing how small and distant the objects in the valley had become. But this had nearly been the death of him, for the slight mistake he made, and on another his feet had well-nigh slipped, and he would most probably have fallen to the bottom had he not been saved by means of his trusty staff. He was, however, much alarmed by the accident, and taught thereby to keep his face to the hill and look upwards only.

For a long time Sobero toiled up this terrible hill in the blazing sun, which made the journey even more trying. Each hour he became fainter and weaker, unaccustomed as he was to such work, and at last he felt as though he could go no farther. But the hill still loomed above him, and he resolved to make a last effort to get to the top of the next rise (for the path was still clearly upwards) and there to decide what he should do. It came, however, to get harder than ever; he could scarcely get one foot above the other, and his breath was nearly all spent. But, at length by dint of great exertion and with the help of his staff, he reached the top of this portion of the mountain and sat down panting and exhausted.

(To be continued.)

Just out, Packet 2.—THE LEAFLET RECITER FOR BANDS OF HOPE. By T. H. EVANS and others. In assorted Packet, containing 50 Ed. post free. Packets 1 and 2 sent post free for 1s.—National Temperance Publication Dept., 237, Strand, W.C.

FACT, FEN, and FICTION.—EVANS' TEMPERANCE ANNUAL, 1882. (Sixth Season).—Containing New Story, New Dialogue, New Readings, Songs and Recitations, &c. &c. With Two Illustrations. Price 3d. Post free, 4d.—National Temperance Publication Dept., 237, Strand, W. C.—[ADV.]



NOTICE TO READERS AND CORRESPONDENTS.

C.B.—Look through the acknowledgments in our columns, or write to Miss Lupsey, Street, Somerset.

O.B.—Your resolution, to be of the slightest use, should have reached us earlier; but the District Lodges had fully expressed the opinions of the members throughout the country, and advice after the event is only likely to embarrass. Unfortunately, it takes two sides to adjust differences, whilst one side is able to prosecute at law.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Twenty words, 6s.; every six words additional, 3s. Two initials count as one word, whether prefixed or affixed to a name.

MARRIAGES.

WILSON—BIRTHER.—On December 26, at Sale Memorial Church, Sheffield, Bro. T. Wilson, P.W.C.T., to Sister K. Birtles, both of Peace and Progress Lodges.
HOLE—NORMAN.—On December 25, at Union-street Chapel, Torquay, by the Rev. T. Nightingale, Bro. Jno. Hole, L. D., to Sister E. H. Norman, W. C., both of the "Torgny" Lodge.

Addresses for every Meeting in the Year Are now appearing in the BAND OF HOPE CHRONICLE.

Series I.—SEASONABLE ADDRESSES, by Miss M. A. PATEL, authoress of "Sought and Saved," &c. Series II.—POPULAR MISTAKES, by J. W. KIRTON, author of "But your Old Church," &c. Series III.—ADDRESSES ON THE GATE, by Dr. J. J. RICE, author of "The Temperance Primer," &c. Series IV.—ADDRESSES WITH BLACKBOARD ILLUSTRATIONS, by Rev. S. W. WOODS, author of "The Temperance Worker." Series V.—TOBACCO by R. L. CARPENTER, &c.

Monthly, 1d. Post Free, 1s. 6d. per annum. UNITED KINGDOM BAND OF HOPE UNION, 4, Ludgate Hill, E. C.

NEW ENTERTAINMENT FOR LODGES.

MAKES A CAPITAL EVENING.

Have you seen the wonderful performances of amusements lately? Strings of hard words, groups of figures, signs, symbols, &c. are chalked upon the board by someone selected by the audience, and committed to memory by the lecturer, and repeated backwards or any way with ease. Send at once for SPECIMONS, New Edition, with explanation and Key. Easily learnt. Testimonials free. With these aids to memory many interesting and instructive feats may be performed, and a pleasant Lodge entertainment given. Unavailable for getting up recitations. Sent post free for 1s. 3d., by C. H. NORT, Beulah House, Selby. To each Purchaser of the above will be presented a copy of the popular SKENOPY DOT AND DASH SHORTHAND, Gratis. Sent at once for the Memoritics, and the Short-hand will be sent as a New Year's Gift.

"A NIGHT WITH A BABY" is a clever brochure, full of humour, and, whether read at home or in public, elicits roars of laughter. A deryngian writes: "I read it as an entertainment, and it literally brought down the house."—Post free seven stamps.—Address, H. RYLAND, Kinver, Stourbridge.

CRYSTAL PALACE MUSIC.—Friends attending for concerts, &c., requiring copies of the words and music, in either notation, as sung at the afternoon and evening concerts at the Crystal Palace Fête, may obtain the same in quantities at half the published prices from the office of this paper, Bolt-court, Fleet-street, London, E. C. The published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

Advertisement for Rev. E. J. SILVERTON, SPECIALIST FOR DEAFNESS. Includes text: "Notice, Offensive Discharge in the Ears, and in Health, some Patients daily, assisted by a Physician, at his Dispensary Room, from 11 to 2 o'clock, except on No. 30, is made for consultation at these hours. Mr. Jesse J. Silvertone is in attendance every day from 9 to 5 o'clock, &c. (See p. 11), when any of the Remedies may be obtained, or arrangements made for consultation. The Book of Health, and Treatise on Diseases of the Ears and Eyes, Price 1s., will be sent free to the readers of this paper for two penny stamps." 17, ST. BRIDE ST., LUDGATE CIRCUS, LONDON, E. C.

Reduction in Price to 9d. per Pound.

SUPERIOR BEDS 1s. PER POUND.

"As soft as Downy Pillows are."

THE LINCOLNSHIRE BEDDING CO.'S NEW FEATHER BEDS AT HALF-PRICE.

Nearly 10,000 Beds Sold in Three Years. Samples of Feathers, Ticking, Price Lists, &c., Post Free.

As an evidence of good faith all Cheques or Post Office Orders are paid dated ten days, to ensure prompt delivery of the Goods, and the Company guarantee to pay cost of Bed and pay carriage both ways if the Goods are not as described.

To meet the wishes of numerous inquirers for a cheap and serviceable Bed, the Company have decided to offer the following or any other sizes of Beds at the reduced price of 9d. per lb., inclusive of every charge, and carriage paid.

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As a cheap and serviceable Bed, there is nothing better in the market; but the Company still continue to supply their celebrated Royal, Windsor, Palace, and Cottage Beds at 1s. per lb., including best purified Grey Lincolnshire Feathers, best bordered "Union" Tick, making, packing, wrapper, and carriage to any station.

Any sized Bed will be made to order, but the above beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent.

Packing and Wrapper free with each Bed.

THOUSANDS OF TESTIMONIALS.

All Orders must be accompanied by cheque or Post Office Order, payable to London Agent, Mr. T. SMITH, 15, Wine Office Court, Fleet Street, London, E. C. Specimen Lists or Quitts may be seen. P.O.O.'s payable at Ludgate-circus, Cheque crossed City Bank.

Please mention this Paper.

Just Issued, post free, with Calendar for 1882.

SUCCESSFUL ADVERTISING:

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Mutual Advertising Agency,

15, WINE OFFICE COURT, FLEET STREET, LONDON, E. C.

Giving Circulations and Lists of the Best Papers in the United Kingdom.

N.B.—The following firms who advertise in the Good Templars' Watchword from time to time insert their advertisements through the Mutual Advertising Agency, &c.:

- Messrs. Humphreys, Liverpool (Jewellery).
G. and W. Graham, Birmingham (Lace Currier).
J. Marshall and Co., London (Pole-iron, &c.).
S. Peck and Son, Nottingham (Car Cartons).
Rev. E. J. Silvertone, London (Cure for Deafness).
Langdon's Building Company, Boston (Furniture).
E. Theobald, Esq., Greenwich (Novelties).
E. McDonald, Beau-des-arts, Brighton (Hotel).
Messrs. Hooper and Co., London (Marketing List).
Messrs. Wheeler and Co., Nottingham (Greenhouses).
J. H. Nolle, Esq., Becontree (Shorthand).
Admiral Fitzroy Barometers, London.
Messrs. H. Grinton Gunners, London (Tracts).
G. B. Spalding and Co., London (Straps).
W. Nield, Esq., Bristol (Books).
W. Kirkland, Esq., "Cypress," London.
Publishers: Phillips and Co. (Books).
Dr. Warner's (Hip Gout), &c., &c., &c.

References permitted to any of the above clients.

SALE AGENCY DEPARTMENT.

Advertisers through this Agency have the advantage of our large connection with the public. Thousands of letters pass the desk every month, and our name is so well known that articles guaranteed by us find a ready sale. We act as agent in this way, at a small commission, for clients who advertise through us and whose goods we can guarantee.

In special cases we act as agents, and do our own advertising at our own cost. For such terms apply by letter to the Manager.

Not the address, T. SMITH, 15, Wine Office Court, Fleet-street, London, E. C., where letters may be addressed for the convenience of advertisers.

Special Agent for Advertisements in Christian O. Union.

HEARTHUGS, 3s. 9d. each.

CARRIAGE PAID.

WE are now able to offer a very Superior HEARTHUGS, 14 1/2 in. by 22 in. long by 3/8 inches wide, equal in appearance to Rug sold at four times the price. It stays 24 extra. Will suit any coloured carpet.

As these Rugs are having an immense sale, we advise intending purchasers to look their orders early.

Samples and Price List of Imitation Cane Window Blind, Danish Curtains, Crocheted Bed Furniture, Silk, Down Quilt, free on application.

Note the Address:—

W. HALL & CO., 58, Thornhill-road, London, N.

G. W. C.T.—JOSEPH MALINS, } Grand Lodge Offices, Con- G. W. Sec.—JAMES J. WOODS, } gressive-st., Birmingham. G. S. J. T.—SAMUEL R. ROLFE, 45, Panlet-road, Camberwell, London, S. E.

NAVAL DISTRICT.

D. C. T.—JAMES RAE, 27, Market-place, Reading England. W. D. Sec.—CAPTAIN W. HUGH PHIPPS 25, Lee-park, Lee, London, S. E.

G. W. SEC.'S OFFICIAL NOTICES.

Special Grand Lodge Sessions will be held as under:— BIRKENHEAD.—Friday, January 13, at the Queen's Hall, Cloughton-road.

The committee for passing and stamping credentials will sit from 4.30 p.m., the Grand Lodge Degree to be conferred at 6.30.

All applications for credential forms to be made to Bro. Morrison Euing, 36, Fountain-street, Highgate, Tramore, Birkenhead.

GLASGOW.—Tuesday, January 24, at 11.30 a.m. in the Assembly Rooms. The Credential Committee will sit from 11 a.m. and the degree will be conferred at 12 noon and at 6 p.m. An afternoon session, open to all members of the Order, will commence at 2.30. At the evening public meeting, Bro. J. Malins, G. W. C. T., will take the chair, and addresses are expected from Canon Basil Wilberforce and the G. L. officers.

Applications for Credentials to be made to Miss C. Impoy, Street, Somerset.

Tax received for quarter ending November 1:—

Table with 2 columns: Date and Amount. Dec. 27.—Hants, S. ... £ s. d. Jan. 2.—Trinidad ... 31 8 2.—Cumberland, E. ... 2 5 4 2.—Devon, N. ... 1 10 4

CHARTER DEFENCE FUND.

Dec. 30.—Lincoln and Garfield Lodge, Holborn, London ... 1 0 0

Jan. 2.—Hope of Ford, Devonport ... 0 5 6

The £3 10s. acknowledged as from E. and M. Surrey D. L. was received from the Williams Twreid Lodge, Cumberland.

JAMES J. WOODS G.W.S.

Grand Lodge Offices, Congreve-street, Birmingham.

G. S. J. T.'S OFFICIAL NOTICES.

Reports for November quarter received as follows:—

Table with 2 columns: Date and Location. Dec. 29 ... Sussex Jan. 31 ... S. E. Leicestershire Jan. 2 ... N. Devon Jan. 3 ... W. Cumberland

NEW TEMPLES.

NAME. PLACE. DISTRICT. General Garfield ... Clapham ... E. & M. Surrey Aston Hopeful ... Birmingham ... Warwick

OUTLINE ADDRESSES.

The first of the series, prepared by Bro. Rev. F. Wagstaff, appears in this number of the Watchword, having been inadvertently omitted from that of the 2nd inst. SAMUEL R. ROLFE, G.S.J.T. January 3, 1882.

EAST AND MID-SURREY DISTRICT LODGE.—Bro. Pinhorn, W.D. Sec. having removed to Richmond, the office of District Secretary has been removed to No. 1, Richmond-villas, Princes-road, Richmond.

COMING DISTRICT LODGE SESSIONS.

1882. DISTRICT. PLACE OF MEETING. Jan. 12, Surrey, E. & M. ... Bible Christian Chapel, Waterloo-road, N. E.

Corrections and additions should be sent to the G. W. C. T., Congreve-street, Birmingham.

JOSEPH MALINS, G. W. C. T.

A NEW AND CHEAPER EDITION OF THE "Eclipse" Temperance Elocutionist, Neatly bound in cloth, 1s., post free.

A selection from the choicest Poetry and Speeches of the most gifted and distinguished Temperance Reformers, English and American, interspersed with striking Illustrative Anecdotes.

This volume is appropriately described on the title-page as "A Selection from the choicest poetry and speeches of the most gifted and distinguished Temperance Reformers, with historical and explanatory notes, and interspersed with striking illustrative anecdotes."—Temperance Record.

"A good selection of old favourites, along with a number of new readings in prose and verse, suitable for Lodge Meetings."—The Good Templar (Organ of the G.L. of Scotland).

"We know no book of its kind superior to this." * * * The extracts are selected and arranged with excellent taste and judgment."—Irish Good Templar.

"As a collection of poetry and choice extracts from addresses, speeches, and orations on all phases of the Temperance movement, it is superior, we believe, to anything previously published." * * * We trust it may find its way into every Temperance and Sabbath School library in the country, and have an extensive circulation among all classes."—Irish League Journal.

Book agents will do well to push the sale of this book, which is perhaps the cheapest and best of all Temperance tracts.

LONDON: JOHN KEMPSTER & CO., LIMITED, FOLIO COURT, FLEET STREET, E.C.

COCKLE'S ANTIBILIOUS PILLS THE RAPIDLY CURE ONLY MEDICINE In boxes at 1s. 1d., 2s. 6d., 4s. 6d., and 11s.

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HAPPY HOMES AND HOW TO MAKE THEM. By J. W. KERTON, Cl-tb, gilt edges, Two Shillings, post free. JOHN KEMPSTER AND CO., FOLIO-COURT, FLEET-STREET, LONDON, E.C.

TEMPERANCE HOTELS. To afford facilities for keeping Temperance Hotels to bring their lodges under the notice of Good Templars and Temperance friends throughout the country, we have fixed the following extremely low rates for payment, IN ADVANCE. Three Lines 21s. per annum. 19s. 6d. per Line beyond.

BIRMINGHAM—THE CENTRAL TEMPERANCE HOTEL, 1, Temple-street; two minutes' walk from either station. Replete with every comfort.—Mrs. WILKINSON, Proprietress.

HULL—HATLEY'S FAMILY AND COMMERCIAL TEMPERANCE HOTEL—Hall Temperance Club, 5, Abchurch-lane (three doors from the Royal Institution), HULL.—GEO. HATLEY, Proprietor.

LONDON—MISSELI'S TEMPERANCE HOTEL, 21, Brompton-road, W.C. Comfortable accommodation. Patented by G. L. EXECUTIVE, CLARENCE EUSON, St. Pancras and King's Cross Rlys.

LONDON—EASTON'S TEMPERANCE HOTEL, 25, Millman-street, Holborn. Beds from 1s. 6d. Plain Continental or Tea, 1s. 3d. Central, open, quiet, and clean.

LONDON—TRAINER'S TEMPERANCE HOTEL, 9, Whitechapel-square, City, E.C. (near Aldersgate-street Metropolitan Railway Station, handy for everywhere, comfortable, quiet, and clean, charges strictly moderate. Beds from 1s. 3d. per night; plain breakfast 6d., hot meals for attendance. Established 1850.

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EIGHT PRIZE MEDALS. BRIANT & MAY'S PATENT MATCHES. THE BEST AND SAFEST CEMENT FOR COGGERS, ASPHALT, PHYLLOID, AND TICKLING in the Street. EIGHT PRIZE MEDALS. ADVANTAGES. Are entirely free from SMELL. Are not POISONOUS. Are manufactured without PHOSPHORUS. Are perfectly adapted to the OPERATIVES. Are very Damp Proof (EMPLOYED). Are not liable to Spontaneous Combustion. Light only on the Box.

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ESTABLISHED 1833. INDEPENDENT ORDER OF REHABILES SALFORD UNITY. Registered under the Non-Friendly Societies Act. THIS ORDER, having been established over 40 years, and extending throughout the British Islands, and the Colonies, offers to Total Abstinents a safe investment. Men of sound constitution, and good moral character, from 15 to 60 years of age, may become members, securing, in case of sickness, from 2s. 6d. to 15s. per week, and in case of death from 45 to contributions 1d. per week for each 2s. 6d. per week in sickness, and 5d. per quarter for each 15s. at death. This Order is the wealthiest, largest, and oldest Temperance Friendly Society, having over 32,000 paying members enrolled on its books. Every provision for the opening of new Tents and forming Districts may be had on application to the Secretary, R. HEVENS, 3, Lancaster-avenue, Fennel-street, Manchester.

The Shakespearean Temperance Calendar AND Autograph Birthday Album, Compiled by JOSEPH MALINS, G.W.C.T. The preface by the Rev. DAWSON BIRNIE, M.A., F.R.S.S.

Printed in two colours, on Toned Paper, with spaces for Birthday Autographs. PRICE, ELEGANTLY BOUND, GILT EDGES, 2s. 6d. LONDON: JOHN KEMPSTER & CO., LIMITED, 3, FOLIO-COURT, FLEET-STREET, LONDON, E.C.

ENTERTAINERS AND ADVOCATES. PERSIAN MATRS under above heading:—Not exceeding Lines 10s. 19s. 6d., per quarter For home beyond 4s. 6d. THE ROYAL HOLIDAY TEMPERANCE HANDBILL MINGERS AND GLEE SINGERS. (LOG. 2.) Six times honoured by Royal Entertainings.—Secretary, Mr. James Boyer, 2, Routham-square, London, E. CHILD FAMILY.—These celebrated Improvisators are now open to Engagements.—For terms, testimonials, and stamp enclosed envelope to F. R. CARL, Manor Villa, Kenmare-road, Hackney, London, E. LOWERY FAMILY, Father and Two Daughters, are open for engagements to give Harmonious Temperance Performances.—For terms, testimonials, and programmes, apply Steep Hill, Lincoln.

TO LODGES.—Increase your membership and your funds by engaging Bro. J. CHESTER to give his marvellous Musical and Elocutionary Entertainment, marvellous Fairy Bell Ringing, &c.—Address, 24, Ecclestone-road, London, N.

DISSOLVING VIEWS. W. G. CHESTER'S PATENT PHENOLIC SOAP. 200 CANDLES.

Gives a brilliant 12 foot picture unparalleled. E. J. Minton, Esq., says he gets the Lincolnshire price 6s. 6d. with brass brans and 4 inch condensers, splendidly got up; moreover, it is twice the power of the

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MAGNIFICENT TRIPLE LANTERNS. THE ARTICLES BY SCRIEM frame—a new invention. Meldon Sully Jnr, by C. H. Nelson, Esq., O.C. M.P., a gem of portability and effectiveness. Price 11s.

A STOCK OF OVER 2,000 SLIDES to select from. Comic Slides, 12. Chromatop, 8s. 6d. Coloured Photo. graphs 2s. each, plain 1s. The choicest in the world. Quality guaranteed. Great novelties this season. New Temperance subjects—Tom Night in a Bar Room; The Child, what it will become; Sir Isaac's Bottle; Drunkard's Progress; &c., &c. Temperance Hymns and Motets. Lectures, 1d. each. Elaborately ILLUSTRATED CATALOGUE, 160 pages, 6d., with Testimonials and Opinions of the Press.

W. G. CHESTER, Manufacturing Optician, 151, HOXTON STREET, LONDON, N. NEW SLIDES.—Set, Boer War. New Slides from Life Models: A Trap to catch a Snake; Charlie's Gun; Ocean; Old Curiosity shop; Franklin's Box; Men and Boy; Brother Ben; The Girl Friend; Gabriel Garg; Jane Conquer; Grand Patriotic; "The Hero and the Beauty"; with Transformations; Scene and Harpington; The Worky Lather; Uncle Tom's Magnificent coloured, 2s. 6d.; works of art. Cheap series, 2s. coloured, a NEW LEICESTER S.S. Galvanic Comb, Jane Conquer, Scotch-band Lanterns and Slides, Great Bargains.—NEW SERIES, LIFE AND DEATH OF GARFIELD, SPECIALLY DRAWN.

FOR THE BLOOD IS THE LIFE.

CLARET'S BLOOD MIXTURE. WORLD FAMED.

It warranted to cleanse the blood from all impurities from what-ever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of testimonials from all parts, in bottles, 2s. 6d. each, and in cases of six times the quantity, 11s. each, of all Chemists. Sent by mail for 20 or 30 or 50 or 100 bottles, by the proprietors, THE LINCOLN AND MIDLAND COUNTIES' DRUG COMPANY (J. F. CLARET) Lincoln; London Depot, 150, Oxford-street.

A CURE FOR ALL!!!!

HOLLOWAY'S REMEDY. Possessed of this REMEDY, Every Man may be his own Doctor. It may be rubbed into the System, so as to reach any internal Complaint, by these means, it cures Sores or Ulcers in the THROAT, STOMACH, LIVER, SPINE, or other Parts. It is an infallible remedy for BAD LEGS, BAD ERECTIONS, Contracted or Stiff Joints, GOUT, RHEUMATISM, and all kinds of Skin Diseases.

SURRHOLINE LOTION.—An external means of curing skin diseases. There is scarcely any eruption but will yield to SURRHOLINE in a few days, and commence to subside ere it is well past cure. Ordinary pimples, redness, blotches, scurf, roughness, rash, &c. if made up in a little oil, enduring skin disorders, that have plagued the sufferers for years, however deeply rooted they be, Sulpholine will success fully attack them. It destroys the animalcules which cause these unsightly, irritable, painful affections and always gives place a clear, healthy, natural condition of the skin. Sulpholine Lotion. Sold by apothecaries. Bottles 2s. 6d.

LOCKYER'S SULPHUR HAIR RESTORER will completely cure in a few days gray hair to its original colour without injury. The Sulphur Hair Restorer effects its object satisfactorily producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold by Chemists in large bottles, 10s. 6d.

PEPPER'S QUININE AND IRON TONIC Purifies and Enriches the Blood, Strengthens the Nerves and Stimulates the Mind, Promotes appetite and Improves Digestion, combats the effects of Malaria, and restores the system to the general bodily health, and induces a properly healthy condition of the Nervous and Physical Systems. It is strongly recommended as an admirable, safe, economical, and advantageous mode of taking strengthening medicine. The 4-oz. bottle contains 32 measured doses. Sold by most Chemists.

COLN'S AND BUNIONS.—A gentleman many years tormented with corns will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience. Forward an addressed envelope for reply to G. JACKSON, Esq., Church-street, Ware, Herts.

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From the *Christian Herald*, Nov. 23.

"Mr. Congreve's new work has been favourably reviewed by more than one hundred newspapers and magazines. The Rev. Chas. Bullock, in *Hand and Heart*, says of this volume that it may inspire the hope is fading." The editor of the *Banbury Times* says, 'the subject is treated in a masterly manner, and that the author is a public benefactor.' One hundred and thirty-three cases have been selected by Mr. Congreve for publishing in his book; and these, as the Rev. Chas. Bullock has further observed in his review, 'may certainly in to be genuine.'"

The following additional recent cases and testimonials have been forwarded by Mr. Congreve for publication. They have not been published before:

First, we have received the account of the remarkable case of Mr. J. S. WALKER, of Hungerford.

"This patient consulted me first in the early part of the year. The symptoms were hacking cough, spitting of blood, pains in the chest and side, hectic flushes, night sweats, irregular action of the heart, great loss of flesh. To use his own words, 'all the symptoms of the second or beginning of the third stage were present. I could hardly walk across the room (he says), and for weeks I had not a wink of sleep; but after following your advice, and taking your medicine for very short time, its good effects were manifest. Not to weary you with detail, let me say (in short), I slowly but surely regained my lost strength, and am now like one raised from the dead. My friends are astonished at my changed appearance. I can walk 10 or 12 miles, at four miles an hour, without feeling distressed. I am even better than I was before my illness. Unknown to you, dear Sir, I have recommended your valuable medicine with great success; and feeling desirous that friends should know of my case, I offer you this to use in any way you think proper."

"I consider your work on Consumption to be one of the most eloquent treatises, at the same time displaying sound judgment and much common-sense. May your valuable life be spared for many years. I enclose my photograph, just taken, that you may see the wonderful improvement in my appearance.—J. S. WALKER, Hungerford, Sept. 21, 1881."

The Second is a case recommended by the Rev. T. CHIVERS (61, Larkhall-lane, Clapham).

Mrs. S. Jones says—"When I first began to take your medicine I was so near death I was wretched night and day, expecting every breath to be my last. I was my life, by God's blessing, to you. Mr. Chivers says I am a living wonder. I can attend to all my domestic affairs. I shall do all that I can to make your remedies known.—Sept. 2, 1881."

The Third is from Rev. W. P. HULLSTON, Contess of Huntingdon Chapel, Ely, Cambs.

"My dear Sir,—I have repeatedly recommended your medicines, and in the course of my experience as a pastor, I have seen surprising results. One case on which you will remember, I have corresponded with you—the girl named F.—She was given up by two doctors, and her end was expected hourly; dreadfully worn, exhausted by cough and expectoration. I induced her to take some of your medicine, only hoping to relieve, but the result was such in a short time that it led to my correspondence with you. For two years she continued under your treatment, the result of which was that she became quite restored, and is likely soon to marry. With kind regards and my remembrance to you, faithfully yours, W. P. HULLSTON, June 13, 1881."

The Fourth is an extract from a letter of Rev. W. JACKSON, of The Manse, Waltham Abbey.

"... I am pleased to bear testimony to the wonderful cures which you have instrumentally effected in the experience of some of my brother-in-law's (Rev. C. H. STURROCK) students. This is not the first time I have sent patients to you. I am glad to hear that the sister-in-law of a Wesleyan preacher in this town has realised a cure which constrains her to highly recommend your medicine.—July 11, 1881."

The Fifth is a further testimony from Rev. J. F. POTTER, of 59, Driffield-road, North Bovey, London, E. (See the book.)

"In answer to the inquiry of a captain (D.—M.—) suffering from softening of the lungs, Mr. Purser wrote as follows, and has courteously sent me a copy of his letter: 'I have sent six cases to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two have been benefited to the proportion to which they have been faithful to Mr. Congreve's instructions. I believe Mr. C. to be a first class specialist in cases like yours, and if my case were such, I should be grateful, indeed, to put my life into such able hands.'—July 28, 1881."

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SAFE TEETHING.



THE GOOD TEMPLARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

VOL. IX. No. 417.

[Registered at
the G.P.O.]

MONDAY, JANUARY 16, 1882.

[as a
Newspaper.]

ONE PENNY.

I.O.G.T.

PRINCIPLES.—Total Abstinence, by life-long pledges, and the absolute

prohibition of the manufacture, importation, and sale of intoxicating liquors.

POLICY.—Broad, allowing Lodges to act according to locality, time, and circumstances.

BASIS.—Non-beneficiary, the object being to do

good, rather than receive benefit.

TERMS OF MEMBERSHIP.—A small Entrance Fee and Quarterly Subscription.

ELIGIBILITY.—Both sexes are admitted, and are eligible for office.

THE TRIAL OF THE TEMPLARS IN LONDON.

In the first number of a very admirable and instructive serial entitled EPOCHS OF HISTORY, published by Messrs. Ward, Lock and Co., there appears a chapter about "The Knights Templars, or the Story of the Red Cross Knights." The troubles of this brave Order were even greater than our own, although we can hardly tell what would be the punishment inflicted on some of our own leaders if the white

Southerners, who still treat their coloured neighbours so atrociously, had equally in their power the English brethren who stand by them, or who at least refuse partnership with their oppressors.

We select a few passages from the history referred to, and would advise our readers to obtain the work itself through their booksellers. The same number contains an account of the Free-trade agitation for the repeal of the Corn Laws, and other chapters of events comparatively overlooked in the ordinary school histories.

THE CHARGES AGAINST THE ENGLISH TEMPLARS.

The Archbishop of Canterbury, in obedience to Papal instructions, made public a bull, in which the Pope declared himself perfectly convinced of the guilt of the Templars, and threatening with excommunication all persons who should give "assistance, counsel,

or kindness" to the members of the Order. That being the decision arrived at, of course the so-called trial of the accused was a mere absurdity. The tribunal, consisting of the Pope's inquisitors and the Bishop of London, assembled in the episcopal palace on the 20th October, a year and eight months after the Templars had been arrested. Torture had been applied, and confessions, as they were called, extorted. The Master and some of his associates were brought from the Tower, and 87 articles of indictment were exhibited. Among other charges were those of spitting on the cross, and offering greater indignities to the sacred symbol; of denying that Christ was very God; of worshipping a cat; of claiming for the Master the power of forgiving sins; of worshipping an idol with

three faces; and of habitually practising abominations which cannot be described. Sitings of the inquisitors were also held at Lincoln and York.

The witnesses were nearly all monks—Carmelites, Augustinians, and Minorites, aided by a few serving-men and apostates who had been expelled from the Order for misconduct. There was scarcely any direct evidence; but the readiness with which the witnesses deposed to matters they had "heard of," or "suspected" to have occurred, was remarkable. It is quite possible that the Templars had secret rites of

make public recantation of their offences in St. Paul's and at York, and then reconciled to the Church. The Master, William de la Mare, died of a broken heart in a dungeon of the Tower of London, and others died in prison, where they languished loaded with chains.

On the suppression of the Order, many of the knights who had confessed the error of their ways were received into different monasteries, living on small pensions doled out to them. The first Knights of the Order had made a vow of poverty; their successors now gradually realised it.

HEROIC CONDUCT OF THE GRAND MASTER.

On March 18, 1313, Jacques de Molay, the Grand Master, and others who had been prisoners for more than five years, appeared, loaded with chains, on a public scaffold, erected before the great church of Notre Dame, in Paris, and the citizens were summoned to hear their confessions. The papal legate called upon them to renew in the hearing of the people the oaths they had previously made of their guilt. De Molay, raising his fettered arms, advanced to the edge of the scaffold, and in a loud voice declared that to say that which was untrue was a crime in the sight of God and man. He added, "I do confess my guilt, which consists in having, to my shame and dishonour, suffered myself, through the pain of torture and the fear of death, to give utterance to falsehood, imputing scandalous sins and iniquities to an illustrious Order which hath nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrating another lie on the original falsehood."

He was forcibly interrupted, and taken back to prison, whence he and the Grand Preceptor, who also declared his innocence, were taken that same day, by the order of the King, and slowly burned to death over a charcoal fire on a little island of the Seine near the spot where now stands the statue of Henry IV. A legend, long believed, asserts that De Molay, with his last breath, cited the Pope to appear within forty days, and the King within a year, before the judgment-seat of God. It is a fact that the Pope died within the period mentioned of an



TRIAL OF THE TEMPLARS IN LONDON.

initiation, some vague knowledge of which had reached the outer world, and so made a shadowy basis for the charges. Indeed, M. Michelet, the French historian, ventures to say, "The forms of reception dramatic rites, the mysteries which the ancient Church did not dread to connect with the most sacred doctrines and objects. The candidate for admission was presented in the character of a sinner, a bad Christian, a renegade. In imitation of St. Peter, he denied Christ; the denial was pantomimically represented by spitting on the cross. The Order undertook to restore this renegade—to lift him to a height as great as the depth to which he had fallen." Worn out by torture, many of the Templars confessed all kinds of crimes, and some were permitted to

attack of dysentery, and that the church in which the coffin was deposited was burnt down, and the body of Clement almost entirely consumed; and that shortly afterwards Philip died of a lingering and painful disease.

THE MURDEROUS SOUTHERNERS.

THE FRUITS OF SOCIAL SLAVERY.

If the exclusive spirit of the white Southerners went to further than refusing to sit in the same room with their black neighbors it would be less intolerable, but they are the authors of a murderous system of the most revolting nature, and this furnishes the strongest reason why to Christian Englishmen should participate, even by the acquiescence of his partnership, in the vice of excluding the colored people from a society like the G. O. T. Emphatically every object is to ameliorate the distresses of humanity, and to place all upon the level where human sympathy can relieve and succour them.

A Southern correspondent writes as follows:—"Eight colored men were shot at Orange, Va., without provocation. The Governor at once after conviction pardoned the ring-leader."

He also encloses us the following cuttings from American newspapers:—

"We published last week an account of one of the most cold blooded murders ever committed in North Carolina. A man by the name of Hill, one of the very best colored men in the State, was travelling on the train between Goldsboro and Wilson, N.C., and he was attacked by two white men, who appeared to be drinking. The colored man begged for help and to be protected, but no one went to his assistance, notwithstanding there were plenty of men along. The colored man was beat, cut and knocked around until the train arrived at Wilson, and then these two white men in human form dragged him to the platform and there shot him until he died. The poor murdered negro was dumped away from the train, and his murderers allowed to walk away untroubled—no one to arrest them. These two men, who had murdered a defenceless negro, strolled about town for some time, and then went across the country 30 miles, took the train at Princeton and passed through the capital of the State, and made their escape."

"In some places in the South when a 'political campaign' is in progress, some of the rougher class of young men have a fashion of 'sending word' to the opposition speakers that they 'cannot speak in this town.' Usually no attention is given to this 'sending word' unless it is not to result from understanding it, though the drinking habits of the people sometimes make it easy to have fights and 'personal difficulties' at political meetings. There are many men in the South, too, who enjoy taking part in a 'disturbance' at such times, though they would not gain one themselves, and who are ready to shoot at anybody who is running away and cannot defend himself. A wild rush after somebody, with miscellaneous pistol-firing, and a promiscuous accompaniment of blows, kicks, and wells, is a delightful entertainment to many a Southern crowd. Such 'affairs' are not usually so murderous in their results as a stranger would expect them to prove, but if a black man happens to be shot it makes the occasion more interesting to the young fellows—the boys that 'took a hand in the racket'—nearly every one of whom will affirm that he 'shot the nigger.'"

"On technical grounds, when only a 'nigger' is murdered in cold blood, the murderer has in no way to say he was drunk or fully conscious. He is convicted and sentenced, and at once the old scaffold will commence wading through the Supreme Court decisions for 'technical grounds' upon which to interpose his authority and pardon him. He can always find some technical ground upon which to interpose his authority and pardon him. Let him have remained untroubled in the hands of the white murderers of colored men. Texas is a grand state. We love her with all the affection of which the human soul is capable. The Texan is generous to a fault, but quick to resent an insult, supposed or real. We have had some good laws in Texas, but through the influence of Roberts they are as dead letters on the statute book. Gov. Roberts will not enforce the law only on the colored people and poor whites. Had the Governor afforded the protection to the colored people that they so much needed, they would have remained in the land of their fathers, and been happy and contented. But through this want of regard for the rights and safety of our people, we were forced away from our homes—were now wanderers in a strange land. But our hearts will ever remain true to our beloved though now not congenial state."

"There is, indeed, the strongest desire for immigration everywhere in the South, and there are real

dispositions for young people with intellectual gifts, who are willing to work hard and tire vigorously, who can resist the influence of inducements, and who are not content with the ordinary conditions of life. But I have seen many young men from the North who are not strong enough to moral equipment for life in a region where the poorest man can have a harem. This is one of my anxieties, and almost without exception the highest of the South furnish strong reasons for reluctance on the part of Northern people and capitalists to migrate to those regions. I have been in two places in the South recently where agricultural progress was in progress for negroes who had not been tried. In one of these places the negroes were hung soon after I was there—so the newspapers say. I have not heard from the other. In the first town the hanging was delayed because two of the leading business men were absent. "If we allow it will never forgive us," their friends said. "If we allow it will bring us to go off while they're away." As it is nearly always the case, the newspapers said the hanging was done by 'unknown persons.' Now I affirm that nearly everybody in that town knew who did it, and that most, or by the great majority, were openly male, and I am convinced that the perpetrators of these murders are usually well-known citizens."

"Near Vicksburg I found a young planter from Mississippi, who works many negroes. I asked him about their quality as laborers, and he replied that they are almost worthless, 'unless you whip them well.' 'How do you mean that you whip them?' I asked. 'Do you fight with them and whip them then because you are the best man, as white men fight?' 'Mississippi.' 'Oh, no,' said I, 'contemptuous.' 'Try it,' said he, 'with a club or a heavy whip-stick, knock them down and beat them as you would a mule.' 'But I thought the day for that was over in this country. I should think they would leave you, if they are not so good.' 'Oh, well, they do go out on the woods for a day or two; but what can they do there? Their families are here, and they don't know where to go. Besides, I shouldn't let 'em go, if I didn't want to. The dogs would soon get 'em.' 'Then I said, 'I would kill you.' At this he looked at me scornfully and replied: 'Maybe you would, but you ain't a nigger. A nigger's just in his place when he has a white man to drive him, and they would kill you if you didn't get out that only the harsh always need knockin' down occasionally.' He went on always need knockin' down occasionally. 'Ah! that's the right way now; work 'em to death an git more. There's plenty of 'em.'"

OBITUARY.

Bro. Thomas Rice—On December 2 died Bro. Thomas Rice, of Flower of the West-Indies, Weymouth, B. Rice joined the Order in 1871, took the G. L. B. at Portsmouth, Seaside, and although surrounded by constant temptations, remained a faithful and consistent worker, and died in harness, being W.S. of his Lodge at the time of his decease. His funeral was held on Monday morning, and his brethren in the funeral gave an impressive funeral service was read at his tomb by Bro. Patterson, V.D., after which was sung, "Rock of Ages cleft for me," by the request of his relatives, these being the last words he uttered. He will be missed, but our loss is his gain.—M.A.D.

Bro. T. Day—It is with deep regret we the members of the Jabez Burns Lodge, announce the death, by accident, of our Bro. T. Day, a charter member of our Lodge, also one of the first pioneers of testatorship in this neighbourhood, he being in his 80th year, and upwards of 45 years an abstarior. On Saturday, December 17, while in the act of crossing the Edgewater road, he was knocked down by a passing vehicle, and upon examination at St. Mary's Hospital, it was found that his thigh bone was broken. Up to the time of his death, he was a consistent and active member of the Lodge in the neighbourhood. He would recite with much fervour "The Battle of Agincourt" for which he himself honourably wore a medal. After leaving the naval service many years ago he was advised very recently to be operated by an Admiralty Surgeon, which they deplored his death, at the same time feeling that our loss will be his gain.—J. W. J., W.D.M.

Mr. JOHN LOBB has in the press the "Life and Times of Frederick Douglass," containing his early life as a slave, his escape from bondage, and his complete history to the present time, including his connections with the Anti-Slavery movement; labours in North Britain; connection with the Underground Railroad; relations with John Brown and the Harper's Ferry Raid; appointment as United States Marshal by President R. B. Hayes; appointment President J. A. Garfield to be Secretary of Death in Washington; with many other interesting and important facts in his most eventful life.



AFRICA.

The Lodges in the Sierra Leone District, West Africa, viz., the Hops of Sierra Leone, Pioneer, and Victoria, highly appreciate the badge and emblem taken by the Grand Lodge of England on behalf of the negro race. They owe a lasting debt of gratitude for the manly efforts on behalf of their brethren in America, and with much pleasure they forward their small contribution to the Charter Defence Fund.

After a period of stagnation, it is encouraging to report a revival. Some who, actuated by novelty, rejected the Order at its introduction into the settlement in 1875, withdrew in the season of trials; but many faithful members remained steadfast at their posts, and by their instrumentality new members are coming in. In almost all the Lodges there have been successive weekly initiations. The officers for the new term were installed in the different Lodges, and entered upon their offices with good hopes and prospects.

THE MILITARY DISTRICT.

IMPORTANT DECISION OF H.R.H. THE FIELD MARSHAL COMMANDING-IN-CHIEF.

THE MILITARY DISTRICT.

TO THE EDITOR OF THE "THE GOOD TEMPLARS WATCHWORD."

10, Whitehall-place, S.W. 8th January, 1882.

SIR AND BROTHER.—The political aspect of our Order having for some time past been a burning question amongst the Military Lodges and members in this district, and the opinion of both Lodges and members being divided, we resolved some weeks ago to obtain, if possible, the decision of the highest military authority on this question, and we have now very great pleasure in asking you to publish this letter with the following correspondence for the information of all military members, as the result of our inquiries.

Yours very faithfully, HENRY ROBERTSON, D.C.T. PETER HAWTHORN, W.D.S.S.

[COPY.]

TO THE ASSISTANT ADJUTANT-GENERAL, HOME DISTRICT.

SIR,—I have the honour to request that you will be pleased to inform me whether non-commissioned officers and men now serving can without infringing or violating Military Law consistently become members of the Independent Order of Good Templars, which has within recent years developed a strong political feeling in favour of the suppression of the manufacture and sale of intoxicating drinks.

I have the honour to be, Sir, Your obedient servant, PETER HAWTHORN, G. M. Serg. Late Scots Guards.

[COPY.]

Horse Guards, War Office, S.W. 17th December, 1881.

SIR,—I have the honour by desire of the Field Marshal Commanding-in-Chief to acknowledge the receipt of your letter of the 21st ult., forwarding an application regarding the legality of soldiers becoming members of a Temperance association styled "The Independent Order of Good Templars," and to inform you that it is impossible to say whether, as an officer or any particular soldier, you are bound by any officer or soldier being a member to commit a breach of discipline; but so far as the advocacy of the Temperance movement is alone in question, there seems little probability of a member of a society whose motive is only incidentally political, being led into an infringement of the regulations.

I have, Sir, (Signed) R. B. HAWLEY, D.A.G. The General Officer Commanding Home District.

NOTE.—The D.C.T., consequently withdraws his circular to the Lodges dated 21st October, 1881.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large, first-rate cup by using Cadbury's Cocoa Beans, which cost three times as far as the adulterated and starchy compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa.—[Advt.]

ABOUT A PREJUDICED HISTORY OF THE I.O. GOOD TEMPLARS.

The Temperance cause is great and good, and it requires a erect and good mind to properly write its history. History to be reliable must be impartial. Parties will lead themselves, and controversy-ists will be unconsciously partial, but the historian has to assume a higher attitude.

The impartial history of a war of any kind cannot be written till it is over—till "the smoke of the conflict clears away," and enables the writer to see the issues clearly, in the phrase, "When the time comes for its history to be written *deus in seculo*." Yet, in giving a complete history of Temperance from the earliest to the present time, subjects of unsettled controversy may call for notice. But if the writer of would-be impartial history has in any way been associated with one side of the controversy he should beware of himself, lest his dignity as an historian be lost in his zeal as a partisan. Whether Mr. Peter Winskill has thus erred in his volume of nearly 600 pages we shall leave our readers to judge.

THE U.T.O. SESSION.

Mr. Winskill was for years an active Temperance sessionist, and the only one of his Order, to be in common with many others, who did voluntary service for the Order, for which our leader has not ceased to be grateful. In 1872-3, Mr. Winskill and some others exercised their right of judgment in Mr. Hinds' agitation for splitting up the Grand Lodge of England. And Bro. Malins and the vast bulk of the Sub-Lodge Representatives exercised their right of judgment on the other hand, to uphold the unity of that Grand Lodge. The Grand Lodge in 1873 gave Mr. Hinds two hours to speak on the one side, and allowed equal liberty on the other side, and then by an overwhelming vote, it decided against Mr. Hinds' project. The result was that Mr. Hinds made a little session and formed the now almost forgotten United Templar Order, which employed Mr. Peter Winskill as its agent. Mr. Winskill records the formation, but not the subsequent history of the Grand Lodges of Devon, and Cornwall, and elsewhere. Mr. Winskill says the matter of Provincial Grand Lodges was "shelved" at the previous session of our Grand Lodge of England (see *Watchword*, 1873), but that the G.L. resolved that no more Grand Lodge Charters be applied for in England.

Mr. Winskill notes that Mr. Hinds and 24 others afterwards petitioned for a special session to *re-consider the matter*, and thence over G.W.C.T.C., Bro. Malins, for refusing unless the petitioners guaranteed the expenses; but he omits to say that the Grand Lodge in 1873 thanked our G.W.C.T.C. for thus answering so unreasonable a request.

Mr. Winskill says that owing to this refusal the R.W.G.L. of 1873, "could not entertain the questions of Worthy Grand Lodges or Provincial Grand Lodges, as they were not legally before them" (*History*, p. 482); yet the R.W.G.L. Journal for 1873 clearly shows that under a notice given the previous year, the Grand Lodge legally entertained the question (Mr. Hinds, in fact attending and championing it), and, having heard both sides, the R.W.G.L. rejected the new proposals of an unanimous vote.

THE FREE TEMPLARS.

Prior to this, another session movement had been imported from Scotland—a "Free Templar Order," whose few branches in England were ultimately absorbed by our Order. This little matter Mr. Winskill also makes the most of, and while, as we shall show, omitting mention of certain events, he finds room for a detail letter from Dr. Bowen implying that the G.L. gave Bro. Malins too much, and Dr. Bowen too little credit for the absorption of these Free Templars!

OUR G.W.C.T.

The fact that some misunderstanding arose when the WATCHWORD displaced the *Templar* as our Grand Lodge organ is of course duly noted; but the *Templar* is erroneously reported as still living—though dead nearly a year—because the *Templar* is treated as if dead. The "reciprocity difficulties" into which our G.L. got in its early days are also referred to. The wisdom of the G.L. of Scotland in years past in giving an honorarium (£200) to its G.W.C.T. for his part in the services is set off against the extravagance of more than doubly large Grand Lodge of England in giving its G.W.C.T. £100 to devote all his time to the work. Mr. Winskill forgets he himself was a paid Temperance agent, and that Dr. Lees also charges for his services—and properly so. Mr. Winskill's services, is set off against the extravagance of our G.W.C.T. (delights to honour also) and with delightful good taste admonishes "those who, in their blind devotion and inflated tones of adulation, ascribe to him (Bro. Malins) the honour of making the Order what it was in 1872-3, &c.," and he states that it became comparatively easy work for the G.W.C.T. to report such success because of the efforts of those who "cheerfully laboured and paid tax, so, to allow the Grand Worthy Chief Templar a remunerative salary." Could any outsider imagine that in 1872-3 each member only paid twopenny per quarter as tax to Grand Lodge, and that of this amount (as now) not

one halfpenny per member per quarter was needed for the G.W.C.T. salary? Surely, then, as no real G.L. tax was paid and the service rendered to the Order and cause, and not to any one man in it.

THE ORDER IN WALES.

In 1871 our G.W.C.T. Bro. Malins, planted the Order in Wales, by opening Cambria Lodge No. 1, at Cardiff. This Mr. Winskill ignores, and the only information he gives about the introduction of the Order in that Principality relates to Mr. Hughes forming the first Lodge in North Wales; its number—14—not being given.

A LEIS BISS.

The historian's bias against Bro. Malins appears as confirmed as is his bias in favour of Dr. Lees. In referring to the long past action of Lees v. Gough, he says that "the matter never came to a trial" (p. 187). We thought that it did; that Dr. Lees was adjudged to have libelled Mr. Gough; and that in consideration of Dr. Lees' counsel withdrawing the imputations on Mr. Gough, Dr. Lees was let off with a judgment for £5 and costs. True, within a few days after his counsel had thus in his presence withdrawn all imputations upon Mr. Gough, Dr. Lees was writing to the Press disclaiming such withdrawal, and he afterwards published "Final Words" thereon—copies of which he has again begun to advertise, over 20 years after the event.

THE R.W.G.L. AND THE NEGRO.

But it is when Mr. Winskill refers to the split on the "Negro Question" that his "historical" bias comes completely eclipsed by the shade of partisanship. He rebuffs the leading slanders of the American negro-excluders from whom the great bulk of the British Good Templars separated in consequence. He actually tries to vindicate the R.W.G.L. of North America, by quoting a report it adopted in 1868, wherein it declared that *within* the Order all are equal, but he omits the iniquitous kernel of that report, which declared that a Grand Lodge is for instance that "coloured people should not be admitted into the Lodge" (R.W.G.L. Journal, 1868, p. 79-82). He notes that Mr. James Black, "now the popular and able Judge Black," pp. 416, 485, was the author of this report. This fact is omitted by Mr. Winskill, who in the Order organ says that "Judge Black," who "extra prestige which his supposed standing as a 'Judge' has imparted to it. He has never been a Judge, but is a respectable Attorney-at-Law, and a notable Temperance leader who, on the negro question, took the same line as the American Good Templar." "Abolitionists"—on the doctrine of their "States Rights" to do wrong—as the above sentence on Kentucky shows. Then follows, p. 486, an apology for negro exclusion, which reads just like Mr. Hoyle's "Disquisition." The plea that Southern Grand Lodges were organised before the negro constitution came into force is put forth; and the fact that more than two-thirds of the negro excluding Grand Lodges were formed *after* the uniform constitution came into force is duly omitted; and the fact that the American Grand Lodges were mutilated, with Colonel Hickman's sanction, by inserting the word "white"—as indicating that none but white persons were admissible.

Mr. Winskill refers to the R.W.G.L. Lodge in 1872, and says that, in reply to Mr. Malins' proposal a separate Order was formed for coloured people; but that the coloured people wanted separate Lodges, &c. He omits to say that the memorial emanated from negro excluding whites; that Mr. Malins' proposal was by the whites; that the blacks would not join the whites; that the Malins' motion was not passed; that when the amended motion establishing a separate Order was finally voted upon, Mr. Malins, as he reported to his G.L., voted *against* it, for reasons which will be apparent to any one (*G.L. Journal*, 1872); that in 1874 Mr. Malins opposed the motion to split the separate Order, and caused the R.W.G.L. office to be cleared of its material.

Mr. Winskill blames the British for opposing the proposal for the indefinite multiplication of Grand Lodges of the R.W.G.L. to two Orders. He says that it was by express order of their Grand Lodge that they did so, and that their Grand Lodge thanked them for having faithfully maintained its dignity. The Maryland falsehood—that Mr. Malins by letter indicated that he was prepared to throw the negroes overboard—appears not to be mentioned.

Then follows a supposed history of the disruption in 1876. The old slander that the British interpolated the manifesto is revived; the declaration that they disobeyed their instructions is reiterated; the "unconscionable" of their ultimatum is again asserted; the allegation that they telegraphed "We have seceded" is re-furbished; and the fact that Colonel Hickman, the Kentucky negro excluder, affected to re-organise the Grand Lodge of England with Dr. Lees at its head is so duly chronicled, that "now there exists the British Grand Lodge of two Orders (G.W.C.T., Hickmanites), and the Begus Order, known as the Malinsites"—these contesting in a pending law suit—Lees v. Malins—the impartial issue of which will not, of course, be affected by the issue of this "impartial history."

Mr. Winskill might, for the asking, have had from the G.W.C.T. such Mr. Malins' letters as would reflect the Maryland calamity; he might have learned that the Manifesto was not interpolated; that the British motion was practically ruled to be in order; that the vast bulk of those who gave the British Representatives their instructions in 1876 (backed then for faithfully carrying them out (*G.L. Journal*, 1877, p. 76-7); that the telegram, "We have seceded," was not our message; that 90 per cent. of the British Good Templars have always repudiated Colonel Hickman's action, and declined to recognise Dr. Lees' so-called Grand Lodge of England; that Mr. Malins, Dr. Lees' chief flourishing ally, the addition from the United Templar Order; and the transfer of "loyalists," it is a simple fact that his fellow members throughout England have, in recent years, diminished from about 10,000 to 5,000, of whom only 1,250 are under Dr. Lees' Grand Lodge (as shown in his own R.W.G.L. Journal for 1881), while the original Grand Lodge of England, as presided over by Mr. Malins, has about 90,000 tax-paying members, as shown in its official reports and statements of receipts.

A TRUER HISTORY.

And thus this history—which begins fairly enough—drifts from a history of good to an interminable detail of differences, in some of which Mr. Winskill takes part. It is no history—good, bad, or indifferent—of our Order. It is a history of squabbles, by one of the squabblers. Some such a history might be raked together about most large organisations—if a writer chooses to play the part of "The Man with the muck-rake." But, thank God! our Order has no nobler, truer history, which tells that in the United Kingdom we have 3,000 adult branches and 1,000 Juvenile Temples, meeting weekly; holding 200,000 sessions yearly; holding also about 20,000 social meetings yearly; wiping off thousands of pounds of debt largely owing by those who have left them, and spending thousands of pounds in Temperance literature; contributing hundreds of pounds to the London Temperance Hospital, and to our Orphanage; and subscribing hundreds of pounds to the colleges who have been unjustly excluded by the Americans; reclaiming thousands of drunkards; having in its ranks many of the honorary notables whose noble lives are sketched in the very volume which thus discusses their fraternal Order; keeping entire its Grand Lodges of 1873, and having been holding favourably county in England was represented by over 200 delegates travelling 71,000 miles in attending it, and having only two vacant seats; mustering multitudes to its Crystal Palace Fêtes; and in point of work, wealth, and numbers bearing favourable comparison with any organisation on the face of the globe. Of course Mr. Winskill says nothing of all this. He is bent upon mourning over the failure of our vigorous institution, whose shortcomings are due to "those who have misdirected and perverted it." (What a pity that those who have seceded from us and tried to supersede it have developed nothing similarly permanent.) He does not give a figure nor scarcely a fact relating to our Grand Lodge Sessions held since the year 1873. He does not give the successes of the good old British Temperance Order as particularised from 1855, but no mention is made of our larger and longer annual gatherings. Not a line about the Negro Question resolutions of our Grand Lodge in 1875 and 1876. Just the news that our subsequent action was "not to be impartial." In the introduction Mr. Winskill says he "desires to be impartial" and intimates that he has expressly given the Good Templar controversy by quoting other authorities. Yes, he quotes from the American R.W.G.L. Journal freely, but never the Journal of the R.W.G.L. of the World; he quotes Mr. Hoyle's pamphlet, but never Mr. Malins' refutation of it; he quotes the defunct *Templar*, but not our official organ, the WATCHWORD, though it has the largest circulation of any temperate paper in the world.

Of course our Javelin is not a history, too. With about 50,000 subscribing members in England alone; circulating an illustrated organ of its own with an issue approaching 20,000; mustering about 5,000 voices in the Crystal Palace choirs; having its national libraries—well, it is a history, and a comprehensive history of nearly 600 pages the history of our Juvenile Order can be duly comprehended in less than two hours!

If we are sorry we cannot recommend Mr. Winskill's large and costly volume. We make no complaint about the greater number. But a work of reference it is marred by such grossly partial assertions and omissions concerning our Order. Mr. Winskill knew he was on delicate ground; he knew he had been a partisan; and common discretion would have led him to secure, from the heads of both parties, and to quote from the Templar Orders as could and would have jointly stated so much of the main facts as would have constituted an impartial history—apart from the lesser conflicting points of controversy which history does not touch until they have been set forth. Perhaps Mr. Winskill may take this hint if a second edition is called for. If he does not the cause will look to other hands to supply what is really wanted—a truly impartial history of the Temperance movement.

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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., London.

(Continued from page 28.)

Now at this spot of level ground there was a road which would round the mountain to a large manufacturing town a little distance off. Just as Sobero sat down, nearly fainting, by the side of the road, there came along three ill-looking men whose names were

Hategood, Hategood, Jealous, and Ill-will, the Jealous and sons of one, Belial. These three Ill-will and villains recognised Sobero as a citizen of the City of Great Danger, and perceiving that he had climbed up the side of Mount Reformation, and was on pilgrimage, from sheer hatred of all goodness, went up to him and began to

hustle him about; they even tried to push him over the side of the hill, and to injure him so that he should go no farther. Sobero expostulated with them, and begged them to leave him alone, as he had done them no harm whatever; but they only howled at him, and jostled and struck at him still more. Sobero defended himself with his staff as well as he could, but it would have gone hard with him, as his strength was almost spent, had not the cowardly villains just then espied someone coming along the road. So they made off as fast as they could, and left Sobero wounded and half-dead with exhaustion.

The person whose approach had driven off the three villains was Mr. Christian Love. He, seeing Sobero in this desperate condition, went to him, drew him to a safer place, and did what he could to bind up his wounds, and to cheer him and comfort him.

When Sobero had recovered a little, Christian Love said to him, "I see you are on a pilgrimage, but you have had a narrow escape from falling over the precipice. How came you here?"

Then Sobero told him how he was on pilgrimage to Teetotaland, and had had a long and hard climb up the face of the mountain from the City of Great Danger, so as to be very exhausted when he reached the top. "And then," said he, "those three villains assailed me because they could not bear to see me turn my back on the City of Great Danger and forsake the worship of the Djins. I thank you, sir, for your kind and timely help, without which I should have perished; but I am sorely bruised, and how I shall proceed I know not."

Upon this Christian Love tried to put him on his feet, but found that he could not stand alone. So I saw that as Christian Love was in doubt as to what he should do, there came by a gentleman

Mr. Philosopher of a learned countenance, deep in thought, whose name was Mr. Philosopher. Him Christian Love aroused out of his reverie, rather abruptly, by asking him to come and help poor Sobero.

"He is trying to escape from the City of Great Danger, sir," said Christian Love. "and to reach Teetotaland; but he is exhausted by the ascent of this steep hill, and, moreover, he has been bruised and wounded by some good-for-nothing rascals who tried to drive him back."

"But what is all that to me?" said Philosopher.

"Well, sir, don't you see that he is lying here too weak to stand, much less to climb further up the mountain; and if he stays here all night he will certainly perish? You and I can easily help him up and get him to a place of safety where he may recover his strength."

"Rubbish!" said Mr. Philosopher. "he's not the trouble. His brain is shrunken and the membranes thereof are thick. Leave him alone and let him die or go back to Djinolatory, as he certainly will. 'Tis better for the world for such fellows to die as soon as possible."

"Shame on you! Philosopher," said Christian Love. "thank God there are men who will try to save their fellow men from every kind of danger and death if there is the shadow of a chance. How do you know that he cannot be saved?"

"His brain must have been unsound to start with," replied Philosopher. "and hence his bad habits; and

these habits have injured his brain and made it worse. I have seen many a brain in cases like this and that is what I feel."

"Pray, how much must the brain have shrunken and how thick must the membranes be to render reformation impossible?"

"Well," said Philosopher. "to tell the truth, that's a question I am not prepared to answer, because they are certainly not all alike in this respect."

"Then how do you know that Sobero's brain has got into this hopeless state?"

"The man must be a fool, I tell you, to be what he is, and he has started on a fool's errand and will give it up soon, as they always do, and be worse than ever. And as for Teetotaland, none but simpletons ever go thither, and those who settle there for good would have been just as safe here, and happier, too, in my opinion."

"You are wrong, every way, that's certain," answered Christian Love. "for I have heard of many old and devoted worshippers of the Djins who have safely escaped to that country. At one time they were hardly above the level of the brutes (begging the brutes' pardon) and now I hear of them as honorable and honored citizens. And as for the others, those who have had the satisfaction of helping to save their fellow creatures from misery and death, I rather guess they would not care to change places with you. Mr. Philosopher, for all your knowledge (save the mark!) of other peoples' brains and membranes. There are many others, also, very happy where they are, and able to smile at all your attempts to prove them very miserable."

"As you like it!" replied Philosopher, with a shrug of his shoulders; "but I have my own business to attend to, so I wish you good-day." And with that he went off.

Christian Love, however, still waited about in the hope of securing assistance, and presently there came by a priest of the Djins, named Fleeshy Lust, whose

Mr. temple, known by the sign of the Fleeshy Lust "Wallowing Sow," was situated a little distance along the road, which sloped downwards towards it. He had known of Sobero when he dwelt in the City of Great Danger and had heard of his escape therefrom. So, when he was come up to the place where Sobero was lying on the ground, Christian Love asked him very civilly to help him to get the wounded man to a place of safety. Fleeshy Lust, however, gave Christian Love the cold shoulder and spoke to Sobero.

"What! Sobero!" said he, "is that you? 'Tis a fortunate thing indeed that I have come by. This journey of yours has brought you into a pretty plight! Come along, man, let me carry you down to my place yonder and make you comfortable. I'll warrant there's something there will take away all your pains and bruises and put new life into you."

"That sounds well," answered Sobero. "but then I know what your place is; I have set out on pilgrimage, and the path I must take leads straight onward farther up this mountain. If I turn aside to your Djinn-temple I fear I should never be able to set you again."

"You are in a miserable condition now, at all events," replied Fleeshy Lust, "and it doesn't seem very likely that you will get any farther up at present; so spare yourself and come along with me. I'll make a man of you; you can eat, drink, and be merry as long as you please, and start off again when you like."

At this Sobero knew not what to say, and began to cast some wistful glances down the road. Then Christian Love said to him—"Sobero, this man's place is a whited sepulchre; it is gaudy, attractive, and beautiful enough outside, but within it is full of dead men's bones, and of all uncleanliness. I know the man well; he has been the ruin of many a pilgrim. If you go into his temple 'tis a hundred to one if you ever set out on your journey again, and even if you should, 'twill be harder work to climb this hill than ever."

"What am I to do?" said Sobero. "I seem to have lost all power to go farther, and this place seems very handy for a night's lodging."

"Don't lose heart, friend," answered Christian Love. "I give you my word that I will stand by you, and I have no doubt someone will pass by soon who will help me to get you along. And as for you, Fleeshy-Lust, get you gone, thou enemy of the soul! I don't follow!"

Then I saw that this priest slunk away and left them alone.

With the Christian Love tried again to help Sobero to get up, but found it impossible.

Then I saw that there came a carriage along the road drawn by a pair of grey horses. It belonged to Lady Society, who was taking an

Mr. Sounding Brass and Lady Society afternoon drive in company with Mr. Sounding Brass, a great supporter of many churches and religious institu-

tions. Now Mr. Christian Love was in such distress of mind concerning Sobero that he ventured to hail the carriage and cried out so loudly for help that they could not but hear. So the carriage was stopped and Mr. Sounding Brass got out to see what was the matter, especially as he knew Mr. Christian Love very well by sight though considering him rather weak in the head. When, then, he had come to where Sobero was lying on the ground he asked who he was and what he wanted.

Thus said Mr. Christian Love. "This poor fellow is in a sad plight; he has climbed thus far up Mount Reformation, but his strength is exhausted, and he can get no farther; moreover, he has been sorely wounded and much discouraged by some miscreants who would have thrown him down the mountain again very soon and I'm not come up just in time."

"But why do you put yourself out? This is a good and easy road, and leads right down hill to the town yonder. Just go down there and I have no doubt you will find someone who will take him in, especially in some lodging-house attached to a Djinn-temple."

"But, sir," said Sobero, "you do not understand; I have just fled from the City of Great Danger, and have abandoned altogether the worship of the Djins; I am on pilgrimage to Teetotal and the path leads straight on; I dare not turn either to the right or the left while I see the road plainly before me, much less may I go the way which leads downward, for I fear it would be my destruction, and my last state would be worse than the first; yet how to go on I know not."

"If you will hold him up on one side, and I on the other," said Christian Love. "we shall be able to help him along and get him to a place of safety for the night. There is a lodge near the top of the mountain built for the assistance of poor travellers, where dwell the fraternity of the Independent Order of Good Samaritans. If we can take him there he will do well."

"I could not think of such a thing," replied Sounding Brass. "it may be all very well for such as Sobero, and, indeed, if he is unable to go safely to the town, and is afraid of the Djins, the best thing he can do is to go on in the path to Teetotaland. But it is preposterous to expect me to take him there. Do you not see that I am in the company of Lady Society, and whatever would she say to see me dragging this man along? she would drive off and never speak to me again."

"But, surely," answered Christian Love, "you won't leave this poor fellow to perish here?"

"I am willing to do anything I can for him," said Sounding Brass. "except going with him; I have no need to go that way on my own account, and my lady would think I was a bad character or a lunatic to see me marching up there along with him. Sobero will be able to get there in time, I daresay, without me."

"Thank God!" said Christian Love, "I believe he will, somehow; but if you ought to do unto others as you would that they should do unto you, you can have no doubt as to what you ought to do now. If you were Sobero, ready to perish, and he were you, I'd help to save him, and what would you want him to do?"

Just at this moment Lady Society sent her footman to ask Mr. Sounding Brass to tell her what was the matter. So he hastened back to the carriage as obligingly as possible, not at all sorry for an excuse to break off the conversation. In answer to her questions he told her how the case stood, and added, rather uncomfortably, what Christian Love wanted him to do. But as Lady Society said at once, "How very unreasonable!" he felt more at ease, and, showing Sobero a sovereign, he got in and drove off, endeavouring to persuade himself and Lady Society (who, to tell the truth, did not require much persuasion) that he had been more generous than could have been expected of him, and had done all that he ought to have done in the matter.

Both Christian Love and Sobero were much surprised and terribly disappointed at the refusal of Mr. Sounding Brass to give them any practical aid, especially as he had some reputation for philanthropy

in certain directions; he was a subscriber to many charities, and was regular in his attendance at church. He was even known to have given very good advice to sinners, but this was on occasions which would not attract the attention of Lady Society or his other fashionable friends. When he did a good turn to anyone it was only on condition that it did not involve too much self-denial or bring any odium upon himself.

Christian Love in this emergency betook himself to prayer, and besought the Lord to send help which was hourly becoming more needful. Not long after, a working man came up the road and got close up to them before they noticed his approach; he was broad-shouldered and rather rough in appearance and was returning from his work with his tools in a basket slung over his shoulder.

John Sympathy was John Sympathy, and though he was rough outside, nevertheless he had a warm heart within. When he came up to Sobero he did not wait to be called but crossed over the road at once to see what was the matter.

"Well, mate!" said he, "come to grief over something, have you?"

Christian Love started, for his back had been turned that way, and the hearty tone of John Sympathy's voice made him catch his breath through the revulsion of his feelings.

"Yes, indeed," said he, "this poor fellow has been doing his best to escape from the City of Great Danger, but he has been attacked by three men who hang about the Djin-temples and so ill-treated that he cannot go another step alone."

"Ah!" said Sobero, "I am afraid this journey will be too much for me; in this Mound Reformation is too steep and I think I shall have to go back, or down to the temple of Mr. Fleahly Luet; I have no strength left to go on."

"Nay, nay, mate," replied John Sympathy, "don't take on so; I can't do much for you, but if Mr. Christian Love and I can help you on a bit to a safer place, John Sympathy's not the man to refuse a hand. And I've something in my bag that will do you good; my wife gave me a bottle of the milk of human kindness this morning, and I guess there's some left for you."

So with that he pulled a bottle out of his pocket; Sobero took a draught, and it seemed to put new life into him. Then Mr. Christian Love and John Sympathy helped him up, and by putting one of his arms round the neck of each, while they each placed one of their arms behind him, they found he could get along bravely. Thus they went up the steep mountain path.

By-and-by they came to a part rather steeper than the rest, so that they found the climbing more difficult. One had to go in front and pull Sobero up while the other pushed him from behind. This made Sobero groan again by reason of his wounds and weakness. Then said he, "Let me catch hold of some of these bushes, to pull myself up withal, and then I think you need not push and drag me until we get to an easier place."

Dangerous Shrubs Now there were a good many shrubs growing on the side of the mountain, and some seemed very handy by the path to catch hold of. They were of several kinds, such as peppermint, shrub, anised, cloves, and the like.

Then answered Mr. Christian Love, "Nay, Sobero, do not lay hold of these on any account; they are most treacherous plants, and have caused the fall of many a man who has trusted them as you want to do. An enemy of pilgrims planted them here as a snare; they have no hold on the rock, so they will give way as soon as you put your weight on them, and you may fall and be dashed to pieces."

"Many thanks, indeed," answered Sobero, "I would rather put up with my hardships than risk a fall; but it was in my ignorance that I proposed it."

"True, true," said Christian Love, "but your innocent intention would not have prevented the fall. 'Forewarned is forearmed,' as they say. However, I hope some day these dangerous shrubs may be rooted up."

Then they continued their climb, and by much perseverance and mutual help arrived near the top of the mountain, and could see at a little distance the large house wherein dwelt the Independent Order of Good Samaritans.

The Independent Order of Good Samaritans Their approach had been observed by the watchers, and some of the brotherhood set out with ropes twisted round their bodies and other appliances for rescuing any that might have fallen down the

mountain or lost their way. So I saw that they came to meet the three travellers, who were very thankful for their help, since, it was no easy task either for good disabled Sobero to climb or for his companions to get him along. Moreover, they were people of much experience in this particular work, and well adapted for it, for which reason they had been chosen to go to the rescue. With their good help, then, Sobero and his friends were safely brought to the gate of their stronghold, which was called THE FRIEND IN NEED LODGE.

(To be continued.)

GRAND EXECUTIVE COUNCIL.

The Grand Lodge Executive Council met at the G.L. Offices, Congreve-street, Birmingham, on Friday, December 10th, 1891.

There were present, Bros. J. Malins, G.W.C.T.; D. Y. Scott, G.W.C.O.; Sister M. E. Doewra, G.W.V.T.; Bros. J. Kempter, G.W.T.R.; Rev. H. Wheeler, G.W.Ch., and T. W. Glover, G.W.M.

Letters, explanatory of their absence, were received from Bros. S. R. Rolfe, G.S.J.T., and J. J. Woods, G.W.S.

The minutes of the previous meeting were read and confirmed.

Sunday Closing. — Bro. J. Kempter reported that he had conferred with Mr. E. Whitwell, and that the suggestion of the Executive for united counsel had been cordially entertained by the Sunday Closing Association, from whom further communications might be expected after the holiday season.

District Lodges and District Executives on the Revision Conference. — Resolutions bearing upon this subject were received from the following: Somerset Mid.; Dorset; Yorks, South-west; Isle of Wight; Devon, East, and Cheshire, West.

Resolutions from Subordinate Lodges. — The G.W.C.T. reported receipt of resolutions from a large number of Lodges on the question of the Conference.

Conference Proposals. — Various proposals for the Conference on Re-union were submitted, and other considerations, adopted.

Deputation to the G.L. annual session of the B.L. of Man. — The G.W.C.O. reported attendance at the annual session commencing on the 1st of December.

Westminster and Cumberland. — Bro. D. Y. Scott reported on special meetings held in Cumberland, and correspondence with the authorities in Westminster, and regarding missionary work.

Sub-District Lodge Scheme. — The consideration of this scheme was further postponed.

Spiral G.L. Sessions. — Reports were presented of the session held at Yarmouth on November 24, when 128 candidates took the G.L. Degree, and the holding of an overwhelming demonstration in the evening; of the session at Newcastle-on-Tyne, on December 6, when 316 candidates took the G.L. Degree; and of a united members' meeting, which followed.

Audit of Books. — A letter was received from Bro. R. L. Empery, with a copy of his willingness to audit the year's accounts. Various other items of business being disposed of, the meeting closed at 6 p.m.

JAMES J. WOODS, G.W.S.
G.L. Offices,
Congreve-street, Birmingham.

CHRISTMAS WORKHOUSE BEER.

Mr. Waddle, a well-known proprietor of long bars and a guardian of the poor at Sunderland, offered a hoghead of beer for the use of the inmates of the workhouse at Christmas. Mr. Crosby, a wine and spirit merchant, seconded the motion for its acceptance, which was proposed by Mr. Waddle himself. In urging its rejection, a guardian spoke of the offer as "an attempt to milk those who had brought themselves to poverty, disgrace, and dishonour by the use of fire-water," and the chairman said "it was evident the hog-head of beer would be a hoghead of contention." Finding the pressure too strong against him, Mr. Waddle withdrew his proposal, and in doing so attacked a guardian, who, he said, had had a son in a wine merchant's employ; but the guardian attacked retorted that it was much against his will and only for a short time; also that "a man never prayed more fervently for a youth to be delivered from a den of lions than he prayed for his son."

Just out, Packet 2.—THE LEAFLET READER FOR BOYS OF HOPE. By T. H. EVANS and others. In assorted Packets, containing 50, 60, and 70, post free. Packets 1 and 2 sent post free for 1s.—National Temperance Publication Dept, 367, Strand, W.C.

FACT, FUN, AND FICTION.—EVANS' TEMPERANCE ANNUAL, 1892. (Sixth Season).—Containing New Stories, New Dialogues, Songs and Recitations, &c., &c. With Two Illustrations. Price 3d. Post free, 4d.—National Temperance Publication Dept, 367, Strand, W.C.—ADVT.

SOME ACCOUNT OF THE RECENT SESSION OF THE GRAND LODGE OF VIRGINIA.

(WITH REMARKS BY C. IMPEY.)

Before me lies the little "Journal of Proceedings" of the G.L. of Virginia. I am thankful to note the earnest Templar spirit pervading our little band of Virginian brethren, and thatful, too, for the loving allusions to ourselves, and their utter faith in our loyalty to them. But our hearts must, I think, be touched by a feeling of our unworthiness and regret that these and so many other faithful but far-off brethren should so often be left to fight their toilsome part of our great battle unaided by us, and that so few practical proofs of our sympathy or even of our common brotherly interest in their welfare should reach them.

We need to be reminded sometimes of the great isolation of these small Grand Lodges, not only from us, but from each other. Unhappily, they have no WATCHWORD—no little monthly or weekly paper of Templar news. If the Brethren are to meet, they must do so of each other except by an occasional letter or circular from the R.W.G.Sec., or still more rarely from the Mission Committee, from whose immediate oversight they have passed on becoming Grand Lodges. And even these communications reach only one person (the G.W.S.), unless a G.L. Session coincides with it in the present instance, to read them to an assembly of the brethren.

The third Annual Session of the reorganised G.L. of Virginia, convened in the city of Port-mau, Virginia, on Tuesday and Wednesday, October 18 and 19, 1881, all the officers, except two, being present.

"During the absence of the committee (on Credentials), the P.G.W.C.T., Rev. W. Thornton, delivered a short and earnest address to the G.L., which was listened to with interest, and read them to an assembly of the brethren."

"The committee reported 38 delegates present (representing 19 Lodges), who were duly initiated into the G.L. Degree."

The report of the G.W.C.T., Bro. Isaac Wilson, which is very happy, chronicles the death of the late lamented G.W.Sec., Bro. H. Brooks, and after regretting "that I may not have done my whole duty during my term," refers us for statistics to the G.W.Sec.'s report.

The following clauses in the G.W.Sec.'s report struck me as interesting:—

"During the past year as citizens and as Good Templars, we have been highly favoured indeed. Health, peace, and prosperity have abounded in the land; the dark cloud of pecuniary embarrassment which for a time depressed the energies of our people and retarded the progress of the Order, is fast passing away, and the future is full of brightness and promise."

"It is true that there are here and there fallings off in numerical strength and financial condition, but upon examination these apparently unwholesome indications will be found to be local in character and will require no more than a healthy and vigorous condition of the Order at large."

"In the immature days of Good Templarism, when it was less careful and circumspect than at present, many from idle curiosity, some from purely selfish motives, sought admission on fold. But never having been imbued with the ennobling principles of brotherhood, which constitute the life of our fraternity, they have proved unworthy, and have, to a large extent, during the last few months and years gone out from among us."

"But current events indicate that the winnowing-period is approaching its end, and that our Order is moving forward on its mission with a new and confident impulse. Be it our duty to see that it is so directed that the great interests of humanity shall be advanced through its instrumentality."

On the 10th June I was appointed to fill the unexpired term caused by the death of the late G.W.S., and having done the best I could under existing circumstances, I now take pleasure in submitting for your consideration my statistical report.

"During my term of office we have succeeded in instituting three Lodges—Nos. 17, 18, and 19. Having visited several I am happy to say that three have been reorganised. It is mainly owing to a deficiency of funds trammelling the activity of our officers that we should probably have had many more. The receipts are 1100 above the expenditure of this year. Number of Lodges now in good standing, 19. Number of members now in good standing on roll, 950. Number of Juvenile Lodges, 8. Number of juvenile members in good standing, 350."

"In conclusion, there is very little to boast of, but if this I am satisfied. 'He who does the best he can, does well. Angels could do no more.'—Respectfully submitted in Faith, Hope, and Charity, WALTER S. WILSON, G.W.Sec."

The G.W.Sec.'s report was adopted, after which he proceeded to read the bill incorporating the G.L. of Virginia, I.O.G.T.

On the second day, the remaining officers' reports were adopted, after which "Bro. W. T. Wilson informed the G.L. that he held in hand an address of Bro. Wm. W. Turnbull, R.W.G.S. of the World, I.O.G.T.,

to the G.L. of Virginia, which was received amid great enthusiasm and approval.

Then follows the *concluse* little address, the reading of which "infused religious animation into the G.L. Among the resolutions passed I notice—"That any Subordinate Lodge known to be kept open by its officers later than 11 o'clock shall pay the sum of five dollars (&c.) to the G.L. within 30 days from the date of violation

"Resolved that this G.L. do split apart the second Monday in May as its memorial day; and "That on memorial day the G.S.J.T. shall cause each Temple to be represented to take part in memorialising our deceased members."

The following resolutions were offered by Bro. George Tennah, D.D. I.O.G.T.— "Resolved that we, the G.L. I.O.G.T. State of Virginia, in annual session assembled this 18th day of October, 1881, do tender our greetings and thankful regards to the Officers and members of the R.W.G.L. of the World for his constant perseverance in promoting the cause of the Good Templar throughout the Southern States of this country, and that this Grand Lodge will support and maintain the principles enunciated in the constitution and bye-laws of the R.W.G.L. of the World at its Annual Session of 1881. Among the officers elected for the ensuing term are the following:—G.W.C.T., Bro. David Ferber; G.S.J.T., Sister Selina Capps; G.W.S., Bro. Walter S. Wilson.

The Hon. George Teahom, ex-District Deputy of Port-Maitland, Va., has accepted an appointment from the G.W.C.T. as Grand Lecturer. We know he is equal to the emergency, and believe that a better brother of the Order could not have been appointed—"Go ye amongst the heathen and highways and blow the horn of Temperance."

Bro. Elder William Thornton, of Hampton, Va., P.W.C.T., was unanimously elected as delegate to represent this Grand Lodge in the R.W.G.L. of the World, next International Conference I.O.G.T., to be held at Halifax, Nova Scotia.

Just previous to adjournment the G.L. received a kind invitation, through the ex-G.S.J.T., from Bothlehen and Queen Victoria Lodges, of Portsmouth, to partake of a collation, which was gratefully accepted.

The G.L. then adjourned, "to meet in the city of Richmond on the second Tuesday in October, 1882." (The last three pages of the Journal contain a reprint of my letters from *The Friend*, on "The Good Templars and the Coloured People of America.")

NAVAL YARNS.

LETTER A, CHANNEL FLEET LODGE, H.M.S. Northumberland, belonging to the Channel Squadron, this Lodge was instituted in 1872 and has been connected with the following ships during its existence, namely, H.M. ships *Hercules*, *Agincourt*, *Resistance*, *Achilles*, *Northumberland*, its L.D., Bro. Samuel Lock, quartermaster, reports 30 brothers and four sisters in good standing. When so much has been said on the difficulties of keeping shore Lodges going the P.D.C.T. points with pride to what can be achieved by brothers and sisters who are in earnest in their love for the Order. Here is a Lodge which has been five times re-started and is still in vigorous activity. How would some of our shore Lodges bear such a strain as that?

LETTER W, STAR OF THE CHANNEL LODGE, H.M.S. Agincourt, belonging to the Channel Squadron.—Bro. William Warren, L.D., and V.D., seaman, writing from Devonport, reports his Lodge in good working order with 35 brothers and four sisters. The P.D.C.T. acknowledges with thanks the L.D.'s clear return.

LETTER I, ROYAL OAK LODGE, SHERNESS.—Bro. G. Wickenden, L.D., in sending his quarterly tax, reports several members taking their clearance cards in going to sea, leaving him with only 23 members. As this often occurs in seaport Lodges, the active L.D. and officers will now see to their ship being refitted.

LETTER H.M. RISING STAR, H.M.S. *Blaenche*.—Bro. E. Hutchings, L.D., reports that his ship has just been paid off, and returns the charter, rituals, &c. This Lodge has been in the West Indies, where it has done most excellent work for the good of the Order.

W. HUGH PHIPPS, Captain, R.N., P.D.C.T. and V.D.

A BRIEF HISTORY OF THE TEMPERANCE MOVEMENT, from a pen familiar to our readers, is shortly to appear in Messrs. Ward, Lock, and Co.'s "Epochs of History," from which we this week quote upon our front page.

JUVENILE SMOKING.—Not till education instructs the youth of the country in the fabric and functions of health, and inspires them with a manlier ideal than that of merely imitating the manners of their elders, will premature indulgence of every kind cease to act on them for evil.

QUOTATIONS FROM A REPORT ON PROHIBITION.

COMPILED BY F. LONGWORTH-DAMES.

Blue Book are not generally considered by the public to be of very interesting reading, but the report on prohibition in the United States, issued by the Census Government in 1871, contains matter of such a remarkable character that few earnest Temperance reformers would lay it down until they had reached the last page. The Hon. G. W. Ross, M.P., of the Canadian Parliament, speaking at the International Temperance Conference held at Philadelphia in 1876, says that "it was proposed, in order to avert the objection of those who urged that the Maine Law was a failure, to send a commission to the United States, and who should inquire for themselves, and report such evidence as they could get on the spot to the House for its guidance." To this the House acceded, and a commission, consisting of the Rev. J. W. Manning, a P.G.W.P. of the Sons of Temperance, and Colonel F. Davis (now a county judge), were appointed. They visited Maine, Massachusetts, Rhode Island, Vermont, Michigan, and Ohio, in all of which they were informed a prohibitory law was in force. They also sought and obtained interviews with a variety of officers, members of Congress, judges of the supreme, superior, and police-courts, district attorneys, mayors, overseers of the poor, judges, editors, &c. Under the guidance of policemen they visited the lowest quarters of various cities in the States men to sell.

The Commissioners divided the subject of their inquiry into the following questions:— First, What are the provisions of the law in force in each State? Second, Is the law enforced, and if not, why not? Third, What has been the result in each State of a change from prohibition to license, or vice versa? Fourth, What have been the effects of prohibition upon the social and moral condition of the people?

The following are a few of the principal clauses contained in the laws of the various States:— "Sec. 22.—Prohibits the sale of intoxicating liquors by any person, his clerk, servant, or agent, directly or indirectly, except as provided."

"Sec. 26.—Authorises selection of towns and mayors and aldermen in cities to purchase liquors and employ agents for the sale of such liquors for medicinal, mechanical, and manufacturing purposes. Forbids such agents from having any interest in the liquor, or profit from the sale thereof."

"Sec. 29.—Prohibits any person from being a seller of intoxicating liquors."

The laws of the other Prohibition States contain clauses more or less similar to the above.

"Sec. 24.—Prohibits any person from being a seller of intoxicating liquors."

MAINE.

Governor Dingley said: "Although public sentiment was not so high as it was prepared for the Maine Law when first enacted in 1851, yet an Act which suddenly prohibited a traffic that had always been authorised very naturally excited bitter opposition at the outset. In spite of violent opposition in every town, in spite of quarrels of many prosecuting officers, and even judges, to discharge their duties faithfully, in spite of an organised political opposition at the polls in 1852, 1853, and 1854, to secure the election of a Legislature favourable to a repeal, the law was well sustained, and even given in favour, and was having a perceptible influence in breaking up the liquor traffic and restraining the evils of intemperance." This law was repealed in 1856, and a stringent license law substituted in its stead. "This license law, however, proved a failure, and at the next election, 5,911 Public Officers were chosen by a large majority which in 1858 re-enacted the prohibitory law. Before it was introduced, however, the question of prohibition was submitted to the people, and the vote stood, for prohibition, 50,514; for license, 5,911. For this State as the necessities of life. It is notorious at that time, and later, nearly every country store and tavern was a dram-shop. I happened to have statistics gathered in 1859 in the rural town of Waterville, in a neighbouring county, when it appeared that nearly every store and tavern sold intoxicating liquor by the glass, the sale of liquor in that year being 400 hogheads. The town has since then increased largely in population, and received a large influx of foreigners, but to the present time, there is not an open dram-shop within its borders, and the secret sales are confined to a few out of the way dens, where the forbidden fluids are kept in concealed bottles or jars. I attribute to this town simply as a specimen of hundreds of others."

"This city (Lewiston) and Auburn, both practically one city, with a population of about 30,000 h years ago, and have not had for some time, any open dram shop."

PORTLAND.

The ex-Mayor of Portland said that "the effect of the law had been to banish the sale of liquor to the lowest quarters of the city, and had driven every respectable man out of the traffic."

country it is the best law you can get; there is not a better law on the Statute Book. . . . A proposition to repeal the law would be knocked on its head before it was made. The prohibition law has made the traffic infamous. . . . In this city, if any man known as a rum seller or a drifter was a candidate for office, he could not be elected, and the effect of the law, when enforced, was decidedly good."

ONONO.

A town-ship containing a population of about 3,000. Robert Hamilton (one of the select men) said that he "does not think liquor has been sold at the only hotel in the town for the last 10 years; has not seen three drunken men in as many months; have very little poverty. The law has been enforced during the last five years, and there is now less poverty with more population."

Nathan Frost (one of the select men) said: "He remembers Onono before the passing of the liquor law, having resided there over 40 years. . . . The only hotel in the town is the next house but one to his, and formerly it was a great nuisance, rows being of frequent occurrence; but it is now as quiet as any other house, and he is satisfied that it has largely decreased, has been kept within the neighbourhood ever amongst the foreign population."

J. J. Crook (trial justice) said: "The law is a success; the moral condition of the people is much improved, and the consumption of liquor has largely decreased, has been kept within the neighbourhood for 60 years. . . . My own experience is that eight cases out of ten that come before me arise from drink. . . . This town has, by the vote at its yearly meeting for the last 10 years, instructed its officers to enforce the law, and the vote has always been without a dissentient voice."

ROCKLAND.

Mr. Killeb (one of the proprietors of the Thorolyke Hotel) said: "He spoke as an hotel keeper, and he thought he was well qualified to do so, as he had never been connected with any other business; was running his hotel on strictly Temperance principles, and he had done so for 40 years. It is the principal hotel in the city. . . . He said he was in as good a position to form an opinion as any man, and he was decidedly satisfied that the effect of the law, as an education and as a restraint, was very great." On being asked what induced him to make up his mind to give up the sale of liquor, he replied: "At that time I became a converted man, and I found I could not be a Christian and sell liquor."

AUGUSTA.

The Hon. G. Stacy (Secretary of State) said: "I have known the city of Augusta 15 years for there were three open bars, but now not one, and the law has been a success, though, of course, selling is not entirely superseded. The effect of the law has been to largely reduce crime, especially that class of crime such as gambling, fighting, &c. It is a rare thing to see a drunken man in the streets."

MASSACHUSETTS.

Governor Talbot said: "There is no more difficulty in enforcing a liquor law on any other law that goes for the suppression of the traffic; the law enables us to hold a control over it; a stringent license law would create as much opposition as the present law; license only a few, and it would be called a monopoly—license all who come, and it would increase the sale of liquor it would not be tolerated."

Extract from Governor Talbot's Message vetoing a License Law.

"When I think of the victims to the use of intoxicating liquors in every village of the Commonwealth; when I study the great field over which our Board of State Charities has supervision; when I consider our almshouses, our insane asylums, our jails, our workhouses, and houses of correction and the State prison; and when I try to compute the loss and charges upon all our industries by reason of imperfect labour, and the taxes for the support of these institutions for reformation, my convictions against my judgment unqualifiably condemn, and my heart and manhood rebel against a system that would permit the great source of all this wrong and misery and crime to exist, by the authority of this Commonwealth. My convictions against the policy of such a system are too strong; my desires for the welfare of the people are too ardent, and my official responsibilities are too solemn and resistless for me to hesitate in doing the duty laid before me. I therefore hereby withhold my assent to the Act Entitled the Sale of Spirituous or Intoxicating Liquor" to the House of Representatives in which it originated without executive sanction."

NEW BEDFORD.

Extract from Inaugural of Mayor, New Bedford, 1872.—"Prohibition of rum selling, like prohibition of theft, aims at the suppression of an evil as the truest mode of restoring it within the narrowest limits. The statute is not a perfect one, and experience will suggest valuable amendments. But it is not a failure simply because it does not entirely suppress the sale which it prohibits, any more than any other criminal

laws are inefficual because crime exists in spite of them. The law is good, and that good is commensurate with the vigour and impartiality of its enforcement.

From Inaugural of Mayor, New Bedford, 1874:—"The law is the expression of the public sentiment. It may not be thoroughly enforced, but this does not prove it worthless. If it did, then all criminal laws are of no avail, since none are perfectly executed. How much the prohibitory enactment fails to accomplish we can readily see; but the actual good it effects, the restraining influence it exerts, the men it saves from ruin and the homes from desolation, we cannot calculate or count. But we do know that in proportion as the law is enforced, crime and pauperism are diminished."

VERMONT.

Governor Conover said:—"The prohibitory law has been in force about 22 years; the enforcement has been uniform in the State since its enactment, and I consider it a very desirable law. . . . I think public opinion is in favour of sustaining the law, and out of the House of Representatives, containing 210 members, and the Senate, containing 30 members, I don't think you could get one-fourth to vote for repealing it."

Third Question: What have been the results in any State of a change from prohibition to license or vice versa?

MAINE.

From the report of Warden of Maine State Prison. Committals to State Prison for a period of six years.

License.	Prohibition.
1857 . . . 62	1855 . . . 29
1858 . . . 60	1856 . . . 36
	1859 . . . 48
	1860 . . . 41

Average for two years 60.
Average for four years 384.

Difference in favour of prohibition 221 per cent.
"In 1858, there was a reaction against the license law in consequence of the increased consumption of liquor." (Counselor Drummond).
"In 1859, the Legislature changed the State with rum, that in 1858, by a larger majority than ever before, they re-enacted the prohibitory law." (Ex-Mayor Farwell).

MASSACHUSETTS.

The prohibitory law was repealed in November, 1867, and the license law enacted in lieu of it was repealed in 1876.

Committals in 1867, do. in 1868, August to September, 65; August to September, 136. (From Report of Inspectors of Mass. State Prison for 1868.)

Governor Claflin, in his address to the Legislature, in January, 1869, says:—"A moral and Christian people cannot remain inactive when they see such results as are following, and are sure to follow, the sale of intoxicating drinks to the extent that now prevails in our hitherto quiet and orderly State. The increase of drunkenness and crime during the last six months, as compared with the same period in 1867, is very marked and decisive as to the operation of the law."
"When I commenced my labours six years ago, there were 132 open rum-shops in North-street, but when the prohibitory law was enacted all these were closed except two, which were hotels. Since the repeal of the prohibitory law, I counted 116 in North-street, with all their usual accompaniments—gambling, and houses of ill-fame." (Report of the Rev. F. Davis, City Missionary, for 1868.)

"The whole number of criminal prosecutions for drunkenness, and other kindred vices, during the year 1867, the last year of the enforcement of the prohibitory law, was 173. This year, under the influence of the license law, it has been swelled to 219, in eight and a half months."—Evening Standard, New Bedford.

Fourth Question: What have been the effects of prohibition upon the social and moral condition of the people?

MAINE.

"The law has been an educator, and has made the traffic disgraceful, and men are loath to mix up with it, if they have any character to lose." (Ex-Mayor, Portland.)

The Rev. S. P. Fay, Congregational minister, says:—"After years of trial of this law you will hardly find the man, who has no interest at stake in the liquor traffic, who would be willing to exchange this for a license law. . . . It has been the salvation of many of our towns. Where religion and morality are in the ascendency, they are able entirely to suppress the liquor traffic."

"Pete Dix, Horrycane, and Vinol Islands, where so much granite is cut for the western cities, are an illustration. There are nearly 1,000 men, Scotch, Irish, English, and American, on each of these islands. I am perfectly acquainted with the working of the Maine Law in each of these islands."

"Liquor is absolutely prohibited, and none can, by any cunning, get, or certainly stay, on these islands. No man is permitted to stay there who drinks at all. I state what I know by close observation and inquiry.

. . . See now the results: A thousand men, many of them intemperate habit, and of various nationalities, are perfectly orderly. The islands are small, only a few acres; yet these men thus crowded together, have no acts of violence, no quarrelling, and there is no police. The owner of one of these islands, General Tilden, of Rockland—a true and noble man, who has in his employ 900 men—told me there was perfect quiet and peace all the time. He also said:—"But for the law we could not live on the island at all."

RHODE ISLAND.

The Hon. W. R. Watson, Secretary of State in 1854, wrote:—"The law has been in force two years and a-half; its effect, I cannot doubt, has been greatly to diminish crime, pauperism, idleness, and that long dark catalogue of evils—moral, social and physical—which result from intemperance. . . . The prohibitory law remained in force until 1862; since then the State has again tried a license law and local option, and has now again returned to prohibition." The evidence from which we have been quoting was laid before the Canadian Parliament. In the Senate a report was adopted of which the following was the concluding clause:—"The report of the Government Commission shews clearly that the Prohibitory Law of the States of Maine and Vermont has been largely and largely diminished crime and pauperism, and that its beneficial effects upon the community have been so fully proved by the experience of over 20 years, that there is now no attempt made to repeal it; while in the other States visited, although the law was not so generally enforced—wherever it was brought into operation the same result of diminution of crime followed. In cases where the Prohibitory Law was for a short time repealed, intemperance and crime immediately increased in so marked a degree, that prohibition was soon re-enacted." The result of this report was that in 1878 the Canadian Temperance Act was passed. Mr. J. W. Manning, speaking at Manchester on December 1, 1879, said he was proud to say that the local option vote had been taken in 13 constituencies, and in every one of the 13 constituencies it was satisfactory to know that the Act had been adopted by overwhelming majorities."

ITEMS OF INTEREST.

Her Majesty the Queen distributed New Year's gifts, on December 31, to 800 poor persons in Windsor.

"Dr." G. H. Lansen was committed for trial on the 8th inst. The prisoner declared that he was "Not Guilty."

Mr. William Harrison Ainsworth, the well-known novelist, died at Beigate, on the 3rd inst., in the 77th year of his age.

Sir Henry Bulwer has been appointed Governor of Natal. He has already served as Lieutenant-Governor for five years.

Mr. Gladstone and Mr. W. H. Gladstone attended service at the Metropolitan Tabernacle on Sunday evening, 8th inst.

Five railway accidents occurred in different parts of the country during the fog of the 23rd ult. Happily no loss of life was sustained.

A destructive fire broke out on the 23rd ult., in the cotton mills of Messrs. Riley and Emmett, at Burnley. The works were completely destroyed.

A Cabinet Council was held in Downing-street on the 9th inst. One of the chief subjects under discussion was that of Parliamentary procedure.

Sir William Harcourt, replying to the memorial praying for the remission of sentences passed on the imprisoned brewers, stated that he saw no reason why the law should not take its course.

Her Majesty the Queen had a Christmas tree at Osborne on Christmas Eve, and assisted by H. R. H. Princess Beatrice distributed gifts to the children at the Sunday Whippingham Schools.

According to intelligence received from Warsaw, as many as 6,000 Jewish families have suffered, during the recent rioting, either destruction of property or personal violence.

Mr. Sexton has been released from Kilmalmain Prison solely on account of his failing health. He is at present in London, but will probably start for the South of France early this month.

Three Acts of Parliament passed during the past session, and now in operation on the 2nd inst. They are the Alkali, &c. Works Regulation Act, Law of Property Act, and the Fugitive Offenders Act.

There is reason for congratulation that there has been a marked diminution in the number of colliery explosions during the past year, the total being 99, whereas the annual average for the last 30 years has been 200.

Telegrams from Lloyd's agents at Jeddah, Aden, stated that the steam steamer Saveranek has been totally lost near Ymbok. The crew and pas-

sengers were taken off by the Vidra, steamer, from Suaz.

A new coffee palace was opened in the Metropolis, in Westminster, on the 2nd inst. Addresses were delivered by the B. Hon. of London, the Dean of Westminster, Cardinal Manning, Professor Jewett, and others.

During the past year there were 2,029 shipwrecks—an increase of over 300 on the previous year. Of this number 826 vessels were lost off the coast of the United Kingdom. Thirty-three vessels and 966 lives were saved by the life-boats.

The steamer Mona, in the Thames, was discovered in flames late on the night of the 2nd inst. She was fringed with jute and cotton, and was within a few hours of leaving for Holland. The cargo was severely damaged.

Mr. O. Demaree, a special correspondent, was arrested on the 20th ult., at Constantinople, for speaking of the Sultan in insulting terms. Through the intercession of Mr. Fawcett, he was released on the 24th ult.

A verdict of wilful murder was returned against Kate Dover, at Sheffield, on the 2nd inst., and on the following day she was committed for trial at the Leeds Assizes to be held this month. Bro. W. E. Clerg is the solicitor for the prosecution.

A meeting of the Shop Assistants Twelve Hours Labour League was held on the 1st inst., in South-place Chapel, Finsbury, and resolutions were passed condemning the present long hours as being injurious to the assistants.

Scotland was visited by a severe storm on the 6th and 7th inst. Telegraphic communication was interrupted in many parts, and much damage done to property, the storm being one of the most violent which has occurred in Scotland during the last 30 years.

The crew of the *Jannettie*, an American vessel engaged in Arctic exploration, have reached the mouth of the Lena, after enduring much hardship. On June 23, 1880, they were obliged to take to the boats, on account of the ship being crushed by the ice.

December 27, two young miners in Durham resolved to have a day of drinking. In the course of three hours they drank as many glasses of rum between them. One of them, named Hughes, aged 14 years, died from the effects. The *Albion* justly remarks—"What of the publican who supplied it?"

The Gulf Line United States mail steamer *Alaska*, arrived in the Mersey on December 30, bringing news of the abandonment of the *basque* J. W. Whiting, during the late gales in the Atlantic. The crew were taken off by the *Salerno* on December 2, after having undergone much suffering.

Amongst the rules issued by the Lunarkshire Justices of the Peace to the managers of theatres, the most important are that all doors shall be kept unlocked and unbarred during the whole representation, and that the gas supply for the stage shall be kept independent of that for the auditorium.

A deputation upon the subject of Licensing Reform waited upon the Mayor of the Mansion House, on the 9th inst., praying his lordship to grant the use of the Egyptian Hall, and to preside over a meeting urging upon the Legislature the reform of the Licensing Laws. The Lord Mayor refused the application.

A man named Isaac Brooks, a few hours before his death, dictated and signed a full confession that he had wrongfully accused two respectable farmers, named Johnson and Clowes, of feloniously wounding him, for which they had received sentence of 10 years' penal servitude. Steps are being taken for the release of the unhappy victims.

The latest novelty in suicides is the self-destruction of a drunken publican who drowned himself in a barrel of pigswash.—*Echo*.

FOREIGN SAILING.—Bro. Arthur J. Powell, P.W.C.T. and Sister Alice Powell, W.V.T., will sail from Plymouth on January 18, for Queensland. Both are members of Avon Lodge, Bradford-on-Avon, and will be picked up to hear of other members going out at the same time.

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CARBIDE.—An important Good Templar revival meeting was recently held at Carbide, under the presidency of R. A. Allison, Esq., the selected candidate for the representation of the city, in place of Sir Willard Lawson, Bart., M.P., who intends retiring to contest the county. The chairman made a very able and highly spoken of address, which a few nights later was followed by tea (about 250 present), and a conference. Bro. T. Todd, W.C.T. presiding, several other District officers also being present.

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January 14.—Saturday Next. Grand Entertainment on behalf of Prince of Wales Lodge, 68, New-street, Long Acre, when several well-known Artists will appear. Admissions, 3d.

January 19.—North London Lecture Hall. Bro. Joseph Chubb will give a Musical Entertainment, on various instruments, including new Silver Bells and Popular Fairy Bells.

February 15.—Blue Ribbon Army Meeting. (See advt.) March and April.—Blue Ribbon Army Gospel Temperance Movement. Arrangements have been made for holding a series of Conventions, Processions, and Mass Meetings in London during March and April next, to celebrate the Twenty-fifth Anniversary of the inauguration of the Blue Ribbon Army in the United Kingdom, and this will give friends from a distance an opportunity of taking part in this celebration. Full particulars will shortly be published. Desires stamp for information are requested to send full address, enclosing stamp for reply, to WILLIAM NISPLE, Hon. Director Blue Ribbon Army, Huxton Hall, London, W.

GOOD TEMPLAR AND TEMPERANCE ORPHANAGE, MARION PARK, SEVEN-OAKS-THAMES.—For suggestions Orphan Children of Total Abstinence. Contributions extending to collecting Orphan stamp for information may be obtained from the Hon. Sec., Mr. EDWARD WOOD, 6, Shelgate-road, New Wandsworth, London, S.W.

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MR. FRANCIS MURPHY,

WILL (D.V.) COMMENCE A GOSPEL TEMPERANCE MISSION

Feb. 15, 1882. And will be assisted by many Ministers of various denominations, Temperance Advocates, and Ladies of Temperance and Christian Societies. (Good Templars are cordially invited to co-operate by lending their Lodges-rooms (commencing February 1) for special prayer and Temperance meetings, and by volunteering assistants at once to the Organising Secretary, MR. JOHN EDWARDS, 4, Egmont-street, Alexandra Park, Manchester.

Retail Purchasers are informed that John Kempton and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have deposited their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to BOWERS BROS., 89, Blackfriars-road, London, S.E. Bowers' Temperance Shafts on every phase of the movement, 500, 3s. 6d.; 1,000, 4s. 9d., with announcement of meeting at back. Proofed, carriage free.

THE

GOOD TEMPLARS' WATCHWORD,

MONDAY, JANUARY 16, 1882.

MR. BRIGHT ON LICENSING REFORM.

The People's Tribune has spoken again on the Licensing Question, very much in the same strain as his former utterances. Mr. Bright is by no means a friend of the publicans, and cannot be regarded as in any sense an enemy to the aims of Temperance Reformers. His sympathies have always been with us, and despite his friendship with the Basses and other wealthy potentates of the drink fraternity, his practice has, of late at all events, been "teetotal" consistent with his avowed sympathies. Indeed, he goes beyond some of our most ardent advocates of personal abstinence; for during his whole family life, we believe, his guests have never been entertained with poison in the shape of intoxicating drinks. So in this matter the influence of Mr. Bright's household has always been on the right side.

But we are obliged to part company with Mr. Bright when he begins to advocate Licensing Reform; and mainly because he will not, as we think, give fair play to the admirable principle on which his own home is conducted. There the method has been one purely of "total option." Either by his wish or that of other members of the household, strong drink has been banished. The direct veto power

has been in full operation. We want to apply the same principle permissively to districts where the people desire to banish the drink traffic. In Mr. Bright's home it has not been a question of where to keep the enemy, or under what conditions, or who might drink it, or how much might be drunk, or the suitability of the cupboard, or the testing of the quality; but simply, Shall it be admitted, or shall it be excluded? Similarly, allowing that such questions may be all very usefully considered when once the people are determined to harbour the traffic amongst them, we claim that they are settled first, by all the rights of citizenship, and certainly by all the rules of Mr. Bright's politics, to decide whether or not this costly and iniquitous traffic shall be forced upon them at all.

What Mr. Bright advocates, and has persistently advocated for many years past, is that town councils, or similar locally-elected bodies, shall be the licensing authorities. This is a phase of the question of Licensing Reform on which opinions even of Temperance men widely differ. We are strongly opposed to this representative system of doing an evil thing, and should object strongly to transfer the merely administrative duties of Crown servants in such a matter to the hands of the people's representatives. We regard it as dirty and dangerous work that must soil any hands engaged in it; and would prefer that the Crown servants should stick to this stigma, rather than that the people or their representatives should be taught to regard the work of licensing as associated with any office of popular dignity or ambition. Town councillors are elected or rejected upon so many local considerations, that by their becoming licensing authorities the popular judgment on the question will necessarily get fogged, and confusion will become worse confounded.

But what we are immediately concerned in is the importance of demanding that local power shall be given to any district to wash itself clean of the pollution, and rid itself of the burden of the entire system. Given this power, and this right, then we admit that the regulation of the traffic in places where the inhabitants want it, is a topic with which Mr. Bright may usefully concern himself. We should, however, have thought it a somewhat pettifogging subject for his great mind; and from our desire to honour him as the liberator of the people's food, we should rather have seen him striving to secure complete power for the people to liberate themselves from the curse of the great food destroyer. This is as much the duty of Imperial Parliament as was the abrogation of the Corn Laws, and might consistently take rank as a twin measure. Indeed, without such protection, Mr. Bright's work is only half done. Mr. Bright strikes, as an older man, from the task of entirely banishing the drink from our land by Imperial legislation; but why does he inferentially use his influence in seeking to hinder the local exercise of this power by people who, in thousands of instances, are only held back from banishing the drink traffic because the law will not even permit them to do so?

DR. LEES' OPINION ON THE RE-UNION CONFERENCE.

A LEEDS weekly newspaper, bearing Dr. Lees' imprint, favours its readers in its leading article with an "independent" opinion on the recent Charter Suit Conference. The opinion of the writer is that "it would have been a *hasoo* had it not been a fraud," and intimates that had Dr. Lees known the nature of our demands he "could have saved the time and expense of a Conference by the answer—'That is an impossible proposition, and will never be conceded.'" Our

Representatives are charged with going into the Conference with "a new and equally false cry to that of the original one, as the pretence for keeping up the separation from the American section of the Order," and Dr. Lees is stated to have replied to our rejected proposition—"that clause which admits the negro shall never be repealed." The old charge is hashed up of "altering the ultimatum" of the Newcastle Grand Lodge, and the writer claims that "the loyal and disinterested members of the Order in England" were by us "first kicked out of the Lodges, and then falsely denounced as negro-excluders." "The greatest offender in this line"—meaning, we presume, the editor of the WATCHWORD—is convicted, because of denying that he ever charged Dr. Lees or Mr. Hoyle with negro-exclusion of "a quibble even worse than the offence—since it attempts to disguise mendacity under the cloak of nonsense."

The demand of our English Representatives at the Conference is thus put into Bro. Malins' mouth in actual marks of quotation:—"Gentlemen, there is no use in a conference, for though it is made clear that the Negro is admitted, and admissible to any extent he desires to come in;—to Subordinate Lodge, to Grand Lodge, to Right Worthy Grand Lodge,—admitted just as much as any white man, and with the same representation, ritual, and privileges—though all this is true, and cannot now be denied—yet I have an INSUPERABLE OBSTACLE BEHIND—I must demand not merely that the Negro be admitted into our common Temple by the G.V.C. Templar, but that the White brothers of the State Lodge shall be his Chamberlains, and introduce him through the one door which I will set up, whether he desires it, or they will accept the office! This, I know, the loyal men will not accept." And this, Bro. Malins is said to have "delivered with the air of a Pecksniff, and which he endeavoured to dignify with the high-sounding title of 'Abolition of the colour line'!"

We can only express regret at this style of writing; to answer it would be wasted effort. A little more of this kind of talk at the Conference itself, instead of reserving it all for a Leeds newspaper, would have been more consistent; and the learned President might have moderated his compliments accordingly. We can hardly regret such writing so long as we are compelled unwillingly to regard the writer as an opponent; our only regret is that it should be possible for such a production to be even respected to have escaped the pen of Dr. F. R. Lees.

SUNDAY CLOSING FOR THE ISLE OF WIGHT.—At a recent Temperance meeting it was resolved, on the motion of Bro. Rev. Jas. Hargreaves, to agitate for a Sunday Closing Bill for the Island, and to invite all the Temperance forces to co-operate. We hope our G.T. brethren will make their power felt in this matter.

A DISTILLER, NAMED WISE. has died at Cork, leaving property valued at three millions sterling. He was unaccrued, and it is thought he made no will. Irish landlords would be more "wise" if they learned that such gains as these account for most of their losses. Perhaps Wise has become a wiser, if a sadder man, in the new world.

SOME OF THE WELSH PUBLICANS, thinking the Welsh Sunday Closing Act was coming into full operation, made a virtue of taking out only six days' licences. Finding that the delay in its application is legalised, they have repented of their virtue, and applied to be furnished with seven days' licences, on the ground of having been mistaken. The magistrates have indicated the asked for punishment, to be shared by the community.

A BROTHER MISSING.—Bro. George Norman Wright, aged about 60, a tailor by trade, deeply pitted with small-pox and having a cut down the forehead, lived at Quarry Bank, Brynley Hill, five years ago, and is supposed to have been removed with his present Newcastle-under-Lyme. Anyone knowing his whereabouts is requested to communicate with his relative, Mrs. Smith, 40, Bordesley-street, Birmingham, or with the G.W.C.T.

A RELIC.—It will be remembered that the charter, rituals, regalia, &c., of the Naval Lodge "Despatch," whose members were drowned in the sad catastrophe which occurred to the "Eurydice," were recovered when the vessel was raised, and are preserved at the Grand Lodge office. The G.W.C.T. has just received the subordinate rituals, degree rituals, and gavel of the British Pioneer Lodge, No. 5, the whole of whose members were killed in the massacre of Isandhlwana.

THE COFFEE MUSIC HALLS COMPANY, whose directors have been so commendably striving amidst great difficulties to make good music play its way at the old Victoria Theatre, near the New-cut, have now resolved to arrange popular and cheap concerts in various parts of London, and hold the first concert of this kind at the Foresters' Hall, Clarendonwell. All who are interested and willing to assist in such work are invited to apply to the hon. sec. of the committee, 38, Wimpole-street, W.

BRO. REV. A. G. MARMONT, R.W.G.M., writes:—"I am slowly recovering from my long and painful illness. This is the ninth week I have been confined to the house, and there seems but a very slight chance of being able to resume my labours for many weeks to come. An injury received a few years ago limited in a large abscess above the left hip, the opening of which threw me into a fever, which for five weeks I was obliged to sustain, leaving me weak and helpless." We trust that the symptoms which Bro. Marmont describes to us may shortly improve and give better hope of a return of health and strength, and that his resignation of the post of G.W.C.T. may not be necessary.

AN AMERICAN CLERGYMAN, speaking against capital punishment, "says he does not see his congregation thinned out too fast." We should think he lives one of the States from which we this week report the horrible atrocities which disgrace our common country. These atrocities are the natural fruit of the exclusive oppression we are asked to be partakers of as Good Templars; but if we could be persuaded that political expediency would permit of our complicity with such conduct we should go beyond the clergyman, and vote for the abolition of penal servitude, less we might be sent to the hulks. Making allowance for bad prejudices is one thing; partnership with evil-doers is another. Protest and secession are the consistent line in such a case.

BRO. MALINS, G.W.C.T., has addressed a letter to the *Birmingham Daily Post*, protesting against Mr. Bright's Town Council licensing scheme, and stating that "the what Temperance politicians mean by Local Option is to let the matter of licensing or no licensing 'go to the popular vote, the aggregate of the votes of the drinkers, drink-sellers, and abstainers,' and they do not care what the vested interests of the publicans shall be merged into a corporate interest;" indeed, that "unless the measure include the local veto to stop shell." He concludes that "Government and Parliament will not resist the demand to such a manner as will, I trust, prevent us from having to remind them that in such an important matter 'a blunder is worse than a crime.'"

OUR MILITARY BROTHERN will be rejoiced to read the very courteous and reasonable communication from H.R.H. the Field-Marshal Commanding-in-Chief on the subject of the political phase of Good Templary and its effect upon the services of Bro. Hawthorn cannot be charged with not having put a strong case for a less favourable reply. It might have been shewn in the letter of inquiry how we are not only practically absolved our soldier brethren from any political obligation; but the case of Hawthorn has been in its strongest aspect, and is still most satisfactory, that "there seems little probability of a member of a society whose motive is only essentially political being led into an infringement of the regulations." We are sure no intelligent Good Templar would ever seek to induce a soldier brother to become a party to our political work. We thank Bro. Hawthorn for having thus brought this question to an authoritative settlement, and congratulate him and the Order generally on the result.

DEATH OF MR. HENRY BRADLEY, OF PRESTON.—This veteran Temperance reformer passed away on Thursday, 5th inst., in the 72nd year of his age. The inveterate dislike to the traffic, and as the result of travels given him by his friend, Joseph Livesey, at Preston, before any Temperance society was formed, he commenced a society at his Sunday-school on the 1st January, 1832. This society held on for a time to the "modern day pledge," but Mr. Bradley strenuously advocated the "total" pledge, which he faithfully kept for 50 years. Of the 41 members of the

early committee of the Preston Temperance Society only seven were alive in 1873; that number gradually diminished to two—Mr. Bradley, who has just departed, now leaving our venerable friend Joseph Livesey the sole survivor of the noble band, and now in his 88th year. Mr. Bradley had held a public office as registrar in the town of Preston, but had of late fallen in retirement, enjoying the great respect of his fellow townsmen. His remains were interred in the Preston Cemetery on Wednesday last.

DR. LEES' LODGES ON RE-UNION.—A resolution has reached us which would suggest that members of ten of Dr. Lees' Lodges working in London "are of opinion that no proposition for carrying out a re-union should be declined unless the whole of the Order shall by majority vote first refuse to agree to the terms proposed." It is not for us to conjecture how far the Lodges on Dr. Lees' side have been consulted, but so far as the English membership generally are concerned, the subject has been most fully considered; and resolutions in great numbers from District and Subordinate Lodges gave such undoubted instructions that our Representatives had no option but to frame their propositions in accordance with the unmistakably expressed will of their constituents. Mr. O. Bacon, who signs this communication as "Acting W.C.T." for some half-score of Dr. Lees' Lodges, would thus imply that they have not been parties to the rejection by Dr. Lees of "re-union" upon the basis of our proposals, which were, moreover, strictly on the lines of the pre-arranged agreement under which the Conference assembled. Friends who may have seen this resolution in the columns of the *Word* will please understand that the Lodges referred to are not on our side.

THE RE-UNION CONFERENCE.

TO THE EDITOR OF THE "GOOD TEMPLARS' WATCHWORD."

DEAR SIR AND BROTHER.—Now that the Conference has collapsed, as most of those who have followed the history of the "Negro Question," thought it would, I think it is the duty of every true Good Templar in our ranks heartily to support the position take by our Representatives.

To have re-union upon the basis of a recognition of the colour line would have been treason to our associates in the Southern States and would have exposed us to the scorn and contempt of all lovers of consistency.

A re-union upon any other basis than that proposed by our Representatives would have driven out of the Order as many if not more than it would have brought in from the Lodges now under Dr. Lees, and would inevitably have led to a breach in the present international character of our Order.

Our brethren and sisters must remember that we are now associated with Grand Lodges all over the world, many of them having been our allies in the struggle for equal rights, and if we allow a possible re-union with 12,000 members in the various Grand Lodges under Dr. Lees, we in England had endangered or sacrificed the unity of our own Order, we should have lost a hundredfold more than we should have gained.

Let us continue to "represent the sterner exhibition of principle."—Yours fraternally,

JOHN B. COLLINGS,
G.W.C. Coun.

GOOD TEMPLARS TO THE FRONT.

At the Trinidad Rifle Volunteers' annual shooting competition held on November 12 at Port of Spain Trinidad, the two highest prizes, value £110 each fell to Good Templars, one to Bro. Lieke, J. H. Colls, formerly of the West Kent district, the other to Bro. Dr. Ford, Past D.D. of Trinidad. Bro. Collins and Ford also won several smaller prizes, and Bros. Horne and Sergeant Wootch both distinguished themselves.

BRO. BURTON, W.C.T. of No. 1,338, Petersfield, and **D.S. North Hans,** has been elected to two important offices. At the meeting of Deputies from the various Lodges of Oddfellows in the Godalming District he was elected by large majority Provincial Deputy Grand Master, and at the meeting of Freemasons of the Lodge of Friendship, 928, Petersfield, he was elected Worshipful Master.

BRO. SERGEANT CHRISTOPHER I. SMYTH, of Hartlepool Lighthouse Lodge, who, it will be remembered distinguished himself at the National Artillery Association, last year, won the first prize value £3 10s., at the New Year's annual Prize Competition, on Monday, January 2, 1882, of the 4th Durham Artillery Volunteers, Hartlepool. This is the second time in succession that Sergeant Smyth has succeeded in carrying off the first prize at the New Year competition.

BRO. G. J. HOCKLEY was awarded first prize, 10s., and Bro. G. Sexton second prize, 5s., for prize reading at the weekly meeting of the Chelmsford Mutual Improvement Society, on December 16. There were several other competitors.

between Sister Moss, a visitor from the Irish Grand Lodge, and Bro. Chapman, D.C.T. from North Yorks, prize two miniature volumes of Longfellow's poems, presented by Sister Burt, being won by Sister Moss and Sister E. J. M. ...

BURSELEM.—"Charles Garrett." January 3. Resolution asking Her Majesty's Government to bring in the bill for the next session of Parliament dealing with local Option ...

WYVOUTH.—"Caxton." January 4. Public coffee supper and entertainment. One hundred and fifty at supper. Chairman, Bro. R. A. Bole, L.D. Address by the Rev. Mr. ...

BARNSLEY.—"Olive Blossom." January 5. Social meeting. ...

MASBOROUGH.—"Puritan." December 29. Public lantern given by members towards new furniture; presents ...

YARDLEY (Birmingham).—A new Lodge, the "St. John's, Springfield," was instituted on December 30, 1881, ...

YARDLEY.—"Unity." December 30. Social reunion and coffee supper. Songs, carols, and instrumental music. Attendance numerous. Everybody delighted. ...

YARDLEY.—"Croyther." December 27. Visited Feeling Heart Lodge, Leamington, and partook of an excellent tea. ...

TREVO.—"Golding Star." Instituted January 3, 1881; ...

YORK.—"Ebor." December 29. Annual Christmas soiree; about 100 persons; highly delighted with the entertainment. ...

WIGAN.—"Henry Oldfield." January 2. W.C.T. read from the WATCHDOG "How Not To Do It Lodge," which was well received. ...

gratifying to note that the men present in the Lodge No. 5 have been killed by the late explosion in this district were eventually safely rescued.

BIRMINGHAM.—"Vindicta." December 21. Series of songs entitled, "The Pathway of Life," given by the I.O.G.T.F. Lodge Conference Choir, conducted by Bro. M. ...

SPARKHILL (Worcestershire).—"The Sparkhill." ...

LEICESTER.—"Light-house." December 29. Public tea and entertainment. About 75 present at each. Exhibition of curiosities numbering about 140. ...

LEICESTER.—"Liberty." December 31. Bro. Musselwhite, W.S., read a highly interesting paper, "Apples for the Children"; discussion by Bro. Clark and ...

LEICESTER.—"Ebenzer." December 28. A profit of over 108, reported as arising from recent tea meeting, ...

LEICESTER.—"Perseverance." Offered by Past and Present Deputies. Visited by Bro. Winter, of Bolnin ...

BIRMINGHAM.—"Central Lodge." December 30. ...

BRIGHTON.—"Queen's Park." January 2. Annual ...

BRIGHTON.—"James Thorne." December 30. Annual ...

NEWCASTLE-UPON-TYNE.—"Grace Darling Lighthouse." ...

NAVY. ...

OLD BRISTOL.—"Red, White and Blue." Letter M. ...

NAVY. ...

WESTMINSTER.—"Sons of Mars." D. 2. Paper, Bro. ...

DEGREE. ...

Durpin, and Smith, and Messrs. W. J. Frater, John Hall, C. S. Davidson, and J. Thompson. ...

STARBUROW.—"Star of Hope." December 29. Christmas gathering. Coffee supper. Thirty present. ...

EXETER.—"Abraham Lincoln." December 29. One ...

MALVERN LINK.—"The Malvern Link." December 27. Visit and address by Bro. W. A. Dickinson, of the City ...

BAFFINGTON.—"Sir Joseph Paxton." January 6. ...

GARSTON.—"Humilis." January 6. Encouraging ...

PETERBOROUGH.—"Melchisedek." December 23. ...

LIVERPOOL.—"Hope of All Souls." January 5. Annual ...

GLoucester.—"St. Luke's Heart." ...

BEXLEY HEATH.—"Glory of Bexley Heath." January 5. ...

YARDLEY.—"Unity." December 30. ...

NAVY. ...

OLD BRISTOL.—"Red, White and Blue." Letter M. ...

NAVY. ...

WESTMINSTER.—"Sons of Mars." D. 2. Paper, Bro. ...

DEGREE. ...

IRELAND.

BELFAST.—December 27. Adjourned session of Belfast District Lodge, Bro. John Pyper, D.C.T., presiding. Good attendance. Prospective arrangements were made for a good winter's work in Belfast, including a series of public meetings, a number of united Lodge sessions, and a service of song.

BELFAST.—"John Wesley," December 22. Public meeting. Lecture by Bro. John Pyper, P.G.W.C.T. Bro. A. Bowman, P.G.W.S., presided.

MEGABERRY.—December 23. Bro. Pyper preached a Temperance sermon in the Methodist chapel, Megaberry, near Lisburne.

NEARBYHEDGE.—December 26. Public soirée. Addresses by Bro. Rev. E. Thomas, Rev. W. Williams, Bro. J. Pyper, and Rev. M. Bothway.

REMARKS.—December 23. Bro. Pyper preached a Temperance sermon in the Methodist chapel, Megaberry, near Lisburne.

REMARKS.—January 2. United Lodge session. Attendance large. District Lodge officers filled the chairs. Bro. John Pyper, D.C.T., read a 30 page paper on "The Fundamental Principles of the Order," after which there was a recess on a service of fruit. After recess five minute speeches, mainly relating to Bro. Pyper's paper, were delivered by Bro. W. Williams, Bro. J. Phippobotham, R. Allen, A. Armstrong, J. Bush, W. Mullin, and T. Walsh. Hymns and ideas at intervals. The session pleasant and profitable.

REMARKS.—"Ehmerzer," December 26. Miscellaneous entertainment. Chairman, Bro. D. Orr, W.C.T. Instrumental music, recitations, songs. Address on the "How to Make a Lodge Successful" by Bro. Apperson. Several hymns by the choir. Bro. Diggart acted as conductor, and Bro. James Apperson presided at the harmonium.

REMARKS.—"Commercial," December 21. Concert and literary entertainment. Bro. James Calkhens, G.W.C., presided, and an excellent programme of songs, readings, duets, and quartets was rendered by the following: Miss Collier, Miss Heane, Bro. Duggart, Sister Duggart, Bro. Calkhens, and G.C.T.S.; Bro. B. and J. Collier, John Gow, G. C. Searr, D.C.T.; Roxborough, M. A. Lloyd, and Dyas. Resolutions calling on the Government to amend the Sunday Closing Act for exempted towns, and to make it a permanent measure adopted.

JUVENILE TEMPLES.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement. We cannot find space for news of ordinary Temple Meetings, and trust our correspondents will kindly condense other intelligence as much as possible.

NORTHCHAM.—"Nottingham's First," December 26. Christmas party; upwards of 90 at tea. After tea, recitations, Christmas games, and a powerful microscope, with, together with a series of stereoscopic views, were presented by Bro. Bell, G.C.T.S. D. Heavy vote of thanks passed to Sisters Briscoe and Barradall for their present of Christmas cards, orange, and packet of sweets, &c., to each child. Reading and song by the choir. Judge Briscoe, J. Briscoe, J. Bell, Bro. Scattergood was awarded the first, and Bro. Ferneyngh the second prize. Temple progressing nicely. Upwards of a dozen for the meeting. Christmas Closing Act for exempted towns. "H. Leabud." January 2. After business, games, bran pie. Pleasant evening. Temple flourishing.

REMARKS.—"Hope of Craven," January 2. The Airedale and the Clifford Lodges made a subscription amongst the adult members and gave the juveniles a treat, consisting of coffee and buns, and the young people enjoyed all kinds of sports, recitations, readings, melodrama, &c.

REMARKS.—"Heavenly Dewdrop," December 21. In order to provide a Christmas treat for the poor, a sale of wares was held, the articles on sale being almost exclusively contributed by the juveniles. In addition to the stalls there were Chinese and Japanese curiosities. The bazaar was opened by Bro. J. Walker, of Stretton, who gave a brief but interesting address.

REMARKS.—"Hope of Stratham," December 23. This Temple, only about two months old, now numbers 60 members. Had a tea and Christmas tree entertainment provided by the Lodge. Prizes of useful books were given to several members. A number of ladies, residents in the neighbourhood, were present, one of whom gave away the prizes.

REMARKS.—"Viacluch," December 14. Recitation contest. Five prizes given by honorary members. First prize, a Good Templar badge, to Sister Annie Tait. Fifteen juveniles and two honorary members initiated this quarter.

REMARKS.—"Little Lighthouse," December 27. Public tea; 100 present. Afterwards a recitation contest by juveniles for the first time. Prizes awarded to the first; second, "John Ploughman's Pictures"; third, "Candle Lighted by the Lord," given by Bro. T. M. Robinson, F.W.C.T. Nearly 200 present.

REMARKS.—"Excelsior," December 29. Visited by V.D., Bro. R. Hartly-Dunn, D.E.D., who in a brief speech advised the institution of a Juvenile Temple at Radstock. Bro. Timothy Moon, E.D., of Compton, spoke for the juveniles attending the meeting; and Bro. W. D. M. Robinson, F.W.C.T., also spoke, and the W.C.T. made a few kindly remarks.



Moderate Drinkers.—I shall be very glad if, through your columns, some of your numerous readers will kindly inform me if there is such a thing as moderation in regard to the drink. At a recent discussion upon this question some of the brothers concerned there was no such thing as moderation in regard to the drink. My idea is there is such a thing as moderation. If I rightly understand this world of ours, there are three classes—the Total Abstainer, the Moderate Drinker, and the Drunkard. If, on the other hand, there are no moderate drinkers, then there are only two—the Total Abstainer and the Drunkard. If so, what are we to say to those who take their glass and no more daily? Certainly they are not total abstainers, and we cannot say they are drunkards. Not that I believe in moderation myself, because I have been a teetotaler since I was a Good Templar for many years, but in regard for those around us who cannot see as we see; and not! I am convinced by some of your readers that there is no middle class. I shall entertain the idea that there is such a thing as moderation.—D.W.

Grog in the Navy.—In a letter in your columns appear the words:—"I firmly believe that it would be better to lose two-thirds of our naval members rather than allow them to degrade others." Everyone who has read this has, I believe, taken it to mean as I have, namely, that two-thirds of our naval brethren daily violate their obligation by giving their own share of grog to other men. I think if your correspondent had taken the trouble to inquire a little before he stated what he did, he would find that what he has stated is not the fact. Of the members of our Order who are in the navy there is but a very small proportion who draw their grog—probably one in 20 or 30—and I think it is your correspondent's duty, as well as every other true Templar's, to charge such brothers whom he may know with violation, as I think that a naval brother who would allow his grog to be drawn in his fit to be a member of our Order. It would, however, be far better if some of our brethren, instead of finding fault with our naval brethren, would try to remove the evil by spending their spare time in endeavouring to get Lord Northbrook and Mr. Trevelyan to consider the stoppage of grog altogether in the navy, as it is well known that nine-tenths of the crime and accidents are caused by it. Allow me to conclude by stating that we have as firm, true, and staunch Templars in the navy as we have amongst our civilian brethren on shore.—JAMES FAWLEY.

[We do not consider that the letter our brother refers to implied that two-thirds break their obligations, but only states that the principle is so important that we ought to stand by it, even though we lose a third of our members. It implies that such losses beyond those who are disciplined, but we do not think our naval brethren are behind other in fidelity to their obligation.—ED. G.T.W.]

The Sub-District Lodge Scheme.—The proposal of "J.S.G. P.D.E.D." is one which seems to me to be open to serious objections. In the first place, were it to be accepted, the District Lodges would, like Othello, "find their occupation gone." Indeed the whole scheme simply amounts to a multiplication of petty and feeble District Lodges under an inferior name. Last year (at the date of the latest statistics available) we had 17 District Lodges which could not boast of more than a dozen Subordinate Lodge apiece, two of them having only five Lodges each. If these small districts are to be split up, what sort of Sub-District Lodges are we likely to get? If, as the proposed "Constitution" suggests, no Lodge is to be allowed to have less representation than 25 members will not be very great. And these little bodies, if remembered, are to wield the power of taxation! They would have to tax, too. The Grand Lodge, I suppose, would still require its 1ld. per member, and to pay this out of their own expenses, too. District Lodges could not do with less than 25 members, then now exact. The Sub-District Lodges, therefore, would be compelled, in order to pay their own expenses, to increase the capitation tax now levied upon the Lodges, which many of the Lodges already had quite as much as they can bear. This proposed new authority would be too insignificant to command respect, but just about large enough to afford an area for the raising of all the tea-cup efforts that sometimes arise from the petty jealousies of "rival" Lodges working in the same neighbourhood. If anything, the Order is already over-officed and over-organized. What we need is simplicity not increased complication. The great desire of the promoters of the scheme seems to be to provide some use for the now useless second degree. It would be far better to abolish that which is so mainly used to irritate the Degree Tenor, and very few of which seem to be doing much good; and then we should have simply Subordinate, District, Grand, and Right Worthy Lodges, and a degree for

each. In commerce the "middle man" is always looked upon as an objectionable character, who sticks to as much as possible of that which passes through his hands; and so Good Templary we do not need a "middle man" in the shape of a Sub-District Lodge to "split the middle" on its way to levy a tax upon the District Lodge.—F. W. DIMBLEBY, D.C.T.

The Sub-District Lodge Scheme.—In my opinion the remedy as proposed by "G.S.G." will be worse than the disease he seeks to cure. The machinery of the Order needs simplifying, but to take out the Degree Temple and then put in its place the Sub-District Lodge, with power to levy a tax upon the District Lodge, will only make "confusion worse confounded." By all means abolish Degree Temples. As far as my experience goes they are useless and unnecessary. To simplify the machinery of the Order, not only do Degree Temples require to be abolished, but the first, second, and third degrees, as such, as well. The control and government of the Order, from beginning to end, is vested in four distinct Lodges, viz., 1st, Sub-Lodge; 2nd, District Lodge; 3rd, Grand Lodge; 4th, Right Worthy Grand Lodge. All the degrees, and all the members, are directly entitled to these four stages; which, after due probation, should be obtainable by every good and faithful member of our Order. We ought to have a Sub-Lodge Degree, a District Lodge Degree, a Grand Lodge Degree, and a Right Worthy Grand Lodge Degree. What more we want for the simple and intelligent working of the Order I am at a loss to undertake. Take away the second and third degrees, and let us have a District Lodge Degree, and the Order would be simplified immensely. I am aware that the question arises of the members attending District Lodges from long distances in very large districts. But this difficulty could be met by holding special District Lodge Sessions in various parts of the district at convenient periods. To enable members the more easily to take their District Lodge Degree. This would do away with the necessity of creating a fresh body of intermediate officers with taxing powers, as would be the case by the creation of Sub-District Lodges. If special sessions are held by the District Lodge, surely the same plan might be adopted by District Lodge. If it be answered that the work could be done more efficiently (which I very much doubt) by Sub-District Lodges, which are consistent and go in for Sub-District Lodges as well. We might then go in for Sub-Right Worthy Grand Lodges; and if these succeeded we might then, by way of novelty, agitate for Sub-Subordinate Lodges. By that time I think the sub-ignition would sub-side.—W. C. HOLLOWELL, D. Counselor, S. Northamptonshire.

PARLIAMENTARY NOTE.

CARMARTHEN.—Mr. B. T. Williams (L) having accepted a County-court Judgeship, has vacated his seat as member for this borough. It is placed in the hands of the electors, and the 4th inst. elected unopposed. The elected member, like the late, is in favour of Local Option and Sunday Closing.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Twenty words, 6d.; every six words additional, 3d. Two initials count as one word, whether prefixed or affixed to a name.

BIRTH.

ROADWAY.—December 31, at Norton Barracks, Worcester, Sister A. Rodway, wife of Bro. P.M. Sergt. G. J. Rodway, L. D. Norton Excelsior Lodge, of a son.

THE SUNDAY CLOSING MOVEMENT IN CORNWALL is being prosecuted most vigorously, and during the past few weeks, despite the holidays, thousands of petitions, forms, tracts and petitions have been dispatched. The method of working is to have a committee in every parish, and the principal town in each district as a local centre. The Rev. S. Wilkes and Mr. E. O. Tregellas, Gellon, undertake the supervision of the work in Truro, and the Rev. P. H. Newbham has expressed his willingness to do the same for the union district of St. Germans. A poster is in preparation for use in every district, convening meetings for organisation and action.

Bro. ROXBOROUGH is full of engagements at present. Ashton-road, Edge-cum-Penn.—We have on hand a considerable number of good pens, manufactured by the late Sir Josiah Mason, for so many years the sole maker of Perry's and other celebrated makes. We can send a sample box containing many varieties, for 6d. post free, and boxes may be ordered from any of these sample boxes, for 10s. These are very splendid pens for commercial purposes and are worthy the notice of agents, heads of offices, &c. Send stamps to John Kempster, Bolt-court, Fleet-street, E.C.—[ADVT.]

GOOD TEMPLAR AND TEMPERANCE ORPHANAGE.

The following contributions are gratefully acknowledged—

Table of contributions from individuals and lodges, including Stamps from Twickenham, Thomas Pittman, W. F. White, etc.

FROM LODGES.

Table of contributions from various lodges such as Friends in Council, Youth of Gresham, King of the Forest, etc.

FROM JUVENILE TEMPLES.

Table of contributions from juvenile temples, including Rose of Greenwith, Hope of Ratcliff, Montpelier, etc.

Fok BUILDING FUND.

Table of contributions to the Fok Building Fund, including Dr. W. H. Kempton, G. W. Harris, etc.

FROM SCOTCH LODGES.

Table of contributions from Scotch lodges, including Old University, Star of the East, St. John De Gream, etc.

FROM SCOTCH JUVENILE TEMPLES.

Table of contributions from Scotch juvenile temples, including Royal Edinburgh, Morning Star, etc.

FROM BANDS OF HOPE.

Table of contributions from Bands of Hope, including St. Columbus, Liverpool, Salem, Derby, etc.

Table of contributions from individuals, including Hamersmith, Dukinfield, Wesleyan, Lower Crumpsall, etc.

A number of special Christmas contributions received, acknowledgment of which is held over till next week.

EDWARD WOOD, Hon. Sec. G. Shelgate-road, New Wardsworth, S.W.



G.W.C.T.—JOSEPH MALINS, Grand Lodge Officer, Cong. G.S.S.—JAMES J. WOODS, grev-st., Birmingham. G.S.S.T.—S. R. ROLFE, 45, Panlet-rd., Camberwell, S.E.

NAVAL DISTRICT.

D.C.T.—JAMES RAY, 27, Market-place, Reading. W.D.S.—DR. W. H. PETERS, 25, Le-park, Lec. S.R.E. D.S.J.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICT.

D.C.T.—H. ROBERTSON, 3, Elizabeth-terrace, Shooters Hill, S.E. D.S.S.—P. HAWTHORN, 10, Whiteha-lane, London, S.W. D.S.J.T.—MRS. C. M. MOSS, Farnborough-road, Hants.

G.W. SEC.'S OFFICIAL NOTICES.

A Special Session of Grand Lodge will be held at—GLASTONBURY—Tuesday, January 24, at 11.30 a.m., in the Assembly Rooms.

The Credential Committee will sit from 11 a.m., and the degree will be conferred at 12 noon and at 6 p.m. An afternoon session, open to all members of the Order, will commence at 2.30. At the evening public meeting, Bro. J. Malins, G.W.C.T., will take the chair, and addresses are expected from Canon Basil Wilberforce and the G. L. officers.

Applications for Credentials to be made to Sister Miss C. Impey, Street, Somerset. Tax received during the week for quarter ending November 1—

Table of tax received during the week for quarter ending November 1, listing amounts for various districts like Lincoln, Somerset, Devon, etc.

CHARTER DEFENCE FUND.

Received during the week ending January 10—

Table of contributions to the Charter Defence Fund, including Edward Elliott Lodge, Bell Side Colliery, Northumberland, etc.

G.S.J.T.'S OFFICIAL NOTICES.

Reports for November quarter received as follows:—Jan. 10, ... Yorks. ... Isle of Wight.

NEW TEMPLES.

Table of new temples, including Ark of Safety, Stonessy Stanton, Leicester, etc.

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to forward instructions in forwarding letters of news—Address, Editor, G.W.C.T.'S WATCHWORD, 3, Bolt-court, Fleet-street, London, E.C. As our 'News' columns are made up on Wednesday, all matters intended for publication in the current number should reach this office by Wednesday morning at the latest.

E.A.—Hardly a practical suggestion. C. W. BULWELL.—We do not know the address, but have sent your inquiry to a friend who does.

J.H.P.—It does not appear to us desirable to open up a correspondence about dancing. A READER.—Have sent on your letter to the W.D. Secretary, who will doubtless cause a communication to reach you.

J.G.—Of course we only speak as to our knowledge from reports of District Lodges, and our constant communications with members.

M.K.—We heartily congratulate you, but pressure on our space will hardly permit our printing individual experiences in such matters.

CONSTITUTION.—We do not think it wise to 'give publicity' to any wrong doing on the part of any Lodge. The right course in such a case is to report to the District Chief Templar, to whom we have sent your communication.

EAST AND MID-SURREY DISTRICT LODGE.—Bro. Pinbro, W.D. Sec. having removed to Richmond, the office of District Secretary has been removed to No. 1, Richmond-villas, Princes-road, Richmond.

Addresses for every Meeting in the Year Are now appearing in the BAND OF HOPE CHRONICLE.

Series I.—SEASONABLE ADDRESSES, by Miss M. A. PAUL, authoress of 'Sought and Saved,' &c. Series II.—POPULAR MISTAKES, by W. KINGSLEY, the author of 'Buy your own Diaries,' &c. Series III.—ADDRESSES ON THE CATECHISM, by Dr. J. RIVON, author of 'The Temperance Primer,' &c. Series IV.—ADDRESSES WITH ILLUSTRATIONS, by Rev. F. WADSWORTH, editor of 'The Temperance Worker.' Series V.—TOBACCO, by R. L. CARTER, B.A.

Each Number also contains a Music-Special Article—Tales—Anecdotes—Reviews—Records of Progress, &c., and, once a quarter, a Portrait and Biographical Sketch of a Leading Friend of the movement.

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NEW LINCOLNSHIRE FEATHER BEDS, AT NINEPENCE PER LB. CARRIAGE PAID.

Send post-card for Price List and Samples free to the London Agent of the Lincolnshire Bedding Company, T. SMITH, 15, Wine Office-court, Fleet-street, E.C., where specimen Bed and Quilt may be seen. Thousands of Testimonials, 10,000 Beds sold in 3 years.

"A NIGHT WITH A BABY," is a clever

brochure, full of humour, and, whether read at home or in public, elicits roars of laughter. A clergyman writes: 'I read it at an entertainment, and it literally brought down the house.'—Post free seven stamps.—Address, H. RYLAND, Kinver, Stourbridge.

CRYSTAL PALACE MUSIC.—Friends arranging for concerts, &c., requiring copies of the words and music, in either notation, as sung at the afternoon and evening concerts at the Crystal Palace Fete, may obtain the same quantities at half the published prices, from the office of this paper, Bolt-court, Fleet-street, London, E.C. The published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

Advertisement for Rev. E. J. SILVERTON, SPECIALIST FOR DEAFNESS. Includes text: 'THE Rev. E. J. SILVERTON, SPECIALIST FOR DEAFNESS' and '17, ST. BRIDE ST., LUDGATE CIRCUS, LONDON, E.C.'

VISITORS' GUIDE.

TERMS FOR INSERTION.
One Line for One Week, Two Lines Six Cts.
Half-Year 3 0 0
Year 6 0 0

METROPOLITAN LODGES.

Monday.
Apt of St. John's, St. John's, Wadding-street, Watford, Juv. Temp. 6.
Folkestone, Folkestone, Folkestone, Folkestone, Folkestone, Folkestone.

TUESDAY.

Albert Bond of Brotherton, St. John's, Wadding-street, Watford, Juv. Temp. 6.
Folkestone, Folkestone, Folkestone, Folkestone, Folkestone, Folkestone.

WEDNESDAY.

John O'Connell, 105, Old Broad-street, London, E.C. 4.
Folkestone, Folkestone, Folkestone, Folkestone, Folkestone, Folkestone.

THURSDAY.

Albert, 47, Institute, Whitford, Warrington, Lancs.
Working Men's Club, Green-way, Hornsey, Middlesex.

FRIDAY.

Bedford, Friends' Institute, Wheeler-street, Spitalfields, London, E.C. 1.
Crawford, School, Wye, Ch., Princesland, Cornwall, E.C. 1.

PROVINCIAL LODGES.

MONDAY.

BIRMINGHAM.—Havelock. St. John's Church, Ingestre, Horefield, Staffs.
BIRMINGHAM.—Carlton. St. George's, Green-street, Aston, W. 1.
BIRMINGHAM.—John Bull. St. George's, Green-street, Aston, W. 1.

TEDEJAY.

BIRMINGHAM.—Anford Major, St. Saviour's, St. James-st. 7.4.
BIRMINGHAM.—Birmingham, St. Saviour's, St. James-st. 7.4.
BIRMINGHAM.—Birmingham, St. Saviour's, St. James-st. 7.4.

WEDNESDAY.

ASTON.—Dove, 105, Old Broad-street, London, E.C. 4.
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THURSDAY.

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FRIDAY.

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ISLE OF MAN.

1882.—Primrose, Jam-street, Market-place, Tuesday.

WALES.

1882.—Dumfries, Temple, Church, Royal Arcade, Fri., 7.30.

ABABIA.

1882.—H. post Adm. Islands, Thursday, 7.

ARGENTINE REPUBLIC.

1882.—De Santa Fe, Altha, N. L. Thursday, 7.30.

AUSTRALIA.

1882.—New Zealand (Townsville), Northern Star, No. 4, Macaulay Hall, Monday, 7.30.

BELGIUM.

1882.—Britannia, No. 1, Mercers' Church and Institute, Avenue du Commerce, Wednesday, 7.30.

MALTA.

1882.—Star of the Sea, Near Temperance Hall, Fri.

MAITA.

1882.—Knights of St. John, Victoria, M. n. 7.

SPAIN.

1882.—Gibraltar, No. 1, D'Almeida, N. N. 1, Red, Tem. Int. Wat. 7.30.

TRINIDAD.

1882.—Star of the Sea, Near Temperance Hall, Thurs. 7.

UNITED STATES.

1882.—New York, John Jay, 105, Broadway, A.M.S. Church, Morris Avenue, Tuesday, 8.30, 10.00, 11.00, 12.00, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00, 12.00.

MILITARY AND NAVAL LODGES.

1882.—Hampden, 105, Old Broad-street, London, E.C. 4.

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A NEW YEAR'S WISH.

My New Year is dawning:—to you may it bring,
Drops of joy—less of sorrow—more love to your King;
May His blessing attend you each step of the way;
And His "arms" be "around and beneath" you each day.

May His smile be your gladness, His presence your peace,
His love be your "dar-star," His joy be your "rest";
His truth be your "backslur," His word be your "word";
And "faith" be your watchword, through Jesus your Lord.

May "hope" be the beacon to lighten the gloom,
And point you through darkness to glory and home,
Where, glad in His presence, and robed in His light,
You shall dwell in the "fulness," and lose "faith" in "signs."

Oh, rest of that home, oh, joy of that love,
Oh, peace of His presence which nothing shall move;
For it ever and aye we shall dwell with our King,
And in "massions" eternal our thanks ever sing.

NELLIE S. WHITEMAN.



SISTER

E. PULL,

G.D.M., 1871.

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Do. District Lodge..... 100s, 60s, 70s, 80s, 100s, 120s.
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Good Templar and Temperance Publication
Depot, and Lodge Requisites.
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The following additional recent cases and testimonials have been forwarded by Mr. Congreve for publication. They have not been published before:

First, we have received the account of the remarkable case of Mr. J. S. WALKER, of Hungerford.

"This patient consulted me first in the early part of the year 1829, when he was suffering from a spitting of blood, pains in the chest and side, hectic fevers, night sweats, irregular action of the heart, great loss of flesh. To use his own words, 'all the symptoms of the second or tertian stage were present.' I could hardly walk across the room (he says), and for weeks I had not a wink of sleep; but after following your advice, and using the Balsam for a very short time, the good effects were manifest. Not to weary you with details (in short), I slowly but surely regained my lost strength, and am now like one raised from the dead. My friends are astonished at my changed appearance. I can walk 10 or 12 miles, at four miles an hour, without feeling distressed. I am even better than I was before my illness."

"I know you, dear Sir, I have recommended your valuable medicine with great success, and feeling desirous that friends should know of my case, I offer you this to use in any way you think proper. "I consider your work on Consumption to be one of the most eloquent treatises, at the same time displaying sound judgment and much common-sense. May your valuable life be spared for many years. I enclose my photograph, just taken, that you may see the wonderful improvement in my appearance.—J. S. WALKER, Hungerford, Sept. 21, 1831."

The Second is a case recommended by the Rev. T. CHIVERS (61, Larkhall-lane, Clapham).

Mrs. S. Jones says:—"When I first began to take your medicine I was so near death I was watched night and day, and during every breath I gave I owe my life, by God's blessing, to you. Mr. Chivers is now a living wonder. I can attend to all my domestic affairs. I shall do all that I can to make your remedies known.—Sept. 12, 1831."

The Third is from Rev. W. P. HULLSTON, Countess of Huntingdon Chapel, Ely, Cambs.

"My dear Sir,—I have repeatedly recommended your medicines, and in the course of my experience as a pastor, I have seen surprising results. On a case on which, as you will remember, I have corresponded with you—the girl named P.—she was given up by two doctors, and her end was expected hourly; dreadfully worn, exhausted by cough and expectation. I induced her to take some of your medicine, only hoping to relieve, but the result was such in a short time that it led to my correspondence with you. For two years she continued under your treatment, the result of which was that she became quite restored, and is likely soon to marry. With kind regards and my warmest remembrance, I am, faithfully yours, W. P. HULLSTON, June 13, 1831."

The Fourth is an extract from a letter of Rev. W. JACKSON, of The Manse, Waltham Abbey.

"... I am pleased to bear testimony to the wonderful cures which you have instrumentally effected in the experience of some of my brother-in-laws (Rev. C. H. & Rev. J. H. &c.). This is not the first time I have recommended your medicines to my patients to you. I am glad to hear that the inter-law of a Wesleyan preacher in this town has realised a cure which constrains her to highly recommend your medicines.—July 11, 1831."

The Fifth is a further testimony from Rev. J. F. PATER, of 59, Driffield-road, North Bow, London, E. (See the book.)

"In answer to the inquiry of a captain (J.—M.—) suffering from softening of the lungs, Mr. Congreve's medicine as follows, and has consequently sent me a copy of his letter: 'I have sent six cases to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I believe Mr. C. to be a first class specialist in coughs like yours, and if my case were such, I should be grateful, indeed, to put my life into such able hands.'—July 28, 1831."

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THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

Vol. IX. No. 418.

[Registered at
the G.P.O.]

MONDAY, JANUARY 23, 1882.

[as a
Newspaper.]

ONE PENNY.

I.O.G.T.

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The Heather Bell Lodge, of Newcastle-on-Tyne, enjoys the honour of claiming the sisterhood of the brave woman who has done something to sustain the reputation of English women throughout the world. On the 13th of last month our sister was welcomed back to this Lodge, which, in company with her late husband, she joined in October, 1879. On the occasion of this welcome Bro. S. Newton, L.D., presided, and after the re-admission ceremony, Bro. T. Parker, jun., W.S., moved, and Bro. A. Kelly, E.D., seconded, a resolution of welcome and congratulation, which was ably supported in an address by Bro. James Stuart, P.W.C.T., and carried unanimously. In response, Sister Smith, as reported in the *Newcastle Daily Echo*, said "she was extremely indebted to the members of the Lodge for the kind reception they had given her on the occasion of her re-admission, and to Bro. Stuart for the kind and complimentary words he had said about her. She could assure them she laid no claim to such praise. If she had done anything to lessen the sufferings of her fellow creatures on the battlefield and to soothe the wounded while in captivity all the reward she ought to desire was the consciousness of having done her duty. It was now over two years since she first joined the Lodge, and as there were no Lodges where she had resided she had not had the opportunity of joining any other while she was away. She again begged to thank them for the resolution they had passed. (Loud applause.)"

The story of Sister Smith's heroism on the battle-field at Bronkhurst Spruit was given officially in a "District Order," issued by Colonel Bellairs:—
"Pretoria, April 5. The officer commanding desires to thank Mrs. Smith, widow of the bandmaster of the 94th Regiment, for the good service she rendered at Bronkhurst Spruit fight, in assisting the wounded. Mrs. Smith was herself present in the midst of the action; but, though surrounded by dead and dying, she in a courageous way set about alleviating the sufferings of the wounded, and for upwards of three months has continued to be unremitting in attention upon them under very trying circumstances. Such true heroism and devotion merit recognition and high praise. Colonel Bellairs therefore takes the opportunity of Mrs. Smith's returning to England publicly to refer to the good acts she has performed."

The *Daily Telegraph*, in a leading article, thus referred to the conduct of our sister. After speaking of other notable disembarked from the good ship *Dart*, Castle at Portsmouth, the *Telegraph* says:—"But of all these on board there was no more notable person than Mrs. Smith, the widow of the bandmaster of the 94th Regiment of Foot, who has so acted as to deserve the title of heroine, even in days when chivalry is, comparatively speaking, a dead letter. Details have yet to be supplied in

order to account for the presence of Mrs. Smith at the battle of Bronkhurst Spruit. A soldier's wife is seldom at the front. Her heart, indeed, is there; but her loving eyes are spared the horrors of the actual conflict. She is at home tortured with an intolerable longing, or creeping as far as she dare to the din and turmoil of battle; but as a rule she has to wait like the rest of us to hear the upshot by word of mouth tenderly conveyed, or by the curt uncertainty contained in a telegraphic despatch. The wife of the bandmaster in one of our line regiments

would have died had it not been for the heroic devotion of this noble creature. Her call was not to the dead but to the dying. A nurse was wanted, and she could not turn a deaf ear to so many sad appeals. While the fight lasted the wife of the dead bandmaster busied herself with her husband's dying comrades. She brought them water when they were parched with thirst; she stanchd their gaping wounds; while men were crying for help around her, she tore up her clothing and bound it round the bleeding limbs; she, neglectful of her own sorrow, appeared wherever

she was most needed, comforting others while her heart was dead within her breast. Then, indeed, there was time for her to discover that she had been wounded when she was caring for the wounds of others, that her child was suffering when she was endeavouring to alleviate the pain of those around her. It was Lady Wortley Montague who said that "it goes far to reconcile me to being a woman when I reflect that I am thus in no danger of ever marrying one"; but so bitter a comment will not be endorsed by those who have married women, and believe that among their many impulses is that one of bravery at a pinch, devotion, and superhuman energy such as were exhibited in so brilliant a manner by this now sad widow, who returns home literally from the wars, to meet with many congratulations, but no comfort.

"I have found," says an old traveller, "women more liable in general to err than man, but in general also more virtuous, and performing more good actions than he. To a woman, whether civilised or savage, I never addressed myself in the language of decency and friendship without receiving a decent and friendly answer. With men it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the widespread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to



SISTER MARION M. SMITH,
THE HEROINE OF BRONKHURST SPRUIT.

appears to have been an exception to this inevitable rule, for she was not only there when the fighting took place, but was accompanied by her little daughter, three years old, and another, 18 months old. She was herself wounded in the head, and so was her little daughter. No matter how serious her own wound was, it is quite certain that her child's injury was not very severe, or she would not have left it even for an instant. There were, however, crises so poignant, so searching, so full of exquisite anguish, that this good woman was irresistibly roused to the grand duty of humanity. Thinking little of her own wound, her injured child, this soldier's wife became for the moment a saint. In what she did she was dead to the world and all its selfishness, and she became transcendent, if the story told be true. Her child had been wounded; but there were others who

this virtue—so worthy the appellation of benevolence—these actions have been performed in so free and kind a manner that if I was dry I drank the sweetest draught, and if hungry I ate the coarsest meal with a double relish." This is the spirit with which such deeds as those under notice should be encouraged. The recommendation of Mrs. Smith for the new Order of St. Catherine is not at all likely to be disregarded. A woman who when wounded herself, and with an injured child, can bind up the wounds of soldiers with the torn rags of her own clothing in one whose devotion and self-sacrifice as a nurse are unexampled even in legendary history."

Whilst thus recording the heroism of the living, it is gratifying to perpetuate the memory of our late Bro. Smith, bandmaster of the 94th Regiment, Bro. Captain Murray, of Newcastle, the honoured father of Sister

LITERARY EXTRACTS.

COMPILED BY FRANCIS LONGWORTH DAMES.

A HUNDRED YEARS AGO.—In p. 190 of "Estimate on the Masters of the Times," by John Ryan, D. D., Vicar of Newcastle, 1757, is the following passage:—"All good men hope that the time will come when this infernal poison will be laid under such discouragements as may amount to a general prohibition. The necessity of such a reformation grows every day, not only in London, but throughout the Kingdom." The italics are our own.

WHAT THE BREWERS SAY.—From the Brewer, "A Familiar Treatise," &c., 1877, Chapt. 111, "Water."—"It is certain that water which contains a small amount of saline matter, especially sulphate and carbonate of lime, is the best adapted for brewing purposes. . . . Gypsum or sulphate of lime is the salt which exercises the most useful effect. Rain water, collected directly from the sky, may be resorted to in an emergency without any great disadvantage."

PLEASANT FOR WINE DRINKERS.—In the Wine and Spirit Merchant (W. R. Loftus) we read the following:—"Many plans are adopted in making wine; but the principal considerations are to avoid its being distributed, and to exclude external air. When from the fineness of the lees, the wine cannot be thoroughly ridded of their from recourse is had to finings formed of white of egg, &c. Spanish earth is generally used for sherries, and has the effect of adding to their brilliancy. Chalk is used to counteract the acidity of some wines, and cream of tartar when wine becomes oily."

"WHAT IS HEADINGS?"—"The headings is a mixture of half alum and half copperas, ground to a fine powder, and is so called from giving port that beautiful head of froth which covers it, so one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers. To make new beer old, add oil of vitriol; an imitation of the

Smith informs us that our late brother was taken from the care of a step-mother and adopted by a teacher of music in Gloucester, when quite a little boy. This teacher, Mr. Russell, the present bandmaster of the 24th Foot, trained young Smith as a musician, and having passed through Kneller Hall School of Music, he was in 1822 appointed bandmaster to the 9th Regiment, in which corps he stood deservedly high in the estimation of all ranks. Being ordered to the Transvaal, on march up the country, Bro. Smith was attacked with dysentery, from which he never thoroughly rallied, and to which he succumbed on the 1st July, 1880, at the age of 53. Sister Smith is about 12 years the junior of her late husband. Bro. Cap an Murray says of his late son-in-law that "a more conscientious and honourable man I never knew."

It is a source of gratification to us that our sister has retained her membership in our Order, and we trust that her life may long be spared for yet greater usefulness; also that her dear little ones may join in the good name and noble virtues of their parents, and so, in their own lives, in their memories, preserve the bright story of Brookhurst Springs as a precious gem set in the purest gold.

FREE BEER IN NEW YORK.

(From the National Temperance Advocate.)

The introduction of "free water" to means into our city has stirred up one of the fiercest and most unscrupulous "free beer" wars. A beer-seller on Broadway, by the name of MacKinley, posted up a sign, "Free Beer for Thirty Days," and found his shop running over with customers. Everybody was there. The customers of other shops came for their favourite beverage, which cost them nothing, until the saloon-keepers were alarmed, and tried to stop the "free beer business." They tried in vain, and at last, after one of their own number. But he was obstinate. They brought him before the Tombs Police Court, but he was discharged. Then they went to the brewers to get them not to furnish him with beer. So when the "free beer" saloon-keepers were told that they would be held responsible for the beer, they could not get it. It went all over the city from one brewery to another without being able to buy a barrel. Here is what he says:

"I started this business about the 1st of July. I did not take in money enough to pay expenses. Then I hit upon the plan of giving away beer as an advertisement. I know that about all methods of advertising had been tried, and I must get something new. Other dealers had thought of giving away a sandwich as a means of getting men to buy beer. Nobody had thought of giving away beer in order to get people to buy sandwiches. I believed that if I furnished the people with good beer I should draw custom in the hours when I did not give it away to pay for the beer that I furnished for nothing. The result proved that I was not mistaken. The people who came to get free beer proved to be good customers. Some insisted upon paying, some bought beer after they had a free glass, and some bought sandwiches and pie. The result was that instead of having an empty place all day I had crowds, and from doing a losing business I began to do a profitable one."

"What am I going to do about it?" the saloon-keeper said; "I shall keep my promise, and shall for 20 days give away beer between the hours of eleven o'clock a.m. and three o'clock p.m. How do I make it pay? Simply because there is profit enough on the things I sell to pay for what I give away. There are free lunches all over town, and nobody thinks of going to the butchers or the bakers to prevent their selling food for free lunches. The restaurant proprietors do not complain, and I should say they know that those who eat free lunches must pay for them in the long run. How will I get beer if these men do not furnish it? I can get it in other cities. I am already negotiating with a St. Louis firm. I will give it away if I have to import it. But I need not do that, because I can get all I want on the quiet from home makers. There will be no trouble about that. You wonder how I make enough on the sandwiches to pay for the beer I give away. The thing is very simple. A sandwich costs me one and a half cents. I sell 700 of five cents each. Then you must remember that many persons come in who will not take a free beer, but pay for a glass for the fun of looking at the crowd. At least thirty per cent. pay for what they drink. I may be given away 1,500 glasses in a day, but they are small glasses, and the foam counts. It's what they call a "Coney Island Fresco," served in a great hurry when we haven't time to fill up."

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, and the difficulty has been to obtain it pure. A sandwich, fast cup by using Cadbury's Cocoa Essence, which costs three times as far as the adulterated andarchy compound ordinarily sold in the market. Packet making fourteen breakfast cups of strong Cocoa. [Advt.]

age of 18 months is thus produced in an instant.—From Samuel Child's "Art of Brewing."

APOLLITERARY BY LONDON PUBLISHERS.—In the report of the Inland Revenue for 1879 we are told that "Out of a total of 673 samples examined, there were 526 to which sugar had been illegally added, or which consisted of materials intended to be used for the adulteration of beer."

TO STRENGTHEN GIN.—Hartley recommends the use of blue stone oil of vitriol of oil of almond. &c., and remarks, "Be particular in the quantity used."—From Hartley's, "Wine Merchant's Companion."

REASONS FOR DRINKING.—"Mr. A. drinks because the doctor has recommended him to take a little. Mr. B. because his doctor has ordered him not, and he hates quackery. Mr. C. takes a drop because he's dry. Mr. D. because he's wet. Mr. E. because he's going to see a friend off to America. Mr. F. because he's got a friend come home from Australia. Mr. G. because he's so hot. Mr. H. because he's so cold. Mr. I. because he's got a pain in his head. Mr. J. because he's got a pain in his back. Mr. K. because he's got a pain all over him. Mr. L. because he feels bright and happy. Mr. M. because he feels heavy and miserable. Mr. N. because he's married. Mr. O. because he isn't. Mr. P. because he lives to see his friends around him. Mr. Q. because he's got no friends, and enjoys a glass by himself. Mr. X. because his uncle left him a legacy. Mr. Y. because his aunt put him off with a shilling. Mr. Z. We should be happy to inform our readers what Mr. Z's

reasons are for drinking, but on putting the question to him he was found to be too drunk to answer."

THE TAXES DESCRIBED BY BISHOP EARLE, 1628.—"It is a breacher of more news than hog-heads, and more jets than news which are snaked on here by some spongy brain, and from thence squeezed into a comedy. Men come here to make merry, but, instead, make a fool of themselves, and this mischief above is answered by the drinking below."

"THE 'TIMES' ON THE 'PROSPECTS OF THE DRINK TRAFFIC,' 1871.—"Publicans' profits represent misapplied money. This is the great evil to be recognized on both sides. What proportion of these gains might survive under regulations preventing anything like excess we need not inquire. . . . The liquor traffic would cease to be the only trade flourishing in the most impoverished districts; ginshops would no longer be the only houses in the most quiet streets. . . . They (the publicans) have every thing against them, except the vicious propensities of human nature. The efforts of every teacher and preacher are directed towards keeping people away from public-houses. . . . If pauperism is to be diminished, thrift encouraged, and crime depressed, half the profits of the liquor traffic, to say the least, must go. The prospect cannot be agreeable to those engaged in the business, but there is no use in blinking it. To put the case in half a dozen words, the profits in which the liquor sellers now obtain a vested interest are re-leased to a vast extent at the cost of popular degradation, vice, and misery; and the benefit is simply theirs, and the legislature of a country is not justified in placing, with due consideration, the welfare of the people above the gains of a trade."

ALCOHOL AND MANUAL LABOUR.—At an experience meeting the following testimonies were given:—"A weaver says:—"I am a thoroughgoing teetotaler, and have been for more than 30 years; I have been engaged in the business, but there is no use in blinking it. To put the case in half a dozen words, the profits in which the liquor sellers now obtain a vested interest are re-leased to a vast extent at the cost of popular degradation, vice, and misery; and the benefit is simply theirs, and the legislature of a country is not justified in placing, with due consideration, the welfare of the people above the gains of a trade."

A brickmaker says:—"Now I think brickmaking is as hard a job as any that I have mentioned. We have both heat and cold to contend with. For six days in the week I roll about 4,000 loaves of clay and put them in ten each day in the week, and I do it without drink. I can work in the clay-ole or at the kiln without it, and I can do as much work without it as any brickmaker can with it."

THE CLAIMS OF MODERATION CONSIDERED, &c. An address by the Rev. John Post, 1881.—"The Temperance movement is many-sided. It avails itself of the aid of the magistrate, the medical man, and the social economist. It seeks to remove temptations on the drink; it labours to provide counter attractions—both warning and warning the drunkard from his vice. But its main hope is in the example of abstinence set by individuals. Many of you may not have time or strength or means to engage actively in the Temperance crusade. But everybody can omit his daily and nightly glass. To do that is to do something towards the removal of what is an enormous evil in itself, and a grave hindrance to almost every kind of good."—From *Tribune*.

ALCOHOL AS A MEDICINE.—Dr. J. A. Brown, of Preston, states:—"I have tested the matter for myself, for I have now treated 40,000 cases of disease entirely without alcoholic liquors. I never prescribed it to that extent to make up a drunkard, and I am thankful to say that for the last three years I have not prescribed a single atomful of any intoxicating liquor for any purpose whatever."

"MODERATION frequently adds in intoxication, and it is from the ranks of moderate drinkers that the army of constantly poisoning drunkards is recruited."—Rev. J. W. Burdley.

CHARITY, IN DESPAIR OF JUSTICE.

BY ELIZABETH OAKES SMITH.
Outwared with the littleens and spite,
The falsehood, and the treachery of men,
I cried, "Give me but justice," thinking then
I meekly craved a common boon, which might
Most easily be granted. So the light
Of deeper truth, and of my wondering ken
(Escaped the baneful darts of stagnant fen),
And then I saw that, in my pride beight,
I claimed from weak-eyed man the gift of Heaven,
G'd's own gift was right!—And I grew calm,
With folded hand, like stone to Patience given,
And pities of men-to-lose-distilling balm—
And now I wait, in hopeful trust to be
All known to God, and ask of man sweet Charity.
—From "American Poetry," published by Ward, Lock, and Co.

FACT, FUD, AND FICTION.—EVANG' TEMPERANCE ANNUAL, 1882. (Sixth Season).—Containing New Story, New Dialogue, New Readings, Songs and Recitations, &c., &c. With Two Illustrations. Price 3d. Post free, 4d.—National Temperance Publication Dept, 837, Strand, W.C.—[ADVT.]

HOW BEST TO RETAIN OUR MEMBERS.

By BRO. S. T. PARKER, W.C.T., Fockton Lodge and W. Ch. Unity Degree Temple.

WORTHY OFFICERS, BROTHERS AND SISTERS.

This is a question of the greatest and most vital interest to the members of our Lodges, and the prosperity of our beloved Order throughout the world. It is a question which our older and more thoughtful members are earnestly asking each other. It is a problem on the satisfactory solving of which depends the success of our Lodges, and the general usefulness and triumph of the great principle which the Templary is striving to propagate amongst the brotherhood of man.

In giving an answer to this weighty question, the first point that presents itself is our initiatory service. It is the favorite first impression is a most important factor in almost any of the relations of life. It is, then, most essential and obligatory on every officer and member present at an initiation to make the service as solemn and impressive as possible, so that the obligation administered, and the serious lessons and advice given may make an indelible mark on the future life and character of the candidate which can never be erased.

The next step is to ensure attendance, not only in regularity but in numbers. A Lodge is only a first joining. It is an excellent plan for the promoters of such members to call upon them at their homes and bring them along; continuing the practice until they get used to the workings of the Order.

In the early days of Good Templary, it used to be the custom to visit all members who absented themselves from three successive Lodge meetings. It would be well to revive this excellent rule, which, in the great loss of our Order, has in many instances been discarded.

A most important point in retaining our members is studied care say to each other in debates. When any subject is under consideration upon which members hold different views, opposing speakers should be allowed to finish their remarks, and then, in their expressions that may have the least taint of bitterness in their composition, or likely to give the least offence. We cannot all see things from the same stand-point, but we can and ought at all times to practise the greatest courtesy and forbearance to each other. Nothing can have a worse effect upon our new members than those unseemly wranglings which at times occur. Let everything be done and said in charity and love.—In honour preferring one another.—

Again, a careful and judicious selection should be made of the members of those numbers best fitted to fill and perform the duties of officers: at the same time young members should be induced into such offices as best suited to their capacities; they should be made to feel they are of use in the noble work of saving humanity from the degrading sin of intemperance.

The subject of discipline next demands our attention. It has a most important bearing upon the retention of our members. As the discipline and efficiency of an army in camp, on the march, or in action, depend upon the character of those numbers by its commander and officers, so a Templary Lodge greatly depends for the good work it may be able to accomplish on the energy of its W.C.T. and other officers. Such a thing as desertion and straggling are unknown in a well-trained and efficiently drilled corps. In like manner, under proper management, absenteeism and flitting-away should be unknown in a Good Templary Lodge.

All this cannot be done by the officers alone; there must be hearty, loyal effort by all members; and we will have a war trumpet on our conductors and as we sing in one of our beautiful odes—" Blessings follow in our train."

In the foregoing remarks it is not by any means intended that the reins of discipline should be drawn so tight as to curtail the work of our young members. We do not expect them to silently sit and stare at each other, like the sculptured effigies of solemn monks and nuns in some old cathedral aisle. It is only intended to prevent unnecessary noises, which interrupt business and interfere with the comfort and pleasure of the more seriously inclined.

Interruptions are most painful at all times, even to the most practised public speakers and singers; how much more so, then, must it be to the youthful novice, who is perhaps for the first time before an audience. These practices work against our best interests, and tend to discourage and drive away from our ranks many who otherwise might have become useful workers in our cause.

In conclusion, provide work for every one; encourage the young to develop the talents they are endowed with; send them to the music factory, where the gift of song is their melody to sing, recitations to give, absences to seek up, candidates to visit, powers of persuasion to use to induce outsiders to join our ranks. All may be usefully employed, and be blessed with the inward consciousness of living for "a good and noble purpose."

Finally ornament and make the Lodge-room as bright and cheerful as circumstances will allow; prepare a good programme for the beginning of each quarter; see that it is properly carried out. Every one will do their duty and put in to practice the existing rules, our Order would once more, as in the past—"grow and flourish like a green bay tree" under whose sheltering shade the sons and daughters of men may rest protected from the baneful influence of intemperance.

Let us and all remember their obligation, vow and set up to it; then we may hopefully "look to God for His blessing."

LITERARY NOTICES.

THE TEMPERANCE WORKER AND RECITER. Edited by Bro. the Rev. F. Wagstaff, F.R.H.S., 2d. monthly. London: The National Temperance Publication Depot, 237, Strand; Graham Malinsos. This extensive and well-illustrated and most useful Temperance Worker. Its 24 pages are egg-full of Temperance nutrition.

THE GRAND LODGE OF NOVA SCOTIA has a capital little official organ entitled *The Templar*. It contains much that is useful and attractive in a small compass.

THE NATIONAL TRIFEST SOCIETY are issuing a new monthly paper entitled *Trifest*, price 3d., the first number having been issued on the 16th inst.

A TRAVELLER'S TESTIMONY.

By the REV. HENRY LANSDALE, F.R.G.S.

As for beverage we always drank the water of the place. This has been my invariable plan, which, as the following outlines of some of my summer tours will show, has been tried in a variety of countries; namely, in 1873, Holland, Belgium, Bohemia, Austria, Bavaria, Prussia, and England; in 1874, Denmark, Sweden, Finland, Russia, and Poland; in 1876, Norway, and the Gulf of Bothnia, up to the Arctic circle; in 1877, the Danube, Hungary, Transylvania, Rumania, Servia, Slavonia, and the Pyrol; in 1878, through Petersburg, Moscow, and Archangel; in 1879, on the Volga, by way of Kama, Oka, Amur, through Siberia, across the Pacific to California and America, and the Atlantic to England. Lastly, in 1880, through South Russia to the Caucasus and Armenia; the Crimea, Constantinople, Athens, Naples, and Rome. It will thus be seen my plan, whatever its merits or defects, has been tested in travelling round the world, and (with the exception of Madrid and Oporto) in every capital of Europe. I have used no filter, nor taken any special precautions, yet am thankful to say that it has not caused me to suffer. The water of the Nova at Petersburg acts medicinally. I believe, on all strangers for a day or two, but this effect soon passes, and does not vitiate my principles, which, to judge from my own experience, would be seen, that when travelling persons in ordinary health need not fear to drink the water in common use.

I might also to add that, in common with my fellow travellers, I have never found the necessity for alcoholic drinks in long and rapid journeys. In 1873, the Rev. J. F. Housley, then chief of Greenwich, and I travelled about 4,000 miles in a month. In 1878 Mr. Stone (then a youth) and I travelled 5,500 miles in seven weeks; and last year I travelled with a Harrow boy about 7,000 miles in 67 days. The severest work of all, however, was the Siberian posting of 3,300 miles in 39 days. This means jolting along on rough roads by night and by day, in the course of which I slept in my clothes every night but two for a month, and no fatigue that I ever endured equalled that of the five or six days' travel in a Russian tarantass. Yet, at the close of the journey I was better than at the beginning, nor do I think that I was ever in sounder health than after the five months' journey round the world, the 25,000 miles of which were traversed in 160 travelling days, at the rate, that is, of about 160 miles a day.

Again, Captain Wiggins did upwards of 3,200 miles of sledding in a Siberian winter in 13 days, without stimulants, and in a similar manner my temperer did 2,000 miles more of summer posting than I. I am glad to add my testimony in that of other travellers, that we have found not the least necessity for the use of alcoholic liquors on the road any more than in the ordinary avocations of daily life; and although it would be very ill-considered from a few instances to infer a principle, or proceed to lay down a law, yet the multiplicity of such instances goes to confirm what fact of sense have told us, that alcohol is not food, and that man under ordinary circumstances is better without than with it.—*The Welcome*.

SMOKING.—Dr. B. W. Richardson, F.R.S., says: "Smoking tobacco, and the use of tobacco in every form, is a habit better not acquired, and when acquired, is better abandoned. The young should, especially, avoid the habit. It gives a doubtful pleasure for a certain penalty."

SERMON BY BRO. THE REV. JAMES B. HARGREAVES, P.G.W. CH.

A local paper reports Bro. Hargreaves' sermon, preached to a large congregation in the Wesleyan Chapel, Isle of Wight, on Conference Temperance Sunday:—"Taking for his text the words in Romans 10th, 1st verse—'Brethren, my heart's desire and prayer to God for Israel is that they might be saved'—he briefly set forth the same and general teaching of the chapter, and after dwelling on Paul as a student, persecutor, scholar, teacher and martyr, said that the text exhorted Paul as a patriot, and it was to this phase of his character he desired to direct their attention. Paul's patriotism was manifested in—1st, his heart's desire for his country's good, and, second, his heart's prayer for his countrymen. Now-a-days the title of patriot was easily earned. Many claim it whose only shibboleth of a party, and talk grandiloquently about their native land. Such patriots want to learn the lesson taught by Pagan Rome—

When none was for a party; When all were for the State; When the great man helped the poor, And the poor man loved the poor.

Paul desired the material and spiritual improvement of his countrymen. They were the truest patriots who laboured for the advancement of their fellows, to develop mental culture, and instill in the human mind principles of moral goodness. Paul's heart's desire was to see Israel saved from the tyranny of sin, from the cruel yoke of bondage, from the badge of the erasing servitude, saved as he was by Christ into Christ. So does the soul of every true patriot yearn for the salvation of his countrymen from the power of sin. Righteousness exalteth a nation; sin debases it. The crying sin of this nation was its legalized slavery, which for a long time wholly reneared the Legislative sanctions, and by its appallingly ponderous to the lawful passions of the people. They looked around to find on the sin of the land with shame and confusion of face; they saw on this Christian day the drink-shops open to the open air, the streets full of the law, and with the blood mantling in hot hate to see the unwary save the hordes of shameless women plying their ugly traffic—a traffic fed and fostered by the drink-shop; and as they saw they cried unto Him whose ear attends the voice of supplication. "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty; Arise for our help, and redeem us for Thy mercies' sake." In dealing with the second part of the subject, the Rev. gentleman set forth the nature of the best Christian prayer in the work of the Temperance reformation. It was at the throne of grace they were to look to the Supreme Ruler of the Universe in the name of Christ to suppress the manacles from the drink-shop, and wipe out from the statute book of this realm the debasing laws which legalize this foul blot on the national escutcheon.

A WEEK'S TEMPERANCE AND TEMPLAR WORK AT RATCLIFF, LONDON.—The week's work began by a public meeting, presided over by Bro. John Hilton, president of the Royal Temperance Society, and of the Ribbon Band, on Monday evening, January 2, and addressed by delegates from Temperance orders and organisations. A resolution in favour of Local Option was unanimously passed, and ordered to be sent to the Prime Minister, the Home Secretary, and through members. On Tuesday, Bro. Senhouse Martindale presided over a meeting addressed by working men and women. On Wednesday, the Blue Ribbon Band conducted the meeting, under the chairmanship of Bro. John Reeves. On Thursday, a grand service of the Prince of Wales, 1600 was held. Two hundred persons were present. A select entertainment was conducted by Sisters the Misses Hilton, Mrs. Dick, Miss Wynn, &c. On behalf of the Lodge, Bro. G. Brown, W.C.T., presented Sister Miss Hilton with a handsome Grand Lodge regalia, gracefully accepting the same in which she is held by the Lodge, and wishing her great happiness in her approaching marriage. Sister Dick presented a handsome bouquet, and sang a beautiful Scotch song with words adapted to the occasion. The Rev. Mr. John Hilton, and Sister Mrs. Hilton, in a touching address, acknowledged the promise to their daughter, and spoke eloquently of the gratitude of our Order, rising as it does above all sects and parties, and declaring equal rights to all races of men. Bro. Turner presented Sister Miss Hilton with a beautiful watch, and Sister Mrs. Hilton presented her with a beautiful watch. The room was tastefully decorated with flags, banners, devices, and mottoes. On Friday Sister Mrs. Hilton presided over a meeting addressed by Bro. Gray and Miss Gregson. On Sunday night, Bro. John Hilton, preached an impressive Temperance sermon from the text, "If I must make my brother to offend," &c., &c., and the closing meeting was held on Monday, the 9th, addressed by representatives from the Alliance, the Templars, Sons of the Phoenix, Blue Ribbon Band, and presided over by Bro. W. Church. A good many pledges were taken.

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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 27.)

In this large pile of buildings there were many suites of rooms inhabited by whole families. Hence the fraternity included both men and women, who were all banded together with the objects, first, of helping the pilgrims to Tectotaland while endeavouring to climb Mount Reformation, and second, of procuring by all lawful means the total abolition and prohibition of Djinoliquy. In one part of this building there was a large hall, in which the brothers and sisters of the fraternity were accustomed to meet together frequently for mutual encouragement and information, and to deliberate on whatever plans might be suggested for the accomplishment of their purposes.

When, therefore, Sobero and his friends had been refreshed with food and had somewhat recovered from the effects of their journey, there came two of the brethren to the room in which they were, and asked them to come to a gathering of the fraternity in the large hall in order that they might receive the right hand of fellowship. It was explained to them that if they did so they would be expected to assist them in the best of their ability in furthering the objects of the Order; that it would not be necessary for them to remain as inhabitants of that house, but that they might go wherever duty called, only remembering the obligation under which they would bind themselves to rescue the fallen and to save others from falling. "Further," said they, "you, Sobero, will find special advantage from joining our ranks, for you will receive a token by which you will be recognised by every lodge of our fraternity, and welcomed as a brother, and they will aid you to the utmost of their power in your journey in search of your native land."

Then said Christian Love, "What is the obligation which you require us to take?"

Thereupon one of them, whose name was Mr. Worthyman, answered: "We see on every

side the evils which result from the worship of the Djins: we see, further, that the use of intoxicating liquors of all kinds is part and parcel of that worship, and is the cause of the evils we deplore; we, therefore, set our faces against the introduction of Djin-worship in any degree and both in public and private, and our obligation simply strikes at the root of the evil by insisting that every member shall have nothing whatever to do with the Djin-liquor. Hence we have solemnly promised,

first, that we will not *make* any kind of Djin-liquor; for if we make it we are absolutely certain that it will injure

some, though we know not whom; hence we should be necessary to their ruin, and morally responsible for it in common with others. Second: We promise that we will not *buy* any; we do not intend to use it ourselves, and we will not buy it for other people to use; because if we were to buy it we should be supporting the traffic in these liquors, and we should give our countenance to and encourage Djin-worship, the fruits of which are evil. Third: That we will not *sell* any: this would be making ourselves even still more responsible, and all for the sake of filthy lucre; we consider that, and will be nothing but the most transparent and utter selfishness to make gain by the sale of that which would inevitably ruin many of our fellow creatures. Fourth: That we will not *use* any; even if it could be shown that a little would do no harm (and this cannot be shown) we will forgo that superfluity for the purpose of getting rid of the evil it causes: we will not even use these liquors in cookery, in order that we may be free from all suspicion, and may banish them entirely and for ever. Fifth: We will not *furnish* them nor *cause* them to be furnished to others: we cannot deliver the country from this terrible curse if we tamper with these liquors in any way, or spare them for any purpose: we will countenance no social or public custom which is connected

with their use, and by means of which they get both upon and ruin thousands every year. We will adopt no subterfuge to escape reproach, nor weaken our protest by any base trucking to avoid the censure of men, or to gain their praise. We have washed our hands of the whole system, root and branch, and that is what we mean when we say that we will not *make, buy, sell, use, furnish or cause* to be furnished to others any Djin-liquors of any kind."

"I am sure," said Sobero, "that this 'thorough' plan is the best, and, indeed, the only safe one for me, so, I pray you, let me join your brotherhood."

Then said Christian Love "I have never had this matter so brought home to me ere this; but as I have been able to bring Sobero thus far, with John Symphaty said, I will not leave him now: if I can help him on his road and if I can exert a greater influence against that worship, which, I see, has ruined so many souls and done the nation such untold harm; then, 'for God and my country's sake,' I will take my stand with you."

Last of all John Symphaty said, "How can I hold back? I haven't done much for Sobero, but if I can help him by doing a little more, I'll give my hand, and welcome."

So I saw that they were taken into the hall, where the members had assembled.

Round the walls of this room were various mottos and sayings of wise men, such as, "Look not upon the wine for at the last, it biteth like a serpent." "It is good not to drink wine, whereby thy brother stameth." "O that men should put an enemy in their mouths to steal away their brains." "The Impulse of appetite is slavery, obedience to self-prescribed law alone is liberty." "Drunkenness is suicide of the soul."

In this hall they solemnly promised to be faithful to the obligation which had been explained to them; then were they declared members of the Independent Order of Good Samaritans, and commissioned to save their fellowmen of every class and creed from the curse of Djinoliquy.

When this ceremony was over, the chief of the fraternity appointed three experienced brethren, one for each of the new members, whose duty it was to take special charge of them, and explain more fully to them the rules of the Order, its objects, and the reasons for its institution; moreover, they were to give Sobero and his friends what lodging they might need, and bring them again to the next general meeting of the brotherhood. So, on the next day,

their guides brought them to one of the brotherhood, who was called the Instructor, by whom they were to be shown all the valuables and curiosities of the place.

Then the Instructor took them, first of all, to the picture gallery, where there were to be seen many beautiful pictures, some of large size, and some statues. First, he showed them a picture of two lovely children, brother and sister, about eight and ten years old, with bright, open, fearless faces; the golden hair of the girl fell in profusion of natural curls about her fair neck, contrasting with the dark-brown curly hair and darker complexion of her brother. Then said the Instructor,

"This picture is called Promise; and it is well named, for who could doubt that children, clearly so intelligent, bright, active, frank, fearless, and with all the advantages of wealth and good education, would grow up to be a blessing to their parents and mankind, and ornaments of society?"

"Do you know their history?" said Sobero.

"I know it well," replied the Instructor, "but it is too long to be told now; let me show you their portraits a few years afterwards."

Then he showed them a double picture. On one side there was a haggard, ragged woman, almost barefooted, and with a child of two years old in her arms, whose pinched and withered face made it look unnaturally old. She was selling matches in the busy, muddy street of a great city, and there was nothing to remind them of the fair young girl they had just seen save a lock of unkempt hair which had fallen down from beneath her bonnet, an Auburn lock, the only bright colour in the dingy picture. On the other side there appeared a man in a convict's dress, with fierce, restless eyes, and scarred, brutal face, bowing stone in a quarry.

"Is it possible that these are the same?" said Christian Love, "and if so, how can you account for it?"

"I is quite true," replied the Instructor, "and

though I cannot now tell you their whole history, yet I can show you the chief cause of their wretchedness; the chief cause, I say, because, but for that, they would have been saved again and again at various stages of their downward course. Look at this first picture again! It is the little girl's birthday: various presents have been given her, and she is full of childish joy. But there is a special mark of the importance of the day. Her parents, to celebrate the event and to give their children pleasure, have supplied them with a little decanter of ruby wine; the two little wine-glasses are filled again and again and taken with delight and merriment, while health and happiness, of a special kind, are being associated for ever in their minds with the intoxicating cup, and the taste for it is being rapidly acquired. By-and-by these festive days are multiplied: for human nature always seeks to make the occasions of its brief joys as numerous as possible. As years pass on they become able to take large and larger quantities without going beyond the bounds of pleasant excitement, and so the love of this liquor fastens its deadly grasp upon them, and life seems burdensome without a frequent resort to the intoxicating cup. So the young wife and mother risks her health, her home, her friends, her reputation for the sake of the drink, and loses all; she becomes an outcast from all respectable society, and earns but a scanty pittance, to be spent on that which alone promises to satisfy her terrible craving, but feeds the burning flame which at first it seems to quench.

"Her brother has been encouraged in fast life by the demoralising, conscience-destroying powers of the same enemy; he lost situation after situation by his drunken habits; at length, when a last opportunity had been given him of retrieving his position, he once more gave way to his evil habit, resolved to abscond with some of his master's money, was captured after a desperate struggle, in which he received that wound by which his face is scarred, and now is suffering for his love-of-drink-begotten crime in penal servitude."

"These two lives are but samples of ten thousand cases of a similar nature, and by God's help the Order of Good Samaritans hope one day, in the good time coming, to make such sad histories impossible—only a fearful nightmare of the dark ages—by prohibiting the manufacture of such deadly poison."

Then said Sobero, "This is indeed a sad result of mistaken kindness, and no doubt their parents would have given anything could they but have had the power of training them over again. But this is not a universal result, so how can you condemn the use of wine and other such drinks, so unconditionally?"

"Look at this next picture," replied the Instructor, "and tell me what you see."

"I see a huge tree, with large and spreading branches; it bears a great quantity of red, attractive-looking fruit: around it and underneath it are numbers of men and women: some are plucking the fruit, some are cutting branches and binding them into faggots; but there are many who appear ill, and some are dead, or dying, while others seem to be fighting with one another: moreover, I see an axe laid at the root of the tree."

"You have described it rightly," answered the Instructor, "but, before I explain it, look at this other picture, and tell me what you see."

"I see a ravening and a roaring lion," said Sobero, "seeking whom he may devour; the Lion he has slain and mangled many, and is creeping towards some children who are chasing a butterfly, while their mother sits knitting at the door of his cottage."

"Just so," said the Instructor, "now look at this."

"There is here a farmyard," said Sobero, "with many fowls; a mother hen has spied a hawk darting down from above and is spreading her wings and calling loudly for her brood while, with beak uplifted, she seeks to defend her charge as they run to nestle beneath her sheltering care. But the hawk is avoiding these and swooping down on a young cock who seems all unconscious of his danger."

"Once again look here!" the Instructor said, "and tell me what you see."

"I see an angle of gigantic size and iron frame standing on a rock round which lurid flames appear to surge, and with defiant mien stretching his right hand and

There was a haggard, ragged woman, almost barefooted, and with a child of two years old in her arms, whose pinched and withered face made it look unnaturally old. She was selling matches in the busy, muddy street of a great city, and there was nothing to remind them of the fair young girl they had just seen save a lock of unkempt hair which had fallen down from beneath her bonnet, an Auburn lock, the only bright colour in the dingy picture. On the other side there appeared a man in a convict's dress, with fierce, restless eyes, and scarred, brutal face, bowing stone in a quarry.

"Is it possible that these are the same?" said Christian Love, "and if so, how can you account for it?"

"I is quite true," replied the Instructor, "and

"I see a huge tree, with large and spreading branches; it bears a great quantity of red, attractive-looking fruit: around it and underneath it are numbers of men and women: some are plucking the fruit, some are cutting branches and binding them into faggots; but there are many who appear ill, and some are dead, or dying, while others seem to be fighting with one another: moreover, I see an axe laid at the root of the tree."

"You have described it rightly," answered the Instructor, "but, before I explain it, look at this other picture, and tell me what you see."

"I see a ravening and a roaring lion," said Sobero, "seeking whom he may devour; the Lion he has slain and mangled many, and is creeping towards some children who are chasing a butterfly, while their mother sits knitting at the door of his cottage."

"Just so," said the Instructor, "now look at this."

"There is here a farmyard," said Sobero, "with many fowls; a mother hen has spied a hawk darting down from above and is spreading her wings and calling loudly for her brood while, with beak uplifted, she seeks to defend her charge as they run to nestle beneath her sheltering care. But the hawk is avoiding these and swooping down on a young cock who seems all unconscious of his danger."

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closed fist to Heaven, while his left hand grasps a mighty spear. Beneath are written these words:—

“The unconquerable will
And study of revenge, immortal hate,
And courage never to submit or yield,
For neither doth softness nor danger
Lose all their virtues.”

“This is the interpretation,” said the Instructor. ‘the tree you saw produces deadly poison; you can see that it does so because many are dying and many are dead through partaking of its fruit, and even from sheltering themselves beneath its branches. Yet you perceive that all the men and women that come near it are not killed thereby, and that it produces a most agreeable shade from the heat of the noontide sun; moreover, some are carrying off its luxuriant branches to make fuel withal. But though it may thus be useful, yet its fruit is evil; all who come near it do not die, but it kills, and has killed many and will kill more if left alone, so the axe is laid to the root of the tree, all its little services told ten thousand times cannot compensate for its destructive effects, and the sentence has gone forth that that which not only does not bring forth good fruit, but brings forth evil very much, shall be cut down.

“Learn also from the last picture that there is nothing so bad but that it has some good qualities, something worthy of commendation, and even of imitation. For Satan himself exhibits marvellous zeal and perseverance, energy and diligence in his infernal business; but he is even far more dangerous on that very account, since these virtues contribute to the success of his diabolical schemes. Intoxicating liquors need not be wholly bad, and have no good quality whatever, before they are deserving of condemnation and banishment.

“Moreover, would that mother suffer her children to play about in the open air if she did not know that that terrible beast was near, seeking his prey? Would she say, ‘My children shall not go far from home, and from the shelter of my roof; the lion may catch more careless children, but I do not think he will get hold of mine’? Does not the instinct of the hen teach her a better and a wiser plan, namely, to collect her brood into a place of safety as soon as ever she sees that there is danger near?

“But while nature itself teaches wisdom, parents act as though no death, or worse, disgrace, ever followed from the use of strong drink; as if no real danger lurked in its sparkling drops. Hence it claims its victims by the thousand year by year. This crop never fails, and never will while the seed is thus plentifully sown.

“Our brotherhood seeks to teach men to guard their children as carefully from drink as they would from a dangerous wild beast, and to feel that excessive care and caution is far more kind and desirable than foolhardy carelessness. We say that the beauty, the fragrance, the sweetness, the flavour, the fascination of the cup, are no compensation for the certain and fearful material, moral, and spiritual evils which it causes.”

Then the Instructor took them to another picture and showed them a large ornamental lake, frozen over, and surrounded by a crowd of people, many of whom looked as though they would like to venture on it, although there was displayed upon a board a conspicuous notice, “The Ice is Dangerous.” They were only restrained by the presence of a cordon of policemen who were stationed all round the lake at short intervals.

Sobero inquired the meaning of this picture, but the Instructor said he would show them another before he explained it. So he showed them a man

who was being taken to prison through having been found in possession of a case of revolvers. Then said he: “These pictures show how the State interferes with the liberty of the subject and prohibits certain things, for the protection of life and property. The people are not allowed on the unsafe ice lest they should endanger the lives of others by crowding on in numbers larger than the ice can bear: no one can tell how many can go on with impunity, and therefore the authorities prohibit all from going on until the ice is known to be thoroughly safe. So, again, in the last picture, through fear of an insurrection, which would endanger life and property, a law has been passed prohibiting the possession of any firearms, except by licence for special purposes; their sale is also prohibited while the danger is supposed to exist, and

without any compensation to gun makers and sellers for the stoppage of their trade; hence this man is arrested for breaking the law. These are but two illustrations of a recognised principle of action (of which I could show you several illustrations besides) by which Society protects itself, and this principle we desire to see applied to the manufacture and sale of intoxicating drinks, not simply as a preventive of merely degraded and expected evils, which might never come upon us after all, but as a remedy and preventive in future of terrible loss of life and injury to property which do result, and have for many years resulted, from that sale and manufacture. None should be made save for special chemical, industrial, and (if necessary) medical purposes by express licence of the State, such licence being, of course, revoked and becoming null and void (without compensation) if it should be proved by experience that hazardous results greater in amount than the advantage which arises from these restricted uses. We consider that the evils caused by drink are intolerable: that they are preventable, and even if not capable of being entirely rooted up by Prohibition, nevertheless, that this is the true and right policy, and is to be allowed wherever and whenever a majority of the people desire its protecting power, and are willing to put it in force.”

“I thank you sincerely for the teaching of these pictures,” said Christian Love, “for they have made me fall of hope that a brighter day is yet in store for this country, and that men will ere long see the folly of their present habits, and live and act according to reason.”

“I can show you also,” said the Instructor, “portraits of men who touched neither wine nor strong drink: here is Samson, the strongest man; here is Daniel, the wise adviser of Babylonians, Medes and Persians; here is John the Baptist: while you will find also a large number of celebrated men of modern times; but let these suffice: come with me now to our Museum.”

So he said that the Instructor took them into the Museum and showed them many wonderful curiosities, among which were the following:—There were specimens of all kinds of Djin-liquors, with the analysis of each, the various substances contained in them being enclosed in different bottles; and here he pointed out that there was one and the same ingredient in all of them, on which their intoxicating power depended, a substance called alcohol; and that these liquors consisted of very little else than alcohol and water, more or less sweetened and flavoured. There were here, also, diagrams and models showing how these liquors were made, both the old, or legitimate, way, and various methods of more modern discovery, by which all of them could be imitated. Here, too, were testimonies of many authorities, and even of the high priests themselves, stating that wines are increased in quantity by the addition of water, spirit, and other ingredients: that they are fortified and flavoured to suit various tastes: for example, that sherry of low price is mingled with Cape wine and cheap brandy, the washings of brandy-casks, sugarcandy, bitter almonds, and similar preparations, that it is mixed with a small quantity of lamb’s blood and afterwards sold as the best sherry.” There was here a list of substances used in preparing and doctoring these drinks, such as—

- Treacle, Logwood,
- Sugar, Cocchineal,
- Honey, Tursole,
- Milk, Red sandal wood,
- Cream, Gum dragon,
- Liquorice, Elderberries,
- Caustic alkalies, Brazil wood,
- Lime, Strawberries,
- Chalk, Gooseberries,
- Powdered marble, Saffron,
- Plaster of Paris, Mustard seed,
- Sand, Cayenne pepper,
- Albumen, Bohemian rose-
- Isinglass, mary,
- Boiled-down skins of Ginger,
- Goats, Capsicum,
- Blood, Carraway and coriander seeds,
- Gum arabic, Wormwood,
- Bone charcoal, Grains of Paradise,
- Burnt bread-crust, in Cocculus Indicus,
- Oil of vitriol, Hellebore.
- Nitric acid,

- Salts of lead,
- Green copperas,
- Bluestone,
- Cream of tartar,
- Salt,
- Tartaric, oxalic, and citric acids,
- Alum,
- Brusled peach-kernels,
- Almond wood,
- Cadbeer,
- Juniper,
- Oil of turpentine,
- Sage,
- Nuttalls,
- Oak sawdust,
- Quassia,
- Nux vomica,
- Gum benzoin,
- Cider,
- Perly, and other things.

In another case were specimens of ancient wine, some intoxicating and others quite free from alcohol: among the latter were several specimens of boiled wines of a thick nature, which were mingled with water before being drunk, and some of them, such as *pechmerz*, in common use in Eastern countries at the present day. Analyses of some of the strongest ancient wines were also given, shewing that they were much weaker in alcohol than any of the strong wines in common use. In this case were specimens of unfermented wine, such as might have been used at the celebration of the Passover, and, therefore, at the Last Supper, and some still used by Jews.

Then, again, he showed them the beneficial, innocent, and true nesses of grapes, of barley, of potatoes, and other things from which these liquors are made. Here, too, was a map shewing the vast area covered with the crops which were afterwards destroyed to make intoxicating drink.

Then he exhibited bottles in which were placed various parts of the human body in a healthy state,—such as the stomach, heart, liver, kidneys, and brain; and then, to compare with these, specimens taken from those who used these drinks, in various stages of alteration and decay. Here, also, was a list of diseases caused directly by drink, such as delirium tremens, chronic alcoholism, mania, dementia, atrophy, apoplexy, paralysis, fatty degeneration, gastritis, vomiting, cirrhosis of the liver, or hobnail liver, fatty of nutmeg liver, Bright’s disease, and many others.

Then he took them to a window and showed them a great square pillar of gold in the courtyard; this pillar was six feet on each side and sixty-four feet high, and weighed 1,100 tons. “See,” said the Instructor, “how much money has been spent in this country alone in one year on intoxicating drinks! This column could be coined into gold sovereigns amounting to £140,000,000; and it would take another such column again to represent the loss and waste caused by this expenditure.”

Now as they turned to leave the museum Sobero saw a large glass case in the centre of the room, partially covered with a curtain. Then said he, “Will you tell us what you have in this large case?”

“With pleasure,” said the Instructor. “So, when the curtain was removed, lo! the case was empty; save for a card on which was printed ‘£100 Reward.’”

At this they were much surprised, and looked at the Instructor, who, smiling, said: “This case was made to contain the rarest specimen of our museum, so rare, indeed, that never yet have we been able to get one, and to tell the truth, I much suspect we never shall. You perceive we have offered a large reward, and the specimen we want to get, and to stuff, is that of a man or woman who has been killed by total abstinence from intoxicating liquors.”

“But, has no one applied for the reward?” said Christian Love.

“Oh dear, yes!” said the Instructor, “we have had several specimens submitted for approval, but the judges have always discovered some mistake on close investigation, and so the case stands empty yet.”

(To be continued.)

B. OALFRED BROWN, F.W.D.M. who has condnc'ed the open air meetings' held in Cumberland Market for many years, was recently presented with a beautifully illuminated address, handsomely mounted, and a purse containing £20. The Rev. J. M. Diggle, M.A., M.L.S.B., presided on the occasion, and made some highly complimentary remarks on the career of Bro. Brown. Several other prominent Temperance workers also spoke in the same terms, and Bro. Brown made a suitable reply.

BRO. ROSBORO' is full of engagements at present. Ashton-road, Edge-green, Golborne, Lancashire.—ADVT. Just out, Packet 2.—THE LEAFLET RECIPIER FOR RANIS OF HOPE. By T. H. EVANS and others. In assorted Packets, containing 50, 6d. post free. Packets 1 and 2 sent post free for B.N.—National Temperance Publication Depot, 337, Strand, W.C.

RIGHT HON. JOHN BRIGHT, M.P., ON THE LICENSING QUESTION.

Last week we had occasion to refer to what Mr. Bright said at Birmingham, on January 3. On Thursday the 20th, he again spoke in the same town, and some words addressed to the Liberal Association on that occasion are no less deserving of consideration.

Referring to the "licensing of public-houses," he confesses to a "strong admiration" of Sir W. Lawson; but says he is "under a very terrible apprehension that when any Government bring in a Bill to deal with this matter, it will fall and Sir Wilfrid Lawson will be left crying out, in no friendly words, and probably declaring that he has made up his mind to do nothing, that he has made up the mind, that he really doubts whether he can give it an enthusiastic and steady support."

Why this "terrible apprehension"? Is it not a fact, which either is, or ought to be known to Mr. Bright, that while Sir Wilfrid has never lowered his flag, but consistently and ably contended for the principle contained in "the proposition which he has made to the House," and which the House has twice adopted, he has always been ready to support any and every bona-fide effort in the way of reform?

His cry has never been "The Bill, the whole Bill, and nothing but the Bill," but "The Bill, the principle of the Bill, and anything in the direction of the Bill."

Does this "apprehension," then, arise from the knowledge or a suspicion on Mr. Bright's part, that the Government Bill will "fall so entirely short" of Sir Wilfrid's proposition that it will be impossible for him and his friends to give it an "enthusiastic" support?

If so, it might be well for him to consider, and for the Government to realise, that Sir Wilfrid and his friends in the House may not be the only adverse critics; but that there are thousands of voters, and thousands more also who may soon be enfranchised, who would evidently be as strongly as they and who might possibly decline to support a Government which trifled with a question in which they are so deeply interested, and by which they are so much affected.

Bright is not satisfied with "the present mode of granting licences by the magistrates," who he says are not "responsible except to the Crown, which means to the Lord Chancellor, who generally cannot know anything about them," and he also admits that we have "no permanent security, that the magistrates will do what the people require."

All this is, so far, satisfactory; but Mr. Bright, like not a few others, instead of giving a direct vote, or even creating a licensing board, would vest the power of granting licences in the "Municipal Authorities." This, he takes it no one will deny that this would be an improvement over the irresponsible magistrates;—but something very like it has been tried, and is in operation in Scotland at the present time. It is not satisfactory there, and would not be in England. Such a power is not adequate, and cannot to the nature of the case be efficient.

We do not require to think for more than a single moment to order to be convinced that in the election of "Municipal Authorities" a hundred and one side issues arise.

In any instance, may be a splendid all-round man—a good financier, he may have an extensive knowledge of everything pertaining to watering, lighting, and sewerage, &c., and vitally interested in the drink trade.

May he be one of your highly respectable aristocrats, if you like, gentlemen, liked by everybody—one who would be an ornament to any council chamber or trustee board, but who nevertheless does not believe in "robbing the poor man of his beer," or, as we would put it, allowing the poor man the power of saying whether he wants the beer or not.

These and other considerations would prevent the honest, unbiased and clear expression of opinion on the one point—as to whether the people, for whose benefit they professedly exist, wanted the drink shops enlarged or not.

But, to enable a proprietor, when disposed, to shut up the drink shops, Mr. Bright would be prepared to make us all in the meantime, to some extent, partners in the business!

In other words, he questions with himself if whether it would be "right to hand over the sum received for licences" for this purpose.

We may, perhaps, admit that if it were right to receive money for licences under which a given number are allowed to be granted, demoralise and destroy their fellow citizens, this plan might have something to commend it. But the very suggestion throws us back upon first principles and forces us to ask—is the trade in intoxicating drinks right? Because if it is, according to the doctrines preached by Mr. Bright, and professed by the Government of which he is a member, he ought to be right. If it is not, right, then the youngest lad who listened to Mr. Bright at Birmingham, could tell him it is wrong, and surely the Chancellor of the Duchy of Lancaster—one of the professed champions of political morality—would be the last to say that a trade which is wrong, and therefore, immoral, should not be regulated or restricted merely, but PROHIBITED. D. Y. S.

INSIDE THE LODGE ROOM.*

By Bro. Rev. D. BRADFORD HOOKE, R.G.W.C.H.

How homely that word sounds, Inside! To be "within" the home, what does it not imply of shelter, of brotherhood! The very phrase connotes brightness, light, sympathy, with it. Often when returning home, after preaching in some village—so rough, dark, stormy nights I have been cheered by the thought of what is on the other side of the door. But, knock and it is open—then the kind, loving reception—the bright fire, the tempting supper, the warmed slippers! Why the very thought of it makes the way short, and helps one to battle with the inclement weather.

Even so it should be with our Lodges. Many who have been battling all the week with appetite-craving for drinks they could find no without, would be helped if they could look forward to a little band of co-workers, sympathisers, friends, who, in a pleasant way and room, would gather round them, give them a word of cheer, and showing it by kindly action.

Some of the thousands who have passed outside the Lodge-room would be there to-night, had this been done. First, then, see it that the Lodge-room is well equipped. From Lodge-room, we get to officers. Here let me speak a warning word. On the night of installation, the Lodge Deputy reminds the member: that the officers alone cannot make the Lodge "growing and successful,"—warning which equally applies to District Lodges, and to our Grand Lodge. In the same spirit we would remark that, though ought not to be expected from the officers; that the "life of failure, or the credit of success" must be borne, more or less, by every member. Yet, no member of the Lodge-room would be there to-day but for (indirect) officers.

Too much care cannot be exercised in the choice of officers. We want the very best brethren to fill our offices, and we want them at times a different set of them. They are to re-organise, and so hold back, while inferior and second-rate men are chosen. For a worthy brother or sister to decline a "nomination" to office, may be to inflict serious injury on the Lodge and the Order. Let character be taken into consideration, don't let men or women be "Worthy this," or "Worthy that" within the Lodge-room if outside you know—and the world knows, their character is "Unworthy."

Again, we should be careful not to put a square into a circle, or at least try to do so. Don't make a third degree member, who should be W.C.T., into a Sentinel; or on the other hand, don't put anyone into the most important office, who is only "fitted for a subordinate post. Above all, let character be seen in the choice of Chaplains. Let Bro. W. Ross truly say—"If you would to have a Lodge with power in it, and members stable and stalwart, then have a man of prayer leading your devotions; one who knows what it is to ask and receive; to seek and to find; to look for a blessing, and to obtain it."

Our future depends much on the officers we choose. If they are kind and courteous; if they fairly represent the thought and culture, the piety and manliness of our Lodges, we have nothing to fear. A year of such a kind of men, will do us more good than we can do, and I have but little doubt that what has been said, is, yet will be "more fully exemplified."

Good officers should give you a good programme.—A Lodge without a programme is without its right hand. On the eve of every fresh quarter, a programme should be drawn up for the ensuing three months, and every effort made faithfully to adhere to it. Many members have been lost to the Order because of the utter lack of management in our meetings. Week after week, nothing is done to interest our members, and as people do not come home as easily as they can in the Lodge-room they prefer to stay by their own fire-side and sleep there. Yet some who do this have not much right to complain. They do nothing themselves to add to the interest of the Order. They grumble that others don't sing, or recite, or visit absentees, or bring new members—yet you might as well ask the dumb to sing, or recite, or visit, or recruit, as ask those who periodically grumble. Not so much for their sake as for the sake of everyone else, let them do, and for every quarter a programme—and then print it!—and then circulate it.

I have known some Lodges have excellent programmes drawn up and printed, but the W. Secretary never distributed them, and the W.C.T. never saw a copy of six pages, printed on thick paper, of various colours. Do you ask how best to fill it up? If so, I cannot do better than quote from an recent essay, by Bro. W. Dodgson, in the GOOD

TEMPLAR'S WATCHWORD. He says:—"Whilst avoiding the ridiculous games which have been the bane of so many of our Lodges, recollect that we have all ages and classes to interest and employ, as well as to instruct and retain. Arrange a social evening on each quarter, be exact in distributing them, so that they may mingle together in the friendly intercourse of the social circle, and obtain that intimate social acquaintance which is so desirable, but which our ordinary meetings scarcely admit of. "Round night" distributions of fruits, with conversation during them, is one such quarter, and useful for some purposes. But do not neglect our educational mission. Arrange for Temperance meetings and addresses, and especially encourage your younger members to take part in them. A "Question box," with carefully considered questions is excellent, distributing them as one sees fit to be answered at the next, thus insuring a fuller and better response. The "Letter bag" may be made amusing and instructive, and a series of interesting epistles may be passed from Lodge to Lodge. Keep your eyes upon the WATCHWORD and True Templar, and catch at any suggestion that promises to be an improvement by making your Lodge more attractive and useful."

Again, "Inside the Lodge-room" reminds one of visitation. Would it not be well to return to the old ways, and have a visitation, not only to the old officers, but also of members, and then at three appointed suitable friends to visit them? In so doing, you may not only secure the better attendance of the old members, but gain some new ones. A Lodge that does not arrange for the visitation of its members is not worthy to be called a Lodge.

Then see the Press. Of the thousands of meetings held "Inside the Lodge-room," how few are reported. Don't send long reports, or they will find their way to the waste paper basket. But short, crisp items of news are of great value, and will do much to increase the publicity to the Lodge, and thus to the Order. In this way members going to fresh towns will be more easily found out their way to the Lodge-room, and some, now without, will long to be within.

Then see the Press in the Lodge-room itself. Circulate the weekly WATCHWORD, the monthly True Templar (both of which can be ordered from, and supplied by, any bookseller); also the quarterly International, which only costs 6d. a year. Have a bookstall if you can, but if you cannot, do something to get your members to read the papers.

As they become educated our members will be retained; they will grow in their attachment to our Order, in their knowledge of Temperance, and instead of passing out never to return it will be found that they have come never to leave us.

Let us seek to cultivate, more and yet more, a spirit of dependence upon each other, and upon God. Let us feel that He is a partner with us in our work; that He is on our side, to direct, to strengthen. Let us walk upon Him in prayer—He will help us, when a human strength will fail. We will speak the word that will cheer us when we are cast down. He will keep us from growing weary in well doing. Thus helped, we may go from inside to outside. Having held the fort—and some have held it long enough—we may leave our entrenchments, and meet the enemy in open battle. The victories already won should lead us to hope for still greater triumphs. Let us be "living epistles" of our principles; let men see by our example that strong drink is unnecessary, and in their turn they will banish from their homes, as we have from ours, all that can intoxicate. Let us not be "bad Templars" with a "Good" name, but by labouring to rescue those who have erred through strong drink, and by guarding the young from becoming drunkards, let us "advance our common cause, and honour God." So let us resolve, in God's strength, that both "Inside" and "Outside" the Lodge-room we, each and all, will do our "best, then leave the rest to God's own mighty ruling."

THERE are some virtues which carry a sword in their hand, and cut a man off before his time.—Jeremy Taylor.

LONDON TEMPERANCE HOSPITAL.—Amounts received: during week ending December 28, 1881, to January 1, 1882: I.O.G.T. Lodges, Olive Branch, No. 125, 5s.; Local Alexandra's Pride, 5s.; Faringdon, £1 4s.; Welcome Home, 5s.; Come and Welcome, No. 1,867, 2s. 6d.; Honour of Warrington, No. 1,814, 2s. 6d.; Irish Lads, No. 1,815, 1s. 6d.; Year's offering, 10s.; Heiligh of Hope, 5s.—Amounts received during week ending January 11, 1882: I.O.G.T. Lodges, New Hope, No. 1,249, 10s.; Safeguard of Milton, No. 1,180, 5s.; Burnt Ash, No. 3,342, 3s. 6d.; Benefactor of Mankind, 5s.

GOOD AND CHEAP PENS.—We have on hand a considerable number of good pens, manufactured by the late Sir Josiah Mason, for many years the sole maker of Perry's and other celebrated pens. We can send a sample box, containing many varieties, for 6d., post free, and boxes may be ordered from any of these samples at very reduced prices. These are excellent pens for commercial purposes and are worthy the notice of every business offering office, so send stamps to John Kemster, Bolt-court, Fleet-street, E.C.—[ADVERT.]

* One of a series of papers read before the English Grand Lodge of Wales, now appearing in True Templar.

GOVERNANCE

Temperance Jubilee Year.—As this is since the first total abstinence pledge was signed on August 23, 1832, it should be recognized as a great Temperance holiday throughout the United Kingdom. In great towns and villages there should be great demonstrations and processions, and more especially in London, where I am sure we could make a grand procession, and have great meetings in the evening of that day. I am sure it would be a great gain to us, besides showing the great strength of our Order. Hoping others will take it up.—G. L. SMITH, Holloway.

Our Military Brethren.—In sending you the copies of correspondences to the Military District last week, I did not think it necessary to enter into explanations as to how the matter had been brought about of the interviews, explanations, documents, &c. submitted, &c. &c. and when it was done up to the state of writing my "strong case," there was a divided opinion amongst those who had been consulted, but only on the one point—Had soldiers any right at all in the ranks of a political society? Hence the necessity of putting a "strong case" to yield to none in anxious desire for a practical and favorable settlement of this troublesome question, and anticipate grand results as a consequence of H.R.H. the Field-Marshal Commanding-in-Chief's reply.—PETER HAWTHORN, W.D. Sec., Military District.

Moderate Drinking.—In answer to your correspondent D. W. regarding moderate drinking, I should like to answer his question by asking another: If D. W. believes in such a thing as moderate drinking, would he be kind enough to inform us where it commences and how far it extends, because one person would be drunk with one glass, while another could take half-a-dozen and not be as tipsily drunk as the person who only took one glass. My opinion is that there are no good Templars know no such thing as moderation in intoxicating drinks; we believe them to be bad and injurious to health. There can be no such thing as moderation in that which is bad, but only in that which is good. My opinion is that there are only two classes: the total abstinents and the drinkers; the latter including the drunkards.—A. GOSFORTH LAD.

Sub-District Lodge Scheme.—Bro. Holloway says:—Do away with Degree Temples. Why? Because they, or very few, are doing any good. But the fault is not in the Temple, it is in the members, who do not seem to have the ambition in them to aspire after the higher life of the Order. Is the law in? God forbid! It is holy, just, and good. If we walk in the way of the Degree Ritual, there is Scriptural teaching which we as Good Templars need. The Degree Temples are like so many beautiful floral avenges, which our young men and women walk through to District Lodge, and if you take them away and hold special District Lodges, who is to pay the expenses? Our District Lodges? When we have done our best we can only just barely swim, and if you load us with special expenses you will swamp us at once. We have enough, but no more, organization than is needed. Let us work what we have, and the Lord will crown our efforts with abundant success.—L.O.T.D.

Juvenile Smoking.—In a recent issue one of your correspondents called attention, with good reason, to the great scarcity of writings on this subject that were at once simple and convincing; also to the many scientific and other phrases which marred the usefulness of those professing to inform the young. I should like, by your permission, to direct the attention of your readers to the January number of the *Willow*; in it they will find, under the title of "Keep Clear of It," a capital story for boys, which is so related, it would be hard to make them think they are from the habit of smoking. It should be published as this widely circulated; and if it could be published as an independent tract for the use of our Juvenile Temples, I am sure good would ensue.—JOSEPH TEMPLE WHITE, Lacey, near Grimsby.—S. C. Perhaps you may notice the following in the Order that know that the "Seven Reasons for Not Smoking on Railways," in your last issue, were written and circulated by Bro. W. M. Bruton, of New Plymouth, Taranaki, New Zealand, when in England a few years ago.

The Sub-District Lodge Scheme.—Bros. Dimbleby and Holloway seem to forget that the scheme is to be permanent. In that case the District Lodges mentioned by Bro. Dimbleby could remain as they are. In most of all large District Lodges there is a body between the Subordinate Lodge and the D. Lodge. Why? Because the District Executives are unable to attend in all the Lodges as they ought. If it was not for the Executives of the District that exist in some Districts, the Order would be in a worse state than it is at present. Give

these bodies charters and you make them efficient for work, and the levying of taxes. I venture to say that not one penny more would be required. In S.E. Lancashire we have a convention working prosperously on a farthing per member levy. If to that was added the fee derived from conferring the second degree, I am certain it would be sufficient to defray the D. Lodge with. To say the second degree is useless is not correct, and Bro. Dimbleby ought to know so. Does it not teach us that alcohol is bad for the body? Bro. Dimbleby's remarks on the middle man, I think fall to the ground when I tell him that the District Lodge is not inferior to the Subordinate Lodge and the Grand Lodge. Bros. Dimbleby and Holloway will have a hard task to show that the machinery of our Order will be increased by giving charters to conventions; or in other words, Sub-District Lodges. We are not in a hurry by any means how fiducially, or how often we should be thought is required, not for.—THOMAS UNDERWOOD, V.D.

Military District.—Referring to your remarks on the correspondences which has lately taken place between Bro. Hawthorn and H.R.H. the Field-Marshal Commanding-in-Chief, I beg to inform the numerous readers of the WATCHWORD, and our military brethren in particular, that the severity of letters held on the subject of the case was laid down in all its bearings; but the officer who took the matter in his hands required us to reduce it to the smallest possible point consistent with expressing our requirements before any correspondence took place. We are not in a hurry from the political platform of our Order would not for one minute be considered by the military authorities; they would take our laws as they stand, and not look beyond them. We are regretted that the question of increasing our membership and influence in the army.—HENRY ROBERTSON, D.C.T.

[We are ourselves quite satisfied with the whole proceeding, but there is nothing in our pledge, constitution, or bye-laws binding any member to any particular, but the construction of our obligation in all such matters is left entirely to the individual members, and it is urged—wisely, we think—that Good Templar civilians should vote consistently with Good Templar principles. But the fact of being a soldier is of itself a complete clearance of any political moral obligation which may thus be presumed to rest upon a civilian.—Ed.]

Sub-District Lodge Scheme.—I have long been of the opinion that Degree Temples as at present constituted are a thorough failure, and that failure is due to the want of legislative power in the Degree Temples are organised all over the country. Why not give them the proposed alterations? You have got in them a minority that do not like the power. There are three separate proposals:—1st. The forming of Sub-District Lodges; 2nd. the conferring of degrees; 3rd. the proposed plan of raising the revenue. The desirability of such a scheme as the Sub D.L. is apparent to all. I think, if you can use the existing machinery, it is not necessary to alter the Local Option," is greatly required. The conferring of degrees and the question of revenue must be argued together, for one affects the other. I greatly object to the suggestion that the Sub D.L. shall only be allowed to confer the second degree. If that is done you take away one-half of the revenue. Besides, the D.L.s have got plenty of work to do now, without wasting the best part of an hour in conferring the degree independently of putting the matter to a great inconvenience in going out of the district. The suggestion of further taxing the Sub-Lodges to support the Sub D.L. is quite out of the question. Many Lodges now find the greatest difficulty in paying their way. To make the Sub D.L. unworkable and unpopular would be to further tax the Sub Lodge. But if the Sub D.L.s are allowed to confer both degrees, the revenue from the degree fees used to be a great source of revenue to the Sub-Lodge.—GEO. BANNISTER, P.W.C.T., Harrington Lodge.

OBITUARY.

Sister Hough.—The Elizabeth Fry Juvenile Temple, which was reinstated at Plasket on November 7, 1881, has sustained a great loss by the death of the O.T. Sister Elizabeth Hough, a member of the Acton, on Thursday, 12th inst., aged 55th inst. aged 15 years, after a short illness. On Thursday, 12th inst., the members of the Temple and several members of the Plasket Band of Hope, assembled to pay the last token of respect to the dear departed. A march in front of the house of the O.T. Sister Hough, a distance of two miles and a-half. After the usual service the G.T. funeral ceremony was impressively read by Mr. D. Henry Fry, honorary member of the Temple, the children singing the hymn. For ever with the Lord! at the close of the Temple service, one of its members, for, despite her youth, she has played the harmonium at the sessions and public meetings for the last three years. Her end was peace.

THE LAND OF WOOD AND WATER.

By JOHN L. POUTLER, A.G.S.

Such was etymologically the significance of the original name of that large and most valuable of our West Indian Islands known by us moderns as Jamaica.

Both Columbus and Oliver Cromwell, at different periods, occupied it for their respective Governments, and later still a good brother of H. W. S. Bellerophon and declaring, though in a different sense to the other heroes, that "our country is the world." The seed planted in this land of floods and cyclones grew in spite of adverse influences, and has now become a sturdy plant.

The little one has become, almost literally in membership, a thousand, and the number of chartered bodies about 20.

The report of its Grand Lodge fifth Annual Session, has come to hand, and the only complaint we can make is that its 20 pages make us long for more; and indeed, our numb waters at the very frontispiece; some peaks of the blue mountains in the distance, and a river of bright glancing water—broad in the celestial regions—coursing down in somewhat hard and fast lines through a vegetation of tropical growth; on the left hand side, the river is looking water, tall and near the foot a noble looking palm tree, yielding its hear-cheering and want-satisfying produce to the weary traveler seated under its shade. Very appropriately does the report bear the imprint of Water-Land, Kingston.

Some of the old Lodges and old members, here as everywhere have succumbed to circumstances; but new Lodges have been set up, and new members have filled the gaps. We will not take it upon ourselves to blame the former for staying their hands, say anything, but rather rejoice that the old laboured and now entered into their labour.

It is evident from the published reports that the brotherhood includes men of thought and action; advance in numbers, their public influence, and the growth of their ranks against the drinking customs of their neighbourhoods, their action before the magistrates and Courts relative to the issue of licences, have made an impression upon the country, and secured even from the Governor his approbation and assistance in the good work.

The work inside the Lodge-room shows that the members have, in a large measure, understood unmercifully our purpose and principles; growth in knowledge and in numbers has been steady and sure, not that luxuriant and rapid growth with heaving unweeding, pruning and clean up are unknown, but one accompanied by the constant and judicious exercise of the knife and rake.

For some reason or other, the "able, valuable, and interesting" report which has been received by the G.W.C. is unfortunately omitted. As it is well-known that G.W. Secretaries never omit anything from the printed or even written records, we must conclude this is a freak of the Jamaica's printers.

But no, this flattering mention must not be applied, for presently the printing act is announced that the omission is due to the report having been lost. My very bold runs cold at the thought that such a thing is possible next April. One thing is certain; if the precious manuscript were entrusted to me, I should be missing too.

Our Leicestershire brethren in this island adopted the plan in operation here—which is a good one if not indefinitely extended—of sending a deputation, offering fraternal greetings and bringing their strong claims before the attention of the Grand Lodge assembly. How little did anyone present think that the necessity of providing against a dark day would have such painful point and significance. The brother who supplemented the formal address of the Chief Ruler was, later on in the same sitting, elected to the office of the G.W.C.T., an election which every man in the room who has these months the tongue of Bro. James D. Ford was silent for ever. It was the chief moment of all Temperance work in the island, and the life and soul of Templar enterprise.

But time and space fail to tell of the appointment of a committee to consider the practicability of establishing a Temperance newspaper, and other matters. Again it is that in spite of hurricanes of unusual severity in successive years, causing widespread suffering; the cheapness of spirits, tempting men wholesale to ruin and making the work of reclamation unusually difficult, and other undue impediments, the Good Templar Order is a power in the island socially and politically; has paid its contribution to the parent body; and Bro. J. B. Bothwell to our Supreme Court held in Belfast last July, and will, we trust, spread till it has leavened through and through the half million people of which it forms a living and vitalising part.

DRUNKENNESS besots and hinders the action of the understanding, making a man brutish in his passions and a fool in his reason.—*Jeremy Taylor.*

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SITUATIONS WANTED & VACANT.

GENERAL SERVANT Wanted; a thoroughly trustworthy woman, able to cook for a business house; total abstainer, and character bear every investigation.—Apply, WILLIAM ADAMS, Fancy Draper, 83, Kings' Head West, Hammer-smith.

VACANCY for an Improver; also a Journeyman; good jobbing, neat, patient and case.—J. FRANCIS, Printer, King-mead, Bath, (L.O.G.T.)

WANTED, Good Salesman and Stock-keeper for the hosiery and fancy business; abtkeeper.—Address, with full particulars, E. TAYLOR, Haberdasher, Coventry.

WANTED, A respectable young person as Companion or Mother's Help; must be thoroughly domesticated; age about 25.—Apply by letter to S. E. 10, Tolner-street, Kentish Town, N.W.

JOINER (Good Templar) seeks employment; good at repairs; references if required.—F. G., Observatory Cottage, S. C., Ableshot.

TO MASTER PRINTERS.—A Young Man seeks a situation as Improver; served six years; well taught jobbing.—A. J. F., Francis's Printing Offices, Bath.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaars, &c., &c., are charged by space at the following rates:—
One Inch { Two insertions ... 4s. 0d. Any space more or less of Three " ... 2s. 0d. at the Space, Four " ... 2s. 6d. same rate.
Including a reference to the Event in the "Fortnightly" column.

January 25.—Alderman-street Schools, Camden Town, Bro. Joseph Cheshire will give his Popular Temperance Musical Entertainment, Fairy Bell, Georina, New Sister, Bells, &c.

January 30.—Great Temple Demonstration at Shore-ditch Town Hall, Bro. George E. G. T., and other distinguished members of the Order will take part in the meeting.

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During Easter, special trains will run from all parts of the United Kingdom, and this will give friends at a distance an opportunity of taking part in the celebration.

Manchester Pioneer Lodge will in future meet on Thursdays in Fowall-tree Mission-room, Upper Mellick-street, Manchester, at 6 o'clock on nights at 6.30.

South London Temperance Society (established 1837). Important Notice.—The Committee beg to announce that all future meetings in connection with the above society will be held in the large hall, Working Men's Institute, Lower Marsh, Lambeth (late "Franks' Hall") Saturday evenings.—Songs, recitations, readings, and short speeches.—Pianists: Miss Fletcher, Sunday evenings.—Brief addresses, interspersed with singing Moody and Sankey's Hymns. Doors open each evening at half-past seven, commencing at eight; admission free; all are welcome.—Jno. Sandell, Hon. Sec.

Retail Purchasers are informed that John Kempter and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to Bowyer, Bates, 89, Blackfriars-road, London, S.E. Bowyer's Temperance Shafts on every phase of the movement, 30s. 3s. 1,000, 4s. 9d., with announcement of meeting at back. Prepaid, carriage free.

THE GOOD TEMPLARS' WATCHWORD,

MONDAY, JANUARY 23, 1882

THE DUTY OF THE HOUR.

INCENTIVES TO ACTION.

SIGNS are not wanting that public opinion is growing and rising in favour of "Local Option." The Manchester Liberal Association has passed, by a substantial majority, a resolution—

"That whilst recognising the pressing claims of other important questions, this council most earnestly calls upon the Government to give effect during the coming session to the twice-affirmed Local Option resolution of Sir Whitelaw Lawson, to enable the people in their respective districts to protect themselves against the imposition of liquor-shops contrary to their wish."

The passing of so explicit a resolution by such a body is a noteworthy sign of the times, and it is so regarded by other than ardent Temperance reformers. Meetings of influential citizens have been—and are still being—held in various districts of London, at which similar resolutions have been unanimously adopted; and these events are being aided by the general Press. The Birmingham Daily Post, for example, thus refers to them—

"Public opinion in favour of some reform in our licensing laws is slowly but surely advancing. At a conference convened by the South-west Local Option and Alliance Union, resolutions were passed in favour of complete option in regard to the discontinuance of the liquor traffic. Cardinal Manning presided at an evening meeting, and contended that local option was a lawful, just, and necessary remedy for the evils of the present licensing system."

What is really wanted just now is to follow this work up in every town in the kingdom, and to draw forth unmistakable expressions in the same direction, not so much from Temperance reformers, as such, but rather from public bodies, such as Town Councils, School Boards, Vestries, Boards of Guardians, and committees of various public institutions, so many of which are concerned in some way or other in repairing the ravages which the drink curse has wrought upon society.

Of course, every resolution, from whatever source, has its value, and tells of active spirits at work in the good cause. So do not let Lodges and Temperance societies neglect to send their own memorials to the Government and to members of Parliament; but more powerful influence will be exerted if outside bodies can be induced to do the same thing. What better work could emanate from church meetings, from conferences of Sunday school teachers, from mission committees, from church and chapel congregations, and such like? This is peculiarly their work—to antagonise their worst enemy.

Every District Electoral Deputy will do wisely to make it his special charge to promote work of this kind during the immediate future. He should seek to instigate every Lodge to take steps to induce every public body—religious and secular—in its neighbourhood, to adopt a memorial to the Government and to the local members of Parliament.

We learn from a letter before us, that a private individual (Mr. Edward Nield, of Eccles) has sent out to Temperance friends in various towns suggestions of the points which, in his view, the Government should be urged to include in their Bill, as follows:—

- 1. Suspending the power to grant new licences, or extend premises in the case of old licences.
2. Extending the Sunday Closing, which is now in operation in Scotland and Ireland, to England.
3. Giving the ratepayers power to prohibit by direct vote the renewal of licences in their district.
4. Requiring clubs which sell intoxicants to close at the same hour as licensed premises.
5. Empowering stipendiary magistrates to classify and control as habitual drunkards any persons who,

after the passing of the Act, shall on three several occasions have been convicted of drunken and disorderly conduct. And empowering them to take the description and the photograph of the offenders, the description to be gratuitously, and the photograph at a fixed price, disposed of to the licensed dealers of the neighbourhood, who shall, after the publication, be liable to a penalty of £50 and endorsement for the offence of permitting the person therein described on licensed premises, or selling strong drink to such person either on draught or in bottle.

Of course, Clause 3 contains the all-important principle of complete Local Option, without which all the rest, in our view, will be of little value. Given the complete veto power claimed in Clause 3, other regulations would be doubly valuable, because the publican will regard the veto power as the rod in pickle whenever he outrages public opinion in his district. Without this veto power, all other regulations will prove, as for centuries they have proved, powerless to suppress the evil; and will in time only come to be regarded as obsolete provisions for unduly harassing a legalised trade. What is wanted is the power, the local power, the unrestricted power of the popular vote, to outlaw the traffic, and put it out of its misery. Given that, and we will not quarrel with licence reformers about any other restrictions whatever. They may provide them, and exercise them, to their hearts' content; but let the entire remedy be provided, so as always to lie ready to hand when wanted.

HOW DUAL LODGES MAY WORK.

The dual system may be made to sound very well, but it may also be employed to work very badly, and there are very good reasons why our representatives at the recent "Re-union" Conference should not dissent from placing the power to isolate coloured Lodges in the hands of those who, in certain States, would—judging from the past—still employ that power in a manner not in accordance with the avowed desires of Dr. Lees and his friends. Dr. Lees resisted our proposals to give isolated Lodges full rights of representation to Grand Lodges, on the ground that it was an unreasonable attempt "to force the negro into the Lodges." How this view could be taken we were, and still are, at a loss to see. But in the absence of such a resolution, involving the duty of recognition and representation, we detect an absolute power remaining in the hands of the whites to isolate and starve out any stray coloured Lodges, and practically to prevent their ever growing to the dimensions entitling them to a separate Grand Lodge of their own, even if we could favour such separation, as within the scope and spirit of our Order. But suppose, for the sake of argument, that the negroes in some cases would not be glad to see certain white neighbours in their Lodges, and vice versa; then the natural choice of association would cause a certain amount of voluntary separation. Coloured persons would meet with coloured persons, and white persons of prejudice would keep pretty much to themselves. But it is another matter altogether to make a law to keep them apart, not only in Subordinate, but also in Grand Lodges. We assure Dr. Lees and Mr. Hoyle most conscientiously and respectfully that we cannot see with them on this matter, and the doctor may just as well discontinue charging us with fraud and mendacity on that account, for that is not likely to succeed where argument and philosophy have failed.

Dr. Lees' party have themselves recognised that this dual provision may fail, and they have legislated on this account. But we do not think their legislation sufficient. It provides that the R. W. G. L. may enrol Lodges where Charters are locally refused on account of colour. This legislation is of itself an answer to Dr. Lees' plea that you cannot tell when the motive is one of colour prejudice, but it does not

meet the case, as may be shewn in the history of Kentucky. After the disruption in 1876, the Grand Lodge of Kentucky, under Colonel Hickman, assented to the enrolment of coloured people in separate Subordinate Lodges, and designated an officer for the work; but such Lodges were not to be represented in the existing Grand Lodge. No, they must wait till there were enough negro Lodges to form a Grand Lodge by themselves. What was done? Nothing in the balance of 1876; nothing in 1877; nothing in 1878; nothing in 1879; but in February, 1880, one coloured Lodge was thus formed in Kentucky, under the auspices of the Grand Lodge of Kentucky. But this solitary coloured Lodge was not allowed representation to the Grand Lodge, nor of course to any other, and was required to report and pay taxes to R.W.G. Lodge direct. In May, 1881, this Lodge was reported as having forfeited its charter; but another has been formed. And this is the "Negro Mission Work" of a State containing 12,000 white Good Templars, who could constitute 20 coloured Lodges in a month if they pleased. They succeeded in producing one Lodge in about five years; and at the same rate of progress this coloured Lodge must pay taxes and remain unrepresented for 50 years, by which time, if all have survived the process of "baby farming" as illegitimate children, 10 coloured Lodges may be in existence, and only then may they form a Grand Lodge by themselves, and leave the present Grand Lodge of Kentucky, as it always has been, a "pure white" institution.

We may say frankly that we do not believe in the sincerity of such mission work. We remember that Dr. Oronhyatekha's "substitute" in 1876 professed to render null and void any negro-excluding provision in Grand Lodge constitution; but only a few days afterwards Colonel Hickman declared that the Order was incorporated in Kentucky with the negro-excluding clause, and that he would invoke the law of the State to enforce that clause if we attempted to enrol negroes. We remember also that when the Americans found it needful to secure friends in England by making a show of negro enrolment, Dr. Oronhyatekha wrote Colonel Hickman, wishing to go to Kentucky "to organise even one coloured Sub-Lodge," but the Colonel demurred. Yet, after years of effort, this stupendous task is achieved, and "one single solitary" Lodge exists, which may secure representation 50 years hence, or by the millennium.

So in Louisiana. In 1880 they reported one Lodge. It was again reported in 1881, but had no status in the Grand Lodge. So also in Arkansas. One coloured Lodge is shut out, and reports directly to the R.W.G. Lodge. There is a similar solitary outpost in West Virginia, where coloured Good Templars existed in 1874, but were refused representation by the Grand Lodge, which still keeps itself "white."

In North Carolina and Mississippi, also, there are coloured Lodges which existed even before any of the white Lodges did, but which have never had representation in the senior Grand Lodge, although they existed prior to its institution; and in reuniting we felt bound to insist on tardy justice being done to these also.

As our Representatives assured Mr. Wills, we can hardly believe these facts to be known to Dr. Lees and his friends. We wanted to state them in the Conference, and to show the journals and documents we had there in proof. But every fact seemed like canonic to a sore place. We did not wish this. We wanted recognition of the facts as the only means of leading to an agreement as to the remedy. How could we put our own Lodges—which have been formed chiefly of coloured people in the South through our Negro Mission agency—how could we put these back—so to speak—to be "farmed" out of existence

under such foster-parentage as we have described? And we really wanted Dr. Lees to see this, and to understand it. He and his friends, however, in the absence of the fuller statement which they objected to our making, could only see that which we altogether fail to see. They declared that to ensure the recognition of these isolated Lodges was "to force the negro into the Lodges," and that it was in violation of a prejudice by reason of which, as Dr. Lees said, "blacks have an equal objection to go into white Lodges as whites have into black Lodges." The President said, "It does not mean that, does it?" and we thought he was right. But Mr. Capper said, "Yes, it does." So we must not contradict. We thought it meant that the negro should not be forced out of the Order; and it was that we wanted to guard against.

BRO. MALINS, G.W.C.T., is suffering from rheumatism. He is resting, or rather working, at Malvern, where we trust the treatment will prove efficacious. We would suggest that he be not needlessly troubled with correspondence, and hope soon to report favourably.

PUBLIC IGNORANCE.—At the weekly meeting of the Newport (Mon.) Debating and Literary Society, on January 11, the subject discussed was "Is Total Abstinence more conducive to the public good than Temperance?" Fifteen voted in the affirmative, and ten in the negative. Probably neither party understood what they voted about.

COLONEL STANLEY M.P., the ex-Secretary for War, is not in favour of the Permissive Bill, particularly in its "more invidious form, Local Option." But he says:—"Licensed victuallers would do well to consider public opinion in the matters of Sunday Closing and the shortening of hours, and they should look matters fairly in the face, and make some proposal in the event of pressure in Parliament."

THE SECOND ANNUAL REPORT OF THE NATIONAL DEAF AND DUMB TETOTAL SOCIETY, of which our esteemed Bro. S. Bright Lucas is president, has just been published. It details useful work, including a record of 36 pledges taken since its reorganisation. The report is admirably written, and set up in very good style, with a diagram of the deaf and dumb alphabet on its cover.

THE GRAND LODGE SPECIAL SESSION, to be held at Glasgow on Tuesday, the 21st inst., is to be followed by a public meeting, under the presidency of the G.W.C.T., to be addressed by the Rev. Canon Basil Wilberforce. Our Mid-Somerset friends naturally anticipate this as a great occasion, and look for a grand rallying of Good Templars and Temperance friends from the adjacent counties. If every Temperance friend will take an outsider, the conquest will be all the greater.

REMARKABLE RESULTS OF A FREE TEA.—It will be seen by reference to our Lodge News columns that the Nether Lodge, Sheffield, has "netted" in one evening the very large number of 73 members as the result of a free tea, to which moderate drinkers and drinkers who had got beyond that stage were invited. Last summer two other Lodges in the same neighbourhood were also very successful under similar circumstances, the Lother gaining 22 and the Portian 27 members in one night.

A HOME OF REST, at Hazelwood, Isle of Wight has been instituted, for commercial young men, under the management of a committee selected from the subscribing members of the Young Men's Christian Association. The terms range from 10s. 6d. to 26s. per week. An extra charge is made for beer, so that some Christian young men of the present day may still be regarded as under the shell of the drink superstition. We fear there may be a screw loose with the Hazelwood doctors. It is no light matter to teach invalid young men to look for strength to alcoholic stimulants, and we would warn the responsible friends of the institution lest in a few cose

great moral wrecks may than counterbalance the physical advantages of their well-meant scheme.

MR. CAVENISH BENTINCK is, as a man and a politician, somewhere about the attitudes of Sir Wilfrid Lawson, and would probably rejoice in this compliment. He is something like a Sunday-school teacher who, speaking at a teachers' conference on the evils of intemperance, desiring to give emphasis to his remarks, assured his fellow teachers that he was not himself a teetotaler, "quite the reverse." Such might have been the words of Mr. Cavenish Bentinck in his recent speech at Whitehaven, when he sadly deplored the vice of drunkenness, and declared that the remedies were to be found in persuasion, personal example, and seeing that all drinksellers were respectable men. Might he not add, And all drinkers too? By all means let Mr. Cavenish Bentinck begin to set a good example, and to use the art of persuasion. So far as we know this illustrious Temperance reformer, even Mr. Gough could hardly put a more ludicrous illustration on the stage than Mr. Cavenish Bentinck could give when, in one of his happiest moments, we have seen him delivering what may have been one of his Temperance orations in the lobby of the House of Commons. Mr. Cavenish Bentinck is by no means prejudiced against the drink, and the London Echo suggests that he would make a capital president of a new "Army of Mod-rate Tipplers."

TEMPERANCE ENTERTAINMENT IN ST. PANCRAS WORKHOUSE.

On Wednesday evening, the 11th inst., about 600 inmates of St. Pancras Workhouse assembled in the large dining hall, which has been nicely decorated, to listen to a concert by a contingent of the Crystal Palace Temperance Choir. This arrangement was made by Bro. S. Insull, P.D.C.T., with the Board of Guardians. The choir consisted of upwards of 100 voices (over 60 being Juvenile Templars), under the conductorship of Bro. J. B. Scott, hon. sec. to the Middlesex District Council of Juvenile Templars. The pieces were well rendered, each being greeted with repeated applause. During the evening Sister Eva Burden sang several pleasing solos, and the audience was highly delighted with her services, as also the songs and duets by Miss Watts and Mr. Gresham of Copper-asset Middle-class School. Sister Harnack, jun., and Bro. Ross (late of Wales) played several piano-forte solos. Bro. Insull, P.D.C.T., presided, and awaited himself of the opportunity of making some glowing remarks to the inmates, bearing upon the Temperance question. He also referred to the Order, and the members present who were taking part in the entertainment. Bro. Ives (a guardian), on behalf of the guardians, moved a hearty vote of thanks to Bro. Insull, for arranging such a pleasant evening for the enjoyment and instruction of the inmates, to the conductor of the choir, singers, and pianist. Mr. T. Sutton (a vestryman) seconded the motion, which was carried with hearty acclamation. The National Anthem concluded the proceedings.

MISSION WORK AT WIDNES.

A week's Temperance mission has just been held at Widnes by the local Lodges, in conjunction with the Sons of Temperance. On Monday evening the lecturer was Bro. T. Horrocks, the Rev. T. Hughes presiding, both giving excellent Temperance addresses. On Tuesday and Wednesday other large meetings were held. Bro. T. S. Swales and Mr. S. B. Stringer respectively presiding. Addresses by Bro. Hall, of Warrington, Mr. Samuel Owens. On Thursday evening tea meeting, and afterwards a public meeting; chairman, Bro. R. Williams, D.C.T., a large number of D.L. officers and other distinguished visitors being present. Bro. Malins, G.W.C.T., gave an excellent address on Temperary, Adult and Juvenile.

GOOD TEMPLARS TO THE FRONT.

BRO. H. O. LEPPER, P.W.C.T., of the Safeguard of Folkestone, was one of the successful candidates at the college, at Homerton, 37 trying for honours and he being fourth on the list. On Saturday, 14th inst., the annual election of Executive Committee of the Tower Hamlets Band of Hope Union, included Bro. James Boyer (chairman), Ret-lack-Moloney, W. Raine, and T. E. Grigsby, all members of the Coverdale Lodge.

We are all of us made more graceful by the inward presence of what we believe to be a generous purpose; our actions more to a hidden music—"a melody that's played sweet in tune."—George Eliot.



The "Needs of the Time" should constitute a public record of the important events in connection with ordinary Lodge Sessions, Public Meetings, Anniversary, etc., in connection with the Order. It should refer, as a matter of more local interest or of newsworthiness, to the proceedings of ordinary Lodge Sessions, but to such matters of less of national importance, interesting alike to all classes of readers, stimulating some, encouraging others, and inspiring all. For this purpose it should make mention of Essays and Papers read, of competitions in Recitation, Reading, and Singing, Temperance Races, Question Box, and such like. And, ONCE A QUARTER, the total number of initiates or admitted by the total of new members, etc., may be given. Singing, Recitation, etc., at ordinary Lodge Sessions should not be reported, as the same names of singers, reciters, etc., occur week after week, and such news can only be of limited local interest. When, however, a Public Anniversary, or other Meeting or Demonstration in connection with the Order takes place, the names may be given of the chorists and of those taking part, and to save space they should be classified thus: Chorists; Singers; Reciters by ...; Songs by ...; Recitations by ...; etc., etc.

METROPOLITAN.

Islington.—"Pride of Isledon." December 11. Entertainment by Mr. F. W. Eastman, entitled "An Evening with the Poets and Humourists," assisted by Mr. Thompson and Mr. Leffler. Miss Hunter presiding at the piano. Hall crowded.
Wandsworth.—"William Tewlesley." January 3. Public meeting at 8.15. Interesting essay by Bro. Foster on "The Value and Importance of the Order." Address by Bro. Holding; songs, Bro. Tucker and others; recitation, Sister Keene.
Kensington.—"Regina." January 2. Christmas cards about 130 present. Parlor games, Songs and recitations.—January 16. Open recitation competition; successful competitors Mr. Perkins, Hope of Highgate Lodge, and Miss Gundry. Crowded meeting.
Penny Lane.—"Pride of St. George's." January 11. Public Entertainment, admirably conducted by Bro. George Ousley, R.D., assisted by members generally.
Fulham.—"Grosvener." January 6. Paper by Bro. Jobbins on "The Progress of Teototalism and Good Temperance during the past Fifty Years." Paper was well discussed by several brothers.—January 13. Bro. Jobbins' surprise night. Great credit is due to the sisters for the usual articles given.
Chelsea.—"Marlborough." January 10. Return visit of the Principals. Songs, recitations, and vocal addresses.—January 17. Official visit of Bro. Taylor, V.D.
Kings-on-Thames.—"Hugh Bourne." Annual tea, entertainment, and Christmas treat.—Sixty-five at tea. At special civic entertainment given in general post-room, headed by Bro. G. Winter; dialogues, "Mental Warning," composed by Bro. Stimpson, was given (by request) by Sister G. Wood. Songs, recitations, and vocal addresses, etc., were given by various brothers and sisters during the evening. The Christmas treat was decorated with good and useful articles.
Battersea.—"John Bunyan." January 6. Public meeting; addresses by the chairman, Bro. T. C. Macrory, V.D., and by Bro. Jobinson, D.S.J.T., Robson, V.D., Crowle, W.C.T.—January 13. Sisters' surprise night. Every brother presented with a prize.
Cambridge Street, W.—"Cambridge." Offered and entertained by volunteer brethren in uniform. Surprise visit from Bro. Winton, D.C.T., Parent, D.E.D., and Jones, W.D.M. Bro. Winton gave a short address. Full Lodge.
Old Kent Road.—"Military Brothers." January 5. Usual quarterly tea and card at ten. Afterwards songs, recitations, and parlor games.
Kingsland Road.—"Citizen." January 11. Public meeting. Bro. Grooms (Favourite Lodge) in the chair. Address by Bro. Spence (Honor of Friendship) and Mann (Freedom of London). Recitations and singing by members. Good meeting.
Chelsea.—"James McCartney." January 12. Question box and songs, etc. being given by Bro. Modlin, W.C.T., proving both amusing and instructive.
Holborn.—"London Olive Branch." January 5. Very splendid New Year's gathering; about 120 present. Piano solos, reciting, parlour games; heartily enjoyed. It is anticipated that several will join the Lodge.
Bethnal Green.—"Victoria Park." January 11. New Year's tea and supper; attendance large; the entertainment varied and good. Music and recitations excellent. Was in every way a success, and gave great satisfaction.
Islington.—"Leicester." Question box and songs. Paper read by Sister Webber was well received, with a vote of thanks for same.
Cambridge Heath.—"Artisan." January 7. New Year's tea and entertainment. Excellent programme. Chairman, Bro. Kallord. The Rev. J. Wood, C.E.T.S., in an opening address said that, although he was not a Good Templar, his heart was with them; he felt sure that the

at by Mr. Pooley, and solos were sung by Miss Bray, Sister Watton, and Mr. Pooley; and recitations presented by Bro. Pooley, W.C.T., and Pooley, which were warmly received by the rest of the evening.
Drury Lane.—"Banner of Peace." January 9. A short address by Bro. Brown, of the Cambridge Lodge. Pious advice was given, and the meeting was a success. The sister kept the numbers well amused.
Holborn.—"Lincoln and Guild." January 16. Visit of Bro. Winton, D.C.T., Parent, D.E.D., Crowle, D.S.J.T., and Jones, W.D.M. Address by Bro. Winton; songs, recitations, etc.

PROVINCIAL.

WONDER (Surrey).—"William Colebrook." This Lodge has just sustained another heavy loss by emigration. Two years ago Bro. A. Town-hend left for Canada, S.A.; a week ago Bro. Stron and family followed; and now Bro. W. W. Townshend and family (who were nearly all officers) are proceeding to Cape Cod—Lodge will be a gain to Cape Town Good Templars, as they have proved earnest and successful workers here. On the 6th inst. a social gathering was held at the Congregational Schoolroom. Members of the Lodge were present. After tea, Bro. Hart, L.D., as chairman, expressed the heartiest wishes of the Lodge for the future welfare of Bro. A. Townshend. The address was given by the host to the Order here. Bro. A. E. Robertson, S.S.T., in presenting some slight tokens of the members' affectionate regard, feelingly referred to the long association and the excellent work done by Bro. Townshend and his family, and handed to Bro. and Sister Townshend an electro-plated teapot, to Sister Alice Townshend, a lady's bag; to Bro. E. Townshend, an instrument box; to Sister G. Townshend, a work box; to Bro. W. Townshend, "Bib's Own Annual"; to Sister Jessie Townshend, from the Tangle Juvenile Temple, "The Girl's Own Annual." The presents were suitably thanked by Bro. W. W. Townshend expressing the regret he and all his family felt at leaving so many friends, and hoped that they would ever cherish the memory of the Good Templars who were with him, of the Good Templar brethren. The evening closed with a musical entertainment.
HILL.—"Kings-on-Thames." December 23. Eleventh anniversary: extended tea. Address by afterwards Mr. Wood, P.D.C.T., presiding, and making some congratulatory remarks. Vocal music by several members, accompanied by Sister C. Smith, Bro. De Munroe, P.G.W.C., and Sister Townshend. Bro. De Munroe, P.D.V.T. Bro. F. Oiv'er addressed the meeting. A collection was made on behalf of the Orphanage, which was a successful anniversary ever held by the parent Lodge.
Weymouth.—"Hope of Weymouth." January 6. Public meeting 8 p.m. well attended; good programme in general and in the House of Prayer; and addresses by members of the Order: five pledges taken. Chairman, Bro. G. Staple.—January 15. Public fee supper and entertainment at 8.15; about 120 present. Three speeches.
SEABOARD.—"Lincolnshire's First L.D." December 12. At 1 p.m. thrown open to the public. Most enjoyable meeting. Speeches by several members of the Lodge; recitations and songs. Bro. Fawcett gave an earnest appeal to all present to become members of the Order, the result being that at the close four were proposed for membership. At 2 p.m. Ladies' Social at Mrs. Goffes' supper. Afterwards public meeting. Bro. Andrews presiding. Speeches by Bros. Bates, Weaver, and Riley.—January 9. Found night. Each member presented with a memento. The mementos, which were disposed of by auction by Bro. Graham, P.W.C.T., the result being added to the funds of the Lodge. Resolved to start a Juvenile Temple.
SHREVELEY.—"Howard." January 10. Annual service. After tea parlour games of various kinds. Refreshment and dessert at intervals. Programme: Piano-forte solo, Miss Mittrann; songs, Bro. Ashforth, Allison, W. J. Green, and Miss Sylvester; vocal duet, Bro. Cooper and Green; songs, Miss Mittrann and Bro. Green. Bro. Green spoke of the work of Good Templary in general and in the House of Prayer in particular. Votes of thanks, &c., at close.
SUTTON.—"Excelsior." January 6. Successful soiree. About 60 present; capital songs. Game, supervised by Bro. G. S. Smedley.
REIGATE.—"Reigate." January 12. Open meeting. Bro. T. S. Marriage presiding. Most successful meeting.
"Rose of Hyle." January 12. Visit of the Unity and Concord Lodge, Stockport. Open to the public at night. Capital programme of pianoforte solos, songs, plays, and recitations in English, German, and French. Bro. Taylor, Bayley, and Darwent; also by the Lodge choir. Lodge flourishing.
SHREVELEY.—"Hope of Shoeburyness." January 9. A present address on the subject of the marriage of Sister Ann, P.W.T.; the articles consisted of a lamp, cruet-stand, and cake pans. Songs, reading, and recitations. Pleasant and profitable meeting.
BLAXTON (Northumberland).—"Flodden Pipers' Hill." December 21. Annual soirée: chairman, Bro. Thom. Patterson, W.S. Room crowded; capital programme. Speeches by Bro. Lester, Thomas and George Fairington; recitations by Bros. Huper Scott and Messrs. Hogarth and Knox; songs by Bros. Tyte, Trotter, and Scott, and Mr. Bylin.
LEWIS.—"Star of Cliftonham." January 2. New Year's tea for members, friends, and juveniles. After which miscellaneous concert. The members of the Snowdrop J.C.T., conducted by Bro. Stenson, S.D., were invited to sing, with singing and recitations, dialogues, and singing. Afterwards Mr. E. T. Hutcheson, and gave a stirring address, followed by recitation, recitations, and songs.
BIRMINGHAM.—"Bradford" and "Manchester." January 12. "Bradford" and "Manchester" United New Year's soirée. Bro. Walkshaw, D.C.T., presiding. Interesting programme. Refreshment at the 8th (King's) Regimental, now stationed in Bradford, taking part. Various games; refreshments and fruit.
BIRMINGHAM.—"Victoria." January 12. Visit of Hawthorn & Beach Lodge. Very interesting and varied programme provided by the visitors, and during the evening the Seven Street Lodge paid us a surprise visit. Lodge-room crowded. Enjoyable evening.
LONDON.—"Liberty." December 31. Bro. Mossel, D.C.T., presiding. Interesting programme. Refreshment, vocal, W.S., read a highly interesting paper, "A Plea for the Children"; discussed.
CREWE.—"Joseph Melliss." January 12. Proposed to issue a monthly visitor and to invite co-operation in same from Bands of Hope, &c., in neighbourhood.
WHEATLEY HILL.—"Rose of Wheatley." January 11. Found night. 78. 100. realises towards the building fund. Seventy members present.
MANCHESTER.—"City." December 29. Found night. Entertainment by Bros. Hunter, L.D., and Joseph Whitehead (Rochdale). P.D.C.T.—January 5. During the birthday of Bro. Shelton, W.C.T., the Lodge was entertained by him with a short paper on the subject of "Life's Milestones." Songs, &c. Congratulatory address received from the Rev. J. G. P. Brown, D.C.T., "Shakespearean Temperance Calendar," Fruit, &c. Pleasant session.—January 12. Lecture by Bro. D. C. Charney on "Father Althea's Parable of the Fig Tree." Arrangements made for Gospel Temperance class.
"Star of Hope." December 28. Annual Christmas tea party. Fruit, social games.
101 present.—January 4. Chairman, Bro. Mann. Present to assist the friends of a brother lately deceased. Present, 180. [The name of town is not stated with this news].
ENTERBURY HILL.—"The Brigess Hill." January 10. Entertainment by Bro. Samuel Vinnal, G.S., and 18 brothers and sisters from Lewes. The Rev. H. Ticeo Jones presided. Bro. Vinnal gave a special address on Good Templary, and at the close four names were received for membership.
FOLKESTONE.—"Caesar's Camp." January 10. Public tea 100 present. Programme of vocal music by chairman, Bro. F. J. Fox, J. C. Jeffery. Addresses and readings by members and friends. The Christ Church Temperance choir sang several pieces: about 500 present.
GAINESBOROUGH.—"S.S. District No. 3 Convention." January 3. Quarterly session. Good attendance. Several brothers have undertaken to supply various clubs and reading-rooms with the Watchword. On the subject of the G.D.'s report, Bro. G. G. Weston presiding called upon the Government to deal with the liquor traffic as passed. Bros. J. B. Tompkins, H. J. Jones, J. H. Musk, and T. Underwood, were elected V.D.'s for the year.
WESTWOOD.—"One to Four." January 14. Entertainment by friends from Bowford and Carlton. Addresses, singing, reading, and recitations. Collection towards the building fund.
BIDEFORD.—"The Hulford." January 5. Annual soirée. About 120 present at tea. Afterwards stirring addresses by Bros. Vinnal, G.S., and F. J. Fox. Several readings and recitations well rendered. Singing by the Lodge choir. Miss A. Davis gave a solo in good style. Sister Clements presided at the piano. There was a large number of ladies present. About 120 present. This Lodge is the oldest in the district, and is never more vigorous than now.
CHICHESTER.—"Chigwell United." January 12. Entertainment by Bro. W. W. Ford and V.D., presiding, a copper kettle was presented by Bro. Burch, W.C.T., to Bro. and Sister Stillman (married December 23), with best wishes. Bro. Stillman briefly thanked the Lodge. Refreshments provided through the kindness of Bro. and Sister Birch.
BIRLEY HILL.—"England's Pride." January 14. Brothers' surprise night—consisting of six chairs being presented to the Lodge by Bro. W. G. Grevé on behalf of the sisters, who made some good speeches, to which the brothers replied.
STOVE.—"Faith and Hope." December 25. Tea: about 160 present. Afterwards entertainment; singing; recitations, &c., by members of the choir. Bro. Lee and Bro. Vinnal, W.C.T., was a successful competitor in the evening contest.
BIRCHTON.—"Advance Guard." December 16. Through the kindness of several ladies and gentlemen a tea and entertainment was given by this Lodge. Bro. Taylor presided. About a number of rare plaques kindly lent by Mr. D. Stevenson, jun. About 100 at tea. Afterwards grand musical entertainment, ably supported by Mr. Whitehead, Mrs. Tappin, Bro. Vinnal, Bro. Lyall and Moulton, and Sisters E. Stevenson and M. Taylor contributing recitations. Chairman, Rev. A. Fyfe. A very interesting address, reading, and singing, by Bro. C. Thirson on 14 years for membership.
DOINES.—"The Totnes." January 5. Tea, also entertainment, presided over by Bro. Bates. Very lengthy programme by Mr. Jonathan Smith, D.C.T., was delivered by Bro. W. Revesa, sen., Messrs. Harley, and Proove, Master Gill, and Miss F. Heard. The chairman delivered a very powerful Temperance address. A eloquent address by Bro. Eastford, after which an impression mission work under the auspices of this Lodge has just been completed. On Sunday, the 1st, special sermons were preached by Rev. J. R. Godfrey and Mr. W. Ward. At Monday's service, Rev. Canon Smith, D.D., presided a most earnest and practical address, as also did the Rev. J. F. McCullan. On Tuesday, when Alderman Gilpin in the chair, Mr. James Eady, of Manchester, gave an eloquent address on the subject of "The Good Templar" was filled up with an Alliance meeting, the deputation consisting of Messrs. W. Mart (Derby) and J. Whyte (Man-

presiding. The visitors did all in her power to make both inmates and visitors comfortable. The furniture on the structure of the visitors gave their hearty cheer.

NOTTINGHAM.—"Rosebud." January 11. Singing contest; four competitors. First prize to Bro. Brimmon, and an additional prize to Sister Shipp. Address by Bro. Lee, V.S.J. Handsome silver brooch presented by the Executive to each of the four sisters who had collected the highest amounts for the free tea to poor children at Christmas. Bro. Brown received the first prize for a speech competition last session.

NORTH SHIELDS.—"True Friendship." Started in November last, has now a membership of 102. On January 18, had a night of dancing. Bro. Lee, on the motto text. An effective speech by Bro. the Rev. C. Baulkwell. Brief address by Bro. Houghton and Flowers. Temple driving.

SOUTHAMPTON.—"Alpha." January 13. A capital address by the Superintendent, Bro. F. C. Reed, on the motto text. An effective speech by Bro. the Rev. C. Baulkwell. Brief address by Bro. Houghton and Flowers. Temple driving.

NOTTINGHAM.—"Flower of St. Mary." January 12. Bro. Flower, V.S.J.T., enlivened the evening with several selections on the concertina.

NOTTINGHAM.—"Re-institution of William Bouverie Temple under the name of the Anchor of Hope, in connection with the Anchor of Hope Lodge. Public tea and meeting in new Lodge-rooms. Sister Binn, D.S.J.T., presided. Sixteen children were initiated, and eight admitted as honorary members. Bro. Thomas Brookhouse recommended as S.J.T. A lengthy programme was afterwards gone through.

CAMBERWELL.—"Silver Star" (Senior). December 27. First tea and Christmas party. During the evening the S.J.T., Bro. Butterfield, gave an amusing entertainment consisting of conjuring and objects and songs, ending with a musical exhibition and parlour games. Bro. Butterfield was, during the evening, presented with a very nice album by the members.

CAMBERWELL.—"Bow and Arrow." December 29. Christmas party and entertainment. Tea, parlour games, and a magic lantern by Bro. Butterfield, S.J.T., assisted by Bro. Ashurst, S.J.T., and Sister Thrupp, S.J.T.

HOLBORN.—"Lord in Olive Branch." January 5. Chemical lecture by Mr. John Burgess, of Band of Hope Union; subject, "Alcohol," illustrated by experiments. A Social has been started in connection with this Temple.

NEWARK.—"Hope of Newark." January 9. Free tea, provided by a few friends. Towards Bro. Henderson gave a free public entertainment with music, lantern, Songby Bro. Walton. Recitations, Bro. Chambers, C.T., Sisters S. J. Bryan and M. Reed. Addresses, Bro. Chambers and Reed, S.J.T., Reading, Bro. Rose.

DISTRICT LOGES.

OUR REMOVAL.—Correspondents will please note our announcement in another column, and address all communications to the Editor or Publishers to 3, Bolt Court, Fleet Street, London, E.C.

EAST AND MID-SURREY.—Special business session, 11th inst., Gresham Chapel, Epsom, Bro. Dimbleby, D.C.T., presided. All business transacted, and a resolution passed by family sickness and about 150 members present. A motion to consider a resolution adopted last session was owing to illness, postponed. The following resolution was adopted: "That the Grand Lodge Executive be requested to arrange for a political conference being held during the next Grand Lodge Session, such conference being desirable, in the opinion of this District Lodge, at all future Annual Sessions of our Grand Lodge." "That this District Lodge move the Grand Lodge, and through it the B.W.G.L. of the World, to so alter the assents of the Order as to make all commissions expire at Annual Sessions of District Lodges, or some definite date best suited to the change." "That the South London Lodge be removed from the jurisdiction of the Degree of Temple with which it is affiliated, and allowed to confer degrees upon its own members." On the discussion of a motion charging a brother with disrespect, at the request of the District Lodge, it was appointed to investigate the statement and accusations. Bros. Humphries, Beach, Hunt, Venris, and Parish were the committee. Bro. Wood, W.D.C., hon. Sec. of Grand Temple Orphan presented to Bro. Parish, as L.D. of the Hope of Streamland Lodge, an enlarged photograph of the Orphanage children, in massive gilt frame, that Lodge having collected the second highest amount this year at that institution. Bro. Parish suitably returned thanks.

SUB-DISTRICT CONVENTIONS, &c.

LINCOLNSHIRE.—The united Lodges of this District, viz., Barton, Brigg, and Scaththorpe, met in the Temperance Hall, Barton, on the 11th inst. Bro. Carlisle, C.T., of Hensley Lodge, presided. At a country-house house conference the members went into the large hall above, when a public meeting was held, presided over by the V.D.G.W.C.T. Recitations were given by Bro. Stead, Sister Wood, and Sister Carlisle. Addresses by Bro. Farnis, Kettlewell, also by Bro. Carlisle. Addresses by Bro. Barnwick and Carlisle. About 300 present. Prizes were awarded to Sister Wood for reading, Sister Smith for reciting, and Bro. Barnwick for his address. Lodge meeting afterwards also coffee supper, when all enjoyed themselves, leaving more determined to work for the Good of the Order. Next united meeting at Scaththorpe. The present V.D.G.W.C.T. recommended for V.D. next year; Bro. Smedley, of Brigg, S.D.S.; and Bro. Wood, of Barton, S.J.T.



G.W.C.T.—JOSEPH MALINS, } Grand Lodge Offices, Co. G.W.Sec. JAMES J. WOODS, greve-st., Birmingham G.S.J.T.—S. R. ROLFE, 45, Paule-rd., Camberwell, S.E.

NAVAL DISTRICT.

D.C.T.—JAMES RAE, 27, Market-place, Reading, W.D.S.—CAPT. W. H. PHIPPS, 25, Les-park, Lee, S.E. D.S.J.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICT.

D.C.T.—H. ROBERTSON, 3, Elizabeth-cottages, Shooters Hill, S.E. D.W.Sec.—F. HAWTHORN, 10, Whitehall-place, London, S.W. D.S.J.T.—MRS. C. M. MOSS, Farnborough-road, Havt.

G.W. SEC.'S OFFICIAL NOTICES.

A Special Session of Grand Lodge will be held at—GLASTONBURY.—Tuesday, January 24, at 11.30 a.m. The Credential Committee will sit from 11 a.m., and the degree will be conferred at 12 noon and at 6 p.m. An afternoon session, open to all members of the Order, will commence at 2.30. At the evening public meeting, Bro. J. Malins, G.W.C.T., will take the chair, and addresses are expected from Canon Basil Wilberforce and the G.L. officers.

Applications for Credentials to be made to Sister Miss C. Impety, Street, Somerset.

Tax received during the week for quarter ending November 1—

	£	s.	d.
Jan. 11.—Wiltshire	...	4	9
11.—Hants (balance)	...	0	1
12.—Middlesex	...	37	6
12.—Norfolk	...	7	7
13.—Derby	...	4	11
13.—Staffordshire, N.	...	8	13
13.—Salop	...	2	11
13.—Bellerophon's Pride, Antigua	...	0	12
11.—Cornwall, E.	...	2	18
16.—Norfolk	...	13	4
16.—Dorset	...	5	2
16.—Kent, W.	...	5	0
16.—Staffordshire, E.	...	2	19

CHARTER DEFENCE FUND.

Received during the week ending January 17—

	£	s.	d.
Work in our Vineyard Lodge, Carlton, Nottingham	...	0	5
Chelmsford Lodge	...	0	5

NEWLY INSTITUTED LODGES.

NAME	PLAC	DISTRICT	INST. OFFICER
Holly Leaf	Greatham	Durham	S. T. W. Smyth
Loyal Silver Stream	Greenwich	Kent	J. Bowa
Turkey Peace	Eastoverlyph	Monmouth	A. Bailey
Guiding Star	Newhaven	Sussex	S. Rinaldi
St. John's Sparkhill	Birmingham	Worcestershire	E. Hall

Grand Lodge Officers. JAMES J. WOODS, G.W.S. Congrev-street, Birmingham.

G.S.J.T.'S OFFICIAL NOTICES.

November Reports received as follows:—

Jan. 12	...	...	...	Herts.
13	...	...	...	Essex.
14	...	...	...	S. Northampton.
16	...	...	...	E. Stafford.
17	...	...	...	Suffolk.
17	...	...	...	Bucks.
17	...	...	...	N. Lancashire.
17	...	...	...	Military.
17	...	...	...	Salop.
17	...	...	...	Middlesex.

SAMUEL K. ROLFE, G.S.J.T.

It is no use talking of being more careful, and trying to ease a thing off. My principle is, that if I find a thing interfering with my duty to my life, I cut it off, root and branches. Make an end of it once, that is the only way.—Commodore Goldenough.

GRAND LODGE SPECIAL SESSION AT BIRKENHEAD.

On Friday, January 13, a special session of the G.L. of England was held in the Concert Hall, Birkenhead. The following acting and past G.L. officers took the chairs:—G.W.C.T., Bro. J. Malins; G.W.C., Bro. J. B. Collings; G.W.V.T., Sister M. E. Doewra (Essex); G.W.C.T., Bro. Rev. F. Aston (Stafford); F.G.W.C.T., Bro. R. T. Simpson (A. B.); Bro. J. B. Foster; G.W.M., Sister K. A. Foster (Cardorath); G.D.M., Sister C. Collings (Liverpool); Bros. Ulett and Gow were Assistant G.M. Marshals; and Bros. J. M. Jones, and J. Mann (Essex) were assistant G. Guards. The following distinguished visitors were present:—Sister A. M. Green; R.W.S.J.T.; Bro. Captain Thomas (Wales), P.R.W.G.T.; Bros. James Peudbury, G.W.C.T. and R. Smith, P.G.W.C.T., of the Isle of Man. There were also present a goodly number of officers from the neighbouring District Lodges. Bros. J. Harrison, D.C.T., and M. M. Wigg, W.D.S., with the G.A.S., were the Credential Committee.

The G.L. Degree was conferred upon 150 candidates, soon after which the sitting adjourned. At 9.30 the sitting was resumed in the lesser hall, when nine other candidates were initiated by the G.W.C.T., making a total of 165 candidates.

At 8 o'clock a large public meeting was held, when the Rev. J. F. Canon, of St. Mary's Church, took the chair, and said he esteemed it a very high honour to occupy that chair. He was glad to see the G.L. officers were entirely with the Temperance movement, he being secretary of the Birkenhead branch of the Church of England Temperance Society. He considered that every other movement in the country sank into insignificance in comparison with the Temperance Reformation. He believed that ultimately the Temperance movement would be victorious, as God was on the side of the truth. The closing of public-houses on the Sabbath had been granted to Scotland, Ireland, and Wales, and he hoped the day was not distant when a similar boon would be granted to England. He wished the Good Templars God-speed in their good work, which was of an entirely unsectarian character. (Applause.)

Bro. Joseph Malins, G.W.C.T., explained at some length the objects of the Order, and was as good as tired of time, although it had but just got into its teens. In the United States the Order had been in existence 18 years, and one of its founders was now Postmaster-General of that country. Twelve years ago the Order was extended to England, and in the United Kingdom there were nearly 8,000 working and 1,000 Juvenile Lodges, each meeting once a week, and holding on the average 200,000 sessions in the year. They had nearly a quarter of a million subscribing members, and that was not all, for there was a similar body of other Temperance organisations in the country. The adult membership in England was between 80,000 and 90,000, and each Good Templar was a home and foreign missioner. About 1,000 public meetings were held each month, and the organisation had been carried throughout nearly all the globe, almost realising the dream of one of Shakespeare's characters, "I shall put a girdle round about the earth." At this point Mr. Clarke Asspiel entered the hall, and was greeted with great applause. The speaker said he rejoiced in the presence of the learned coroner of Liverpool, and he was glad to say he had not come to sit upon them. (Laughter and applause.)

Bro. James Peudbury, G.W.C.T., of the Isle of Man, followed with his experience as a teetotaler and Good Templar; and Sister M. E. Doewra, G.W.V.T., gave an able and interesting address on the subject of Temperance. She forcibly depicted the fearful results of intemperance, and made an earnest appeal to the women of England to assist the crusade against the drink system, which she described as a national curse.

Bro. the Rev. Peter Aston, P.G.W.Ch., also addressed the meeting, after which Bro. Clegg, G.S.J.T., presided, and said he belonged to other organisations (the latter) and one distinguishing feature of it was that they did not wear uniform—they did not look as gay and effusive and brilliant as the Good Templars did. Referring to the address delivered by Miss Doewra, he said it was a woman's question, but it was very important, but it was particularly a woman's question, because no thoughtful person could look at drink's devastation without being an eye-witness to the sad fact that the women suffered from drink more than the men. Drunken women sometimes make other men's homes unbearable. With regard to legislation, he urged them to get as much out of Parliament in the way of sound, wholesome, good legislation as they could, and as soon as they could, but they must not expect to get anything in a hurry, and let their friends that in the meantime they are not absolutely dependent on Parliament for everything. Let them go on in their campaign, in view of getting parliamentary help when and as soon as they could. From the bottom of his heart he wished the Good Templars God-speed in their work.

Other speakers followed, and the proceedings closed with a vote of thanks, on the motion of Bro. J. A. Wardsle, to the chairman.

COMING ANNUAL DISTRICT LODGE SESSIONS.

Table listing lodge sessions by district and place. Includes districts like 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892 and various locations such as Isle of Wight, Berkshire, Lancashire, Stafford, etc.

The G.W.C.T. will be glad to receive the date and place of meeting of D.L. Session from the following districts:

Table listing districts and places for G.W.C.T. sessions: Cornwall, W., Cumberland, E., Lancashire, S. (Wales), Suffolk, Sussex, Hastings.

(Signed) JOSEPH MALLINS, G.W.C.T.

A GOOD TEMPLAR SISTER STABBED.—Sister Gault, member of Conscience Lodge, Cornhill, was stabbed at church service, held on January 6, at Derramore, near Limavady. A magistrate's warrant has been issued against her assailant, a man named Patton, but he has not yet been arrested. Sister Gault is doing well, but is not quite out of danger.

A BAD BEGINNING OF THE NEW YEAR.—From a letter published in the Standard Weekly News it appears that the itinerant magistrate of that town granted an extension of time to the publicans for the sale of drink during the early hour or hours of the New Year. Did the stipendiary desire to counteract the healthy influences of Watch Night services and the healthy moral tendencies of sober family and social reunions?

HAVART'S TEMPERANCE ENTERTAINER AND TEMPLAR RECORDER for Good Dialogues and Effective Recitations, has no rival. In 12 Penny numbers, or the whole complete, bound in cloth, 1s. 6d. C. J. HAVART, 61, ALBION-ROAD, LONDON, N.W. J. KIMBERLY AND CO., 10, EAST-CHESTER, E.C.; also of whom may be had Merry Temperance Songster, 2d. [ADVT.]

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding items of news.—Address, Editor, GOOD TEMPLARS' WATCHWORD, 3, Bolt-court, Fleet-street, London, E.C.

As our "News" columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by Wednesday evening of the day before. As our space is limited we can only insert a few lines in reference to any meeting, and are compelled therefore to exclude unnecessary details, and matters of merely local interest; names should be used sparingly, and written plainly.

No notices will be taken of communications unless accompanied by the name of the sender.

F.C. (Griswold).—Your news was crowded out last week. (G.M. Aldershot).—The word was indistinctly written. Will correct.

A.S.—Your letter is too long, and we find it difficult to compress.

G.W.—You can procure everything of the kind at the National Temperance Publication Dept, 337, Strand, London, W.C.

MATHEMATICS.—Too long, and not quite suitable for us. We are glad to mention the subject favourably, but our own special work demands our space.

SISTER ALICE CRAB, 1, Gloucester-road, Fishbury Park, N., desires to know the address of nearest Lo-gee to Kimberley, having friends there who wish to join the Order.

W. M. N.—We can give no further publication to the matter without full information. Your remarks are inexcusable. If you could call, we might get at the facts.

O.B.—We should require to be better informed as to the nature of the meeting before we could report it further, and this information is not at our command at present. An interview might help us.

T. S. C.—What is usually sold as Ginger Cordial is intoxicating. It is highly alcoholic. For information about "cordials" generally, see "What will you take to Dr. J. W. J. (Sennymer), from the League Dept, 337, Strand, W.C.

S.S.—Your letter would hardly serve the purpose we wish. One part of it would only help to mortify our opponents, and the other is hardly applicable. We would gladly go on "building the walls," and certainly we shall not "come down" more than may be absolutely necessary to repel their attacks.

D. W. J. (Sennymer).—A very large number of School Boards have adopted Dr. Richardson's "Temperance Reading Book," but we have no means of furnishing it. Teachers will be a rare, adopt their own course, and in the absence of Temperance teachers there will be poor Temperance teaching. A Temperance Juvenile paper such as Semina, published at our office monthly for one halfpenny, would be an excellent help as an extra reading text. Dr. Ridge's Temperance Primer is to our mind the simplest and best book of the kind for school use. Further information may be obtained at the League Office, 337, Strand, W.C.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS. Marriages and Deaths are announced at the following rates:—Twenty words, 6d.; every six words additional, 3d. Two initials count as one word, whether prefixed or affixed to a name.

BIRTH. PARKINSON.—On January 14, at Pilot Coffee-house, Bridge-street, Greenwick, the wife of Bro. C. D. Parkinson, L.D., Good of the Order Lodge, 1, 272, Greenwick, of a male child.

MARRIAGE. STANBRIDGE—VINCO.—On January 1, at Church of St. John the Evangelist, Burgess Hill, by the Rev. William Bentley, Bro. L. P. Stanbridge to Sister Harriett Virgo, members of Burgess Hill Lodge.

DEATH. TAYLOR.—On January 5, at Gatehead, Sister Elizabeth Edgington-Taylor, nee W. V. T., in the 20th year of her age, eldest daughter of Bro. Rev. T. W. P. Taylor, District Chaplain, North Durham. She was lovely in life, peaceful in death, resting on Jesus.

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As it is stated that accidents more frequently arise from the effect of drink than from any other cause, a considerable abatement (in the case of the non-drinker) will in future be made to all Total Abstinents on the renewal of their policies.

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CHAS. McBRIDE, Manager and Secretary.

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The "ROYAL" Double Bed, 6ft. 6in. long, by 5ft. wide, 65lbs. in weight; two pillows, one bolster £3 5s. The "WINDSOR" Double Bed, 6ft. 6in. long, by 5ft. 6in. wide, 50lbs. in weight; two pillows, one bolster.

The "PILGRIM" Double Bed, 6ft. 6in. long, by 5ft. 6in. wide, 50lbs. in weight; two pillows, one bolster. £2 15s. The "COTTAGE" Single Bed, 6ft. 6in. long, by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster. £2 10s.

Feathers only 1s. per lb. Price list and samples of ticks only post free.

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"Theatre Daily, Yorkmouth, Feb. 4, 1881. "Dear Sir,—I had six beds from you last summer, and I have great pleasure in testifying to their excellence. I am recommending them to my friends, for the feathers are clean, and the ticks the best made I have ever seen, while each bed weighed more than the advertised weight.—Yours truly, "GEORGE ISAAC."

G. T. Watchword. SPECIAL CUSHION TO THIS ONLY.

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VISITORS' GUIDE.

MEMBERS FOR FEBRUARY.
Quarter - One Line 64, Two Lines 34
Half-Year - " 3 0 " 6 0
Year - " 6 0 " 12 0

METROPOLITAN LODGES. MONDAY.

Ark of Salvation, St. John's Sch., Wadsworth, Jew. Ten. 8
Bellevue, Milton Rooms, Warwick, 7, Pavilion, 7
Benjamin Hill, Station-road, Bedford, B. Monday.
City of London, St. George's, 48, St. Mark's, 10

TUESDAY.

Albert Bond of Bothwell, St. James's Sch., 10, The
Freedom of London, Whitehall, Pall Mall, 10, City of
God Shepherd, 10, St. George's, 48, St. Mark's, 10

WEDNESDAY.

Fethal Queen, 111, Old Granary, London Docks
Citizen, Grand Mission Hall, under Rye, Kingsland, 815
Crystal Fountain, Temperance Hall, Church Walk, Richmond
G. W. Moore, 2, Duke Avenue, Seven Dials, West End

THURSDAY.

Abert, Institute, Whitehorse, Kentish Town, W. W.
W. W. Working Men's, 10, St. George's, 48, St. Mark's, 10
City of London, 10, St. George's, 48, St. Mark's, 10

FRIDAY.

Bedford, Friends' Institute, Wheeler-street, Spitalfields
Coversale, Seb. room, W. Ch. Portland-st., Commercial-rd.
F. Firm of Progress, Colfax, Tav. 105 and 107, St. George's, 48, St. Mark's, 10

PROVINCIAL LODGES. MONDAY.

BIRMINGHAM - Havelock, St. John's Ch. and, Inver, Borealis
BIRMINGHAM - Clayton, Union, 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Clayton, Union, 10, St. George's, 48, St. Mark's, 10

TURSDAY.

BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10

WEDNESDAY.

BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10

THURSDAY.

BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10

FRIDAY.

BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10
BIRMINGHAM - Bedford, St. John's Sch., 10, St. George's, 48, St. Mark's, 10

IRELAND.

Belfast - "Bris's Place," 10, St. George's, 48, St. Mark's, 10
Belfast - "Bris's Place," 10, St. George's, 48, St. Mark's, 10
Belfast - "Bris's Place," 10, St. George's, 48, St. Mark's, 10

ISLE OF MAN.

DUNELM - Princess, James-street, Market-place, Thursday
WALEY.
GROVE - Lambra, Temple Chambers, Royal Arcade, Fri., 130

AUSTRALIA.

QUEENSLAND (Townsville) - Northern Star, No. 5, Maasie Hall
Monday, 130.
SEVICUM.
ANTWERP - Britania, No. 1, Members' Church and Institute
Wednesday, 730.

UNITED STATES.

Brooklyn, N.Y. - John W. Taylor, B.N.E.C. 303, 603, Grand

MILITARY AND NAVAL LODGES.

ABERDEEN - "Hornet," No. 1, Pitt St., Farnborough, W.
ABERDEEN - "Hornet," No. 1, Pitt St., Farnborough, W.
ABERDEEN - "Hornet," No. 1, Pitt St., Farnborough, W.

ITEMS OF INTEREST.

The highest barometrical reading recorded in the
last 40 years was recorded on the 16th inst., when
the glass stood at 30.91 inches.

The Marquis of Lorne, Governor-General of Canada,
left Liverpool for Quebec on the 18th inst. The
Prince Louis will not join him until the spring.

The Admiralty have received a communication
stating that an explosion took place on board H.M.S.
Triumph, when off the coast of Chili. Two men were
killed and seven wounded.

The Home Secretary, replying to a memorial
presented to him on the 14th inst. against Al
B. Mohamud, on account of the charge of having kept
English boys as acrobats in his employment against their
will.

The works of the Oldham Loss Mill Spinning Com
pany were the scene of a serious fire on the 14th
inst. The damage amounts to nearly 220,000, some
30,000 spindles being destroyed.

An alarming collision took place on the 16th inst.
in the tunnel near Teviotdale Station, Strickrock.
Whilst standing in the tunnel a train from Liverpool
was run into by a pilot engine. Several persons re
ceived serious injuries.

The Duke of Edinburgh visited Aberdeen on the
16th inst. After a brief stay in the city he proceeded
to inspect the coastguard stations. On the 18th
inst. he Royal Highness proceeds to Banff, and on
the 19th inst. to Inverness.

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From the Christian Herald, Nov. 23. "Mr. Congreve's new work has been favorably reviewed by more than one hundred newspapers and magazines. The Rev. Chas. Bullock, in Heart and Soul, says of this volume that 'many inspired hope where heart is treated in a masterly manner,' and that 'the author is a public benefactor.' One of our best medical authors has been selected by Mr. Congreve for publishing in his book; and these, as the Rev. Chas. Bullock has further observed in his review, 'may certainly claim to be genuine.'"

The following additional recent cases and testimonials have been forwarded by Mr. Congreve for publication. They have not been published before: First, we have received the account of the remarkable case of Mr. J. S. WALKER, of Hungerford.

This patient consulted me first in the early part of the year. The symptoms were hacking cough, spitting of blood, pains in the chest and side, hectic flushes, night sweats, irregular action of the heart, great loss of flesh, and beginning the third stage were present. I could hardly walk across the room (he says), and for weeks I had not a wink of sleep; but after following my advice, and my treatment, for a very short time, its good effects were manifest. Not to weary you with detail, let me say (in short) I slowly but surely regained my lost strength, and an new life now revived. Some time ago, I can walk 10 or 12 miles, at four miles an hour, without feeling distressed. I can even better than I was before my illness. I am thankful to you, dear Sir, for recommending your valuable medicine with great success; and feeling desirous that friends should know of my case, I offer you this to use in any way you think proper. "I consider your work on Consumption to be one of the most excellent treatises, at the same time displaying sound judgment and much common-sense. May you see the result of your work, and may your valuable life be spared for many years, to the benefit and improvement in my appearance.—J. S. WALKER, Hungerford, Sept. 21, 1881."

The Second is a case recommended by the Rev. T. CHIVERS ('61, Larkhall-lane, Clapham).

Mrs. S. Jones says: "When I first began to take your medicine I was very much distressed, and was watching night and day, by God's blessing, to you. My children say I am a living wonder. I can attend to all my domestic affairs, and I shall do all that I can to make your remedy known.—Sept. 2, 1881."

The Third is from Rev. W. P. HUDDLESTON, Countess of Huntingdon Chapel, Ely, Cambs.

"My dear Sir,—I have repeatedly recommended your medicines, and in the course of my experience as a pastor, I have seen surprising results. One case on which, you will remember, I have corresponded with you—the girl and son expected hourly; dreadfully worn, exhausted by cough and expectation. I induced her to take some of your medicine, only hoping to relieve, but the result was such a short one, that I had to write to my correspondence with you. For two years she continued under your treatment, and the result of which was that she became quite affable, and is likely soon to marry. With kind regards and affectionate remembrance, I am, faithfully yours, W. P. HUDDLESTON, June 13, 1881."

The Fourth is an extract from a letter of Rev. W. JACKSON, of the Manse, Waltham Abbey.

"I am pleased to bear testimony to the wonderful cures which you have instrumentally effected in the experience of some of my converts—James (Rev. C. H. STURTEVANT), student. This is not the first time I have sent patients to you. I am glad to hear that the sister-in-law of a Wesleyan preacher in this town has realized good health, which constrained me to highly recommend your medicine.—July 14, 1881."

The Fifth is a further testimony from Rev. J. F. PORTER, of 59, Driffield-road, North Bow, London, E. (See the book.)

In answer to the inquiry of a captain [J. M.] suffering from softening of the lungs, Mr. Porter writes as follows: "I have sent six cases to Mr. Congreve within the last three years, and the six cured. I have been thoroughly satisfied and the other two have been benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I believe Mr. C. to be a first-rate specialist in cases like mine, and if my case were such, I should be grateful, indeed, to put my life into such able hands."—July 28, 1881."



THE GOOD TEMPLARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

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[Registered at the G.P.O.]

MONDAY, JANUARY 30, 1882.

[as a Newspaper.]

ONE PENNY.

I.O.G.T.

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THE Temperance Pilgrim's Progress;

OR, SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 53.)

Then he took them to another room called the Chamber of Horrors, wherein were to be seen pictures, models, and relics illustrating the consequences and effects of strong drink.* Here was to be seen a man shortly to have been married, with one arm and both legs completely crushed by a passing train while in a state of intoxication. Here was another who went home and fell drunk across his dying mother's bed; then knocked down his sister who remonstrated with him; was got out of the room by his father, but, wrenching a rail out of the balusters, knocked him down and cut his head open. Here was a drunken labouring man who beat his four little motherless children with sticks and drove them out to sleep in pigsties and sheds: the children are in a filthy state, almost naked and famishing with hunger; the father is well able to work but spends all he earns in drink.

Here is a man who came home drunk at twelve o'clock at night to the upper story of the house in which he lived, turned his family out and then proceeded to smash up the furniture and pile it on the grate; two houses are thus destroyed by fire, the man himself perishes and another lodger is seriously hurt.

Here is another, a farmer, who goes home drunk, kicks his son savagely on the legs and when his wife tries to protect her son, strikes her with a lantern in the face; she falls insensible and then the husband kicks her head and face again and again beyond recognition.

Here is a man who went home in a drunken state, quarrelled with his wife, and, in his madness, seized his innocent little infant and threw it on the fire.

Here is a mother, a widow, living in the top story of a house, who lifts the sash of the window and throws out her two little children, two and five years old, into the street beneath, a distance of forty or fifty feet, by which they receive such injury that they soon die; then she gets on to the sill and appears to intend to throw herself down also. She is dragged back in time by the neighbours and police but tries to strangle herself with a cord.

Here are to be seen illustrations, in a word, of every crime, and of horrors which must be nameless, caused and fostered by intoxicating drinks.

The three visitors were appalled.

"Let us leave this room, Mr. Instructor," said Christian Love, "I cannot stand such sights any longer."

"Ah!" replied the Instructor, "there are many like you. I have had visitors here who have rushed out almost as soon as they came inside, and have in no measured terms denounced the Order of Good Samaritans for making such a collection of horrors

and mo, too, for shewing them. But let me tell you that the men who most object to these facts fully in the face are those who themselves support and use the cause of all these horrors. No, gentlemen; these awful tragedies do not cease to exist by refusing or neglecting to notice and to consider them, and I dare not let you pass by until the horrible, seething mass of lust and violence wrought by drink, has graven itself for ever on your memory, and until you realise that what you see here is not a title of the year, cries aloud to Heaven for vengeance. Would to God that all would lay this to heart! would remember that all these horrors, which have sprung from drink, will be repeated again in years to come, in all their hideousness, so long as the demon Drink is allowed his present liberty and is praised and caressed by the noble, the gentle, and the good. No such tragedies can happen within these walls, nor in that land to which Sobero is bound, so far as intoxicating liquor is responsible for them. Therefore, set your faces as a flint against it and allow no excuse to palliate the gigantic crimes to which it leads."

So saying, the Instructor led them gently out of the Chamber of Horrors, but they were so affected by the fearful scenes they had witnessed, that they begged to be allowed to return quietly to their lodgings, there to ponder over all that had been shewn to them.

In this hospitable house Sobero stayed some time, in order that he might recover from the effects of his journey, and recruit his strength for future effort. Christian Love started off again soon on other errands of mercy, while John Sympathy found so many friends among the brotherhood that he took up his abode with them.

In course of time, Sobero became quite strong and ready to address himself to his journey. Seeing this, Mr. Worthymen and his brethren gave him an affectionate farewell, and much good counsel. They presented him also with a trusty two-edged sword (made by one named Determination, who had bestowed much time and pains upon it, and put his name thereon), "For," said they, "you have need of resolution, perseverance, and courage, to carry you through the opposition you are sure to meet with. Therefore, be strong and of good courage, and quit you like a man, Farewell."

Then Sobero went on his way, and he felt so much refreshed by his rest at the Good Samaritans' house, and so invigorated by the clear mountain air, that he walked along briskly, and sometimes even broke into a run. He was also full of gratitude to those kind folks who had rescued him in time of trouble. His esteem for Christian Love knew no bounds, and he blessed God for such a practical exhibition of the reality of Christian faith, hope, and charity. So he sang as he walked along, "He hath put a new song in my mouth, even praise unto our God. He maketh my feet like hinds' feet, and setteth me upon my high places. The Lord is my strength and my song, and is become my salvation."

Now, as he went along, I saw that he came to a place where the road divided into two, and these two roads branched off from each other only very gradually. At the angle between the two roads there was a signpost, one arm of which appeared to have been sawn off; the remaining

arm pointed down the road on the left, and upon this arm there was painted, in bold letters, "To True Temperance: A Good Road." The sight of this board set Sobero musing, and he was much perplexed. On the one side, he considered that this left hand road, on which he also towards his destination; on the other side he remembered that he had been directed by Mr. Temperance Advocate always to choose the road which inclined to the right, when the path forked as it did now. While he thus hesitated, he all of a sudden bethought him of his David's lamp. Now this lamp was of a very peculiar construction; indeed, there was never invented or made any lamp which could approach it in excellence, or could imitate its wonderful powers. For it not only gave a very bright light in the dark, if the sliding shutter was turned, but if the owner looked in carefully through the glass of the lamp, he would see in the interior of the lamp words suitable to his circumstances, whatever they might be. Sobero accordingly held it up and looked very eagerly, and after looking a little while he saw these words, "Watch and pray, that ye enter not into temptation." Then he said, "Would that I

The Watch-Tower he looked round, and close by he perceived a tower, which, by neglect, was much ruined. So he determined to try to get up the tower in order that he might see, if possible, which road he had better take; with some trouble he mounted to the top; there he had a good view of the surrounding country and of the two roads for a long distance. Notwithstanding this advantage, he was still much puzzled, because he could see that the left-hand road, namely, that which it was stated led to True Temperance, really seemed at first sight an excellent road, and was much more frequented than the other. He could see, also, two or three factories close to this left-hand road, and, altogether, it had a much more inviting appearance. He looked very hard to see if he could discover the City of True Temperance to which the road was said to lead; but, for some reason or other, he could not do so. While he was still musing, he suddenly observed that he was not alone, but that there was an old man on one side, who had been built on the top of the tower. The old man, however, took no notice of Sobero, until he went up to him, and asked who he was, and whether he could give him any information about these roads.

"My name is Experience," replied the old man, "and I am the keeper of this ancient tower, having been put into this post by the Lord of the country to give all the information I can, especially to those who wish for it, and are willing to listen to me, though I sometimes call out aloud to those who are passing heedlessly by, and warn them which way to go."

"I shall be very thankful to you," said Sobero, "for any help you can give me, for I am quite willing to learn of you."

So old Experience rose from his seat and took Sobero to the battlement of the tower; then he drew out a telescope and bade him look well at the roads.

"I see that this left-hand road leads to some factories," said Sobero; "what are they, if you please?"

* All actual occurrences.

"The first one this way is a vinegar factory," replied Experience; "and this road as far as that"

Factories factory is a very ancient one, and is in and Chemical capital order. Just beyond that are some chemical works, in which they make such things as ether, chloroform, and other substances of great value to men."

"Are these houses and buildings the City of True Temperance mentioned on the signpost?" said Soboro.

"No," replied Experience, "those who speak of that city do not mean these useful manufactories; they refer to a large town which is a considerable distance along the road, and cannot be seen from this place. It is a very ancient town, and its situation, beauty, and advantages have been celebrated by many poets, orators, and writers, in almost all ages."

"I should very much like to see this ancient city," said Soboro.

"So many have thought and said," replied the old man, "and so I said myself one day long ago, but I found it a very different place from what I expected, and the road thither is very dangerous. I can show you something which will prove to you that I have good reason to say so."

Then Experience directed his telescope to a certain spotsome distance along the road, and bade Soboro look through it; so when he had looked, he saw that the road had been cut in that place along the side of a lofty cliff, which overhangs it on one side, while on the other there was a steep precipice. The road, also, just there was very narrow, having been difficult to make at the first; and it had, moreover, been injured in places by the fall of rocks from the cliff above or the slipping of portions of it into the depths below. Then he looked into the valley at the bottom of the precipice, and there he saw a great quantity of bones whitening in the sun, the remains of those who had fallen over the precipice while on their way to the city. Another part of the road seemed to be enveloped in fog, which Experience told him was really smoke, issuing from a cavern in the side of the mountain from a bottomless pit therein; this smoke was very dangerous to travellers, injurious to the sight, and causing many to lose their way in the fog, and to fall over the rocks.

Then said Soboro, "I wonder, sir, that it should pur on the signpost, 'A Good Road,' for it seems to me that it is very dangerous."

"You may well wonder," returned Experience, "and would still more if you heard all I could say about it, and could see all the pitfalls and dangerous jagged rocks which are to be found at various parts of it, to say nothing of the dangerous characters which are sometimes to be met with on the road. But if I mistake not, there are two men coming along who will give a different account of it, and if I draw them out a little you will learn more about it."

"Who are they?" asked Soboro.

"They are two very respectable persons," answered Experience, "who dwell in the City of True Temperance. The taller of the two is Mr.

Mr. Superior Wisdom and Mr. Don't-Want-to-See with the spectacles, is Mr. Don't-Want-to-See. He is a native of the town of Prejudice, but has lived in your city a good many years; I have heard that his eyes were painfully affected by the smoke which you saw along the road, and by the sights to be seen here and there; but a very clever and successful oculist, named Mr. Like-it, took him in hand and has quite cured him; however, he always wears these spectacles to prevent another attack. Let us go down to them."

Then upon Experience and Soboro descended the tower and came to the road just as Mr. Superior Wisdom and Mr. Don't-Want-to-See were passing. They seeing Soboro stiff in hand, asked him if he were going their way to the City of True Temperance.

"No, thank you, gentlemen," replied Soboro. "I am on my way to Teetotaland, and I fancy the way you are going does not lead thither." Then Mr. Superior Wisdom looked very scornfully at Soboro, but soon a change passed over his face, as though a sudden thought had struck him, and he said, "May I ask who it was directed you to come this way?"

"It was Mr. Temperance Advocata," replied Soboro "Just as I thought," said Superior Wisdom. "I know him well, and I am sorry you have been so befooled by him as to take his advice. There is no so

more fanatical, narrow-minded hypocrite in the kingdom."

"I hope you have some good reasons to give for your rather strong language," said Soboro; "for, to say no more, I never heard of a fanatic being a hypocrite before. I thought the former was overflowing with zeal, while the latter had none at all."

"I tell you," continued Superior Wisdom, "that that man has done more harm to our City of True Temperance than any dozen drunkards. Take my advice! leave that new-fangled path and take this—the good old road, carved by Dame Nature out of the solid rock."

"True!" replied Soboro; "and that natural road leads right to yonder vinegar factory: I will go with you to see for that, but will march off to your so-called City of True Temperance. The road leading thither is as artificial as it can be, and neither so old nor so safe as the road to Teetotaland. But even though the road were as old as Adam, that would not make it any safer than it is now, nor more desirable either. I want to know whether a road is safe, not whether it is old or new, natural or artificial. If it is good and safe and leads whither I wish to go, I am satisfied."

"The road is safe enough," said Superior Wisdom, sharply, "and the man must be a fool who can't walk safely along it."

"No doubt you, Mr. Superior Wisdom, can walk amongst eggs without breaking them," answered Soboro. "Yet I would venture to affirm that not even you can say that you never slipped on yonder road in all your life. The wisest men are not always wise. The cleverest are sometimes deceived. A man who is a man, and subject to all the failings, and weaknesses of a man, may well trip on such a road; he may be jostled over a precipice by a fellow-traveller, or miss his footing in the blinding smoke. The easy or mischievous footing in the blinding smoke. The easy or mischievous footing in the blinding smoke. The easy or mischievous footing in the blinding smoke."

"Your theory that all are fools who fall down, won't stand examination; for a good many are far from being such. Besides, it begs the question and explains nothing; for you simply say—all that fall down are fools, because all are fools that fall down, whatever the reason may be; who, then, can say with truth that your road is safe, since, on which such a fall is impossible?"

"If a man can't keep on his feet," interrupted Superior Wisdom, "he has no business there at all, and is not worthy to be a citizen of True Temperance."

"That's all very well, my friend," replied Soboro; "it's very easy to say that such a man couldn't stand when you see he has tumbled down. No doubt, too, it's very correct and sage to advise a man who has fallen over the precipice to stop at home in future. But what is needed is that you should tell men beforehand (if you can) whether they are going to fall, or no; then your advice to proceed would be worth something, and I might go that way with some confidence."

"Supposing I could," said Superior Wisdom, "are you so foolish as to imagine that those whom I told not to go would take my advice?"

"Just so," observed Soboro; "no one will acknowledge himself to be weaker or less wise than his fellow-lodgers if he can help it; and if he saw that all you gave permission to pass went along in perfect safety, it would require marvellously persuasive power to convince him that he couldn't do the same. And even if he saw that some whom you warned not to venture came to grief, he would have more confidence in his own power and skill than in your infallibility. He would persuade himself that there were special reasons in his case why he should escape the fate of the others, for 'all men think all men mortal but themselves.'"

"But come!" interposed Mr. Don't-Want-to-See, "you are exaggerating the danger. Here are Mr. Superior Wisdom and myself, and ten thousand others, who have travelled this road scores of times; and here we are, whether we have ever slipped or not; so there can't be so much danger after all."

"Everyone knows my dear sir," answered old Experience, "that you don't all of you break your necks; but a good many do, and a vastly larger number have a fall, or no, and injure themselves more or less. But it's not much to be able to say that everyone hasn't fallen, when you know there are lying down there the dry bones of men who fell long years ago, mingled with the mangled corpses of to-day. There they are, and there more go every year. And 'hoast not thyself

of to-morrow"; men who have gone safely along for many years have slipped at last, and so may you."

"I tell you," replied Don't-Want-to-See, "that I have been that way often, and I never saw any danger, nor half, nor a quarter of those mangled corpses you talk of. I shall go there again presently, and I'll defy you to see me slip or trip."

"The first I don't wonder at," said Experience, "for I perceive your spectacles are remarkably efficient, and warranted to keep you from seeing anything disagreeable unless it is thrust right into your face. But if you want to know the truth, you will have to take those off, my friend. And as to your not slipping, well, men don't lounge me to watch you, that is very likely. Men don't generally trip up when they are on their best behaviour, and trying to show how careful they can be, but when they are off their guard or deceived in some uncommon way. The irksomeness of neglect perfectly certain; and to render it frequent neglect perfectly certain; and the sense of security, which long-continued safety inevitably produces, is sure to make you think you have exaggerated the danger and taken more precaution than was required. Then will be the time to see you tumble."

"Anyhow," said Mr. Superior Wisdom, "you cannot deny that this road leads to the very ancient and respectable City of True Temperance, and that there is no other road thither; therefore all who would go there must perform pass along this road as warily as they can."

"Do they worship the Djins in that city?" inquired Soboro.

"Certainly we do," replied Superior Wisdom; "and we flatter ourselves that that worship, both public and private, is conducted in a most becoming manner. We consider it one of the chief duties of our citizenship, and pride ourselves on its proper observance. Indeed, without it the city would be unworthy of its name."

"In the City of Great Danger," said Soboro, "from which I have come, that worship has been the ruin of many citizens; have you not found it so?"

"Oh! as for that," replied Superior Wisdom, "there are some that get into trouble, but they are immediately brought before the Mayor and banished as unworthy citizens of our famous town."

"What becomes of them?" asked Soboro.

"Goodness knows!" said Don't-Want-to-See, "that's not our business."

"It may be all very nice for the city to get rid of such people," said Soboro, "but I doubt if it's quite so satisfactory to those who have to go. What is the law by which they are judged?"

"As for that," replied Superior Wisdom, "there is no rule that I know of."

"Quite right," said Experience. "Some are banished for more trifles, as it were, and some regular offenders are let alone; indeed the magistrates who order them to go are sometimes worse than those they sentence. I have been there and know them well; they are a queer lot, and no mistake; and 'twould take you all your time to find out what right they have to give their city such an excellent name."

"Sir," said Mr. Superior Wisdom, casting a withering glance at old Experience, "you are insulting. We have good authority for the name of our city: it would be impossible to mention all the eminent men who have lived there, and observed the worship of the Djins most religiously, as being most essential to true manhood; and more than this; it is recorded that our city was founded and built by Divine direction."

(To be continued.)

PRESENTATION TO BRO. AND SISTER DYSON.—On Friday, January 6, 1882, an electro-plated teapot was presented to Bro. and Sister Dyson by the members of National Hope Lodge, Leeds. The following inscription was engraved on it:—I.O.G.T.F. Nation's Hope Lodge, 629. Presented by the members of the above Lodge to Bro. and Sister Dyson, as a token of respect on the occasion of their marriage, December 24, 1881. The presentation was made by Bro. Watson, W.G.T., with a few well chosen remarks, to which Bro. Dyson replied, thanking the Lodge heartily for the present. Afterwards coffee and huns were handed round to the members and visitors by several ladies; and several short speeches, recitations and songs were contributed to the evening's enjoyment by members and visitors.

Just out, Packet 2.—THE LEAFLET RECITES FOR BANDS OF HOPE. BY T. H. EVANS and others. In assorted Packet, containing 60, 100, &c. Packets 1 and 2 sent post free for Ls. 3. Adminal Temperance Publication Dept., 357, Strand, W.C.



TEMPERANCE TEACHING FOR THE YOUNG.

By Bro. Rev. F. WAGSTAFF, F.R.H.S., Editor of the Temperance Worker.

II. FIRST REASONS FOR TETOTALISM.

[Ascertain, by means of a few simple questions, what the children remember of the previous lesson.] Our last lesson was on what tetotalism really is. One explanation of it was that it was "not taking any strong drink." You will, I hope, remember what I said to you about the reasons which led the first tetotalists to sign the pledge; they saw that strong drink was causing drunkenness—crime—suffering—death. Today we are going to look a little more closely at some of the reasons that led us to see if they are not quite so strong today as they were 50 years ago.

REASON I.—STRONG DRINK CAUSES DRUNKENNESS.—Perhaps some of you may be ready to say that that is a very simple reason, since everyone knows that people get drunk through taking strong drink. But it is just because it is so very simple that many persons forget the truth. Water does not make men drunk; nor milk; nor tea; nor coffee; nor cocoa. So you see whenever we say of a man that "he has been drinking," we mean something more than the words seem to mean. If I take a glass of water, and another man takes a cup of tea, and a third man a pint of beer, it is true in one sense that we all drink. Suppose I take a second glass of water, and a third; the second man takes three cups of tea; the third man three pints of beer. What is the result? It may be that three glasses of water are more than would do one good at one time; I might not feel so well for drinking so much; but not even so, would ten or twenty glasses of water make me drunk, would it? So with several cups of tea or coffee. Of course it is not good to take too much of anything; but tea and coffee do not make men drunk. But the man who drank once more than he could get any indication of he took several pints. So you see it is the strong drink—drink that has alcohol in it that causes drunkenness. When we speak of "drinking," then, we mean that which intoxicates.

REASON II.—DRINK CAUSES POVERTY.—It is bad for the pocket. If we waste our money we are poor. Suppose one man spends 6d. per day for beer, or 92s. 6d. per year, for 10 years. In that time he has drunk, say, 27 barrels of beer, and he has nothing left but the barrels, which, by-the-bye, he has to send back to the brewer. Whilst on the other hand, another man spends the 6d. per day in the purchase of a house. With this, in addition to the amount he would otherwise pay for rent, he can purchase a neat and commodious freehold cottage for himself and family, with five good rooms in it, good garden, &c., and after ten years he has more ready money in the shape of the rent of his life. [This is from "The Worship of Baal," a book that contains many splendid illustrations for the use of speakers. This and other statements should, of course, be translated into simple language for the children.] But great numbers of people spend more than 6d. a day, some spend nearly all they have, hence they have to live in mis-erable houses; wear ragged clothes; eat very poor food, or go without food altogether; and their wives and children have to suffer too. This brings us to

REASON III.—DRINK CAUSES SUFFERING AND SORROW.—[On this point it is scarcely necessary for us to say that we have more ready money in the shape of the rent of his life.] It would, however, be well for speakers to bear in mind that many of the children they address have, either in the past or in the present, experienced much of the bitterness and sorrow which result from intemperance in their parents, and care should be taken not to wound susceptible hearts unnecessarily. Each teacher, however, must apply these practical points according to his own discretion.]

REASON IV.—DRINK CAUSES ACCIDENTS AND DEATH.—[It would, of course, be possible to introduce before this "reason" some remarks on the sickness and disease caused by drink, but perhaps it may be better to defer these till the children are more advanced and we come to speak of the action of alcohol on the body.]—1. Accidents to persons who have been taking drink. Examples: A drunken man drives a horse and cart recklessly and is thrown out, and hurt or killed; or he falls into the water and is drowned;—2. Accidents to persons who are not drunk. Only a little alcohol is sometimes sufficient to excite the brain, and a man does careless and reckless things, such as sitting in or out of train in motion, walking in dangerous places, Mr. Robert Kettle, a well-known Scotch temperance leader, used to tell how he came to be on the same day he was on board a steamboat with some friends, and the whole party took a little—very little—wine. Afterwards Mr. Kettle was walking along

the deck, when he missed his footing and fell into the engine-room below, narrowly escaping a fall into the furnace. If he had fallen there he must have been killed; but he fortunately escaped with a few bruises. The narrow escape set him thinking, and he resolved to be a tetotalist in future. He used to say: "Had I been killed, no one would have said it was owing to the drink I had taken; but I am firmly convinced it was the wine that did it."

3. Accidents to persons perfectly sober: as on the railway when engine drivers or signalmen cause accidents through "taking a glass," and even tetotalists may be hurt or killed; a drunken man drives over child in street, &c. [Refers to murders or suicides through drink committed by persons used among children; it is always well to sterelclar of the horrible and the sensational.]

We can give many more reasons, but these will be enough for the present. To avoid drunkenness, poverty, suffering, accident, it is safest to be tetotalist.

For the blackboard these four reasons may be simply written plainly; or the several points may be briefly and effectively presented to the eye, thus:—

DRINK CAUSES DRUNKENNESS POVERTY SUFFERING ACCIDENT DEATH

NEGRO MISSION FUND.

Received with thanks:—

Table with 2 columns: Donor Name and Amount. Includes Lumus Lodge, Sister I. Metford, Divided of King's Norton Toffee Company, Bro. W. Weston of Abchurch Lane, Tunbridge.

CATHERINE IMPEY, Hon. Sec. Street, Somerset.

CORRECTION.—The sum of 12s. 7d., acknowledged in list of December 26, as received from "Sister Peggy," London, does not have been from Sister Peggy, London, per Sister Lucas.

DANISH BEERS.

Bro. Malins received a short time since two bottles of Danish beers marked 1 to 8 for the purpose of ascertaining whether the same were alcoholic or intoxicating, and therefore forbidden by the Good Templars' laws. The weaker beers were numbered 1 to 5, and the following is the analyst's report thereon:—

Table with 2 columns: Beer No. and Alcohol Content. Shows percentages for No. 1 to 5.

It will be seen by the above that all contain over 5 per cent. of alcohol, and therefore they cannot be taken by Good Templars. The other bottles, marked 6, 7, and 8, are reckoned stronger than those marked 1 to 5, and are, therefore, also prohibited by our laws.

CARDINAL MANNING ON MODERATE DRINKING.—At an anniversary meeting of the Catholic Total Abstinence League of the Cross recently held in the Royal Victoria Hall, Waterloo-road, his Eminence Cardinal Manning (the President) was in the chair. In the course of his speech, he said he wished that evening to speak especially to people who went in for "moderate" drinking. He wished also to speak directly to women. The habit of drinking had fearfully increased amongst the women of London, and this he attributed to the fact that they could purchase drink at the grocers' shops. The habit of drunkenness was a treason against the very nature of man, for the use of intoxicating drinks defaced, disfigured, and destroyed that which was the dignity and the glory of man—viz., his reason, his heart, and his will. (Cheers.) The "unmentionable Turk," as we called him, was a reproach and a rebuke to Christian people, for he drank water, and we drank intoxicating drinks. (Hear, hear.) It was almost true to say that intoxication was a Christian vice. Some people said, "Oh, we cannot do without taking something, our work is so heavy." He had that evening received a telegram from Father Carlisle, of Stockton-on-Tees, who wrote, "We have 800 iron-workers who are tetotalists in Stockton-on-Tees." (Cheers.) Anyone who knew the fearful loss to which their work would appreciate the self-sacrifice of these men, and the folly of the one who said they could not do without drinking intoxicating liquors on account of the exhausting nature of their employment.



COMPILED BY BRO. JOHN B. COLLINGS, P.G.W.C.

LITERARY MEN ON DRINK

W. M. Thackeray.—The intimacy begotten over the wine bottle has no heart. I never knew a good feeling to come from it, or any honest friendship made by it. It only entices men and ruins them.

Lord Lytton in the "Coming Race."—They enjoy a general degree of health and vigour which makes life a blessing even to the last. Various causes contribute to this result—the absence of all alcoholic stimulants, temperance in food.

Rev. Charles Kingsley.—Then all (the sons of the heroes) ate till they could eat no more (for they had tasted nothing since the dawn) and drank of the clear spring water, for wine is not fit for growing lads.

William Cobbett.—In the midst of a society where wine or spirits are considered of a little more value than water, I have lived two years without either; and with no other drink than water, except when I found it convenient to obtain milk. Not an hour's illness, not a headache for an hour, not a moment's ailment, not a restless night, not a drowsy morning, have I known during these two famous years of my life.

S. C. Hall, Esq. (Late Editor of "Art Journal").—I live by lab-or of my brain, and can testify that since I have become a tetotalist, I have had an increase of intellectual power, and can work three times longer than when I indulged even moderately in the use of strong drink.

DRINK AND CRIME.

"Times" (March 29, 1881).—Not a year passes in either town or village without some unexpected and hideous scandal, the outcome of habitual indulgence, often small and innocent in its origin. Some poor creature, long and deservingly high in the respect, perhaps reverence, of the neighborhood, makes a sudden shipwreck of character. Under the accumulating influence of alcohol, aggravated perhaps, by other still more powerful, still more respectable agencies, the man suddenly loses principle and self-respect, the wise man is utterly foolish, the rigidly moral man forgets his mask and his ood and takes a plunge into libertinism. It then turns out, not what possibly some have suspected, that drink is at the bottom of it all; that some poor wife or other friend has long been doing the best that could be done to check, to cure and at all events to hide, till the truth would be out.

Lord Chief Justice Coleridge.—I can keep no terms with a vice that kills our graces, that destroys the comfort, homes, and the peace of families, and deluges and brutalises the people of this island.

WINE AT THE LORD'S TABLE. INTOXICATING v. UNINTOXICATING.

Rev. John Inglis, Missionary South Sea Islands.—In the first stages of this mission it was a matter of no consequence, so far as this question was concerned, what drink was used at the Lord's Supper; wine was known to the natives only as used in this ordinance; but now they are coming to know it is a beverage used by white men, and by which they are frequently made drunk; and when telling us of our teachers, long and deservingly high in the respect, they say it was the same drink that we use at the Lord's Supper; they call it wine. It is thus becoming a stumbling block to the poor natives, to see the same kind of drink in the cup of the Lord and in the cup of Belial. It is to me a real difficulty to reconcile these strange anomalies to the simple, unsophisticated mind of a native.

The Rev. Newman Hall (in speech at Exeter Hall, May 11, 1881) said that his father, who was converted seven years before he ceased to drink intemperately, had a most terrible fight with the tempter. After seven years he conquered the enemy, but he felt he could never allow a single drop of alcohol to pass his tongue, and though he became the deacon of a Congregational church, and handled the wine round, he never touched the cup himself. He said he couldn't do it, and that he should be unfaithful to God if he put himself within reach of the tempter after the struggle he had gone through. Should they not then substitute the real juice of the grape for the fermented thing? It could do no harm to those who preferred alcoholic drinks, but it did help those who had consciences on the matter, and after the testimony they had heard from Dr. Kerr an effort in this matter became the more essential.



NOTES AND SUGGESTIONS.

By Bro. D. Y. SCOTT, G.W.Co.

CHARACTERISTICS OF GOOD OFFICERS.

1st. PUNCTUALITY.—A good officer will be punctual in all the engagements of his office. Many meetings are comparatively wasted by inattention and indifference to this habit or virtue of punctuality. This inattention is particularly hurtful in the cases of W.C.T., W.M., and W.S.

2nd. COURTESY.—A good officer will be distinguished by his courtesy, kindness, and gentility. Especially in the W.C.T. are these qualities required. A hasty, morose, ill-natured, self-willed man or woman in the Chief's office will soon kill by Lodge. Members do not attend Lodges to be scolded and rebuked; but wise exhortation, and kind words and actions will win and secure the affection and esteem of all.

3rd. CHARITY.—A good officer will never readily disregard any member. He will, in all cases, endeavor to find a bright side in any matter of discipline, and in any dispute or disagreement will be a peacemaker and a friend. No unkindness will mar his work. No harsh word will embitter his intercourse with his brethren. Love with him will "hide a multitude of sins." Many Lodges have suffered and died through the unbrotherly conduct of the members. The obligation of Charity has been more frequently violated than the obligation of Sobriety, and it is especially painful to witness the fratricidal and ungenerous attacks of brother upon brother. This arises generally from a forgetfulness of the apostolic precept, "Let each one esteem his neighbor better than himself." If officers and members determine to contest Lodge affairs in a spirit of rancor, clearly their Lodge—how ever humble the position of its members—will succeed, and prove a blessing to all connected with it.

4th. CULTURE.—A good officer should be a person of fair average educational attainments, so that he requires nothing to confer honor and distinction in a spirit of rivalry upon his officer. Round men must not be put into square holes, or vice versa. Several offices require good readers. The ritual is impressive and useful when efficiently rendered, but becomes unprofitable when read with hesitation and inaccuracy. The offices of W.C.T., W.C.T., W.C., and P.W.C.T. need persons possessed of some eloquent power.—*Abridged from the Northumberland First Price Essay, by Bro. A. Redburn.*

THE LETTER BOX is now an institution in very many Lodges. As showing the variety of subjects dealt with, and the combination of wit and good sense, and the amount of entertainment, we quote below the substance of several letters read at a recent session of the City of Bristol Lodge, as given in the True Templar:—

"A Country Bumpkin" wrote in true "Zamzer-zethine" style, complimented the "City of Bristol Lodge" on their "zeal, spirit and good" observable, criticising the fact that "such a lot of swells had not a blessed bit of carpet to put their feet on" (since remedied), and hitting off, in a manner execrably funny, many a personal, official, or accidental characteristic of the officers. Thus, of the W.C.T. it was said, "if he do talk sometimes rather long from the chair, it is only because he be boiling over with good feeling, and must bust some on it off!" So in the W.C.T. no vice could be seen, for she sat "so solemn and so serious, that no one could have heard as he had been known to disappear under the table"—a reference to a laughable occurrence, when her chair slipped away. As to the W.S., "anybody could see she worr up to her business, a dippin' down what everybody said, and keepin' her eyes on the door as she come in to the door." The chaplain's zeal, the treasurer's quiet service, the marshal's sedateness, the deputy-marshal's "hanson whiskers," the post Chief's double eye-glasses, all, together with other points, came in for remark, the reason of the letter keeping the Lodge in a condition of laughter.

"Faith, Hope, and Charity" was the signature to a letter which reminded the members that they form part of a great whole—District, Grand, and Right Worthy Grand Lodge; urged individual sympathy and help in practical ways for the Good Templar and Temperance Orphanage and the Negro Mission, and enjoined the members to strive to make the Lodge such as will be appreciated inside and outside the Order, and not to be weary in well-doing, for in one time they would reap if they sowed not.

"Vote for Vote and Nothing for Nothing" dealt with recent Parliamentary doings on the Temperance question, and urged the members to take a stand in regard to these matters, which, the writer thought, would be to act on the professed principles of the Order.

Bro. W. H. Dikkes wrote expressing the satisfaction

be felt in being associated with such a band of earnest workers, serious in the nation and good feeling which prevails the tribute to much earnest and useful work; drawing the best anticipation of speedy victory from the position and progress of the cause in Parliament and elsewhere, and urging one and all to clear the way for the coming triumph, to drive away the dark night of sin and drunkenness, and hasten the bright and glorious day when the Gospel and Temperance shall go hand in hand in helping and uplifting our fellow men.

Bro. Sergeant Byrne, D.M., sent a cordial letter, suggesting among other points, that the usefulness of the "Letter Box" might be extended by means of members writing letters to absent members, thus having it ring each quarter an "inward and outward mail." He always enjoyed visiting the City of Bristol Lodge, whose business sessions were only surpassed by the devotional meetings, and together realized his ideal of what a Good Templar Lodge should be.

Bro. A. G. Hill sent a letter detailing some of the things he saw and heard while canvassing for signatures to a Sunday Closing petition. Some of the items were very pathetic, others irresistibly comic; while the people, on the whole, were found glad of the opportunity to sign.

AN AMERICAN TEMPERANCE TICKET.

Our American cousins are ingenious in their device to attract attention. Thus, the following is printed in imitation of a railway ticket. Something of the kind might be got up here:—

[Front.] **BLACK VALLEY RAIL ROAD STATIONS.** [Back.] **B. V. R. R. Business Statement.**

U. S. Division ALONE, CARRIES 3,000,000 Common Dunks (mostly Young Men) 500 Misery and Wretchedness to 1,500,000 Persons (Mostly Women & Children) Fifteen Hundred Million Dollars to Destruction per annum or about £150,000,000 (Eog.)

KEEPS 200,000 Pumps in Almshouses. 7,000 Criminals in Prison, and annually dispatches 300,000 into Emptiness.

ARRIVE AT DESTRUCTION At Midnight. TICKETS FOR SALE A. L. COHOL, Agent. By all Barkeepers. T. O. BACCO, Ass't.

BREK AT SOUTH KENSINGTON MUSEUM.—A correspondent writes to one of our contemporaries:—"On Bank Holiday I spent the afternoon at the South Kensington Museum. . . It was only natural that I should have my tea in the refreshment department. . . I had purposely seated myself so that I could observe the visitors to the bar counter. During the first ten minutes I saw at least a score of parents giving a sip of that 'devil in solution' to their young offspring, some of them toddling dear things that could hardly walk! But after that time my attention was entirely taken up by the following occurrence. Two little lads and one girl (their sister, as I afterwards discovered) entered the large centre doors and came boldly to the counter. Asket by the lady behind the bar counter, which they wanted, this order came from their lips: "Two bars and a glass of stout!" To say that I was astonished to hear this in such a place is nothing compared when I saw the afore-said lady had the stout just from mine, and drank their stout in a minute. One of them then fetched a water bottle off an adjacent table and they took copious draughts of that with their bars. I beckoned the little girl to me, and she readily came, telling me her name was Harwood, her address 48, Queen's-bathings, Southward Bridge-road, and that the ages of them all were as follows: Eldest boy, just turned 12; herself, 12; and the youngest one, 10. I should like to know how it is that a glass of stout and similar *non-comforting* drinks are sold all over the place, while for a *very* small cup of tea or coffee 3d. is charged, and for cocoa 4d.

THERE is not a vice, or a disease, or a calamity of any kind, that has not its frequent rise in a public-house.—*Times.*

LETTER FROM GRAND WORTHY SECRETARY OF FLORIDA.

SHOWING THE VALUE OF OUR ORDER TO THE COLOURED PEOPLE IN THE SOUTH.

Office of G.W. Sec., I.O.G.T., K.-Wes', Florida, November 15, 1881.

Mrs. Catherine Imery, Soc. Negro Mission, Street, Somers, T. England.

Dear Madam and Sister.—I am in receipt of the report of your committee, and am pleased to see the zeal with which you have entered into the work of elevating the coloured people of this country, and the progress you have made.

I have read with care the several letters showing the condition of the coloured people in the South, and of their treatment by their more favoured brethren, the whites, and must say they have been written in a very mild form indeed. The picture could be painted in a much darker colour, a just black one, and yet the whole could not be unaided.

Enough has been told, however, to excite the sympathies of the philanthropic men and women of England to help on the good work of spreading the Order of Good Templars among the coloured people of this country.

Ignorance abounds among a large majority of these people, and is one of the chief causes of all their ill-treatment, and the Temperance work is one of the great levers to be used in removing it.

Our Good Templars are powerful instruments in this direction, accomplishing more than the churches and schools in many instances. I know of several brothers who have learned to read intelligently, who could not do so when they joined our Lodge; of brothers and sisters who have improved in writing, in having yet to find the brother or sister who has not benefited in some way or other by becoming members of our noble Order.

The churches could not do this for them, for it is their duty to be contented. It must excite either the pity or disgust of any intelligent person to witness the orgies of the people of the coloured churches in the South during what is called "revivals." I doubt whether any of the semi-barbarous tribes of Africa could outdo the South Sea natives or make themselves more ridiculous than most of these people do.

Of course the whites are to be blamed, for by keeping them in separate churches, they have a freedom to do what they would be ashamed of if they were in the same churches with the whites.

Coming from the British West Indies, where I was born, brought up and educated by intelligent Christian people, you can imagine how strange the Christianity of the people of this country must appear to me. I can assure you I have very strong doubts as to the genuineness of the Christianity of the people here, both white and coloured.

We have a brother here by the name of Casar Bennett, who is rendering good service to the Temperance cause. He is our Grand Lecturer. The people are ready and willing to receive the Order, but they are slow in doing so, owing to their expenses. At the last session of our Grand Lodge we voted him 25d. (25) to assist in defraying his travelling expenses, but these amounts are insufficient, and our work does not progress as it would if this but her could visit certain parts of the State. He really deserves encouragement, but our Grand Lodge is unable to assist him further.

He has travelled considerably over the State since our last session, and instituted several Lodges and Temples, and there is a wide field open to him if only he can obtain the means to travel. He does not expect any compensation for his work, but is satisfied to simply have his expenses paid.

Would you kindly lay this matter before your committee, and see if it cannot be assisted. Contributions of all Temperance literature would also be thankfully received.

The Lodges instituted since our last returns are: Armor, No. 29; Lincoln, No. 29; Allen, No. 30; Gardfield, No. 31; and St. George, No. 32. Temples: Resolu, No. 9; and Union, No. 10.

We now have 28 Sub-Lodges, one Degree Temple, and 10 Juvenils Temples. So you see we are not only holding our own, but are making inroads into the enemy's lines.—Fraternally yours,

(Signed) WM. M. ARTHUR, G.W.S.

TEMPTATION.—No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly refused to do the best he can to keep out of it.—*Traskin.*

The Jersey Licensing Board, composed of his Excellency Lieut.-General Nicholson, the governor, Sir Robert Barré, the sheriff, and Judges of the Royal Courts, have issued a notice that in future they will not grant publicans' licences to other shopkeepers, on the ground that such combinations of business are inexpedient and contrary to public interest.

MR. HOYLE ANSWERED.

Mr. Hoyle addressed the following letter to the editor of the League Journal, Scotland, and a similar letter appeared in the Manchester Examiner and Times:—

(To the Editor of the League Journal.)

SIR,—In your last issue there was a communication, headed "The Good Templar Disruption," which purported to be a report of the proceedings of the conference which was held in London on the previous Friday, and which took place at terms upon which the re-union of the Order in this country could be secured. The first paragraph in the report supplied to you read as follows:—"The propositions thus submitted were in the main accepted by Dr. Lees' party, but during the discussion of the details a difficulty arose, the defendant and his associates contending for the admission of negroes and whites into the Order equally into the same Lodge, while the plaintiff (Dr. Lees) contended for the formation of dual Lodges, one for the negroes and the other for the white people, in the Southern States. Neither party giving way on this matter, the conference separated without any practical result being arrived at."

I was present at the said conference, and I am bound to say that there is no ground for upholding the principle of the facts of the case, and when corrected the paragraph will read as follows:—"Although Dr. Lees and his party denied that there was any need for the propositions submitted by the defendant (Mr. Malins), yet, for the sake of peace and to secure re-union, they agreed to forego their own views, and in the main accepted the propositions. But during the discussion of the details a difficulty arose, the defendant and his associates contending for the admission of negroes and whites into the Order equally into the same Lodge; but, in addition to this, Dr. Lees contended for upholding the principle of duplicate Grand Lodges; so that wherever the members of the Order were of opinion that the cause of Temperance would be promoted by the establishment of more than one Grand Lodge, they should have power to establish them. Mr. Malins and his associates refused to concede this principle and hence the conference came to an end without any practical result."

The above is a true account of the position in which the matter was placed at the conference referred to; and it demonstrates the fact that the report of the conference was not only untrue, but Malinsite-secession; but it was the question of duplicate Grand Lodges. And although the conference in London last week did not result in re-union and peace, it did one thing—it burst the bubble of those persons who had shown to the world the true motives which influenced Mr. Malins and his associates when they rent the Order by secession.—I remain, yours truly,

WILLIAM HOYLE.

THE FOLLOWING REPLY WAS INSERTED IN THE SUBSEQUENT WEEK'S ISSUE:—

(To the Editor of the League Journal.)

SIR,—In last week's Journal, there appeared a letter from Mr. William Hoyle, in which he professes to correct a statement quoted by you from the North British Daily Mail. That statement purported to be an account of what took place at the recent conference held in London for the purpose of arranging terms of re-union among Good Templars. For the statement in question we are not responsible—it was not furnished by any of us. But having a full knowledge of the whole case and having carefully considered the verbatim and authentic report of the conference proceedings, we now affirm that the statement impugned was literally correct, and that Mr. Hoyle's professional correction is a gross and misleading misrepresentation of the facts.

The statement impugned is:—"During the discussion of the details a difficulty arose, the defendant (Mr. Malins) and his associates contending for the admission of negroes and whites into the Order equally into the same Lodge, while the plaintiff (Dr. Lees) advocated the formation of dual Lodges, one for the negroes, and the other for the white people, in the Southern States."

In opposition to this statement, Mr. Hoyle says:—"Dr. Lees contended as strongly as the defendant for the admission of negroes and whites into the Order equally into the same Lodge; but in addition to this Dr. Lees contended for upholding the principle of duplicate Grand Lodges, so that wherever the members of the Order were of opinion that the cause of Temperance would be promoted by the establishment of more than one Grand Lodge, they should have power to establish them."

In other words, the statement impugned is—that the difficulty at the conference arose in connection with the question of dual Grand Lodges in the Southern States; and their bearing upon the exclusion of the negro; and Mr. Hoyle's alleged correction is

that the difficulty arose on the existence of dual Grand Lodges, not in their bearing upon the exclusion of the negro, but in their bearing upon the promotion of the cause of Temperance. Hence he says his "True account of the position in which the matter was placed at the conference demonstrates the fact that the alleged negro exclusion was not the cause of the Malinsite secession; but that it was the question of duplicate Grand Lodges."

And now for the proof that Mr. Hoyle's professional correction is a gross and misleading misrepresentation:—

1. Nine propositions were submitted by Mr. Malins and his associates as a basis on which union might be effected. Dr. Lees and his associates, having in private considered these propositions, stated where they agreed with them and where they wished them modified. Mr. Malins and his friends having in private considered the proposed modifications, the conference, as a whole, then proceeded to consider the propositions *seriatim*. The fifth proposition is, any deal with the abstract question of dual Grand Lodges, and this proposition has not been reached when the difficulty arose and the conference came to an end.

2. Dr. Lees, as well as Mr. Malins, was opposed to dual Grand Lodges in the abstract, and in England. When suggesting a slight modification on this first proposition, which, as we have said, dealt with dual Grand Lodges in the abstract, Dr. Lees said: "We know the meaning of this, that there shall be one Grand Lodge in England. Well, I hope so. I have personally always been opposed to the multiplication of Grand Lodges."

3. The proposition on which the difficulty arose was the fourth, and was in the following terms:—"That in any State where there may be a Lodge or Lodges not associated with any existing Grand Lodge, such Lodges shall be recognised by the existing Grand Lodge of the State as subordinate, and shall be entitled to full privileges of representation to, and passport from, the said Grand Lodge."

Mr. Kempter, in first introducing this proposition, explained it as follows:—"It is to provide for the due recognition and the nurture of any stray Lodges of the State, and in the Southern States of the coloured people that have been recognised and instituted; we have a number of Lodges in the Southern States—some Grand Lodges, and some Sub-Lodges; in States not sufficiently numerous to form Grand Lodges; and this is a provision which will bring in all the stray Lodges, and ensure for them due recognition of equal rights."

Mr. Malins, in the final discussion, explained it in these terms:—"It means simply this. If there be in the Southern States a Grand Lodge having of course its Sub-Lodges; and if there be in the same State a number of Sub-Lodges not at present attached to the Grand Lodge, that they be acknowledged by that Grand Lodge, receive the passport from it, and have representation to it in the same way as the other Lodges of the State."

That the bearing of the proposition was well enough understood by Dr. Lees' party is plain from the words of their legal agent, Mr. Stockbridge. His words are:—"My friend Mr. Malins says this: 'Supposing there are five or six Sub-Lodges, and they should be in the same State as the Grand Lodge which now exists, the door should be open by the pre-ent Grand Lodge'—(Mr. Malins—Hear, hear.)—in spite of the prejudices that exist on both sides."

Then Mr. Pritchard says:—"I could quite understand the reasonableness of Mr. Malins' suggestion; but if there is a difficulty in the same State as this country, but it does not exist here. I would be one with him in endeavouring to get the difficulty overcome by all means. But the difficulty exists in the Southern States, so the fact of the matter is, that we are here in philanthropic reality at the expense of other people."

Mr. Wils, the president, said "That both were anxious for the attainment of a particular end, viz., the putting of the negro on a footing of absolute equality with the white man, but the two parties were very much divided as to the means of attaining that. (Mr. Capper—That is so.) One party thought it was best obtained by humouring for the present, so to speak, the prejudices which they thought were too strong to be ignored in the way of practical action, and the other party thought that no concession should be made to that state of things, and that which was in principle a right thing, and which everybody will admit to be in principle a right thing, must be carried out, regardless of what the others considered to be modifying influences of the existing state of things. That the difference is to be made by Capper—Still further, it is. And if that really is the difference, and if it is felt on the one hand or on both sides that neither party can give way, it is no use talking any more."

Other quotations might be given, but your space forbids. These given, we see that the whole discussion shows that the statement so strongly impugned by Mr. Hoyle was literally correct, that during the discussion of the details a difficulty arose, the defendant (Mr. Malins) and his associates contending for the admission of negroes and whites into the Order equally into the same Lodge, while the plaintiff (Dr. Lees) advocated the formation of dual

Grand Lodges, one for the negroes and the other for the white people in the Southern States. Mr. Hoyle may rest assured that in making such rash and unfounded statements as he has done in his letter, he is doing not a little to lower his character and lessen his influence among Temperance reformers. In conclusion, we have only to say that when Mr. Hoyle proceeds, as in the close of his letter, to accuse Mr. Malins and his associates of hypocrisy and double-dealing, we can only regard him as disregarding what is due to truth, candour, and charity, and as a body of conscientious men, to say the least, as clear-headed, as upright, and as trusted as himself.—We are, yours truly,

JAMES A. JOHNSTON, P.G.W.C.T., of Scotland.
WILLIAM ROSS, P.G.W.C.T., of Scotland.
GEORGE GLADSTONE, P.G.W.C.T., of Scotland.
WM. W. TRUMBULL, G.W.S., of Scotland.

Mr. Hoyle having addressed a similar letter to the Manchester Examiner and Times, the following reply from Bro. Kempter was also inserted in that paper:—

TO THE EDITOR OF THE EXAMINER AND TIMES.

SIR,—I have just seen a letter from Mr. William Hoyle, dated 21st January, 3, quoted from your columns, in which he challenges as inaccurate your report of a conference of Good Templars held in London, with a view to re-union. I, too, was present at the conference, and emphatically endorse the accuracy of your report. It is the old story of two sets of persons looking at the same picture in a different light. Mr. Hoyle and Dr. Lees believe that by setting up dual or separate Lodges for the coloured people they will best promote Good Templarism in the Southern States, and the great body of about a quarter of a million Good Templars, residing over in England by Joseph Malins, take a different view. We believe that the isolation of coloured Lodges on this separate or "dual" system is likely to be, in the future as in the past, only another way of keeping out of the Order. Where separate Lodges have been thus formed they have been treated as illegitimate children have been treated in England—on the "baby-farming" system. Having spent much money and effort to carry our coloured brethren in Lodges in America on terms of perfect equality, we cannot consent to put them back into dual or isolated Lodges without representative rights under those from whom we separated, although Dr. Lees has so vigorously prosecuted us at law with the aid of money from Lancashire. Of course we regard Dr. Hoyle's convictions in this matter as conscientious, while we think they betoken simplicity. We do not object to Dr. Lees and Mr. Hoyle doing anything they like for the negroes separately, as an inferior race, if it suits their notions; but our contention is that the fundamental principle of Good Templarism is human brotherhood and equality, and that the men, or the Lodges, that put aside any man because of the colour of his skin, *ipso facto*, terminate their existence as Good Templars, and this we cannot consent to do.—Yours, &c.,

JOHN KEMPTER, G. W. Treasurer of the Grand Lodge of England L.O.G.T. 3, Bolt-court, London, E.C.

WHERE lies the hope of our nation? In the boys and girls of to-day.

"DARE TO DO RIGHT.—All men forsake me," is Paul's own account of himself, "but the Lord stood with me, and strengthened me." Here is a golden hint for the young who are put to their mettle in refusing a sinful fashion, or in bearing a jibe at their conscientious scruples. The young man who can be laughed into a glass of wine, or a gam of cards, or a ball-room, may see himself down as a virtuous conqueror, who can be pushed back by a straw. If he is more than a companion's meyer than of God's frow, he is doomed.—Rev. Theo. Cuyler.

BARNUM AND THE BELL-RINGERS.—Bro. Miller and his Royal High Bell-Ringers were honoured at a meeting held on the 27th inst. with the presence of Mr. P. Barnum, the world-renowned shovman. Mr. Barnum had quite an interesting conversation with the ringers after the "show," and expressed his great pleasure in being assured they were all abstainers. He wrote Bro. D. S. Miller afterwards expressing his delight at the performance, and said, "Of the many I have seen and heard, none compare with these." He also said, "I do not with pleasure the words of Rev. Newman Hall, L.D.: 'Your music is all the more pleasant from my knowledge of your position in the good cause of Temperance.' I am confident that you had not given up intemperance as I did in 1871. I should not have been permanently successful in my profession, and what is still more important to me, I should have been in my grave 20 years ago!"

Bro. ROSSBORN is full of engagements at present.—Aston-road, Edge-creen, Colborne, Lancashire.—[Adv

RESPONSE

The Sub-District Lodge Schema.—I think the above, details of which are given to your issues of a week or two previous, would not be of any great service to the Order, as it would undoubtedly cause another tax to be imposed upon the Subordinate Lodges, which in London are already overburdened. One brother speaks of the second degree to be conferred by the Sub-District Lodge. The best that can be done would be, as Bro. Dimbleby says: Do away with the Degree Temples, which, I think, are practically useless, and are only kept together by another tax to be raised on the second degree; the present Grand Lodge Degree the third; and R.W.G.L. the fourth. I think the change would be beneficial.—THOMAS PIERCE, P.V.D.

The Sub-District Lodge Schema.—I write to utter my humble protest against this scheme. We have already as many superfluous offices as good for us as many D.G.W.C.L. and other officials as our needs require, without inventing others. We have already as many regalia and letters thereon as ought to satisfy the most fastidious; and as for any more taxes to be raised out of Subordinate Lodges, I would like to ask my good brothers and sisters to ponder over the number of Lodges at present under financial difficulties. Are we to swallow up altogether, in regalia, Lodge rent, and other taxation, the few coppers left in the hands of the trustees? Are we to let the few of the wealthy to buy a few francs to put in the hands of those whom we wish to rescue? How many Lodges now neglect to put out a few handbills for a public meeting because their funds are low, and they cannot afford it? How many Lodges might be increased if the wealthy could buy a few francs to put in the hands of those whom we wish to rescue? For God's sake, then, and for the sake of fallen humanity, let us have a little more earnest missionary work with the coppers we have. A great deal more time given to our Lodges by office already in existence would, I am sure, result beneficially to our grand and noble Order.—J. E. AUSTIN, W.C.T., Emblem of Charity Lodge, Sheffield.

Sub-District Lodge Schema.—In Bro. Bannister's opinion on Degree Temples, I have neither the heart, nor the power to do anything but a Temple's failure. They have done the work, sacred the end, and are still doing the work delegated to them. Why not, therefore, give them the legislative power they lack? Let this be done and you have a perfect Degree Temple, and a Sub-District Lodge. It would spare the executives the trouble of forming Sub-District Lodges. They could still confer the degrees as they have done, without putting applicants to extra trouble and expense; as for revenue, no more is required. We in Lancashire have had District Conventions or Sub-District Committees, at which we elected our District Visiting Deputy. But as for this power the District Lodge took it to themselves to appoint the V.D. as District Lodge Session; the result is that we never, very seldom, get a visit from any of these worthies. Our expense was only the rent of room for one night, and was collected and paid. We needed no other meeting from year to year, and if anything of importance were to arise we have a Degree Temple in good standing, which would be both a business and a monthly meetings. I believe with Bro. Underwood, that the second and third degrees are indispensable for the good of the Order, and that in proportion as our members attain and retain their degrees, so will they be stronger for the good of our beloved Order; and whatever D.C.'s, District Ex's, or even District Lodges will not do and not help the Degree Temples, will suffer loss, both numerically, financially, and socially; they will lose strength and become practically useless. The best way to give Degree Temples extension of power than to destroy them outright. It is not fun we used, but earnest work, fervent prayer, and pure love to God and to our fallen neighbours.—S. L. AND T. DEPUTY.

Sub-District Lodge Schema.—(I. O. T. D.) "a tax." Our members walk in as one and out of the other, and in almost 99 cases out of the 100 that is all the use members make of them. Members do not go to the Temple to take up their degrees from a District Lodge. They are compelled either they want to receive members to District Lodge membership, and it would be an easy matter to condense the grand lessons of our second and third degrees into a District Lodge Degree, thus doing away with the necessity of going to the Temple at all. As a rule the best Temple officers hold office in Sub-Lodge, and some in District Lodge, and the Temple takes up time

which might probably be better spent for the Order. The conferring of District Lodge Degrees need not take more than 20 or 25 minutes at most. All the necessary ceremony would be, 1st, presentation of certificates from Sub-Lodge; 2nd, voting upon the same; 3rd, singing a welcome ode, and presentation of candidates by W.D.M.; 4th, a charge by the D.C.T., explaining lessons and teaching on present occasion of and third degrees; 5th, signing Constitution, and praying by W.D.C. By adopting some such course District Lodges would be made more perfect and complete in their working, and Degree Temples need not exist. A degree fee, and a small annual subscription such as is now given to the Temple, would prevent "swamping," and perhaps would help some District Lodges to "swim." A chartered body between District Lodge and Sub-Lodge will only prove a failure, as our Lodge Temples have proved. The creation of such a body must increase the machinery of the Order as it must call into existence a new set of officers with new titles, new by-laws, and new expenses, besides creating a new taxing authority. If it be proved that there are really some districts too large to be properly worked by one District Lodge, these would not create a new *Order* but *divide these few districts into two parts, create half a dozen new District Lodges, and there will then be no necessity for Sub-District Lodges.* I make no apology for my criticism. Sir Wilfrid says, "I can assure him that if there was a little fan in the letter there was that also which resulted from some years of thought and observation. I cannot agree with him when he says, 'Thought is required, not fun.' I say let us use thought and fun. Sir Wilfrid Lawton always put the two together, and some prissy speakers and writers would improve by following his example. Really, when Bro. Underwood says 'Thought is required, not fun,' he says a very funny thing without knowing it."—W. C. HIGGINS, D.C.O.

John Bright on Licensing Reform.—I read your issue of the 23rd inst. on the subject of Licensing Reform. I had hoped, but it seems in vain, that Birmingham Temperance reformers would have been up and doing, and have shown our two Cabinet Ministers on their recent visit here that there was a Birmingham always put the two together, and some prissy speakers and writers would improve by following his example. Really, when Bro. Underwood says 'Thought is required, not fun,' he says a very funny thing without knowing it."—W. C. HIGGINS, D.C.O.

"Boiling Down" Lodge News.—I think that what you count on as an improvement in dealing with a large quantity of Lodge News would not be a very great improvement to the WATCHWORD, as a large number take the paper in solely for the purpose of seeing how the various Sub-Lodges are getting on. In my opinion, it is always put the two together, and some prissy speakers and writers would improve by following his example. Really, when Bro. Underwood says 'Thought is required, not fun,' he says a very funny thing without knowing it."—W. C. HIGGINS, D.C.O.

Military Grand Lodge.—As one who has learned Good Templary in the army, I, as a soldier, am taken and interested in the question of the removal of the bugbear of politics. It was always a sore point with myself whilst serving; I can therefore fully enter into the satisfaction expressed by the D.C.T. and Sec. of the Military District. I shall be glad to hear of a Grand Lodge for the army, but subject to the satisfaction of the military members sooner or later. I have ever held the opinion that Good Templary in the army should be directly controlled and legislated for by its own military masters as best able to ferret out the interests and spread of the Order in the army. To me it has ever seemed manifestly unfair, that owing to the exigencies of the service our regimental Lodges are compelled to be ubiquitous, that they should be taken and referred to this or that Grand Lodge wherever they may happen to be, whether they like it or not. They should be governed from one common centre and that centre should be their own Grand Lodge, permanent in England, always leaving them choice of a subordinate centre in the Grand Lodge of the country in which they were presently stationed if they elected to do so. Our military brethren are grand pioneers and missionaries for the spread of the Order wherever they may be; and according to their numbers

they have done as much at least extending the Order as any equal section of the civil brethren. Why then, I ask, are they refused equal rights in R.W.G.L.? There are as keen brains for the work amongst them as are to be found elsewhere, and they, with the progress of the Order, second to none. Then and then the best means to carry on their work that can be found, by forming them into a Grand Lodge, making them more compact and self-reliant, and fostering to its fullest extent that *esprit de corps* which no other organisation can be a success without. The anomaly exist any longer of the military brethren being governed by the civil brethren, the majority of whom know little, and care less of the actual position of a soldier, his needs, disabilities, and requirements.—J. CHASER, W.D. Sub., E. and M. Surrey District Lodge.

ITEMS OF INTEREST.

Traces of Lieutenant De Long and his missing companions of the Jeannette have been found to the east of the River Lena.

A fire broke out in the Broadway Station of the Metropolitan Railway at Hammesmith, on the 20th inst., when serious damage was done to the premises.

British vessels, the Bosphorus, was totally wrecked off the east of Tripoli, on the 17th inst. Out of the crew of 22 hands, nine perished.

A severe earthquake occurred in China on December 25. It is stated that over 250 persons were killed.

The chief authorities of the Order of Foresters have expelled 600 candidates from failing to register under the Friendly Societies Act.

During the year 1881 the number of emigrants leaving Great Britain for Canada was 31,213, an increase of more than 5,000 over the preceding year.

A destructive fire occurred on the 21st inst., in the cotton warehouse of Messrs. John Whitworth & Co., near Rochdale. Damages estimated at about £10,000.

Another fire broke out on the 21st inst. in the Works of England Steam Joiners Works at Plymouth. The whole of the establishment, containing stocks valued at £12,000, was burnt to the ground.

A Reuters telegram received in Bombay on the 21st inst., states that a plot to assassinate the Prince Minister of Spain. Twenty-one has been discovered of the conspirators have been summarily executed.

Their Royal Highnesses the Prince and Princess of Wales will pay a visit to Great Yarmouth in June next for the purpose of opening the new municipal buildings in course of erection.

A riot of a serious nature occurred, on the 18th inst., in the Duke-street Reformatory, Glasgow, in which some 50 boys took part. Seven who are believed to have taken a prominent part have been taken into custody.

A cry of fire was raised the other night during a performance in the Theatre Royal, Water-ford, through the falling of sparks onto the stage. A panic ensued, but was stopped by the manager stating that the alarm was groundless.

Another extensive fire broke out in Exeter, on the 14th inst., when the West of England Clothing Establishment and five other business houses were destroyed. The damage to property is estimated at about £10,000.

James Nichol Fleming, at one time a director of the City of Glasgow Bank, was arrested in Manchester on the 23rd inst. Since the failure of the bank two years ago, Mr. Fleming has been residing abroad. A warrant was issued against him at the time.

It is estimated that 100,000 Jewish families in Russia have been rendered homeless during the recent persecutions, which have been continuing since April, 1881. The first of these persecuted public meetings to be held at the Mansion House on February 1, to protest against these atrocities.

Two alarming fires took place in Glasgow on the 18th inst. The scene of the first was the engineering works of Messrs. Henderson and Co. Damage to the extent of from £40,000 to £50,000. Some 700 men have been thrown out of employment. The second occurred at Parker, soap and oil works. Loss has been sustained to the amount of £30,000.

PRESENTATION TO BRO. D. MELVIN.—At the Paisley Jubilee meeting, held on January 15, Bro. David Melvin of Oxford, was presented with a beautiful illuminated address, as one of the only two surviving fact by using Calburny's Cocoa Essence, which good Abstinence Society in January, 1882.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large breakfast cup by using Calburny's Cocoa Essence, which good three times as far as the adulterated and starchy compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa.—[Advt.]

GOOD TEMPLER AND TEMPERANCE ORPHANAGE.

The following contributions are gratefully acknowledged :-

Table of contributions to the orphanage, listing names and amounts in £ s. d.

FROM LODGES.

Table of contributions from lodges, listing lodge names and amounts in £ s. d.

Table of contributions from individuals, listing names and amounts in £ s. d.

FROM JUVENILE TEMPLES.

Table of contributions from juvenile temples, listing temple names and amounts in £ s. d.

SPECIAL CHRISTMAS CONTRIBUTIONS.

Table of special Christmas contributions, listing names and amounts in £ s. d.

Table of names and amounts, likely related to the orphanage or lodge contributions.

6, Shelgate-road, New Wandsworth, S.W.

THE BEER QUESTION.

(From the Atlantic Monthly.)

It has been discovered that beer causes intemperance, and does not cure it. The British Parliament discovered in 1830 that beer would cure the evil. Forty years later the Convocations of Canterbury and York discovered that beer was one of the chief causes of intemperance. Literary men are just now discovering the beer question. One of them says, "He would care a priceless work in the Lord's vineyard who should teach the English lower class to drink lager beer."

On the side of beer we have two di'coveries: (1.) Beer cures intemperance. (2.) England drinks too little of it and so it is not cured. But how could we England drink? Professor Levi tells us that in 1866 she drank 386 of an imperial gallon of proof spirits and thirty-seven gallons of beer and also for every man, woman, and child. He estimates the proof spirits contained in the beer at ale at 3,393 gallons a head. So, England drinks about four times as much alcohol in beer and ale as in spirits. This suggests two questions: (1.) Does English intemperance come from the one-fifth of alcohol contained in the spirits, or from the four-fifths contained in the beer? (2.) If thirty-seven gallons a head is not enough to get a cure, how much beer does the Lord's English vineyard require?

We will now look at the anti-beer discovery. In 1869, thirty-nine years after England had, by fostering legislation, quadrupled its use of beer, the English church took measure to ascertain the causes and extent of intemperance. The Convocation of Canterbury, through a large committee, sent letters of inquiry to the judges of criminal courts, chief constables, superintendents of police, recorders, coroners, chaplains and governors of prisons and workhouses, and such other officials whose position gave them special means for observation.

The Convocation, in summing up the evidence obtained from 2223 witnesses, says that the Parliamentary Beer Act of 1830 appears to be one of the foremost and most prolific causes of intemperance. It is the testimony on this point, on the part of the magistracy, the constabulary, the parochial clergy, and others most competent to judge, is emphatic and unanimous. This report was forwarded to the throne with the indorsement of the Upper House, together with 2223 extracts from the evidence on which it was based. Some years later the Convocation of York made similar inquiries. Its report, based on the testimony of 2711 witnesses, is still more emphatic in relation to the disastrous effects of beer on the people of England. We know about how much beer England has used for the last half century. We know, too, or may easily learn, whether it has or has not cured English intemperance.

LONDON TEMPERANCE HOSPITAL.—Amount received during the week ending January 21, 1882:—1,007 G. Lodges: St. Paul's Excelsior, No. 3, 278s. 5s.; Hope of Bradford, 10s.; Cromwell, 22s. 2s.; Stability, 6s. NO GREATER SUPERSTITION.—I do not believe that there is a greater superstition than to suppose that these liquors can give men a greater capacity for bodily or mental exertion, and in this I am supported by the highest medical testimony.—Gladstone.

Lady Harcourt presided on Monday, Jan. 10, at a meeting of the East-End Women's Christian Temperance Union at the Bow and Bromley Institute. Over 1,300 women were present, and Mrs. Richardson, Mrs. Hilton, Miss Seymour, Miss McPherson, Mrs. Guineoess, and Mrs. Dorrant took part in the proceedings. PROFESSOR ANDRE, with the Swiss Alpine Choir, has held 488 Gospel Temperance meetings in 12 months at Liverpool, where 25,000 persons heard them in one week. At Scarborough, Leeds, and Bradford, the audiences have been both large and enthusiastic. A contemporary says:—"The choir is composed of female singers, and they perform their work in such an artistic style that it never fails to attract and draw large crowds of people to hear them. Professor Andre has hit upon a very novel plan of instilling into the minds of the people Gospel Temperance truth, which is calculated to do a great amount of good in this country."

FACT, FUD, AND FICTION.—EVANS' TEMPERANCE ANNUAL, 1882. (Sixth Series.)—Contains New Story, New Dialogue, New Readings, Songs and Recitations, &c., &c. With Two Illustrations. Price 3d. Post free, 4d.—National Temperance Publication Depot, 337, Strand, W. G.—ADVT.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent as News. We can only publish such announcements as are of importance. We offer, however, Special Publicity at very Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional Six Words.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual and Public Meetings, Lectures, Bazaar, &c., are so called in this the most prominent position in the paper, and are charged by space at the following rates: For One insertion 4s. 0d., Any space One Inch Two insertions at 7s. 6d. (more or less of Three, 10s. 0d., &c. as rate. Space Four and beyond 2s. 6d. &c. as rate. Including a reference to the Event in the "Forthcoming Events" column.

January 29—Annual Temperance Sermon (42nd) by Rev. Dawson Burns, M.A. (See advt.). January 30—Great Templar Demonstration at Shore-ditch Town Hall, Bro. Misses, H.C. & Co., and other distinguished members of the Order will take part in the meeting. To commence at 7.30. Members will please appear in regalia.

January 30—The Lovers Family will visit Market Rasen on Monday for the sixth time; entire change of programme, new and original.

January 30—Hounslow, Oddfellows' Hall. A Good Templar Demonstration will be held in the above Hall, Tet at 6.30 pm; entertainment at 7.30 by Royal Hofball Band. Bro. Thomas, Bro. John Brown, Bro. J. W. will take the chair. Bro. Thorneley, Esq., P.A.C.T., and Bro. James Boyer will assist the meeting. Tickets 1s. Admission Free. Bro. James Unsworth, Secy., 15, Bedford Square, W. Bro. James Anslow, Secretary.

January 30—A Great Treat in Store. Banner of Peace League, holding a New Year's soiree on Monday, at the Workman's Hall, 65 and 66, Drury-lane. Tickets 9d. each, including refreshment, and a special programme. Don't forget to come early. Chairman of Committee, W. J. Gums.

January 31—Spencer-place Chapel, Goswell-road. Bro. Charles Burt will be held in the School-room, Charles-street, Camberswell New-road, at 7 pm. The Credential Committee will meet at 6.30 to examine and exchange credentials and deliver a paper to non-joining members. Members and Visitors are cordially invited.

February 1—National Deaf and Dumb Teetotal Society. Second Annual Tea Meeting will be held at Exeter Hall, Strand, at 5 pm. Public Meeting after tea. Chair to be taken at 7 pm. by Benjamin Whitling, Esq., M.P. Several prominent speakers are expected to take part in the meeting. The speeches interspersed with recitations, &c., and a lecture will be given by the Rev. F. Fletcher, subject, "The Home we Live in, and the Materials for its Building," aided by experiments and diagrams. The addresses will be interspersed to the deaf and dumb. A limited number of Numbers of our "Templar's Watchword," with Ten. 2s., after Ten. 1s., Paper Seats, with Ten. 1s., after Ten. 6d. Tickets can be obtained of Mr. S. Bright-Lines, 439, Oxford-street, W., Mr. E. Smith, Secretary, 59, Molesworth-street, Finchbury Park, N.; and also at the Office of Exeter Hall.

February 3—Bro. John Vale will deliver a Lecture (previous to his departure for Australia) on behalf of the Old Bill Lodge, at Post-street School-room, Bethnal Green-road, Bro. Whitton, A.C.T., presiding. Admission free.

March and April—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During Easter, special trains will run from all parts of the United Kingdom, and this will give members from a distance an opportunity of taking part in the celebration. On Easter Monday a Procession will leave Hoxton at 10 a.m., en route for Exeter Hall, where three meetings will be held, commencing at 11 a.m., 7 and 7 p.m. Friends desiring information are requested to send full names, enclosing stamp for reply, to WILLIAM SMITH, Secretary, Director and Founder, Blue Ribbon Army, Headquarters, Hoxton Hall, London, N.

South London Temperance Society (Established 1837). Important Notice.—The Committee beg to announce that their future meetings in connection with the above society will be held in the large hall, Working Men's Institute, Lower Marsh, Lambeth (late "Fanny Goff") Saturday evenings—Songs, solos, duets, readings, recitations, and short speeches; pianists; Miss Fletcher. Sunday evenings.—Brief addresses, interspersed with singing Moody and Sankey's Hymns. Doors open each evening at half-past seven, commence at eight; admission free; all are welcome.—Jas. Studdell, Hon. Secy.

42nd ANNUAL TEMPERANCE SERMON IN CHURCH-STREET CHAPEL, EDWARD-ROAD, SUNDAY AFTERNOON (3 p.m.), JANUARY 29, BY REV. DAWSON BURNS, M.A.

A Collection on behalf of Temperance Objects.

Retail Purchasers are informed that John Kempter and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

INDEX AND TITLE PAGE OF THE WATCHWORD: VOLUME 1881.

Price ONE PENNY, of any Bookseller or Newsgator; or, post free for Three Half-pence, from JOHN KEMPTER & CO., Bolt-court, Fleet-street, London, E.C.

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SITUATIONS

WANTED AND VACANT.

SCALE OF CHARGES.

First twenty-four Words ... 6d.
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GENERAL Servant Wanted; not over 17; willing girl will find comfortable home, Apply personally to Messrs. Innes' Temperance Hotel, 21, Drumcross-street, W.C.

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing, especially and economically executed should send for samples and estimates to DOWDES BAOS, 93 Blackfriars-road, London, S.E. DOWDES Temperance Shaftes on every phase of the movement, 300, St. 2d.; 1,000, 4s. 9d., with announcement 3 meeting at back. Prepaid, carriage free.

THE

GOOD TEMPLARS' WATCHWORD,

MONDAY, JANUARY 30, 1882.

THE PREVALENCE OF DRINKING.

The recent census of public-house habits on a Saturday night in Bristol is so very companionable with the Sabbath census of Christian worshippers which has been taken in so many towns of late. The result of the former must be more gratifying to the keepers of public-houses than the census of church-goers can possibly be to the guardians of our religious life. It is something awful to imagine—104,557 persons entering public-houses in Bristol in four hours—from 7 to 11 o'clock—on a Saturday night. It may be surmised that a number of persons paid two or more visits during this period, and thus the figures would be so intelligible as those representing church-goers. The fact that of this number 36,803 were women, and 13,415 children, is an appalling feature of the case. It is always a revolting sight to see a woman enter a public-house, but to imagine 36,000 adult women—mothers, sisters, and daughters—entering these places in four hours in one city is enough to send a shudder through every pure and sensitive nature. The Licensed Victuallers' Advertiser gloats over the figures, and regards them as a statement "more utterly damaging to teetotalism" than anything ever published. We rather thought the statement damaging to humanity than to teetotalism. It illustrates in the most forcible manner the necessity for teetotalism. If matters are so bad with all the counteracting influences of teetotalism at Bristol—and we have no reason to think Bristol worse than any other large centres—what a "hell upon earth" this country would be were there no teetotalers living in it. The census is an authoritative and unanswerable impeachment of the liquor traffic, whose many agencies are thus enslaving, impoverishing, and demoralising so vast a proportion of the population. The figures are also paraded as an argument against Local Option. It is asked, What can be the use of appealing to the

public, when in these few hours half the population visit the places you want to suppress? The answer may be given, that many who frequent the public-house would vote against its continuance. Being there, the temptation is too enticing for them; they cannot resist it; and yet they wish a thousand times over that it was a hundred miles away.

There is something, after all, in this publican's view of the case; and being so, we would counsel them to encourage Local Option by all means in their power. With such a following amongst the people, let them trust the people, and no longer trust themselves to the caprices of magistrates. If the argument against us be good, let the publicans test it, and bring in a Permissive Perpetuation Bill as a rival measure, and so take the wind out of Sir Wilfrid Lawson's sails. They may thus, at one stroke, outwit the Government, the teetotalers—and THEMSELVES. Let them trust to their strength in the popular favour, and ask Parliament to grant that in any district where two to one of the inhabitants wish them to continue, they shall not be disturbed for three years, and thus secure their own perpetuation; of course accepting the very remote alternative—that failing to secure this majority, they must—as they doubtless would with all gentlemanly feeling—retire at once from the business.

The aforesaid Licensed Victuallers' Advertiser says:—"There can be no doubt that public-houses are eminently popular; that the general feeling of the country is quite opposed to any restriction of the rights of licensed victuallers; and that it is to this popular feeling that licensed victuallers must trust." Be it so. It is sad to our teetotal minds that it should be so; but how can we refute the plain teaching of the facts? Let our licensed victualler friends then put it to the test, strike the iron while it is hot, and now that they have so strong a hold upon popular favour, take a new lease of their existence.

LETTERS from several correspondents are necessarily held over till next week.

THE HUNTS DISTRICT LODGE is to be held on the 7th Feb, not the 21st as announced last week. For dates of annual sessions of District Lodges see page 77.

SISTER SMITH'S PORTRAIT, printed by us last week, was engraved from a photograph by F. M. Laws, 38, Blackett-street, Newcastle-on-Tyne. We inadvertently omitted to make this acknowledgment.

THE SOUTH LONDON OPEN-AIR TEMPERANCE MISSION.—Bro. S. Innes, president—has just issued its annual report, with a good record of work. It numbers a membership of 90, and reports nearly 300 open-air meetings from last April to October.

THE FORTY-SECOND ANNUAL TEMPERANCE SERMON will be preached in Church-street Chapel, Edgware-road, on Sunday afternoon, January 29, by Bro. the Rev. Dawson Burns, M.A. The historical interest of this anniversary, and its associations with the place and the preacher, should command the active sympathy of all who can arrange to be present.

THE SUNDAY CLOSING ASSOCIATION FOR CORNWALL is working energetically to obtain active support from all the churches and religious organisations in the county, and to secure an almost universal expression of feeling by means of local committees, petitions; Bro. R. H. Kitton, of St. Austell, being the active hon. secretary.

THE "JUVENILE TEMPLAR" for January is now out of print. The February number is ready, and contains a capital New Year's Story by Bro. "Crisdon Brown," and the completion of Sister Long's "Familiar Conversation." To aid our young Templars in preparing for the approaching examination, besides pictures, poetry, a dialogue, and other pleasing features. For terms see advertisement.

AN INTERESTING AND IMPORTANT DEMONSTRATION is to be held next Monday evening, in the Town Hall, Shoreditch, under the auspices of the neighbouring Lodges, and the presidency of the Rev. Septimius Boss, L.L.B., the vicar of Shoreditch. Bro. Joseph Malins G.W.C.T.; Miss Helena Richardson, P.G.W.V.T.; Bro. W. Winton, P.G.W.C.T.; Bro. Ocl. Bliinkhorn, and others are expected to speak.

THE GRAND LODGE SESSION, to be held in the city of York at Easter, is now beginning to awaken active anticipation. In York itself the arrangements for its reception have long since been in preparation. Bro. Jesper, hon. secretary to the Reception Committee, informs us the Right Hon. the Lord Mayor has consented to preside at the reception meeting on Easter Monday.

"SUNRISE," the monthly paper almost identical with the *Juvenile Templar*, is especially issued for Bands of Hope and general circulation among the young. A specimen copy with prospectus will be sent from our office post free to any who will kindly aid its circulation. Prizes are offered for drawing, for stories, for Scripture answers, &c., full particulars of which are given in the prospectus.

TEETOTAL LONGEVITY.—The Widow Londer, who was buried in the Cemetery of Montmartre, Paris, on Saturday, was 107 years old. Born in 1774, she distinctly remembered the Revolution of 1789, and witnessed the execution of Louis XVI. on January 21, 1793, when she stood with her husband near the scaffold. She had been a widow 80 years, and every day of her long loneliness she visited her husband's grave, where at least her remains have been laid. This venerable dame attributed her healthy vigour to the fact that she never drank wine nor spirits, but made filtered water her sole beverage.

THE HEALTH OF THE G.W.C.T. is far from satisfactory, though he writes in tolerable spirits. Rheumatism, not got, is said to be his complaint, and he is just able to hobble about indoors without a crutch. Of course all public engagements for the past week have been cancelled, but Bro. Malins is still hoping to be at Shoreditch as announced, on Moody, 30th inst. The attack was caused by his leaving a sick bed to fulfil his engagements at Widoes and Kirkeubad. A specially heavy strain has been upon him of late, and he has daily public engagements booked from the 30th inst. to the end of February. Great care will be required and favourable weather to carry him through this work. Just as we go to press we learn that Bro. Malins's symptoms are worse, and that it is doubtful whether he will be able to trav. for a week or two.

THE "ALLIANCE NEWS" of January 21 has a two-page supplement containing a collection of the "Fruits of the Liquor Traffic," compiled from newspapers of the last week of 1881 and the first week of 1882. It is a black and revolting catalogue, and should strike shame into the heart of every Christian Englishman. When Parliament represents the people, and is itself the product of pure Local Option, then we may expect that the British Government will allow the people to sweep away the evil from their midst, but at present there is too much corruption and contamination in St. Stephen's to allow this principle to operate. Still, matters are improving, and it is our duty to hasten the happier and brighter day.

A GOOD SUBSTITUTION.—During the recent Christmas festivities at the barracks of course the usual amount of drink was provided. In one room a gallant lance-corporal, who is also a most energetic member of the local Good Templar Lodge, was ordered by his colour-sergeant to superintend the decoration of the room, and the letters were served out to him to have put on the huge barrel of beer. "Taste me, and try me." But when the said colour-sergeant came in a few hours afterwards to look at the room he found the beer barrel decorated with quite a different motto. There, in most prominent letters, were the words, "Touch me not." The sergeant smiled at the trick, and next time, probably, he will not trust our brother to see to the motto on the beer barrel.

"THE WORTHY CHAPLAIN OF THE GRAND LODGE OF SCOTLAND," or a gentleman giving the name of Douglas McCollough assuming that position, has been travelling without rest and with but very little luggage, in Hampshire. He took private lodgings with Bro. Oughton, at Portsmouth, where he was entertained in the style befitting his dignity for a week, naturally objecting to staying at drink-holes; but he has postponed payment until his return, and we would beseech for our brother a warm reception in other places he may visit in England, as

our Grand Officers are always well treated in Scotland. But this brother does not belong to that Grand Lodge of Scotland with which we fraternise.

THE ANNUAL TEA MEETING of the National Deaf and Dumb Temperance Society is announced in another column for Wednesday, February 1. We have attended one of these gatherings, and a more interesting meeting could hardly be imagined. Mr. Whitworth, M.P., is to preside, and addresses, which will be translated into the deaf and dumb language as expected from Bros. Hilton, Ripley, and Keward. We noticed the annual report of this society last week and had read 136 pledges; a most gratifying number from this aspect, but often highly intelligent section of the community. Go to the tea meeting.

EVERY MAN HAS HIS FRIENDS, and the proprietor of the Argyll Rooms has just been fitted as a public benefactor at a complimentary dinner, to sympathise with him in his noble and laudable enterprise. A paper was on hand to sanctify the occasion, the Rev. M. Bandy being there, and declaring "that Mr. Biggell had all the virtues of a Christian gentleman." The *London Echo* says:—"We are not concerned with the Christian virtues of the proprietor of the Argyll Rooms nor even with the very debatable question, whether the assemblage of loose women and dissipated men is not a smaller nuisance indoors than on the street pavement." The burden of the speech was the injustice of having to submit to the decisions of magistrates in questions of public morality, when such Christian men had invested money to provide places where bad characters might meet, and drink, and dance, and grow good; and it was as an appeal should be made to the British public. By all means, let the good and the Christian public be made known to the public; and to secure the most direct means, memorable to the Government in support of Local Option.

MR. HOYLE ANSWERED.—It is unpleasant to us even to hold opposite views to those of Mr. Hoyle, and still more so to combat those views in the public, as he has no right to the public press. Not content with expressing their opinions, Mr. Hoyle and Dr. Lees still violently impugn the motives of our leaders, and charge them with the basest conduct. These necessities are our plain duty, and we view them, in reply, but we decline to reciprocate Mr. Hoyle's imputations. The correspondence printed in another column will afford our readers a fair opportunity of judging how far Mr. Hoyle is justified in his statements. Our Scotch brethren are entitled to our best thanks for having published so complete and unanswerable a refutation of Mr. Hoyle's charges. We are sorry Mr. Hoyle should invite such a reprimand, but coming as it does from three Scotch Presbyterian ministers of the high standing, and one layman, who has answered Mr. Hoyle before, it ought to convince our friend that it is high time to seek more peaceable means of settling a controversy in which neither party is likely to see eye to eye with their opponents.

THE BAND OF HOPE UNION AND TEMPERANCE TEACHING IN THE LONDON ELEMENTARY SCHOOLS.

A social meeting, to which assistant teachers and pupil teachers of the London Elementary Schools had been invited, was held on January 20, at Essex Hall, Dr. B. W. Richardson, F.R.S., presiding. After tea, the Lower Hall was quickly filled with a bright and cheerful company. Rev. H. Stoddard Paterson, M.D., spoke with his usual earnestness, energy, and ability. The Rev. Newman Hall, L.L.B., referred to the worthy builders of the grand and beautiful city of Florence. Speaking of the master minds of the great men of that time, he addressed himself to those who have the formation of the mind and character of the next generation. The Rev. J. H. Stoddard, M.D., spoke of the importance of "trifles" and "cyphers" as figurative of the importance of a careful training of the young. He also gave some of his personal experiences and his every-day prison experiences, and referred to a London fog as representing the best condition in which some clergyman and most statesmen find themselves on the drink question. The Chairman said the more he thought about the drink difficulty the more was he impressed with the magnitude of the task lying before Temperance Societies to educate the young and to rescue the distinguished persons held in London, at which the wine drunk cost £170, which amount would have provided food for 7,000 poor persons for a whole day under the supervision of the Little Sisters of Nazareth at Hammer-smith. The Rev. J. R. Diggle said: "We have a Coercion Act for Ireland on the land question; why not one for England on the 'drink' question?" Mr. Lewis Potts, of the National Union of Elementary Teachers, who has been an abstinence over 30 years, also addressed the meeting. During the evening a select choir, under Mr. J. A. Birch, of her Majesty's Chapel Royal, sang a selection of pieces. There were nearly 700 present.

RIGHT HON. JOHN BRIGHT, M.P., ON "FREEDOM," &c.

By Bro. D. Y. SCOTT.

In discussing the drink question, it is well to set as far as possible utilitarian statements made by leading statesmen on public occasions.

Whatever may be the opinions of the readers of the WATCHDOG in regard to Mr. Bright's political views—and with these we have nothing to do here—his position in the Cabinet will entitle anything he may say to respect and careful consideration.

In addressing his constituents at Birmingham, on the 3rd January, and referring to the views held by certain parties on Irish affairs, he is reported to have said:—"What I am in favour of is as much freedom as will give security to freedom; but I am not in favour of that freedom which would destroy freedom by disturbance."

This statement was cheered by the assembled thousands at Birmingham, and would, I have no doubt, be similarly cheered by any other English audience. Stated as a general principle it will be accepted by all. But how, if we apply it to the drink question, will those who endorse it when applied to Ireland or Irish affairs follow it to its logical conclusion?

What the parties to whose theories Mr. Bright takes exception contend for is to be allowed to say, pretty much what they like, where they like, and when they like, and "freedom" to do a good deal as they please. Mr. Bright does not believe in individuals or communities being quite so free as that. He will allow a good deal in the direction of "freedom"; but when A's "freedom" threatens B's "security of B's freedom" then Mr. Bright objects, or, in other words, he is only "in favour of as much freedom as will give security to freedom," and in "opposed to that freedom which would destroy freedom by disturbance."

"Freedom," then, as understood and explained by the Chancellor of the Duchy of Lancaster, is not absolute, but limited. Freedom may destroy freedom. Freedom may lead to disturbance, and when it does, Mr. Bright is not in favour of it.

We would point out to Mr. Bright that the system tolerated by his Government, which leaves thousands of people free to carry on a trade, which is supposed to exist for the benefit of the people, against the people's will, is a violation of this very principle. We contend that such "freedom" is incompatible with that "security to freedom" for which he so ably argues. And we also believe that such "freedom destroys freedom"—destroys it in many ways, and certainly by creating "disturbance." Where, we ask, is there such another disturbing agent? And as we pause for the answer, "echo answers, where?"

Think of what society in England is, and what it ought to be and might be; and a k why is this disturbed state of affairs. And although depraved nature must be created with a good deal, the conclusion will force itself upon us that drink, distributed by machinery organised by a civilised and so-called Christian Government, is above all others the cause.

And if we look to Ireland, bad as matters are there—no and by the way, they would not be so bad if our warm-hearted brethren across the Channel had not the means of influencing their passions with drink—the worst cases of outrage could be matched any night in almost any large town in the United Kingdom—and yet we have no "Relief Bill," but only "coercion," and that not always applied to the proper parties!

But Mr. Bright, in the course of the same speech, still referring to Ireland, asks:—

"What are the remedies we could have applied in this case? The resources of barbarism are soldiers and the gallows. The resources of civilisation are temporary restraint, and true, and honest, and broad measures of relief."

We feel inclined to exclaim, "Thank you, Mr. Bright, for putting our case so well."

Our complaint is that hitherto the Government have only employed the "resources of barbarism"—not "soldiers" so much, perhaps, but certainly "police" and the gallows; and that these officials and the barbarous instrument have operated mainly on the victims instead of the instigators, if not the actual perpetrators, of the crime.

We have not objected and do not object to "temporary measures of restraint," even upon those whose tempo-

passions have been so inflamed, and whose will... have been so weakened by the continued use of alcohol...



We gladly welcome Contributions of Lodge News, or other matter suitable for insertion, but they must be on separate sheets...

The 'News of the Lodges' should constitute a public record of the important events in connection with ordinary Lodge Sessions, Public Meetings, Anniversaries, &c., in connection with the Order.

OBITUARY.

Bro. John Shambrook.—The members of the Ark of Love Lodge, Plymouth, regret the death of Bro. John Shambrook, who some few weeks since met with an accident while following his occupation in the Great Western Dock...

Sister Mary A. Woods, S.J.T.—The remains of our sister, the beloved wife of Bro. J. W. Woods, D.S.T., of North Durham, were conveyed to their last resting place on Saturday, January 22, in the Plymouth Cemetery, was a most impressive one, and calculated to strengthen the members in the bonds of the Order...

LOCAL OPTION AT LIMHOUSE AND IN THE CITY.

A conference and public meeting was held on Monday last, at Limhouse. The rector, Rev. W. Doune, M.A., presided at the conference in the afternoon, and said "he was especially glad the first meeting held in the parish since his appointment was a success of local option at the evening meeting..."

On Tuesday evening a conference of citizens was held at 186, Aldersgate-street, when resolutions in favour of Local Option, and urging the Government to deal with the matter next Session, were supported by Messrs. Carlen, Crawshaw, J. H. Elton, J. Hughes and Rev. Dawson Burns.

THE ISLE OF WIGHT AND SUNDAY CLOSING.—Vigorous efforts are being made to get an Act placing the island on the same footing as Scotland, Ireland, and Wales.

Druing Lane.—"Banner of Peace." Programme for covering quarter adopted. The Chairman, Bro. Frisbie, read a paper on Sunday School. Lengthy discussion. Upper Norwood.—"Crown of Surrey." January 19. Ninth anniversary tea and public meeting; 50 at tea; 100 present. Well attended. Chairman, M. A. Hopper. Addresses by Bro. Frisbie, Bro. F. B. Farmer (Editor Norwood Review), and Rev. W. Hobbs. Songs by the Sisters Bennett, Edwards, and Miss Bissett. Report read by V.S., Bro. A. Mansell, showed an increase of 100 members.

Kentish Town.—"Regina." January 23. Sent a letter of condolence to Bro. Malins in his illness, also approving of the action taken by him at the annual Conference. Room crowded; Bro. Watson, D.G.T., in the chair.

PROVINCIAL.

WORCESTER.—"Star of Worcester." January 23. Address by Bro. George P. Ivey, F.S.S., of Briton Ferry, P.G.W.T., of English G.L. of Wales. Recitations, songs, and readings.

SOUTHAMPTON.—"Joseph Clark." January 20. Musical evening. Recitations and singing. Pleasant meeting. Opened to the public after the ordinary business was concluded.

TUNBRIDGE WELLS.—"Silent Dew." January 20. Public meeting and entertainment by 30 juvenile Templars, read a paper on Sunday School. Lengthy discussion. Temples. Songs, solos, recitations, readings, &c. A splendid Christmas tree, well filled with great variety of useful and ornamental things for presents. About 600 present. Many promises to join the Good Templars. Bro. Copey, through the kindness of friends, was enabled to give coffee and cakes, and to contribute towards expenses of Christmas tree, also to have printed 1,000 small bills for the purpose.

WALTON-CUM-FELLSSTONE.—On Thursday, January 19, preparatory to the instituting of a Lodge a public tea and Temperance meeting was held; chairman, Bro. Grimwade, L.D., of the Liberal Lodge, Ipswich. Addresses by Eras. Grimwade; R. H. Campbell, D.C.T., East Kent; William La Farge, W.D.M., Naval District; and Messrs. Davie, Thurman, and Flint. The meeting was convened by the singing of the hymn, "Gratefully Remembered." Bro. Grimwade, about 400 present.—On Friday, January 20, Bro. Campbell, having addressed a meeting at the Co-operative Rooms, and fully explained the objects and its working, proceeded to constitute the Lodge with the assistance of several brothers from Ipswich, notably among whom were Bros. Wood, Tuck, Garton, and Blyth. The following were the officers installed for the first term.—W.C.T., Bro. G. Vidal; W.V.T., Sister Jolly; W.S., Bro. W. Calver; W.T., Bro. William Jolly; W.A.S., Bro. W. Penton; W.S.P., Bro. J. Bennett; W.P., Bro. W. H. Carter; W.G., Bro. S. Platt; W.D.M., Sister H. Ellis; W.L.G., Bro. W. Ellis; W.C., Sister K. Thurman; W.P., Bro. W. Fink; Bro. William La Farge is appointed L.D. The Lodge will be known as the Walton and Felixstowe Pioneer.

SOUTHAMPTON.—"Phoenix." January 18. Public meeting and entertainment. Great success. Several names given to join the Lodge. The officers installed were S. Pearce, Dis. Co. Singing by Bros. Taylor, Flower, and Hill. Recitations by Sister Gilroy and Bro. Obee. L. Initiated over 40 during the past quarter.

DISBURY.—"Ark of Safety." January 16. Songs, duets, concertina solo.

TORQUAY.—January 18. Entertainment by the choir at the Exhibition and Entertainment. Great success. The whole of the Torquay Lodges, Bro. G. Hale, D.S.T., presided. Addresses by Bros. E. Pike, W.D.M., and Narcraft, who threw out an invitation to former members to re-join the Lodge, which is progressing.

GHANTHAM.—"Sir Isaac Newton." January 4. Coffee supper; 85 present. Afterwards short entertainment, finishing up with enjoyable game. Several names given to join the Lodge, which is progressing.

LEICESTER.—"Rate." January 18. The third district quarterly recitation contest for the prize picture, "The Worship of Baalucius," was held in the York-street Mission Hall. Sixty Lodges contested for it, viz. the Rate, Lighthouse, Robert Hall, Emanuel, Gunga Dhor, and Sparten, and after an excellent contest the Light-bearers carried off the prize. The adjudicators were Mr. W. Stanton and Mr. Foster.

MOUNTSOREL.—"Granite Rock." January 20. Pious night. Bountiful supply of refreshments provided. Addresses by Bro. J. H. Elton, D.S.T., and Bro. W. Wigan.—"Henry Oldfield." December 16. Visited by the Excelsior Lodge of Ashton. Speech by the W.C.T. Good wishes to F.W.C.T. on the occasion of his marriage. Fifty present. Lodge doing well.

EXETER.—"Abraham Lincoln." January 20. Capital speech from a brother, manager of the Teignmouth Coffee Tavern. Interesting letter from Bro. Darpie, Palestine, America (formerly a member of the Lodge), also from Bro. and Sister Abrahams (Plymouth). Entertainment by Bro. A. E. Myers in the chair, who, at the close of a short, appropriate address, called upon his fellow brothers, who provided oranges, nuts, almonds, biscuits, &c., and entertained their guests in capital style.

MANFIELD.—"Hope of Mansfield." January 18. An interesting address by Bro. Cubby, W.D.C., Commercial Road.—"Fride of St. George." January 18. Grand entertainment given by the Lodge, conducted by Bro. Cashway, W.C.T.; chairman, Bro. J. Hill, F.W.D. Every satisfaction given; good results expected.

Battersea Park Road.—"St. Andrew's." January 14. Pious night; Bro. Macrow as auctioneer. Proceeds £5. Songs, recitations. Address by Bro. Cubby, W.D.C.—"Notting Hill." "Notting Hill." January 23. Shaftesbury Hall. Official visit of the Nehemiah Lodge. Pleasant evening. Good attendance. The Lodge has gone into mourning, as a token of respect for our late Bro. Gwillan, W.C.

METROPOLITAN.

Bethnal Green.—"Odell." January 11. Officers elected and entertained by sisters, Sister King, Artisan Lodge, in the chair.—January 18. Visit of the Commonwealth Lodge. Good attendance. Excellent entertainment.

Hammerhead Lane.—"Lionel." January 10. Visit of Regina Lodge. Large attendance. Excellent programme.

Humberwell New Road.—"William Twelfth." January 18. Visit of Bro. Salter, G.W.M., New South Wales, who addressed the Lodge, reporting at length the progress of the Order in Australia, Fiji Islands, California, China, Japan, and India, visited by him in recent voyages.—Two Saturday evening Temperance meetings are now conducted under the auspices of this Lodge.

January 10. The Lodge occupied the platform at the South Lambeth Temperance Society, when addresses were given by Bro. Rolfe, G.S.J.T., and Baker, S.J.T.; pianoforte music by Sister Ford; songs and duets by Bros. Rolfe, F.W.D.T., and Howell, and Bro. Butterfield, S.T.; recital, "Do your own Cherries," Bro. Hargreaves.

Timble.—"Grosvenor." January 20. Public entertainment; 240 present. Chairman, Bro. J. W. Jones, W.D.M. Songs by Misses J. Lee, Parkes, E. Carter, Mrs. Connell, Mrs. A-tell, Mr. W. Frost, Mr. Ceecknell. Vocal duets by Misses A. Carter and E. Carter. Miss Astell ably presided at the pianoforte. Three pledges; Lodge progressing.

Long Acre.—"Pride of Soho." January 14. Songs, recitations, &c., by several members and visitors.—January 21. Excellent entertainment (in aid of funds); Bro. T. V. Strong presiding. Sisters Colville and Bennett. Bro. Norman, Sam Brown, Benson, Henstock, Watson, Frisbie, Stewart; Messrs. Martin and Wales, and others. Large attendance. Names given for membership. Lodge steadily progressing.

Islington.—"Henry Ansell." January 23. Bros. Shill and Allen elected Reps. to D.L. £11 2s. collected for the "Lionel" Project. Sick committee report on Sub-District Lodge Scheme. Sick committee reported.

Blackfriars Road.—"Shamrock." January 18. Lodge officers elected and entertained by F.W.C.T.'s. Address by Bro. A. C. Macrow (Middlesex). Songs and recitations by several members.

Chelsea.—"Margaret McCurey." January 11. Visit to the "Lionel" Lodge; songs, &c. Refreshments.—January 18. Paper by Bro. Taylor.

Blackfriars Road.—"John Hopkins." January 12. Bro. Newth gave an entertainment of "We and Our People" quoting from the best authors, among them being the late Dean Stanley and President Garfield. Splendid meeting.

Greenwich.—"Loyal Silver Stream." January 16. Public meeting. Address by Bro. Cubby, W.D.C.—"Commercial Road."—"Fride of St. George." January 18. Grand entertainment given by the Lodge, conducted by Bro. Cashway, W.C.T.; chairman, Bro. J. Hill, F.W.D. Every satisfaction given; good results expected.

Battersea Park Road.—"St. Andrew's." January 14. Pious night; Bro. Macrow as auctioneer. Proceeds £5. Songs, recitations. Address by Bro. Cubby, W.D.C.—"Notting Hill." "Notting Hill." January 23. Shaftesbury Hall. Official visit of the Nehemiah Lodge. Pleasant evening. Good attendance. The Lodge has gone into mourning, as a token of respect for our late Bro. Gwillan, W.C.

THE TEMPERANCE EXPERIENCES OF BRO. JAMES CLARK, OF STREET. (From the Western Temperance Herald.)

At the last meeting of the Executive Committee of the Western Temperance League, it was suggested to endeavour to obtain for future numbers of the Herald...

In my sixteenth year I was apprenticed to my brother, Cyrus Clark, to learn the business of manufacturing sheep-skin rugs. Up to that time and till I was 20 years of age, I had always been accustomed to take cider and home-brewed beer as an ordinary drink...

My brother Cyrus and his wife, with whom I lived, also became interested, but had hesitated for some time because my brother did not see the consistency of abstaining from spirits and drinking other liquors containing alcohol...

CONSTITUTION OF THE STREET TEMPERANCE SOCIETY.

We, whose names are subscribed, believing that Intemperance and its attendant vices are promoted by existing laws, opinions, in regard to the use of intoxicating liquors...

Patron—The Hon. and Rev. Lord John Thynne, Rector of Street-cum-Walton, Committee—Rev. John

could not raise enough funds to continue its secretary. I had to travel through a part of portion of the United Kingdom on business for 20 years after becoming a member of the Total Abstinence Society. At this time, sitting at the commercial dinner table, you could not have given a silent testimony in favour of abstinence...

I believe that very few of those who commenced this agitation at all calculated on the strength of their adversary. They expected that the facts and arguments presented would be readily accepted, though habit, fashion, appetite, and powerful interests were arrayed against them.

Street, Somerset.

At a meeting of the Executive Committee of the Western Temperance League, it was suggested to endeavour to obtain for future numbers of the Herald...

At the last meeting of the Executive Committee of the Western Temperance League, it was suggested to endeavour to obtain for future numbers of the Herald...

Sisters Street, Hammond, and Mason.—Public meeting, Over 600 present. Capt. W. well sustained. Duet by Bro. and Sister...

Birmingham Excelsior. January 18. Lecture by Rev. J. W. H. Pratt, on "Witches," with recitals from Shakespeare's proving that the whole incidents of the Flood drink, as when the murderer of Duncan...

MILITARY.

Edinburgh Lodge, J. 10. Jan. 18. Anniversary of the death of the gallant and brave King. Official visit of the D.D.T. and K.C. done during the quarter most encouraging.

During the quarter most encouraging. The Lodge has visited and been visited by six Lodges, and on December 27, through the commanding officer, they gave a...

IRELAND.

United. January 2. Bro. Francis C. read an able paper on the "Good of the wards interesting discussion."

January 17. Social tea purpose of gathering in his absence absent evening. Bro. Mullen, W.C., occupied a short address. Some good papers conducted by Bros. McDowell and...

JUVENILE TEMPLES.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement.

Wiltshire.—District Council, January 21. Friends' Meeting House, Devizes. Bro. E. Laver, D.S.J.T., president. Every other present. Good representation. Bro. Laver reported increase on the half-year of 185

* The above constitution is not meant to interfere with any association; anyone may be invited to attend at any meeting, of course, that the members of the society do, however, observe the moderation.

total 558, and 157 honorary members in 14 Temples. A new Senior Temple had been instituted at Trowbridge, making the fourth Senior in the district. Bro. Laver announced his resignation through business and other engagements, and was heartily thanked for his services during the past year. A substantial balance in hand reported, and the V.S.J.'s present gave encouraging reports. Bro. A. J. King (Smidley) was recommended as V.S.J. for the year. Sister Edgwood (Melkshan), D.V.T.; Bro. Kneel (Melkshan), D. Coun. Sec.; Bro. Alexander, and Dew (Torbild), D. Counsellors; Bro. J. P. Davis (Bradford), D. Treasurer; and Bro. Collier-Sercent Green, D. Coun. Ch. Bro. Laver was voted a seat on the Executive. Next meeting at Melkshan. Bro. S. Dew introduced a discussion on the advisability of a change in the mode of representation and conduct of District Councils, it being absurd to use the Subordinate Lodge ritual, and advisable to have an installation ceremony also to allow some of the older members of the Temple to be present at the sessions of the Council. The new Executive were requested to prepare a resolution on the subject. The representatives and visitors partook of an excellent tea provided by the local friends, under the active superintendence of Sister Mrs. Laver.

LEICESTER.—The first Senior Temple in Leicester-hire was instituted on Monday, January 10, in the London-road Congregational School-room, by Bro. H. Hallitt, D.S.J.T.

STURBRIDGE WELLS.—"Shield of Truth and Hope of St. John's." January 20. At Silent Dew Lodge-room, Camden-road. New Year's treat, and large Christmas dinner with prayers and benediction by Bro. J. C. D. S.J.T., in the chair. One hundred and sixty juveniles present, each one receiving a present from the hands of Sister Kandahl, and a bun and orange from Bro. Copsey reading. Christmas carols, the latter read literally crowded. Recitations, singing, and dialogues, &c., ably rendered by the juveniles. Twenty-two members added. **CHESHAM.**—On the 19th inst. a large room literally crowded. Recitations, singing, and dialogues, &c., ably rendered by the juveniles. Twenty-two members added. **CHESHAM.**—On the 19th inst. a large room literally crowded. Recitations, singing, and dialogues, &c., ably rendered by the juveniles. Twenty-two members added.

BOURNEMOUTH.—"Ark of Protection." January 19. On the night. Entertainment by the members. Chorus, recitations, &c. Chairman, Rev. F. Warrington, who gave a capital address.

CHESHAM.—"Uplifting Green." January 11. Readings and recitations.—January 18. Entertained by the honorary members with songs and readings.

OXFORD SPRING.—"Oxford." January 23. Annual Christmas service and entertainment and awarding of prizes by Sister Payne, S.J.T. Large number of prizes given for good conduct; singing, reciting, &c. Five members recently joined the adult Lodge. Bro. J. C. Macrow, D.S.J.T., distributed the prizes; large number of honorary members, visitors, and parents present; refreshments and well provided; a very enjoyable evening in singing, reciting, and parlour games.

ST. HELENS (Jersey).—"Prince Consort." January 17. Visited Prince Consort Lodge. Model Temple conducted by Bro. D. H. Marquis, Superintendent, assisted by Bro. F. Malyard, V.S., and Sister E. A. Marquis, C.T. Recitations, songs, &c., by the juveniles. Address by Bro. H. W. Breaker, G.W.C.O.

ALWAYS.—Ale-houses are ever an occasion of debauchery and excess.—*Goldsmith.*

BRAINREE. was recently canvassed on the Sunday Closing question. Results were as follows: For, 567; against, 107; neutral, 123.

BURK AT BURY.—Father Nugent started at the recent annual meeting of the Seaman's and Emigrants' Friendly Society, at Liverpool, that women spend a million in drink and vice, and that within 150 yards of the Sailors Home at Liverpool there are 49 public-houses.

A false alarm of fire was raised during the holding of a Temperance meeting at Colston Hall, Bristol, last Monday night; 3,000 persons were in the building, and there was a rush, but quiet was promptly restored by the chairman giving out a hymn. No one was injured.

A TEMPERANCE REFORMERS' CONFERENCE was held at Swansea last Monday. The Mayor presided, and a large number of the clergy and town councillors were present. A resolution presenting a petition to the attention of Government was adopted; and also a second resolution in favour of a Local Option Bill for Wales only.

BIRMINGHAM.—The Established or Competitive Meeting, Temperance Hall, Birmingham, January 23, under the auspices of the Birmingham Good Templar Mission Council. Bro. Josiah Pamphrey, W.D.Co., presided. Among those present were Sister Jane P.G.A.S. and her husband, Mr. Pamphrey, G.S.J.T. Bro. W. C. Amery acting as director. Prizes were presented to the successful competitors. During the evening the Birmingham Good Templar Choir rendered appropriate singing. Bro. Whitworth, Central Lodge, recited the "Character of Napoleon" and was warmly applauded. The proceedings terminated with votes of thanks to the chairman and choir.

GOOD AND CHEAP PENS.—We have an immense quantity of pen nibs of good pen nibs manufactured by the late Sir Josiah Manso, for so many years the sole maker of Perry's and other celebrated makes. We can send a sample box containing many varieties, for 4d., post free, on receipt of 1s. by order from any of the samples at very reduced prices. These are splendid pens for commercial purposes and are worthy the notice of agents, heads of offices, &c. Send stamps to John Kempton, Bolt-court, Fleet-street, E.C.—[ADV.]

NOTES FROM AFAR.

TRINIDAD.

Bro. Dr. Robert Knaggs, D.C.T., is to be congratulated for taking the lead in bringing about Sunday Closing throughout the island, and to be sympathized with in the recent loss of his eldest daughter, aged 18, who, with several other members of the Order, died during the recent severe epidemic, in which ten abstainers suffered to a far greater degree than our members. The Templars' Hall, Port of Spain, is open to the public every evening in the week except Saturday, when the Degree Templs meets. Bro. Knaggs has off-red a twelve guinea Temperance Challenge Cup to be shot for by the Trinidad Rifle Association at 1,000 yards. Bro. Knaggs himself has hitherto proved the best shot at the 1,000 yards range.

NATAL.

The Hon. Mr. Escombe, town solicitor for Durban, has drafted a code of regulations for the local control of the drink traffic. They appear to have been drawn up by the General Vigilance Association, and now the Town Council invite our Executive of the Grand Lodge of Natal to give its opinion on the provisions. Our brethren are carrying on a movement, for petitioning the Legislative Council of the colony to pass a measure giving the local veto.

NAVAL YARNS.

Bro. Edwin Pratt, gunner's mate, formerly L.D. of Guiding Star of the Pacific Lodge, Letter T, and V.D. for the Pacific, has been recently granted a pension for good conduct.

Bro. ST. HELENA LODGE, LETTER Y, St. Helena.—Bro. Mr. James Williams writes hopefully, and appears greatly pleased at the changes lately made in the Naval District. He encloses 15s. 6d. for tax and supplies.

HEAVEN'S LIGHT OUR GUIDE, LETTER V, H.M.S. *Porpoise*.—Letter has been received by the D.C.T. from Bro. J. Haddon and W. H. Powell; the latter explained that his October tax had long forwarded in time had not been returned, and again remitted it. (This and other irregularities will now be at an end.) The lodge is in good working order and numbers 42 members.

UNITED SERVICE LODGE, LETTER J, Woolwich.—The District Secretary visited this on the 18th inst., and found all in good order. There was a large attendance; several candidates initiated and for second degree. The chairs were filled by the officers from the Waspate Lodge, West Kent District.

W. HUGH PHIPPS, Captain R.N.
P.D.C.T. and V.D.S.

MALTA TO PORTSMOUTH.—Bro. T. Root, P.D., W.C.T., writes from H.M. *Saber*, Malta, January 19. "By the time you get this, our brothers will be Lincenwood bound. Will our naval brothers at Plymouth and Portsmouth be on the look out for the Ocean on her arrival in England, as she brings home the brethren of the E. Tribus, numbering about 30, and the Heaven's Light our Guide, Letter V. Among the members you will find the following brothers, who will give you all the required information—viz, D.G.W.C.T. Bro. Heddon, Ship Corporal; W.C.T. Bro. Bunsby; W.C.T. Bro. Eastwood; W.S. Bro. Powell; W.T. Bro. Allison; W.F.S. Bro. J. Morris; W.M. Bro. Butler, and several more, too numerous to mention. They leave here about the 26th of the month, so you may look out for them about the first week in February, and I hope our brothers will give them a hearty welcome as they have been a long while from home—three and a-half years or more. I am happy to say that the Order in Malta is looking up very well, especially the Knights of St. John, 21 having joined on the 2nd, 8th, and 9th, and several more the next week, which is very encouraging."

ANOTHER TEMPERANCE HOSPITAL.—On Monday evening, January 19, Mr. John Hilton delivered a Temperance lecture in the lecture-hall connected with the Midlany Park Mission Hospital and Buildings. He gave some particulars of the London Temperance Hospital. Mr. Thomas Watson stated that the Midlany Park Mission Hospital, making up 30 beds, is practically a Temperance hospital. He believed that not one drop of alcohol had been used as a diet or medicine since the hospital had been opened.

ROBERTY AT A LODGE-ROOM.—The Pride of Ratcliff Lodge, which, by permission of Friends, meets at the Friend's Meeting-house, Ratcliff, found, early this week, that their Samaitan box had been broken open and the contents, the cushion on which the table is striped off its velvet covering; and three table covers, &c., gone. The meeting-house was burglariously entered in the night, and, besides the above depreccation, a charity box of the Temperance Society and some articles, the property of the Sunday-school had been stolen.



EDITED BY J. MALINS, G.W.C.T.

POTATO SPIRIT.—A great deal of the so-called COGNAC imported into England from France is distilled from the potato. Throughout Germany the same uses are common. In Poland the manufacture of spirits from the potato is a most extensive trade. "Scottish brandy," well-known in commerce, is largely imported into England, and is sent from thence to many of our foreign possessions as the produce of the grape, and is placed on many a table of England as the same; while the fair ladies of our country perfume themselves with the spirit of potato under the designation of *eau de Cologne*.

SOURED BEER.—The popular idea that "thunder sous the beer" is founded upon the fact that a heavy atmosphere does affect it apart from the thunder. In Herefordshire it was once customary to place a piece of iron on the barrel in the erroneous expectation that it would prevent the thunder from affecting the beer.—*Dipre's* "Superstitions and Omens."

AN APT TEXT.—A clergyman, celebrated for the choice of apt texts, fell in company with some of his brethren, who employed a brief time before the public service was to commence in the use of the pipe. Some allusion being made to his text-choiceing tact, he was challenged to find a suitable passage for a sermon against the use of the pipe. He said nothing, but they acknowledged themselves to be right. In a few minutes he ascended the pulpit and gave out for his text these words from P-alm xxi. 83:—"For I am become like a bottle in the smoke; yet do I not forget thy statutes."

A WARNING.—The *Bahama Gazette*, June 28, 1795, contains this curious advertisement:—"Whereas the subscriber through the pernicious habit of drinking has greatly hurt himself in purse and person and rendered himself odious to all his acquaintances, and finding there is no possibility of breaking off from the said practice but through the impossibility to find liquor, he therefore, begs and prays that no persons will sell him, for money or on trust, any sort of spirituous liquors, as he will not in future pay for it, but will prosecute any one for an action of damage against the importers of the same, and the General Publicans, and will sue them in person, JAMES CALVERT, Witness, William Anderson, Nassau, June 28, 1795."

A DRUNKARD'S PUNISHMENT.—A Mussulman in Constantinople having got drunk with Christian liquor was tied upon a lame mule with his head, crowned by a European hat, toward its tail. A dog had its tail tied to that of the mule, which was stopped at the corner of Charles V. street, and the dog, with its head and tail and then plunged into the Bosphorus. The hair on the back of the dog was then shaved off in the form of a cross and the same razor was used to shave a similar sign on the head of the Mussulman, who was plunged twice more into the river and then released as purified.—R-V. J. B. Wakeley's *Cyclopaedia*.

ROYAL BEVERAGES.—In the "Honours of the Table" we are told the kinds of wine, &c., preferred by certain monarchs. Frederick the Great preferred Tokay, Napoleon preferred d'Chamberlin, but liked black coffee-venn better. Peter the Great thought Madeira the best of wines but preferred brandy to all other drinks. The Emperor Charles V. drank wine, and the King Francis I. took Xeres (claret). Henry IV. drank of the vintage of Lussans. Charles XII. of Sweden was a wine drinker. King William of Holland prefers Borcadony; while Leopold of Belgium's talent for drink would satisfy the requirements of Sir Wilfrid Lawson, or the most exacting Good Templar.

RETRIBUTION.—In Charles II. day it was the custom, when a gentleman drank with Christians as a toast, to throw a coin from his dress into the fire, an example which his companions were bound to follow. One of his friends perceiving at a tavern dinner that Sir Charles Sedley had on a very rich lace cravat, when he named his toast committed his cravat to the flames, and Sir Charles and the rest were obliged to do the same. The poet bore his loss with great composure, observing it was a good joke, but that he would have as good a one some other time. He therefore seized his opportunity, when the same party was assembled on a subsequent occasion, and drinking off a bumper to the health of Noel Gwynne, he ordered a tooth-drawer to draw a decayed tooth which had long plagued him. The rules of good fellowship required that every one should have a tooth drawn also, but they naturally expressed a hope that Sley would not enforce the law. Dead to their remonstrances, he saw them in the hands of the operator, while he exclaimed, "Fare thee, gentle-ness, patience, you know you promised that I should have my frolic too."



G.W.C.T.—JOSEPH MALINS, 1 Grand Lodge Offices, Cong. W. Sec.—JAMES J. WOODS, 25, Les-park, Lez. S.E., G.S.J.T.—S. R. ROLFE, 45, Paulton-st., Camberwell, S.E.

D.C.T.—JAMES RAK, 27, Market-place, Reading. V.D.S.—CAPT. W. H. PHIPPS, 25, Les-park, Lez. S.E. D.S.I.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICTS. D.C.T.—H. ROBERTSON, 3, Eliza-st. Coats, Shooters Hill W.D.S.—P. HAWTHORN, 10, Whitehall-pl., London D.S.I.T.—MRS. C. M. MOSS, Farborough-road, Hants

G.S.J.T.'s OFFICIAL NOTICES.

Table with 2 columns: Date (Jan. 17, 17, 21, 23, 24) and Location (Durham, S. Hants, E. omerset, S. Durham, Warwickshire, N.W. Glouce ster)

NEW TEMPLES.

Table with 3 columns: NAME, PLACE, DISTRICT. Lists various temples like 'Rising Star', 'Anchor of Hope', 'Steadfast Arms' with their locations and districts.

SAMUEL R. ROLFE, G.S.J.T.

G.W. SEC.'s OFFICIAL NOTICES.

Tax received during the week for the quarter ending November 1— £ s. d.

Table with 2 columns: Date (Jan. 18, 20, 21, 21, 23, 23) and Location (Centennial Lodge, Yokohama, Gloucester, Devon, Lancashire, Durham, Yorks). Includes 'NEW TEMPLES' and 'CHARTER DEFENCE FUND'.

Received during the week ending January 23— £ s. d.

Table with 2 columns: Location (Centennial Lodge, Yokohama, E. Gloucester District) and Amount (£ s. d.). Includes 'FREE EDUCATION' section.

Grand Lodge Offices, Cong. W. Sec., Birmingham.

FREE EDUCATION.

"MUCH, it is plain, remains to be done to secure the regular attendance at school of a large number of children, who ought to be, but are not, daily under instruction." Report of the Committee of the Privy Council.

COMING DISTRICT LODGE ANNUAL SESSIONS.

Table with 3 columns: DISTRICT, PLACE, DATE. Lists sessions for various districts like '1-Ile of Wight', '2-Berkshire', '3-Lancashire, S.E.', etc.

Table with 3 columns: DISTRICT, PLACE, DATE. Lists sessions for various districts like '22-Cambridge', '23-Kent, Mid', '24-Yorkshire, E.', etc.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS, Marriages, and Deaths are announced at the following rate—Twenty words, 6s.; every six words additional, 3s. Two initials count as one word, whether prefixed or affixed to a name.

BIRTH.

GODDARD.—On January 15, Sister Goddard, 1, Revere's Terrace, (Aldonham-road, member of the Henry Ansell Lodge, of a daughter.

MARRIAGE.

CAMPBELL, BINKS.—On December 27, at St. Saviour's Church, Leeds, by the Rev. Canon Jackson, Bro. W. A. Campbell, of Dundee, only son of W. A. Campbell, to Sister M. E. Binks, only daughter of J. and E. Binks, both members of John Key Lodge, No. 2, 181.

MIDDLESEX DISTRICT LODGE NO. 1.

THE NEXT SESSION of this Lodge will be held at SOUTH PLACE CHAPEL, FINSBURY, on Saturday, the 28th of January, at 6 P.M. sharp. (Signed,) J. H. RETALLACK-MOLONEY, Worthy District Secretary.

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding items of news— "The Editors of THE GOOD TEMPLARS' WATCHWORD, 4, Bolt-court, Fleet-street, London, E.C.4.

As our "News" columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by Wednesday morning at the latest.

As our space is limited we can only insert of the news in reference to any meeting, and are compelled therefore to exclude unnecessary details, and matters of merely local interest; names should be used sparingly, and written plainly, communicating—The City lay shrouded in darkness."

J.G.C.—We do not know of anything on the subject. E.O.B., Box 26, Post-office, Newport, Mon., would be glad if any one can send him a copy of "Drink's Dangers"—a piece of poetry published some years ago, commencing—"The city lay shrouded in darkness."

E.C.—We do not answer questions of law and order. Ask your D.C.T., or better still, mend the breach. T.C.—We do not decide such matters, but we should think not. It may not seem consistent; it may be unwise; but we think it is not necessarily a breach of obligation. Any Good Templar who may be obliged to enter a public house, and are compelled to take two staunch friends with him to see him safe out again.

G.T.—We have recently stated that we do not wish to open correspondence on dancing and dramatic performances in connection with the Order in these columns. The Grand Lodge has given emphatic deliberations on the subject, and while no District Lodge suggests a change, we feel justified in treating it as a settled question.

TEMPERANCE (Continued from page 76). Y.F.A.R.—In reference to Bro. Smith's letter I would remind him that the third of the series of Crystal Palace Joints Fêtes will be held about the date he names, and it appears very desirable that any such demonstration as he suggests should constitute part of such Fêtes.—J.M.

W. J. C.—If our report was inaccurate it is because we could not get it at the facts. A circular reached us signed by Bro. Bacon, and Bro. Bacon is not retained to be a member of our Order. The circular spoke of the meeting as an "Open Lodge Session," which was "held by members" of certain Lodges which were named. The names of some of the Lodges were struck out, and on inquiry we learned they were Hickmanite Lodges; and as Bro. Bacon signed the circular as Acting W.C.T. we were justified—not knowing otherwise—in concluding that he was the Acting W.C.T. of a convention of Hickmanite Lodges.

Subsequently we learned from the Temperance Record and other sources that the meeting included "representatives from both sections." But this, we are again informed, is somewhat misleading, as some of the Lodges named repudiated that the Conference represented them. Knowing how these things are worked, we are naturally in a difficulty how to report the meeting, as it is of a conflicting nature, and still await a visit from some brother who arranged the meeting, and can give us the facts.

Important Notice to Secretaries of Bazaars, Institutes, Young Men's Christian Associations, Temperance Societies, Schools, &c.

Terms, testimonials, and full particulars of various superior, high class, and exceedingly interesting, interesting, and most attractive entertainments, patronised by all the Royal Family, the nobility, the clergy and the aristocracy, will be forwarded upon application to Mr. H. G. CLARENCE, 6, Juniper-road, Upper Holloway, London, N.

Lancashire and Yorkshire Accident Insurance Company, Limited.

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"I am pleased to bear testimony to the wonderful success which you have instrumentally effected in the experience of some of my brother-in-law's (Rev. G. H. SPURGEON) students. This is not the first time I have sent patients to you. I am glad to hear that the result in the case of a Wesleyan preacher in this town has realised a cure which constrains her to highly recommend your medicine.—July 11, 1881."

The *Sixth* is a further testimony from Rev. J. F. PORTER, of 59, Driffield-road, North Bow, London, E. (See the book).

In answer to the inquiry of a captain (J. M.) suffering from a cough, which you have cured, as follows, and has courteously sent me a copy of his letter: "I have sent six cases to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two are being benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I believe Mr. C. to be a first class specialist in cases of this kind, and if my case were such, I should be grateful, indeed, to put my life into such able hands.—July 28, 1881."

THE GOOD TEMPLARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

Vol. IX. No. 420.

Registered at the G.P.O.

MONDAY, FEBRUARY 6, 1882.

[As a Newspaper.]

ONE PENNY.



I.O.G.T.
PRINCIPLES—Total
 abstinance, by life-long
 edges, and the absolute

prohibition of the manufacture, importation, and sale
 of intoxicating liquors.
POLICY—Broad, allowing Lodges to act according
 to locality, time, and circumstances.
BASIS—Non-beneficiary, the object being to do

good, rather than receive benefit.

TERMS OF MEMBERSHIP—A small Entrance Fee
 and Quarterly Subscription.

ELIGIBILITY—Both sexes are admitted, and are
 eligible for office.

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THE

Temperance Pilgrim's Progress; OR, SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 66.)

"Nay, friend, you go too fast," said Experience; "his true that God has founded a City of True Temperance, but that is a long way from here, and this town of yours has no right to the name. I can tell you its origin, for that has been handed down in my family for generations. Its real name is Self-Gratification, and it was founded by one named Pleasurelove, who was drawn

aside down that road, and persuaded to settle and build a house in that place by one of his own sons, named Lust. This son of his led the old gentleman into all sorts of extravagances, and yet Mr. Pleasurelove was so very respectable, in his own estimation, and was so concerned that his acquaintances should hold the same opinion of him, that he contrived to cover his indulgences with a decent veil, so as not openly to offend his neighbours' sense of propriety. But Mr. Superior Wisdom has not told you half the wonderful ways of this so-called City of True Temperance."

"You seem to know so much about it," said Superior Wisdom. "I think you had better tell him yourself."

"Well then, Sobero," proceeded Experience, "in this remarkable place you would find not only the worship of the Djins, but of every other conceivable Deity in the Universe, from the true God to Jupiter, and from Jupiter to Mumbo Jumbo; and every citizen is expected to worship every one in moderation. To worship one God and worship Him properly, and to abstain totally from the worship of Baal or Moloch, and the rest, is considered fanaticism, and there is nothing these gentlemen abhor more than that. A little of everything, good, bad, and indifferent, that is the right principle for a citizen of this (so-called) City of True Temperance."

"Tis false, I tell you," said Superior Wisdom, angrily.

"I beg pardon, sirs," said Experience, "I admit I have left out one thing which makes a slight difference. I should have said that the principle they uphold, which is also emblazoned on their Town Hall as the motto of their City Arms, is 'A little of everything you like.' Hence you perceive that the duty of taking everything in moderation is considerably modified, and becomes a most agreeable obligation. Here you have at length revealed the true basis of universal morality, this means whereby perfection may at last be attained, for when duty and pleasure coincide, you might expect all fear of failure to vanish. Unfortunately, however, these people have made the mistake of bringing down duty to coincide with pleasure, instead of only finding pleasure in doing their duty."

"But, surely," said Don't-Want-to-See, "if a thing is agreeable and pleasant, we may reasonably conclude

it was designed that we should enjoy it; that the existence of a taste to gratify, and of that which will gratify it, means that it was intended that these two should be brought together."

"Nay, friend," replied Experience, "you cannot use this argument unless it were universally true; and it is notoriously untrue in many cases. This is the specious argument which deceived our first mother, Eve. In her case the fruit which was 'good for food, and pleasant to the eyes,' and no doubt pleasant to the taste, was actually a natural production in the midst of a whole host of beneficial and agreeable fruits, yet its moderate use was fraught with most bitter consequences. So, also, many evil ways are at first sweet to the taste, but very bitter afterwards; many poisons are very nice. There can be no obligation to take a little of all these, whether natural or artificial products, and hence no virtue in doing so; rather, I should say, doth virtue lie in refusing their seductive charms when they have evil tendencies or effects."

"Old Experience doubtless seems very wise, Sobero," sneered Superior Wisdom, "but, as I must attend to my business, I decline to continue the discussion; however, I hope you won't imagine we are such fools as to worship all the gods to be found in the world: some of us believe in one and some in another, 'and we let everyone please himself."

"And you worship the true God?" said Sobero.

"Certainly I do," replied Superior Wisdom.

"And worship the Djins also?" continued Sobero.

"Yes," said Superior Wisdom; "I consider this the right and proper thing to do, and, indirectly, a tribute of homage to the Supreme God, the Maker of all things, Who has said that 'every one of His creatures is good and nothing is to be rejected, if it be received with thanksgiving.'"

"So you worship all the Djins then?" inquired Sobero.

"Well—ahem—no," replied Superior Wisdom. "I cannot say that I do; the fact is, I don't like some of the Djins-liquors, and besides, in the case of others, it is not quite respectable to be devoted to their worship."

"And are you obliged to worship one or other of these Djins every day and all day long?" said Sobero.

"Oh dear no!" said Superior Wisdom, smiling, "that would never do; you may use your own discretion as to how often or how seldom you pay your devotions, say, once a week or once a month, if you like; but, truth to tell, I can't say that I am aware of any reason why it shouldn't be only once a year, if you so please: in fact, so long as you don't reject them altogether, no one will accuse you of disrespect."

"Ah, I see," said Sobero, "so long as you worship one of the Djins you may reject all the other good creatures for any trivial reason you please! On the other hand you may receive with thanksgiving every good gift of God's providence and enjoy them, except the Djins, and then you are guilty of terrible ingratitude, not to say mortal sin! You may refuse to worship the Djins every day of the year, save one, and you are all right; decline to do so that one day more, and you are all wrong! It seems to me, gentlemen, that your doctrine of the duty of moderately worshipping these Djins is very elastic, and quite different from the principles of duty in general."

"But why," said Don't-Want-to-See, "should you

condemn us when we know that our Saviour walked along this road, actually made or mended part of it, and dwelt Himself in our ancient city?"

"Condemn you, indeed!" replied Sobero, "that is quite another matter. I have been trying to find out why you should condemn me, Mr. Temperance Advocate, and everyone else who declines to go the way you go, as you did very roundly just now. Now you want to justify yourself. I am prepared to meet you on your own ground, but I am not sure that you are prepared to listen to me. I expect you will go off in a huff if I say something you haven't thought of before. If I speak the truth, believe it; if not, shew me my mistake, and I shall only be too thankful to be corrected. Will you promise to consider what I say calmly and candidly?"

"Thank you," said Don't-Want-to-See, "I don't desire to hear any blasphemy, so I'll wish you good morning."

Whereupon Mr. Don't-Want-to-See fixed his spectacles more firmly on his nose and

Don't-Want-to-See departed

and without even waiting for his friend, Mr. Superior Wisdom. This latter gentleman, thus left suddenly in the lurch, as it were, hesitated as to whether he should leave them also; but, while he hesitated, Mr. Don't-Want-to-See had marched off so fast and had gone so far that he could not, with any good grace, leave them on the plea of going with him. Moreover, he was not disinclined to hear what Sobero had to say, not doubting for an instant that he could triumphantly confute him. Then said Experience, "Never mind, Sobero, as he has 'itching ears,' they will not endure sound doctrine, but turn away their ears from the truth and turn aside unto fables."

"He might, however, have waited to hear what I had to say," said Sobero, "before accusing me of blasphemy, which God forbid I should ever be guilty of. But if Mr. Superior Wisdom has a little more patience I will tell him what I was going to say."

"Pray let me hear this extraordinary argument, Sobero, and let us try conclusions," said Superior Wisdom.

"Then let me first understand what it is you assert respecting the Lord Jesus Christ," said Sobero.

"First, of all, then," replied Superior Wisdom, "I assert that many years ago the Saviour took the road to my City of True Temperance, that He even assisted to make a part of it when it happened to be wanted, and that He joined in the worship of the Djins in a proper and becoming way, partaking of the liquor in a reverent and devout spirit, and setting an example in this matter for all time."

"How do you know that He patronised the worship of the Djins?" asked Sobero.

"Because it is recorded," said Superior Wisdom, "in the language of the period, that He made 'wine' for a marriage feast, that He was accustomed to take it Himself, and that He used it at the Last Supper, giving instructions for its use till He comes again."

"Are you aware," said Sobero, "that there were then (and still are) two kinds of 'wine,' one fermented, (which we now call a Djin-liquor, (because it is used in the worship of certain Djins), and the other unfermented, which is nonintoxicating, and not permitted in Djin-worship?"

"I should decline to call such stuff 'wine,' at all," replied Superior or Wisdom: "it can't be 'wine,' until it is fermented."

"It doesn't matter whether you call it 'wine' or not," said Sobero: "the question is not what you call it, but whether it was in existence then, and known as one kind of wine."

"How do you know that?" asked Superior Wisdom. "I could refer to classical writers of that age," answered Sobero, "but I won't do that, as I find all I want in the Scriptures. I read there,

New Wine and New Wine-skins. "Neither do men put new wine into old wine-skins; else the skins burst and the wine is spilled and the skins perish: but they put new wine into fresh wine-skins, and both are preserved." Now tell me, was this new wine fully fermented and intoxicating?"

"Yes, of course it was," said Superior Wisdom. "Then no more gas would be given off from it, and it would not burst the old bottles," replied Sobero. "Oh! it must have been partially fermented, like champagne," said Superior Wisdom.

"Then it would burst even a barrel, much more a wine-skin, whether new or old," said Sobero.

"Then I do not understand it," said Superior Wisdom.

"Surely," continued Sobero, "if it was not fermented, nor yet fermenting, it must have been unfermented, and this is confirmed by the fact that if the unfermented wine (which was probably bottled) were put into old wine-skins, the old ferment left in them would set up fermentation and so burst the skins, just as it says; but if put into new (generally pitched) skins, it would remain unfermented as long as the skin was unopened. So, then, I assert that this passage proves conclusively that a certain liquor derived from the grape, and called 'wine,' was in existence—skintfuls of it—of such common occurrence that our Lord used it as a familiar illustration."

"Can you prove, then," said Superior Wisdom, "that He made this unfermented wine for the marriage feast?"

"I am prepared," replied Sobero, "to take my stand on this ground, namely, that the conditions of the miracle are fully satisfied whether the wine was fermented or unfermented; and that there is no word in the text which proves it was one or the other. So far as the narrative is concerned it might be either, because the word translated 'wine' was applied to both, just as it is used for different sorts of liquor now, red, white, pale, golden, rough, sweet, dry, and so on."

"But what about the Last Supper?" said Superior Wisdom.

"There is even less difficulty about that," answered Sobero, "because the fluid used is described by a more general term still; the word 'wine' is not mentioned at all; it is called the 'fruit' or 'produce of the vine,' and therefore, even if I may not call the unfermented grape-juice 'wine,' yet there can be no question that it is the 'produce of the vine.' Even though I were to allow that fermented wine is equally entitled to be called the 'fruit of the vine' it certainly has no superior rights to that of the very juice itself; and therefore here again the words would leave the kind of liquor an open question. I could give many reasons for a clear decision on the point, but I will not enter into that now; all I say is that the Scriptures never positively prove that the wine the Saviour made, used, recommended, or drank, was fermented and intoxicating."

"Why, then, did they call Him 'a wine-bibber'?" I think that is conclusive," said Superior Wisdom. "His enemies and detractors, the Scribes and Pharisees," rejoined Sobero, "also called Him 'gluttonous and a drunkard.'"

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"His enemies and detractors, the Scribes and Pharisees," rejoined Sobero, "also called Him 'gluttonous and a drunkard.'"

Our Lord's Slanderers much truth in the one charge as in the other. I think, sir, you might leave this occasion to the infidel and blasphemers; it sounds very strange in the mouth of one who professes to be jealous for the honour of his Lord and Master. But, mark you! if, as I have proved, unfermented wine existed on those days, and if it was partaken of by our Lord, (who was not a Nazarene like John the Baptist, and therefore not under the same obligation to abstain from the fruit and produce

of the vine in every shape and form.) this participation in the pure blood of the grape would give His enemies all the colour they needed to frame the outrageous charge that He was addicted to intoxication. Our Lord does not attempt to refute the charge; but the very absurdity of it was its best refutation; that absurdity being no doubt apparent to those who knew His manner of life, and the harmless beverage He was accustomed to drink."

"Stop, stop!" exclaimed Superior Wisdom, "you are going too far; you are assuming now that His drink was unfermented after all."

"And, pray," replied Sobero, "have you not all your life assumed that it was fermented? and did you not bring it forward as an unanswerable argument in favour of your precious Djinn-worship? Why may I not have as much liberty to assume as you, until you are prepared to prove that the wine He made and drank must have been fermented, and could not possibly have been anything else?"

"But why should you make any such assumption?" asked Superior Wisdom.

"Because," replied Sobero, "I revere the Lord Jesus Christ, and I believe Him to be the only spotless and perfect man that ever existed. It is not a matter of indifference, therefore, whether He was a total abstainer or not. If He was not, then I am wrong; if He was, then you are wrong. But, thank God, you can't prove that He was not; if you could I should be planged into utter despair."

"Despair! do you say?" said Superior Wisdom, with surprise. "What great difference can it make! I have always believed that He was not a teetotaler, and it never disturbed me for a moment. You don't suppose that Paul and Peter, and all the rest of the Apostles and early Christians were abstainers, do you?"

"Whether they were or not I don't know, and care very little," answered Sobero. "Probably many of them were, and I should think Paul was, at least, if he was consistent with his own declaration that 'it is good not to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth'; for no one can deny that wine causes man to stumble. But even though Paul were inconsistent, I should not care to abstain. In the case of our Saviour, however, it is totally different; and if I were to assert that He was not a total abstainer I consider I should be attacking His Divinity and libelling His character."

"How can you make that out?" said Superior Wisdom.

"Because," said Sobero, "I believe in His Divine omniscience and foreknowledge, and in the perfection of His example. As to the last, I mean, not that they are required to imitate Him in all outward particulars; for instance, that we are all to be carpenters, or all to wear garments woven without seam, and so on; but that everything He is known to have done as a man may be done by us with the fullest confidence of its wisdom and virtue. Therefore, if He drank wine, it is good for me to do so too. Now I do not need any inspired prophet to tell me what are the consequences of wine-drinking and of recommending so-called 'moderation.' I can see them for myself; and they are as plain as a pike-staff; in every age large numbers of men and women have been tempted by their ruin thereby, while hosts of others have injured themselves physically, mentally, and morally by taking alcoholic liquors in quantities which they believed to be quite harmless and strictly moderate. Science demonstrates increasingly that quantities of these drinks which are absurdly small are capable of doing harm, especially by long-continued use. Even if some could take them without ill-effects, yet it is certain that a very great many dare not touch a drop. Therefore the example of the moderate use of intoxicating liquor is an unsafe one, certain to lead some to danger and to death. Now our Lord could foresee all this. He 'knew what was in man,' and the Book declares that 'God tempts no man.' If, then, He set this example of drinking, I can see no other conclusion than that He did not foresee the consequences, and, therefore, that He was not Divine. On the other hand, as other considerations prove to my mind beyond a doubt the fact of His Divine nature, I am thankful that I am not compelled to believe such a contradiction as that God incarnate, the best, wisest, kindest, and most self-sacrificing of all men, would rather gratify His taste and indulge

His appetite than abstain from the cause of so much misery and sin. Bah! the very idea is loathsome! I have a better opinion of my blessed Lord than that."

"Then why did He not preach teetotalism?" said Superior Wisdom.

"I will not say that I know His reasons," replied Sobero, "but I think I can see some very good ones. First. He was desirous of establishing a spiritual kingdom, membership in which would not be dependent on the observance of ordinances such as those of Moses: 'The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.' If, then, He had preached teetotalism, the men of that time especially would have been confused and misled as to the nature of that kingdom: in the same way, also, if He had preached the abolition of slavery, He would have been regarded as an enemy of the Roman State, as a political reformer. So He preached the doctrine that we should love our neighbour as ourselves, and left that heaven to work itself out in total abstinence, the abolition of slavery, and many other reformations, and I can no more imagine Him as a wine-bibber than as a slave-driver. Second. Intoxicating liquors have been an almost unknown vice in the land in which He lived, and at that particular period: for during the whole term of His ministry, three years and a-half, we never read of His having so much as seen or heard of a drunken man, while a drunken woman would have been regarded as a monster. There was less need of any pointed reference to it, and, if He had preached teetotalism as a principle, He would have been still further misunderstood, and regarded as a madman. Third. The common drinks of the people were either bottled wine diluted with water, which is still so used, or fermented wine, which, being very weak in alcohol, never fortified by the addition of alcohol (for distillation was then unknown), would turn sour in a day or two, as charet does now, and lose all its intoxicating power. It was habitually taken in that sour state with or without water, as there is abundant evidence to prove; or they drank, lastly, unfermented new wine preserved in skins as a delicacy for the rich, sweet and luscious, the 'good

Good Wine' wine, which, perhaps, many of the country people at the simple village marriage feast of Cana rarely had the opportunity of tasting."

"I have tasted some stuff which was stated to be unfermented wine," said Superior Wisdom, "and I don't want to drink any more if I can help it."

"Some grapes are sour, some sweet and their juices likewise," answered Sobero. "Then, again, tastes differ. You yourself admitted just now that you did not care to worship all the Djins, and no doubt some that you like to worship are abhorred by others. Some foreign nations in countries called Italy and Greece, pay their devotions to a Djinn with a liquor which tastes and smells like varnish. The fact that the ancient Romans drank sour wine, which you, perhaps, would throw away, is beyond question. What you now call 'good wine,' therefore, would in ancient times most likely have been considered execrable, while the thin cooling drinks, mingled with water, which here and now you despise, in the hot climate of the East and in the ancient days were esteemed above all."

"Well, I have listened to all you have said, as I promised," said Superior Wisdom, "and if I had time I could easily answer your arguments. But I have my business to see to; and as you have said nothing to me by way of superior wisdom does not enable me to despise, so if you are so conceited as to prefer to go on in your search for this new-fangled Teetotalism, I wish you good morning."

(To be continued.)

THE NATIONAL REVENUE FROM THE DRINK TRAFFIC.—A Parliamentary return moved for by Mr. Stagg shows that the total proceeds of taxes and imports on intoxicating drinks and the liquor traffic for the year ending March 31 last was £29,497,666.

A young gentleman who is very particular about the setting up of his linen wrote a note to his landlady, and at the same time sent one to the object of his affections. Unfortunately, he put the wrong address on the envelopes and posted them. The woman was puzzled, but not in the least offended; but when the young lady read, "If you rumple up my shirt-bosoms and drag the buttons off the collar any more, as you did the last time, I shall have to go somewhere else." She cried all the evening and declared she would never speak to him again.

The Devil in Solution.

Respectfully dedicated to JOHN WALTER, Esq, M.P., Editor of the "Times."

Words by the Author of "Lost Willie."
Allegro.

Music by Dr. JOHN D'ESTÉ, M.A., Sid. Sus. Coll., Cantab.

KEY F.

Touch not, taste not, han - die not! No, I'll ne - ver be a sot; All strong drink is -

KEY C.

well, I wot - A de - mon in so - lu - tion! The ser - pent's gra - ces first be'd spe,

KEY F.

Then he chose a li - quid elape, Flowing free in juice of grape - This de - mon in so - lu - tion!

Chorus.

Touch not, taste not, han - die not! No, I'll ne - ver be a sot;

Chorus.

Touch not, taste not, han - die not! No, I'll ne - ver be a sot;

All strong drink is - well, I wot - A de - mon in so - lu - tion!

1 l :- f f s : l s :- m d' :- m r f : l s :- t d' :- d :-
d :- d d m : r m :- d d :- s; s; :- s; s; :- s; :-
All strong drink is - well, I wot - A de - mon in so - lu - tion!
f :- f f m : t; d :- d m :- d t; :- t; r :- r d :- d :-

- 2 Brandy, whisky, rum, and gin;
These the shapes he reveals in;
Tempting to all kinds of sin -
This demon in solution!
Still he changes - on he goes,
Urging friends to strife and blows;
Author of unnumbered woes -
This demon in solution!
Touch not, &c.
- 3 Will he cease to poison life,
Cease to fan domestic strife,
Cease to whet the murderer's knife -
The demon in solution?

- Cease to people workhouse, gaol,
Cease to crowd with sinners pale
The realm whose fires shall never fail -
This demon in solution?
Touch not, &c.
- 4 Would we ever see our land
Noble, happy, free, and grand,
Then fight with strong and willing hand
The demon in solution!
Yes, the day is dawning fast,
Merry hands go marching past;
We shall see the end at last
Of the demon in solution!
Touch not, &c.

SISTER RICHARDSON, P.G.W.V.T. IN THE PRINCIPALITY.

To the Editor of the "GOOD TEMPLARS WATCHWORD."

Dear Sir and Brother,—In company with Sister Webb of Abercromby, P.G.V.T. of the Grand Lodge of the Isle of Man, I have just made a three days' raid upon the stronghold of drinkdom in the Welsh mining district of Carnarvon. The ground had been prepared and the seed sown by the indefatigable labours mostly of Bro. D. Long, station-master at Varteg; by whose invitation and request of Bro. J. Hughes, of Blaencavan, it was that we came into the neighbourhood. When Bro. Long, W.D.Co., first took up his abode at Varteg, between three and four years ago, he found but one or two inhabitants there. As a Good Templar, however, he did not look sleepily round and as "W. F." has believed that he was there to do work; and the result of his labours, and of those of his friends he has got to help him it is that they have now an active Lodge of about 60 members, and a Juvenile Temple with about 70 members, and a Rechabite Tent with 60 or 70 members. He has also had the pleasure of instituting Lodges of the I.O.G.T., both at Garnafisath and at Pownynydd.

At Blaencavan we held a mothers' meeting in the afternoon, and a public meeting at night, at which about 50 men, women, and children signed the pledge. Sister Webb only gave in their names to re-open a Lodge. Bro. Long will not let this matter sleep, I am quite sure.

At Varteg, the next day again, that most important of gatherings, a mothers' meeting, was followed by a public meeting at night, where the wearers of regalia and banners were given in the evening. We had a fine 33 come up to sign the pledge. We hardly thought there were so many present who were yet unpledged. The following evening at Pownynydd we were obliged to come away while the pledges were being taken, and before they were completed. But we saw that, as at Varteg and at Blaencavan, they were given in as well as in quantity. Sister Webb and I both felt that this success was due, not to any words of ours, but to the persevering work of Bro. Long and his helpers. During the last two winters they have held weekly public meetings in connection with the Varteg Refuge Lodge, No. 1,221, and they have given away an average of 700 tracts and leaflets to the extent of 200, accompanied by a leaflet announcing the meeting, has been left at each house in the neighbourhood every week.

In quiet, unostentatious work like this which fills our meetings and our pledge-books and our Lodges. When Bro. Long first took up his residence at Varteg there was hardly one pledged sinner in all the churches. Now they have, with one or two exceptions, every officer and leader in the churches abstaining, and many of them are Good Templars. They also use the unfermented wine at the Lord's Table.

I expect that your next news from these parts will be the opening of a good Lodge at Blaencavan.

I would say to all brothers and sisters who may be feeling disheartened because standing alone, "Take heart and go and do likewise."

HELLEN RICHARDSON, Foley Cottage, Redland, Bristol.

The Prince and Princess of Wales have signified their intention of being present at the Irish Balfour Concert to be given on February 9 at the Victoria Hall, Waterloo-road.

ABSTINENCE BETTER THAN MODERATION.—Infante toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement. We wrestle furiously with a vicious habit, which could be easily abandoned as we ascended into a higher atmosphere.—*Sir Arthur Helps.*

MARRIAGE PRESENT.—On Thursday evening a deputation, consisting of six gentlemen in the regalia of the I.O. of Rechabites, was received from the John Hilton Tent, by the Pride of Ratcliffe Lodge, I.O.G.T., during recess. The deputation were the bearers of a handsome photographic album, which they presented to Sister Miss Hilton, as a mark of esteem. Mr. Stille expressed the heartiest good wishes felt by the Rechabites of the neighbourhood for Sister Hilton's happiness in her approaching marriage.

GOOD AND CHEAP PENS.—We have on hand a considerable remainder of good pens, manufactured by the late Sir J. Leah Mason, for so many years the sole maker of Perry's and other celebrated kinds. We can send a sample box, containing many varieties, for 6d., post free, and they may be used from any of the above samples at any reduced price. These are splendid pens for commercial purposes and are worthy the notice of agents, heads of offices, &c. Send stamps to John Kempter, Bolt-court, Fleet-street, E.C.—[ADVT.]

SPECIAL SESSION OF THE G.L. OF ENGLAND AT GLASTONBURY.

This Session was held on Tuesday, the 24th of January, and was preceded by public meetings at Winton, addressed by the G.W.Co. and at Keinton by the G.W.Co. and A.G.Sec. The meetings were largely attended, and have given an impetus to the good work in each place.

The Session was held in the Assembly Rooms, and the decorations, reflecting great credit upon the sisters who undertook this labour of love, were of the most beautiful and descriptive; the scene depicting the Wives' trials and the scene behind the platform being especially effective, proceeding from the easel of the local artist, Mr. Percival. The officers in attendance were Bro. D. Y. Scott, G.W.Co., acting as G.W.C.T.; Sister M. E. Doovra, G.W.V.T.; G.N.T.; Bro. S. R. Rolfe, G.W.Ch. Rev. H. Wheeler; E.D. W. G. G. G.; A.G.S. J. E. Poulter. Letters of regretting absence were received from the G.W.C.T., G.W.T.R., G.W.S., and from Sisters Mrs. Lucas, Miss Metford, Mrs. Tanner, Miss Price, and others. The morning session opened at 11.30 a.m., and during the hour 175 candidates took the G.L. Degree. The Credential Committee consisted of Bro. J. Morland, W.S. Clark, T. B. Clark and A.G.Sec. The appointed officers were Sister Emery, G.W.M.I.; Bro. J. Gilbert, G. G.; Cornish, G. Sent; W. Macmillan, P.G.W.C.T.

Resolutions were passed to send a telegram to Bro. Macmillan, and of sympathy in his enforced absence, and of thanks to Bro. D. Y. Scott for his valued contributions to the WATCHWORD. The Lodge was informed of the recent decease of Sister Jane Postlethwaite, P.A.G.S., of Stroud, and a resolution testifying to the loss the Order has sustained was passed by the attachment and devoted labour of Sister Postlethwaite were given by Sister Mrs. Chivers and Bro. J. E. Poulter.

The Session adjourned at 110 for dinner in the Town Hall; 120 sat down to a beautiful repast. The Session was opened in the subordinate lodge, and the message of the day was read by Sister Helena Richardson and Bro. T. Beaven Clark; one prepared by Sister Jane Metford was read by Bro. P. Thompson. The discussion which followed was of a most useful kind. During the proceedings it was announced that Sister Magnus, the first Good Templar in Switzerland, was present, who was amidst great applause, concocted to a seat on the platform. Telegrams were received from the G.W.C.T. acknowledging the message of the morning sitting; Bro. E. Rendell, telling of the great Temperance success recently achieved in Taunton, and a message from Bro. O'Brien, Bristol, telling of the way of Temperance revival passing over the city, and of the initiation into the Order that afternoon of Colonel Caldwell, the colleague of Mr. R. T. Booth, of the Blue Ribbon Movement, as a protest against negro slavery. Bro. J. Morland, in his sympathy with the English Templars in their resolve to rub the colour line out of the Order.

On the proposition of Bro. Rev. J. Rew, it was resolved to call upon the Government to give effect to the vote of last Session on Local Option, and to ask the county members to support the Temperance measure. Thanks were accorded to the committee who had made such full and perfect arrangements, Sister C. Impy being specially named; to the G.L. officers for their attendance and services; and to Mr. Austin for throwing upon the Abbey and its grounds to the victors. The proceedings closed with a vote of confidence in the G.L. Executive, and of approval of the action of the Representatives in the late Conference on Re-nation.

At 5.30 provision was made for tea, to which 225 sat down, and public meetings were simultaneous held in the Assembly Rooms and the Town Hall, both places being crowded to overflowing, not even standing room to be obtained by the audiences, which reached out into the streets. The Rev. Canon Wilberforce spoke in an enthusiastic manner at both meetings. Bro. J. Morland took the chair at the Assembly Rooms, and after the Rev. J. A. Miller had offered a prayer, Canon Wilberforce said that some people did not hold with fanaticism, but he did when teotalism was concerned, for he was a fanatical teotalist, and he believed everyone who had seen so much of the course of drink as had we, as fanatical as he was. He felt a shudder at the horror and disgust on taking up the public newspapers and reading in them the misery and crime caused by drink, and yet there was untold crime and misery caused by drink which did not find its way into the papers, but which, nevertheless, existed. Why was so much evil caused by drink kept secret?—simply because the suffering was entailed upon the women of England, who rather brave women as they were—their sufferings in secret than allow them to be made known; and because they loved the brutes who sell it—dead. He had known a woman to be brought to the hospital, the night before last, by her husband, and then forgive him when the morning came, for the simple reason that he was drunk. He thought

it was his duty, and the duty of every Temperance advocate, to bring these hidden wrongs forward, and show them up in their proper light. He had seen in the grave of the two young wives, who was one of the best of women, and who had been praying for her husband that he might be able to sign the pledge, but all to no avail. After years of cruelty, this brute came home one night, and asked for food, which he would not contain, and which he could not have; and because he could not get what he had brought home no money to procure, he kicked his wife savagely, and in three hours that woman was at rest from all her troubles, and he (Canon Wilberforce) had to lay in the burial ground one more example of the miserable legislation of this country. He could give accounts of deeds of inhumanity as he has only just begun. They must work harder and harder, and might be asked, were they discouraged with or tired of the work they had in hand? ("No, no," and applause) The movement had never made so much progress as it had during the last 20 months, and he was glad to see such a man as Mr. Clafstone at the head of the Government and as the leader of affairs. They did not wish to sweep away the publican, but they certainly did wish to sweep away the drink that he sold, for it was the drink and not the drink-seller that did the mischief. He wanted, not to sweep away the publican, but to sweep away the drink. If their legislators could not or would not sweep it out by Imperial legislation; let them, at any rate, give the people the right to do away with it if the majority of them felt so inclined. If a public-house was opened next door to their house they could not help, but they might not be so tolerant as for Local Option and get the power to alter this; and if they had a candidate in the field for Parliamentary honours, they must compel him to promise to give them Local Option, or they must not support him; if he did not send his way clear to support Sir Wilfrid Lawson's bill, they must not elect him, they must not let his way clear to vote for him. He was afraid many Temperance friends came to meetings like that, and worked themselves up to a fever heat on the Temperance question, but when they got home the heat left them, they cooled down, and the Temperance friends wanted to get up for Local Option and give them was found in the words "Speak to the children of Israel that they go forward," and he wished their motto to be "forward." Then turning to the grand work of Temperance being carried out under the auspices of Mr. Booth at Bristol, the rev. gentleman wanted to see 2,800 pledges were taken on Monday night, a thing unheard of before, and this great success was mainly owing to Mr. Booth's firm belief in God and in his love for men; and when Richard Booth said, Sign the pledge and come to God, he found they were smitten with the arrow of God, and they were smitten with the arrow of God, and as His work, and asked God's blessing on it, all the publicans in the world would not turn them out of their course. Don't touch the drink because the doctor ordered for if the drink touched the doctor's pocket he would not do so, as an instance of this he would the school at Taunton, and he would not touch a glass of beer, or being ordered to take stimulants, ordered a dozen bottles to be sent to him; this frightened the doctor, and he soon found out that a little milk would do as well. He warmly urged upon the working men of England to unite together and send a rising resolution in favour of Local Option to their members that nothing could stand against it and assuring them that if the Gospel and Temperance were preached side by side there would be a chance for the future of England.

He was followed by Bro. T. W. Glover, Bro. Rev. J. Rew, Bro. Dr. Crespi, Rev. E. Gledit, vicar of Sharnwick, and others, and at the close of the meeting a few pledges were taken.

At the Town Hall Bro. D. Y. Scott took the chair, and addresses were given by Sister Doovra, Bros. Wheeler, Glover and Poulter, and at the close about 100 people signed the pledge. It is remarked in the local papers that the same meeting proceeding in Glastonbury at the same time had never before been so well known.

The next morning a ladies' conference was held in the Town Hall, addressed by Sister Doovra and other sisters and visitors, and in the evening public meetings were held in the Town Hall, addressed by Bros. Scott, Wheeler, Glover, and others.

DRINK AND DISORDER.—With reference to the recent disturbance at Warrington—a correspondence states that the refreshment and drinking-houses in that city have now been ordered to close every afternoon till further notice at five o'clock, the punishment for disobedience being 25 lashes.

LOCAL OPTION IN SCOTLAND.—It is said that in the bill dealing with county government in Scotland an experiment in the direction of local option will be tried. In this measure the control of the licensing system will be vested in the county boards; and as the bodies will be elected by the whole body of the rate-payers, the tribunal will be eminently popular.—*Echo.*
Bro. Rosbottom is full of engagements at present.—Ashdon-road, Edge-green, Golborne, Lancashire.—[ADVT]

COLONEL CALDWELL A GOOD
TEMPLAR.

AND WHY HE HAS JOINED US.

We are indebted to Bro. H. J. Osborn for the following reports which we quote from the *Bristol Mercury*, January 25:—

Yesterday afternoon a special session of the "Bristol Castle" Lodge was held in the Arch-room, Colston Hall, for the purpose of initiating Colonel Luther Caldwell (the friend and helper of Mr. Booth in his Gospel Temperance Mission), and other friends as members of the Order. Bro. H. Way, D.C.F., president, and there was a large attendance of prominent local members. Colonel Caldwell, Rev. Mr. Swelling (Swames), Mr. E. J. Neale, and four other gentlemen, having been duly admitted, a short address was delivered by Bro. Way, expressive of the gratification of the members at the admission of the gentlemen named, remarking that they were specially glad to receive Colonel Caldwell, who, as a strong abolitionist, had great sympathy with the Order in its stand for the rights of the colored race. (Applause.)

Colonel Caldwell responded, and said he had heard much about the differences which the Good Templars of the country had with the members of his Order, and as those differences arose entirely in regard to the color question, and as he knew all about that question, he stood on their side. (Applause) All his life he had been an anti-slavery man—he had been taught to be so by his father, gentlemen, and he had made sacrifices as his principles might entail, he thanked God he had lived to fight the battle through. (Applause.) He knew when the first shot was fired against the American flag at Fort Sumter, that it was the death knell of American slavery. He had lived to see the flag closed, and at its close there was not a slave or a slave owner living under the American flag. (Applause.) As a member of the Common Council of Elmira, New York, he had proposed a colored man for office; there were two colored men and a large list of voters in that city, but none could join any of the Good Templar lodges there. If God spared his life to return to America, he would (if charged with the authority to do so) establish a lodge of the Order he had just joined right in that city. (Cheers.) If English Good Templars yielded one iota of the stand they had taken they were not worthy the name; but he had no such fear of the hand of Clarkson and Wilberforce. (Applause.) He was glad to have joined, and thanked them for their country. (Applause.)

Mr. E. J. Neale and the other members also spoke of their pleasure in joining the Order. A telegraphic greeting was agreed to be sent to the Grand Lodge of England in special session at Oltonstonry, and a resolution was adopted specially welcoming Colonel Caldwell as an abolitionist, and as one able and ready to maintain the sacred cause of equal rights in the Order in America.

A message of fraternal regard was also sent to Mr. Booth who is in England. He had wanted to have been present if his engagements had allowed. The session then closed.

At a monster meeting held in Colston Hall on the same evening Colonel Caldwell spoke, and expressed pity if the publicans thought that directly Mr. Booth was gone the great work would stop. This had been disproved by the last speaker; the blue riband had come to Bristol, and it had come there to stay. (Loud cheers.) Their friend from Swames did not tell them, however, that out of the 35 pilots belonging to that port 25 had come forward and put on the riband—(loud cheers)—and one of the most experienced that ever went out of the port said the first vessel he boarded after seeing the pledge the captain saw the blue riband, and although he came from a foreign country he knew what it meant, and at one said, "Pilot, I see it is no use to extend to you the usual compliment; the riband tells me that you don't want to desert." (Cheers.) But that the captain felt any the less secure because there was a man in command of his ship who was a pledged abetafner from intoxicating drinks! (Loud cheers.) Mr. Booth had run the ship up and down the island pretty lively since they had been there. When he first saw the large number of metals and how they interlaced one another, and came to understand how the switches were worked and the signals conducted, he must confess that he had never before been so reassured that he had a personal knowledge that the watchmen and signalmen were blue ribandmen. The results attending the missions held in various parts of the country had been most encouraging, but that new spring on the Bristol was unprecedented, not only in Great Britain but in the United States. (Loud cheers.) This was not due to the efforts of Mr. Booth, but the silent and good work which had been carried on in the city for years by the various Temperance organizations. (Heat hear.) He had just joined the English Order of Good Templars this day—(hear)—and the reason he had never donned the regalia in his own country was owing to the black man not being considered good enough to join the Order. A vote, however, was a fine thing to do away with prejudices and no doubt in a short time

the matter would rest itself in the States. The people in England might be assured that politicians in America would not yield to Irishmen were it not for the sake of their vote.

Mr. Booth on stepping forward was most cordially received. He opened by alluding to the subject of his discourse on Friday evening, "Local Option in America," and what it would do in England. Passing on, he said that the number up to that time who had taken the blue riband were 19,655—(loud cheers)—and the new pledges 10,326. (Renewed cheering.) The result of the previous day's meetings and those held in the earlier part of that day was represented by 2,780 new pledges. Some of the people who had taken the blue riband were so hardened and reckless at times that he could not be reached. He would read a letter which he had received that evening before coming on to the platform. It was from a man whom he and his friend the Colonel met on one of the Gloucester roads the first Sunday of the present year. He was the most pitiable sight that could be imagined. He had sold his very clothes at Bristol, and pledged his tools. The letter spoke for itself. The man told of one story, and it seemed the more matter how low a man had sunk he was not beyond being reclaimed. He appealed warmly to those who had held aloof but who sympathized with the mission, to assure the blue riband, and thus encourage those who were most in need of their assistance. He said that the world to remain free they must attend to the matter how to encourage the strong drink and to reconnoitre life as sober citizens.

The number of ribands taken up last night was 22,448, and of new pledges 11,534.

BRO. GARDNER ON ELECTIONS.

"I would like to speak a few words to Telescope Perkins if he am in de hell to night," said Bro. Gardner, as the Linekuhi Club opened their meeting. The brother wiped off his mouth and advanced to the floor, and Bro. Gardner continued, "Broader Perkins, I met you at 8 o'clock in de evening on 'leek-shun night." "Yes, sah" "I see you 'what de white folks all s'wed." "I 'ze mighty sorry sah." "You were full of glory. You felt dat you had s'won de honor of de country. You said, 'Your breath smelt of shunk, an' you had to jump up an' down' an' whoop to keep yer from bustin' yer hiler." "Lots o' white folks was doin' de same sah." "Sartin'—sartin'." "You an' od' ol' s'vabuntable read de bible, was only followin' in de footsteps of intelligent, eddicated white men. Brudder Perkins, I war walkin' round on leekshun day, an' I saw some o' our things. I saw citizens who would not swallow 10 drops of whiskey if de life depended on it. You fur men who have sold de pizen'd stuff ober de bar fur yars. An' nat was savin' de kentry. I saw men who would turn a servant gal out doors on a winter's night if de heard a scandal 'bout her. I saw two to de polls an' a vote for men who rent from two to ten dollars houses to women of bad character. Dat was gwine it straight. I saw men whose wives an' breakin' deir hearts ober de wayward course of beloved sons, walk to de winder and stick in balloons dat was gwine to burst. You an' de kentry was de de steady prom of gambler's messes. You was de glory of politics! I saw Ch-ristian men, who pray agin vice and shed tears ober de wickedness of society, vote for candidates whose private lives am one long night of debauchery and corruption. Dat was standin' by de party. I saw ministers of de gospel cast vote fur drunkards, libertines, an' outlaws of society. Dat was supportin' de principle! I saw de honest, decent men of Detroit arrayed on one side, an' de thugs, thieves an' loafers on de oder, an' de honest, decent men war sweat away like chaff befo' a gale. Dat was an illust'rasshun of de beatness of de 'lective franchise!" "But I won't do it again, sah," pleaded Brother Perkins. "You kin act down quiet," remarked the President. "I did s'at night I heard aderness baslin' like mules, I did see some f'avourite candidate had pulled fur wid de aid of money an' whiskey. Citizens who wouldn't let you in at de front door rolled in de mud dat night like dogs. Men who have sons to bring up met and shook hands an' rejoiced ober de 'lective franchise. I know de way into ebery saloon an' poker-room in Detroit. Blame you, Brudder Perkins—blame you fur foilein' de example of leadin' white folks! Na, sah. Go an' sit down, an' I feel proud dat you some o' s'igh bein' an' eminent citizen!"

THE CATHOLIC ARCHBISHOP OF DUBLIN ON TOTAL ABSTINENCE.—The Most Rev. Dr. McCabe, Archbishop of Dublin, recently who led the Temperance meeting held at Harold's Cross, Dublin, and in reply to an address of welcome, presented by the Rev. Father Donegan, declared that an convinced was he of the importance of the work they were doing that he would curd his name on that of his members, and, joining without hesitation the Temperance movement, would at once volunteer to become a total abetafner from all intoxicating drink. The hall was crowded to its utmost capacity, and the announcement was received with the greatest enthusiasm.

ITEMS OF INTEREST.

The trial of Guiteau came to a conclusion on the 25th ult. The jury returned a unanimous verdict of guilty.

A reservoir in Calais, containing over one hundred thousand gallons, burst on the 30th ult. Three houses were destroyed and 27 lives lost.

A persecution of the Jews has broken out in Hungary. Some 20,000 Jews have been rendered homeless by the outrages of the Russians.

M. Gambetta has resigned the premiership of the French Republic. M. de Frevelnet was summoned on the 17th ult. to form a new Cabinet.

The carcass of a Greenland whale, between 30 ft. and 40 ft. in length, has been cast up on the shore at Brighton.

The Mansion House Fund for the Defence of Property in Ireland amounts to £17,500, and the Irish Ladies' Relief Fund to nearly £14,000.

Two men who were at work amongst the ruins of Hammersmith station, on the 25th ult., were killed by the fall of one of the walls, and a third is not expected to recover.

The great banking and financial company of Paris—the Union in Bloomburg—has stopped payment. The company brought about its ruin chiefly through gambling with its own shares.

During the dense fog in the Metropolis on the 25th ult., a serious accident took place at Horseay, on the Great Northern Railway. Two passengers were killed, and ten wounded.

A false alarm of fire was raised on the 27th ult. at a meeting held in Bloomburg—has stopped payment. The company brought about its ruin chiefly through gambling with its own shares.

A serious collision took place between some empty coal trucks and a passenger train on the 28th ult. near Old Ford Station on the North London line. Five persons were killed, and several severely injured.

The fastest Atlantic passage on record, by several miles, was performed by the Cunard steamer Servis, which has arrived at Queenstown from New York in 7 days, 7 hrs., 41 min.

Sir William Harcourt, in a letter to Mr. Read, the solicitor of the released farmers, Messrs. Johnson and Cloves, states his intention to recommend a grant of £500 to each of them.

The company appointed for the Revision of the Authorities Version of the Old Testament finished their seventy-third session on the 20th ult., when the second revision of Jeremiah was continued as far as chapter xiv. 6-19.

According to intelligence received at Plymouth on the 24th ult., the Emperor of China has sanctioned an league to the import duty on opium to the extent of £24 per chest, provided no objection be raised by England to the proposed rate.

A great public meeting, protesting against the opium trade, was held on the 25th ult., at Manchester. The Bishop of Manchester presided, and was supported by Sir W. Lawson, Bart., M.P., the Bishop of Salford, and Professor Goldwin Smith.

A memorial from the Jews in England, signed and presented in person by Sir Nathaniel de Rothschild, M.P., protesting against the presentation of their brethren in Russia, was on the 20th ult. handed to Prince Loboff, the Russian Ambassador, for transmission to the Czar. The Prince, acting under instructions from his Government, declined to transmit the memorial.

FOR YOUNG MEN TO PONDER.—The day will come—and may I do something to help it hither—when the youth of our country will recognize that, taken in itself, it is a more manly, and therefore, in the old time sense, a more genteel thing to follow a good hand itself, if it make the hands black as coal, than to spend the day in keeping books and making up accounts, through therein the same amount of money. Not but that, from a higher point of view still, all work set by God and done divinely, is of equal honour; but where there is a choice, I would gladly see a boy of mine choose rather to be a blacksmith, or a watchmaker, or a bookbinder, than a clerk, a professional man, or a higher thing in the scale of reality than mere transmission, such as buying and selling. It is, besides, easier to do honest work than to buy and sell honestly.—George MacDonald.

The Rev. Charles Garrett recently said: "Think of the fact that we spend so strong drink twice as much as we spend on the whole of our railway traffic. That is an easy thing to say but a very difficult thing to comprehend. Statistics show that although the whole body of Wesleyan Methodists have with all their exertions succeeded in collecting £300,000 in three years for church purposes, the same amount is spent in Liverpool upon strong drink every six weeks of the year. There are 800,000 keuvra drinkers in the country, and there are every year 120,000 victims of strong drink—60,000 of whom are suicides on all intents and purposes."



The Late Re-union Conference.—Our Order—our noble Order—must never consent to make compromises of principle with caste prejudice. We must adhere, in spite of everything, to lofty principle and a Christ-like regard for all mankind, regardless of race, colour, or prejudice! If, as a Good Templar, I pride myself on anything, it is the being connected with an Order which is above, and ever seek, above uncharitableness. Our duty is twofold: we not only have to root out the evil customs of society, but have to provide a substitute for what we destroy. Charity to all men. Every Templar a living Christ—every Templar his brother's keeper. Our mission is plain—R.H.D.

Moderate Drinkers.—In your issue of the 15th ult. I noticed a communication from a "D.W." concerning moderate drinkers. Our brother takes a firm stand on whether or not there are three classes; viz., the Total Abstainer, the Moderate Drinker, and the Drunkard. Now I have not the slightest doubt in my own mind that there is no such prurition line as moderation in regard to the drink. We are told that injury commences with the first action of alcohol; that as appetites, alas, too often confirmed and strengthened in intoxicating drinks. Some affirm they cannot do without it, and in their own opinion they never overstep the limit of moderation. But it has been again and again proved to be but too easy to get a liking for that which "steals away the brain" and "deadens the sense of feeling." "True moderation," as it is so well put in the Temperance Bible Commentary, "is such a measurement and tempering of appetites by judgment and conscience as involves the non-use of what is useless or hurtful, as well as the avoidance of all injurious use of whatever is intrinsically good and useful." We justly conclude that intoxicating drinks are useless and hurtful, and hence best left alone altogether.—J.C.A.

Moderate Drinkers.—I think if "A Gosforth Lad" had thoroughly understood my letter he would have seen that I have given my bounds of moderation. If, if there are only two classes, what are we to say of those who take their one glass and no more daily. Can we stamp them with the name of drunkard? "A Gosforth Lad" said a person would be drunk on one glass. I cannot see this, but the person who confines himself to one glass and no more daily would never be drunk, and I consider that person a moderate drinker. I am well aware there are those who would not only take their six glasses, but six pints, and probably more than that, and not be drunk; but I should not consider them moderate, but excessive drinkers. What led to-day that causes the sorrow, the suffering, and brightened hope and homes around us? Not those who take their one glass and no more, but those who drink to excess. Still, I believe the drunkards are those who once drank moderately. "A Gosforth Lad" says that we Good Templars know no such thing as moderation in intoxicating drink, believing them to be bad and unchristian health; and, of course, I believe all this, and I would not recommend moderate drinking, in however small quantity, believing that the great hindrance to the cause of Temperance to-day is moderate drinkers, who believe it to be good and beneficial to health. I would ask "A Gosforth Lad" if he will please inform me whose example hundreds are copying to-day? In my opinion it is not the total abstainer, or the drunkard, but the moderate drinker. The question at issue is not whether it is beneficial or not. Of course, we believe it is not; but ask, Is there a middle class? I believe there is, and until we can recognize it, we have no right to say we will not make that progress we so much hope for.—DAVID WRIGHT, L.D., Stilton.

[This is merely a warfare of words, and must now close.—Ed.]

Sub-District Lodge Scheme.—I have carefully read the proposed Sub-District Lodge Scheme, and the discussion it has provoked from brethren who we may justly infer have devoted thought to the subject, and I fall to see what benefit will be derived from such a scheme. I have always thought that the present working machinery of our Order was too complex. World it is not be advantageous to have what has been suggested—a degree for each higher Lodge, viz., Sub-District, District Lodge, Grand Lodge, R.W.G.L., such obtainables after production of his annual machinery, such as all District Lodges, would, in my opinion, only do what the different conventions are at present so efficiently doing. Let us rather put forth our efforts on behalf of the main question, viz., the driving of intemperance from our land, instead of troubling about Sub-District Lodges. I earnestly plead for more work in the cause, and less time devoted to needless schemes.—J. C. A.

Sub-District Lodge Scheme.—Having for several years, and for several reasons, been fully convinced that the speedy adoption of this scheme by our

Grand Lodge would give a natural tendency to remove itself, if at all, the objectionable features of the present Conventional and Degree Temple system. I sincerely hope, now that the question is being widely reviewed, it will quickly become law. The Sub-District Lodge Scheme commends itself to my judgment very strongly. In the first place, because 1. As a chartered body, it would be legal and more freely attended by members as representative and otherwise, and as a necessary sequence its meetings would be more lively and powerful for good. 2. It would do away with fully half the present number of bodies, and thus very much simplify and concentrate our work, and so in every way benefit the members and the Order at large. For instance, in the district of 100 members, we have four Sub-District Lodges sufficient, instead of eight Conventions and 11 Degree Temples as at present. 3. By conferring the second degree in Sub-District Lodges, and the third in the District Lodge, the degrees would exactly agree with the number and dignity of the three conferring bodies; but what is of far greater importance, the degree would be more impressively given, and far more prized when given, in consequence of the ceremony being witnessed by a larger number of members, and by reason of the additional power and influence of the conferring body. 4. By getting this plan of local self-government, or Sub-District Lodges, all purely local matters would be settled out of the District Lodge, and in that way local affairs would be better dealt with by the members mainly interested, and the District Lodge saved much necessary—and constantly increasing—trouble and time. 5. By getting the far better attested by giving regular and earnest attention to the Good of the Order, and holding good public meetings after all its sessions, and thus do something to inoculate the outside world with our doctrines and objects. Of course, the scheme should be "permissive," so that it may be adopted in those districts only where it would be preferable to the plan at present pursued. With regard to Degree Temples, I think that in districts like this (South-East Lancashire) they are altogether unnecessary, for their work—or could be far more impressively and satisfactorily done by Sub-District and District Lodges. Their abolition would relieve many members from many engagements, and some expense, and this would enable them to throw themselves with the more spirit and success into more desirable Templar work. This, I think, would be a most politic move, for our Order makes too many and unnecessary demands upon the time, energy, and money of its adherents. Let the varied powers of our members be consolidated or concentrated upon a few objects rather than many, and success is certain to attend the effort. The aim of our members should ever be in the first place, to do necessary and wise concentration of time, power, and effort.—N. STREVENSON, Manchester Good Samaritan.

Naval Grog.—I am glad to see that two important subjects have lately occupied the attention of your able and able staff, and that of the grog, and the office of D.E.D. Allow me to thank you for your excellent editorial remarks thereon. I have always insisted that a man becoming a Good Templar should not draw his grog, holding it to be even a worse offence to leave it to be drunk by others than to drink it himself, as less liable to cause drunkenness and injury. With regard to the office of D.E.D., which carries E.D. to all Lodges, I consider the office entirely out of place. Having members of the navy and army largely in our ranks, the supposition that we were in any way a political body would seriously interfere and embarrass our relations with the authorities who naturally dislike political societies in our ranks.—W. HUGH PHIPPS, Captain R.N., P.D.T., and W.D.S.

How to Retain Our Members.—I have noticed with much pleasure the very excellent articles appearing in the WATCHWORD from time to time on the various means suggested for the "Advancement of the Order" and the "Retention of Members," but I confess myself less liable to cause drunkenness and injury. With regard to the office of D.E.D., which carries E.D. to all Lodges, I consider the office entirely out of place. Having members of the navy and army largely in our ranks, the supposition that we were in any way a political body would seriously interfere and embarrass our relations with the authorities who naturally dislike political societies in our ranks.—W. HUGH PHIPPS, Captain R.N., P.D.T., and W.D.S.

to open the meeting. You will naturally ask how has this state of things been brought about? The answer is simple—our good Bro. Dimbleby has sufficiently and truthfully depicted it in his article named above; the preaching of Mr. Preachey-Preachey did it. The "I will have so-and-so done" of this gentleman drove many away (I am sure) out of this one quarter, who stated that they had had enough of "Good Templary" and could find something much better to do than "squabbling in Lodges." I can trace thristate of things to just three or four members, who seem to think of nothing else than going about and picking up material in order that they may be enabled to prefer a charge against some member of "Good Templary" who will have nothing to do with them. And I suppose the same sort of thing is carried on in other districts, and can only be put down by adopting stringent measures. I remember once a D.C.T., who highly esteemed, and a large employer of labour, whilst talking to a gentleman on business matters, being accosted by a carrier (a member) whilst driving a trolley. He stopped, and because the D.C.T. could not leave his business, he greatly annoyed the brother, who evidently had an idea that the principle of equality was thus violated; and from this simple incident an ill feeling was brought to the surface, but afterwards cleared away. Had we do find some unfounded charge preferred against a worthy brother, a committee appointed to investigate the charge (perhaps of those not over-wise or experienced); the brother accused, rather than submit to such an indignity as to allow these brethren to sit in judgment on his Order altogether, and carries with him a bad impression, which doubtless he will impart to others, and thus destroy the good character of the Order. To counteract all this I would suggest that the article on "Offences and Trials" be eliminated from the constitution, and an article "Constitution and Arbitration" substituted for it; also, that if a charge be preferred against any member, it should be forwarded without comment to the D.C.T., who should immediately hand it over to the "Arbitration" Committee to be appointed at each annual session of District Lodge. Our Order was instituted to do good, and not to "misjudge and expel" them after having reclaimed them. What we most desire is that in all our endeavours to promote the advancement of our beautiful Order a harmonious feeling should predominate, and the brotherly-unity principle should be firmly established. I sincerely hope our members will use every means to advance the Order we all love so well, knowing its usefulness and the great good it has already been enabled to accomplish among the masses. It is a true saying in many instances that "Evil is wrought from want of thought," and much unpleasant might be saved among members if they would only "think before acting."—C. F. HADDY, P.W.D. Sec.

Hand-Bell Ringing.—Now the New Year has fairly begun, and I dare say the committee for the annual festival at the Crystal Palace will soon begin making their arrangements. I should like to make a suggestion, though your columns, which I think would be acceptable to many. At each of the past two years, the annual performance of the hand-bell contests, drum and fife band contests, brass band contests, &c. Why not this year have a hand-bell contest as well? There are scores of bands of campanologists now in the country, and the members of most of them are abstainers. I have no doubt but the hand-bell contests would be as successful as the singing or band contests have been. Hand-bell contests have been an annual occurrence at the Zoological Gardens, Manchester, for nearly 30 years.—E. WILLIAMS.

BAND OF HOPE UNION SOIREE.

The annual soiree took place on Monday last, January 30, at the Memorial Hall, Farnington-street, E. James Edwards presiding, and delivering an opening address, and Mr. J. C. J. Clarke, Esq., presiding. The Rev. W. H. Hooper, Walthamstow, delivered an interesting and powerful address, on "Hinders and Helpers." Mr. William May, of the Royal Polytechnic, gave an interesting lecture on the "Chemistry of Combustion," and Professor Perryman performed some amusing feats of "Leggerianism, laughable and curious illusions." The Silver Chime Temperance Hand-Bell Ringers, conducted by Mr. C. J. Havart, and a select party of ladies and gentlemen under the conductorship of J. A. Birch, Esq., followed the proceedings, by their "Trio." The ladies of the Metropolitan Academy, being by the Band of Hope organization, were also divided between the Union and the London Temperance Hospital, the amounts being announced at this meeting. The total amounted to nearly £200, with some societies, &c., still to report. The highest amount contributed by any country was £71, by the South Westsex. The ladies by the Metropolitan Academy were Chelsea, with £23 10s., and the highest amount by a single person was £11 3s., collected by Mr. McGill. Valuable prizes, consisting of Temperance literature were presented during the meeting to collectors of £1 and upwards, smaller volumes being presented to collectors of from 7s. 6d. to £1.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent as News. We can only publish such announcements or advertisements. We can only, however, Special Publicity at very Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional Six Words.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaars, &c., are placed in this the most prominent position in the paper, and are charged by space at the following rates:— For One insertion ... 4s. 6d. Any space ... 2s. 6d. (more or less) One Inch ... 2s. 6d. Two insertions at ... 3s. 6d. of the same rate. Space. Four and beyond ... 2s. 6d. at the same rate.

Including a reference to the Event in the "Forthcoming Events" column.

February 7.—Caledonian Hall, Inlington. Bro. Joseph Osburn will give his instructive musical and edificationary entertainment, Fairy Balls, Ocarina, sweet toned Silver Bells, &c.

February 11.—East and Mid-Surrey Juvenile Temples' District Council. (See Advt.)

February 15.—Sir Willfrid Lawson in Finsbury. A Great Demonstration in support of Local Option will be held in the "Foresters' Hall," Finsbury Square. Bro. Sir Willfrid Lawson, Bart., M.P., the Cardinal Archbishop of Westminster, E. H. Carbutt, Esq., M.P., Benjamin Whitehead, M.P., S. D. Waddy, Esq., C.C., Samuel Pope, Esq., Q.C., J. H. Baper, Esq., John Hilton, Esq., Rev. Dawson Burns, A.M., F.S.S., Chair to be taken by Sir Arthur Hall, Bart., doors open at 7.15; chair to be taken at eight. Reserved Seat Tickets, 6d. and 1s. each, may be obtained on application to the Agent of the Borough of Finsbury Local Option Association—Mr. John Pitty, 14, Market-street, Barnsbury.

February 20.—Military District Lodge. Annual session and special session for conferring G.L. degree. (See announcement under official notices.)

February 25 to March 4.—Special arrangements of East and Mid-Surrey District Lodge.—Saturday, February 25, Annual Session, Victoria Hall, Limes-tree-street, Blackfriars, opening at 8 p.m.—Sunday, 26, 8.30 p.m. Temperance Bazaar, Bro. Rev. J. T. Manning, M.P., in the afternoon. Children's Luncheon.—Disseminations.—Monday, 27, Surrey Chapel, Blackfriars; Tuesday, 29, Malton-road Chapel; Wednesday, March 1, (see future announcements); Thursday, 2, Victoria Hall, Lancaster-street; Friday, 3, Waterloo-road Chapel; Saturday, 4, Stockwell Institute.

EAST AND MID-SURREY JUVENILE TEMPLES.

The Annual Session of District Council will be held in THE SCHOOL-ROOM, CHARLES STREET, CAMBERWELL NEW ROAD, At 7 p.m., on FEBRUARY 11.

The Credential Committee will meet at 6.30 to examine and exchange credentials and send out members fit to conduct members. Members and Visitors are cordially invited.

POPULAR BALLAD CONCERTS AT THE FORESTERS' HALL, CLEARENWELL ROAD

(Five minutes' walk from Farringdon Station). Every Monday at 8 p.m. Admission: 3d., 6d., 1s., and 1s. 6d.

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to BOWERS BROS., 89, Blackfriars-road, London, S.E. Bowers' Temperance Shafts on every phase of the movement, 500, 3s. 3d.; 100, 4s. 6d., with announcement of meeting at back. Friends, carriage free.

SITUATIONS WANTED AND VACANT.

SCALE OF CHARGES. First twenty-four Words ... 6d. Every six Words additional ... 3d. Name and address counting part of the Advertisement.

GENERAL Servant Wanted; not over 17; willing girl will find comfortable home—Apply personally, at Jusell's Temperance Hotel, 21, Burton-crescent, W.C.

WANTED, in March, a strong, active Girl as General Servant; about seventeen; an Absterge.—Apply to J. McKAY, 15, George-street, Woburn, Beds.

WANTED, a trustworthy single man as Butcher, one who thoroughly understands his business; good references required; total abstinence preferred.—A. F. AUSTIN, Green-street, near Sittingbourne, Kent.

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Retail Purchasers are informed that John Kempton and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

INDEX AND TITLE PAGE OF THE WATCHWORD VOLUME, 1881.

Price ONE PENNY, of any Bookseller or Newsagent; or, post free for Three Halfpence, from JOHN KEMPTON & CO., Holt-court, Fleet-street, London, E.C.

THE GOOD TEMPLARS' WATCHWORD

MONDAY, FEBRUARY 6, 1882.

OUR DISTRICT LODGES.

The annual sessions of District Lodges are just coming round, as will be seen by the long list in another column. The list is useful to refer to by journeying brethren who may drop in and give a word of encouragement, and it will, as usual, be utilised by Districts flashing by telegraph their fraternal greetings to the simultaneous sessions of sister District Lodges. May every District Lodge adopt the suggestions being sent them from Grand Lodge, and blow half a dozen trumpet blasts for Excubitation. Seeing that D.L. membership is now the requisite for G.L. membership, we trust the D.L. circulars will announce that fact, and if credential forms for non-representative D.L. members are sent up by the W.D.Sec. to each Lodge, all the better. Any third degree member can, on presenting a manuscript or printed credential to D.L., claim membership therein. And let every W.D.Sec. see that every D.L. member has a D.L. ticket of membership as the constitution requires. Such credentials and tickets can be locally printed or had from the G.V.Sec., as fully set forth in the new D.L. Constitution, copies of which should be on sale at the D.L. session. Let the place of session be well warmed by the hour of assembling. Let all remember to bring their regalia. Let the officers write practical and cheering reports; let the W.D. Treasurer write a report, not read his cash book to D.L. Let the nominations of Representatives to Grand Lodge be taken early in the session. Adopt only wise resolutions for G.L. Digest, leaving out those which are otherwise. Don't over-legiate the Order. Cease patching the machine, and get some more corn ground. Stop to the tea and public meeting. Send a handbill in advance to each speaker; meet them on arrival and see about their sleeping accommodation. Pay their expenses ere they depart. When you invite neighbouring D.L. officers or other guests,

present them with tea tickets. Wear regalia at the public meeting, and open it by warmly greeting the chairman. Cheer all the speakers—not simply a favourite one. Sing with heart and voice. Don't arrange for local members to crowd out the visiting speakers. If you have to leave before the meeting closes don't sit near the platform but near the door and slip out between the speeches. If you live near and have brought the baby, pray remember that its prattle is simply agonising to many a nervous though able speaker, and that you have no right to hinder numbers from hearing the addresses. How can a speaker argue logically when he is distracted by a baby being jumped up and down before his eyes? If baby is quiet, well. If not, leave for mercy's sake, and let the meeting go on in peace. Of course a pledge book should be carefully provided at every public meeting. J. M.

WE INVITE ATTENTION to the important official notice of the G.W.C.T. in another column under the Grand Lodge Seal.

THE ACTIVITY OF OUR MEMBERS IN BRISTOL would seem to have stimulated inquiry, for the following advertisement has appeared in the Bristol Mercury:—"Two young ladies wish to join Good Templars' Lodge. Would some member kindly communicate with 'Absterge,' Bristol Mercury and Post." Doubtless by this time our young friends have become sisters.

ANOTHER GRAND WORTHY CHAPLAIN OF SCOTLAND has turned up at Brighton, giving the name of Sidney Duncan McAllister. The Brighton brethren would be glad to know that official if he visited them but they have an objection to shame. Perhaps after all this is another edition of Douglas McCollough, who was last week reported to have visited Postmouth.

THE UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION announces that during the year 1881 they issued 2,045 policies amounting to the sum of £517,846, by new annual premiums, amounting to £18,623. The annual income of the society is thus raised to £537,000, and there has been added to capital during 1881 £182,000; the total accumulated capital on the 31st December, 1881, being £3,020,000.

PROPOSED CONFERENCE OF WORKERS IN THE JUVENILE ORDER.—Bro. S. R. Rolfe, G.S.J.T., has issued a circular to D.S.J.T.s, asking them to consider the advisability of holding periodical conferences of members and friends. The conference now usually held at the hall of the Grand Lodge session is held under great disadvantage, the other engagements of members and the absence of many preventing its being truly representative. Bro. Rolfe, therefore, proposes to hold a conference in the autumn, to extend over one or two days, not for legislative purposes, but for deliberation, and he invites the opinions of all concerned.

HEALTH OF THE G.W.C.T.—Bro. Mellis has begun to improve in health, but is still confined indoors. It would appear that accumulated cold had settled in his system, and it takes time to work out the consequent rheumatism. He is still at Langley's Hydropathic Establishment, Malvern, where he attends to the official correspondence. He will doubtless be able to get on the road as soon as he can get his shoes upon his now swollen feet. The water treatment is thought to have averted rheumatic fever, and to have checked symptoms of pleurisy. With the vital organs thus unimpaired, his recovery is pretty certain, though seemingly slow to him and those whom he desires to serve in public work.

PROHIBITION IN MADAGASCAR.—An American contemporary says—American statesmen and legislators who are puzzled to know how to deal effectively with the liquor question may learn wisdom, if they will, from the Queen of Madagascar, in whose central province, Inerina, a new prohibitory law has been promulgated which, under penalty of a fine of "ten oxen and ten dollars," prohibits the manufacture and sale of intoxicating beverages.

and punishes with lighter penalties those found drunk or carrying the liquor; also that if one convicted be unable to pay the fine he must suffer imprisonment, one day being regarded as equivalent to a sixpence of the fine. It is safe to assume that the liquor traffic will be reduced to a minimum in that province of Madagascar. All honour to its prohibition queen! We wonder how the poor English missionaries fare, who have hitherto depended on the natives to carry their demon home.

THE LODGE DEPUTYSHIP.—Lodges are now called upon to perform the extremely important task of electing L.D.'s for the Grand Lodge year which commences at Easter. The forms of recommendation have gone to every L.D. and are at once to be handed to the W.Sec., who takes charge of them; and when filled up to be forwarded direct to the D.C.T. Forms of recommendation of the Lodge Electoral Deputies are also sent; these should be filled up, and sent by the W.Sec. to the D.E.D. If any other than a Third Degree member is chosen, the D.E.D. will grant a dispensation in order to enable the member recommended to take the Degree. The very best member in the Lodge should be chosen as L.D.

MR. FAGING-BOTH-WATS.—Those who have read "Pilgrim's Progress" will remember Mr. Faging-both-wats. This character still survives, and has been somewhat busy of late, particularly in the northern portion of the Metropolis. The following information may assist Lodges in dealing with this troublesome individual. In November, 1876, the Grand Lodge Executive decreed that no person could belong to the Hickmanite Order and to ours at the same time. The Grand Lodge in 1877 endorsed this declaration, and it has never been repealed, but is still in full force. Thus, anyone who is still a member in a Hickmanite Lodge cannot legally be admitted a member of one of our Lodges, and any such admission is null and void. On the other hand, any one of our members joining a Hickmanite Lodge must be regarded as having severed his membership with our Order. The R.W.G.L. of the World has recently enacted a rule permitting Grand Lodges to frame a by-law permitting dual membership, but our Grand Lodge has not yet made such a by-law, and when it does it will simply admit a person to be a member of more than one of our own Lodges, but not of a Hickmanite Lodge. We still require that people should judge for themselves which side is right and take that side. No Lodge of ours can receive subscription nor give the password to any person who is a member of a Hickmanite Lodge. The names of such should be struck from the roll as persons who have no right to membership with us.

THE CONFERENCE ON RE-UNION.—The *Scottish Good Templar* says:—Elsewhere we give a report of the Conference. The WATCHWORD of January 16 deals with a leading article on the subject in Dr. Lees' newspaper. In the style of writing with which we have been made sadly familiar in recent years, the writer in Dr. Lees' paper says the Conference "would have been a failure if it had not been a fraud." Had Dr. Lees known the nature of the proposals to be advanced by Bro. Malins, "he would have saved the time and expense of a Conference by the answer, 'That is an impossible proposition, and will never be conceded.'" Bro. Malins and his associates are charged with "a new and equally false cry to that of the original one as the pretence for keeping up the separation from the American section of the Order." A speech is put into the lips of Bro. Malins, which it is needless to say he never delivered, and then it is added, that he delivered it "with the air of a Pecksniff, and which he endeavoured to dignify with the high-sounding title 'Abolition of the Colour Line!!'" We have no idea what the writer of the above excerpts aimed at, but in one thing he has succeeded, if in no other, and that is, in affording evidence that all who love truth and fair play should not seek or readily agree to a re-union with him. In addition, it may be added that so far as the writer can, he has shown that the "colour line" is to be a perpetual as well as a "peculiar institution" in the American section of the Order. The idea of its abolition is an "impossible proposition"! It may be so in Dr. Lees' Order, but we are grateful that there is another and a purer Good Templary.

MR. HOYLE'S REJOINER.

Following up the correspondence published by last week, Mr. Hoyle has addressed the following to THE EDITOR OF THE "EXAMINER AND TIMES."

SIR.—In the early part of the present week I observed there was a letter in your journal from Mr. John Kempster, purporting to be a reply to mine of the 5th inst. I will thank you to permit me a few remarks upon it.

1. Mr. Kempster represents the system of dual Grand Lodges as "likely to be in the future, as in the past, only another way to keep the Negro out of the Order." Mr. Kempster ought to know that in view of the Southern States of America the negroes have, by means of the dual Grand Lodge system, entered the Order; and that the dual system is precisely the thing which makes it impossible either for prejudice or any other sort of spirit to keep the negroes or any other class of people out of the Order if they wish to enter.

2. Mr. Kempster says that "where separate Lodges have been thus formed they have been treated as illegitimate children have been treated in England, on the 'baby farming' system." Now, I need not tell your readers that in England illegitimate children have no legal rights, and the deduction from his illustration is the Lodges founded upon the dual Grand Lodge system do not enjoy legal rights. This is a perversion of the truth, for these Lodges have precisely the same rights in every respect that are possessed by any other Lodges.

3. Mr. Kempster goes on to say that "they cannot consent to put their rights before those of isolated Lodges without representative rights." This, again, is a gross perversion of the truth; for these Lodges, as I have before said, enjoy every right, both representatively and in other ways, that all other Lodge possess. In every way they stand upon an equal footing with the Lodges, both in regard to representation and everything else.

4. Mr. Kempster's letter conveys the impression that in their order the seceders offer the Negro something which we do not, that there he enjoys privileges from which we debar him. Now, the very opposite is the truth. We give to the coloured people all that is offered to them by the seceders, and in addition to what they offer we give them the privilege, if they prefer it, of having Grand Lodges of their own. This we do in order that they may possess in their own hands a weapon whereby to defeat (if such exist) the prejudices of any who may try to keep them out of the Order.

5. Mr. Kempster winds up his letter by observing that "the fundamental principle of Good Templary is human brotherhood and equality, and that the men or the lodges who put aside any man because of the colour of his skin are guilty of a crime against God and Templars." Now, every one knows that owing to the unfortunate circumstances existing in the South, in the past, there has been a great deal of prejudice engendered. The whites did not always care to meet the coloured people, and the coloured people were referred to meet by themselves rather than with the whites. Now what is the remedy of Messrs. Kempster and Co. for correcting and overcoming this prejudice? It is this: They propose to take the hatchet and at once perform the operation of decapitation upon the prejudiced white and the prejudiced Negro, those who through the misfortune of their lives have been led to imbibing prejudices which our superior light condemns.

And yet these hatchet men ever parading themselves as champions *par excellence* of brotherhood; they emblazon upon their banners the grand motto of "Faith, hope, and charity." Surely, in an order where the spirit of charity and brotherhood is so remarkably abundant there ought to be a little to spare for the prejudices of those whose training and surroundings have been so unfortunate as those of our brethren in the Southern States of America. Would it not be better if Messrs. Kempster, Malins, and Co., when they take a little more of the charity and brotherhood with them, and less of the hatchet of disruption? The hatchet is a very booming weapon in the hands of an autocrat whose lust for power is the supreme impelling influence, but it is a very bad weapon to be wielded by those who cardinal principle profess to be charity and brotherhood.

A few weeks ago there was a conference in London to promote reunion between the seceders and those who had kept loyal to the true order of Good Templars. We went there to go to the work exhibiting more of the spirit of charity and brotherhood and less of the hatchet, but they refused—nay more, they insisted that we should abolish the dual Grand Lodge system, which has made the Negroes independent of any prejudice that would keep them out of the Order. We could not for a moment entertain such proposals, hence reunion became impossible.

One word more. Let those who prefer to see wielded the hatchet of disruption rather than the Good Templar principles of charity and brotherhood give their support to Messrs. Kempster, Malins, and Co.; but the cry of every heart that beats with true Good Templar principles will be, "O my soul, come

not thou into their secret; unto their assembly, mine honour, be not thou united."—I remain, yours truly,
WILLIAM HOYLE.

Claremont, Tooting, near Bury, Jan. 26.

BRO. KEMPSTER'S REPLY.

TO THE EDITOR OF THE "EXAMINER AND TIMES."

SIR.—Three correspondents, Messrs. Charles Smith, William Hoyle, and John Edwards, have enlightened your readers on this subject since my last letter. May I, with the help they have given me, try still further to elucidate the question in dispute?

Mr. Smith complains that my letter says, "Mr. Malins presides over about a quarter of a million of Good Templars in England." My words were "The great body of about a quarter of a million Good Templars, presided over in England by Joseph Malins." As a matter of fact Mr. Malins presides over the worldwide fraternity, so my statement was within the mark. The membership throughout the world is about a quarter of a million, but it would be idle to seek to prove this to Mr. Smith, because he says that "taking the Lodges through England under Mr. Malins, his estimate of 9,000 English members would be his 40,000 to 50,000." Mr. Smith has probably seen our "Journal of Proceedings," and it so he knows that these numbers were taken from the returns from the Lodges, and that each Lodge pays a *per capita* tax corresponding with its returns; also that the receipts from this source attest the returns of membership. Mr. Smith, as a former m-ember, knows this, and therefore his insinuation that our "estimate may be halved or cut at the fact is not only grossly misleading, but wilfully so. Even were I mistaken as to the approximate membership, that would not affect the principles of my contention. But I may say that the estimated membership working under Dr. Lees in 5,000 and 6,000; or, taking Mr. Smith's gross estimate of reduction, about 2,500; and this is one reason why they should give a little credit to 90,000 of their fellow countrymen for having no intelligence and integrity so much, then, as for Mr. Charles Smith's arithmetic and good taste.

Mr. Hoyle raises several new points which it would be very interesting to follow if you could possibly grant me the space, but I prefer first to bring him back to the point from which he started, which was that your report of the "Re-union Conference" was a "gross misrepresentation." I had nothing to do with fabricating that report, but it read as follows, and was absolutely true:—

"During the discussion of the details a difficulty arose, the defendant (Mr. Malins) and his associates contending for the admission of negroes and whites to the Order equally into the same Lodge, while the plaintiff (Dr. Lees) advocated the formation of dual Lodges, one for the negroes and the other for the white people, in the Southern States. Another party objecting on this matter, the conference separated without any practical result being arrived at."

I would ask you to insert the resolution itself, and the exact words with which it was introduced at the Conference by myself. I remarked:—

"The next proposition is really a subsidiary one, and consequent upon what has gone before. It is to provide for the due recognition of the dual Grand Lodges. My friends here in the Southern States Lodges of four or five years ago have been recently initiated; we have a number of Lodges in the Southern States, some of them Grand Lodges. Such Lodges in States not sufficiently numerous to form Grand Lodges in this is a provision which will bring in all the Grand Lodges, and ensure due recognition of equal rights. This is the fourth proposition."

"No. 4. That in any State where there may be a Lodge or Lodges not associated with any existing Grand Lodge, such Lodges shall be recognised by the existing Grand Lodges of the State or country, and shall be entitled to all privileges of representation to, and passport from, the said Grand Lodge."

In further explaining our proposal Mr. Malins said:—

"It means simply this. If there be in the Southern States a Grand Lodge having of course its Sub-Lodges; and if there be in the same State in the Southern States, a fact of the matter is, that they be acknowledged by that Grand Lodge, receive the passport from it, and have representation to it in the same way as those of the North."

That it was clearly understood is proved also by the words of Dr. Lees' own legal agent, who was also a member of his executive committee; for he remarked:—

"Mr. Malins says this: 'Supposing there are five or six Sub-Lodges, and they should knock at the door of the Grand Lodge, which now exists, the door should be opened by the present Executive Committee.' Hear, hear!—in spite of the prejudice that exists on both sides."

Another member of Dr. Lees' committee said:—

"If it were in England I would be one with him in endeavouring to get the difficulty overcome by all means. But the difficulty exists in the Southern States, and the fact of the matter is, that we are being philanthropic really at the expense of other people if we adopt the suggestion of Mr. Malins."

And lastly, I will quote the learned Referee in the present case, Mr. Wills, Q.C., who presided over the Conference at the request of both parties. Mr. Wills said:—

"That both were anxious for the attainment of a particular equality, the outcast of the negro on a footing of absolute equality with the white man, and that the latter was equally divided as to the best means of attaining that. (Mr. Hoyle's) suggestion was, 'One party thought it was best obtained by proposing that in the Southern States, where the fact of the matter is, that they thought were too strong to be ignored in the way of principle a right thing, and that which everybody will admit to be

In principle a right thing, must be carried out regardless of what that principle is. It is the influence of the ecclesiastical state of things. That is the difference, is it not? (Sir C. Phipps: Still further, sir.) And if that really is the difference, and if it is not the same with both sides, that neither party can give way, it is no talking any more.

So, sir, I contend that your report is unimpeachable, and that Mr. Hoyle's version of the proceedings is grossly inaccurate, and is proved so by the verbatim report I have quoted.

But Mr. Hoyle proceeds to make a number of most unkind and unwarranted reflections, and introduces every other grave inaccuracies.

He says that "by means of the dual Grand Lodge system the negroes have entered the Order." But he omits to state that they were in the Order before this dual system was introduced: that they were deprived of representation and passwords, and driven out by the white members: that the separation was caused because the Supreme International Court to which Mr. Hoyle still belongs, would not, even to present separation, allow them admission into the Order except by the consent of the Southern Grand Lodges which kept them out:—a sort of Permissive Bill to take effect by the consent of the publishers. Mr. Hoyle further omits to state that the "dual" system was resorted to after the separation, to prevent negroes joining the Lodges: we have since set up on terms of perfect equality. It is because they are in the Order now without the *deus ex machina* that we have the right to do it, to put them back into isolated Lodges specially legislated for by white men who keep them out of the regular Lodges because of the colour of their skin. We separated because Mr. Hoyle's friends would not even let them into regular Lodges, and now that they have entered regular Lodges on equal terms, we do not believe in inviting them downstairs into the kitchen as the bidding of Mr. Hoyle.

Mr. Hoyle may talk of charity, but he has been so far from our vilification for years he has betted an action-at-law against eight of us—Executive officers of the Grand Lodge of England, not even excepting an honoured Lancashire lady, the sister of an honourable M.P. for Manchester. Just now, Mr. Hoyle said of the action that it was a kind of litigation to be dispregarded, and Mr. Hoyle was beaten, his friends pursued the action in another form, putting private individuals who had acted from conscientious conviction to heavy costs, and recovered on taxation. Mr. Hoyle still attributes to these gentlemen the basest motives, charges them with having trumped up the negro plea, and finally quotes Scripture to warn all good people to avoid them as wicked persons. Surely, after having been so long in the Order, and having been so long in three eminent Presbyterian clergymen of Scotland and one good layman, who, knowing thoroughly the whole question, and having participated in the conduct of Mr. Hoyle's conference (I refer to the Rev. J. Johnston, the Rev. William How, the Rev. G. Gladstone, and Mr. W. W. Turnbull), have thus written in reference to Mr. Hoyle's letter:—

"Mr. Hoyle may rest assured that in making such rash and untrue statements, and in thus casting aspersions, he is doing not a little to lower his character and lessen his influence among Temperance reformers. In conclusion, we have only to say in answer to the Rev. W. W. Turnbull, that we intend to accuse Mr. Malins and his associates of hypocrisy and double dealing, we can only record him as deserving of execration, not to say the least, as clear-headed, as upright, and as trusted as himself."

I am exceedingly desirous of seeing an end of all this bitterness; and it rests with Mr. Hoyle and his friends to cease their legal and social persecutions of those who simply desire to be left alone, that they may the better prosecute their labours in the cause of Temperance at home and abroad.—I am, sir, yours, &c., JOHN KEMPTER.

Bolt-court, London, E.C.

OBITUARY.

Bro. James Burt.—The members of the Upper Clapton Lodge have in deeply lamented the loss of their honoured Bro. James Burt, whose mortal remains were consigned to their last resting place, Abney Park Cemetery, on Saturday, January 28. The funeral cortege proceeded from the residence, Belle Vue, where part of the Burial Service was read by Rev. U. J. Gamble. The remains were followed by a large number of friends and members of the Band of Hope, and of the cemetery were met by Good Templars, who regaled with the strains of mourning, and the officers bore the coffin from the gates to the grave. The Rev. L. E. Shefford, vicar of St. Matthew's, officiated, and spoke most feelingly of the Christian character and all-abiding charity of our deceased brother, remarking that his whole life might be summed up in one word—love. He was the first founder of the Benefic Home and charter member of the Lodge in Upper Clapton, and worked most zealously and assiduously to the very last week of his life for God and the Temperance cause. "In rare and certain hope" he breathed his last January 23, at the early age of 40.



We always welcome Contributions of Lodge News, or other matter suitable for insertion, but they must not be on separate sheets, written on one side only of the paper, and duly authenticated with the name and address of the writer. Lodge news cannot be taken up as possible, and cannot be received after Tuesday morning for insertion in the following issue, except from Lodges meeting on Tuesday night, from which reports can be taken up to 10 a.m., Wednesday.

The "News of the Lodges" should constitute a public record of the important events in connection with ordinary Lodge Sessions, Public Meetings, Anniversary, &c., in connection with the Order. It should refer, not to matters of mere local interest nor to the everyday occurrences of ordinary Lodge Sessions, but to such matters as are of national importance, interesting alike to all classes of readers, stimulating some, encouraging others, and rejoicing all. For this purpose it should make mention of Essays and Papers read, of compositions in Reciting, Reading, and Singing, Temperance Boas, Question Boas, and such like. And, ONCE A QUARTER, the total number initiated or admitted by e.c., the total of membership, &c., may be given. Singing, Reciting, &c., of any Lodge Session should not be given, except at the same names of singers, reciters, &c., occur week after week, and such news can only be of a limited local interest. When, however, a Public Anniversary, or other Meeting or Demonstration in connection with the Order takes place, the names may be given of the chairman and of those taking part, and to save space these should be classified thus: Chairman, Songs by—, Recitations by—, &c., &c.

METROPOLITAN.

- Long Acre.—"Pride of Soho," January 23. Election of officers. Good contest. Bro. Bell elected L.D.; Bro. Watson, W.C.T. (seventh term); Sister B Morrison, W.V.T. (sixth term); Bro. Curtis, W.C. Program for the evening:—1. "The Spirit of the Age." 2. "The Future of the Greenwich." 3. "Local Silver Stream." January 24. Visited and officered by New Cross Excelsior Lodge. Large attendance. Visitors from several Lodges:—Good Templars, &c. The report of the W.S. journal was read and Pucknett. Letter from Sir W. Harcourt, acknowledging receipt of resolution sent in favour of Local Option.
Kingsland Road.—"Citizen." January 25. Election of officers. W.C.T. 170. Van Trig.
Commercial Road.—"Pride of St. George's." January 25. Election of officers; well contested. Good feeling prevailing.
Clerkenwell.—"Peel." January 24. Anniversary tea and public meeting. Chairman, Bro. Theobald. W.C.T. The report of the W.S. journal was read to be in a very satisfactory condition. Addresses by Bro. Appleton, L.D. Ruler. New and a brother visitor from Greenmouth, and Sisters Appleton and Burke. Songs by Bro. White and Bell, and Sisters Theobald, sen., Egleigh, and Manzone. A choir, under the conductorship of Bro. H. W. Fellows, gave a selection of pieces from the Crystal Palace programme. Evening a great success. Several persons are expected to join the Lodge.
Thornton Heath.—"Beehive." November 15. Re-constituted by Bro. E. Jones, V.D., and C. Pinkham, W.D.S., with 19 members, since which five initiated.—December 13. Public entertainment by members of Crown and Surrey and friends, Mr. M. A. Hopper presiding, resulting in a profit of £6 10s.—January 10. Anniversary of the birth of L.L. Political Act Committee.—January 31. Public meeting arranged by the Lodge and the Crystal Palace Union.
Aldersbury.—"The Lion and Lamb." January 25. Celebration of the birthday of Robert Burns; concert in celebration of the event. The chairman, Bro. Hess, opened the proceedings in a few well-chosen remarks, in which he commended the Order to the public. The programme consisted of songs, recitations, choruses, &c. Hall well filled. The concert a success, several propositions for membership being the result. Altogether a very successful evening, this membership being very increased largely.
Chelsea.—"James McCurrey." January 20. Bro. Robertson presented the Lodge with a badge, and a picture of the emblem of our Order, "Faith, Hope, and Charity." Election of officers.—W.C.T. Bro. Hanks and W.V.T. Sister Finkle.
Cambridge Street.—"The Cambridge." January 28. Election of officers.—W.C.T. Bro. Blair; W.V.T. Sister Wilkinson.
Islington.—"Loyal Favorita." January 28. Public meeting on Temperance cantata entitled "The Rescue of Henry Gray," was given by the Field-lane Band of Hope (senior), conductor Bro. C. W. Chapman; the concert reading by Bro. Wells; a good audience; the cantata was a success. Lodge progressing.
Islington.—"Henry Ansell." January 30. Good programme for next quarter conducted by Bro. Richmond Hill. Essay by Bro. J. F. Simms, "How to make our Lodge pros-

- perous and successful." The essayist urged the members to give up tobacco.—January 23. Degree meeting. Degrees conferred on 10.—January 30. Bro. Pyke elected W.C.T.; Sister Collins re-elected W.V.T.
Hoxton.—"Citizen." January 18. Surprise visit of Horner's Home. A pound given, which was successful. Lodge progressing.
Pimlico.—"Grosvenor." January 27. Election of officers.—W.C.T. Bro. W.C.T. Received to go in mourning for three months for the late Sister Heald, who died after a long and painful illness. A letter of condolence was prepared to be sent to her husband, and a Good Templar's certificate received from 11 of our two brothers abroad, one in South Africa and one in Boston. Our brother in Boston lets of us not to omit sending an account of our Lodge News to the Watchman every week, as he states it is as good as a letter to him, because he has to walk miles to visit a Lodge and cannot often get to one.
Chelsea.—"Margaret McCurrey." January 25. Visit of Bro. Taylor, V.D. Arrangements for a concert in this district in aid of the London Temperance Hospital. Election of officers: Bro. Binlen, W.C.T. Sale of fancy articles: profits to purchase articles for Juvenile's Christmas tree.
Wandsworth.—"William Tewley." January 24. Officered and entertained with songs, recitations, and readings, by Bro. Taylor, V.D. and Bro. B. W. C. Program Committee appointed.—January 31. Election of officers: W.C.T. Bro. Holding. Eleven initiated during the quarter. Lodge progressing.
Wandsworth increased by Safety.—January 30. Eleventh anniversary tea and entertainment. About 60 at table and a large attendance at the entertainment. During the evening the members of the Order were informed that the members of our friend Bro. R. Kayne, and were invited to attend the funeral procession on Sunday next. A very pleasing duty devolved upon Bro. W. Brooking, W.C.T., namely, that of reading a prayer and conducting the members of the juvenile Temple to Bro. H. Lapham, taken of gratitude for the great interest he has always taken in the Temple and the encouragement he has always given for the presence of our members at his meetings. Bro. Lapham's attendance, Bro. Lapham owes his conversion to total abstinence and his becoming a member of the Lodge to a juvenile Templar, and he does not forget it.—"A little child shall lead them."

PROVINCIAL.

- TREMATON.—A Lodge was instituted in this village—two miles from Saltash—by Bro. E. D. Hawke P.R.O.T.C., East Cornwall, on Tuesday evening, January 31.
DAVENTRY.—"Ubique." January 26. Official visit of Sister J. Baker, D.V.T., who presided, and gave an address. Singing and recitations by the members. A number of members increased from 14 to 26 during the quarter.
HULL.—"Union." January 26. Visited and entertained by the Hope of Hull. Election of officers, &c. Readings, songs, &c.
FORD (Northumberland).—January 19. Anniversary soirée. Chairman, Mr. A. Craig, Milfield. Speakers: Mr. J. Stevenson, Berwick; Rev. J. Smith, Berwick; Sir J. E. J. Field, Berwick. Particular thanks to the addresses. Songs, &c., by members of Coldstream Lodge. The Marchioness of Waterford and party from the Castle were present. Splendid meeting. Bro. J. Stewart, President, who is leaving the district (charter member). Bro. Hills, L.D., occupied the chair, and a pleasant evening was spent.
EXETER.—"Abraham Lincoln." January 28. Election of officers. Sharp contest. Bro. A. B. Myers, W.C.T. and Bro. W. White, W.C.
FRESHFORD (Northampton).—"Star of Hope." January 25. Public tea, about 60 present; afterwards entertainment: chairman, Bro. J. A. Walsh, V.D. Excellent programme. Songs by Sisters Alwood and Wintringham, and Bros. Granville, Rice, Heard, Stockwell and Ingram, and Mr. and Mrs. Urs. Recitations by Sisters Gilroy and Annie Fremantle. Most-acted selections by Bro. Granville, Miss F. Swanson, and Mr. E. W. Cook. The chairman delivered a very powerful Temperance address. Lodge progressing.
SITON.—"Excelsior." January 27. Bro. Carpenter, with one member, from Westwood, visited Sister Weller on behalf of the Lodge, a beautifully illustrated copy of Buryan's "Pilgrim's Progress" as a slight recognition for her services in connection with the Temperance cause. Sister Weller and her husband, Mr. Weller, were suitably responded. Lodge progressing rapidly.
ERSON.—"Home Circle." January 30. Election of officers: W.C.T. Bro. G. F. Parson, W.C.S. Increase of six this quarter. Good attendance.
STONE.—"Faith and Hope." January 26. The choir of the Lodge gave a free concert to the inmates of the Stone Union Workhouse at the close of which tea, sugar, oranges and sweets were distributed in abundance; also tobacco to the old men and grapes to those who were in hospital. Mr. F. Ailo, one of the guardians, presided. There were several ladies present. Mr. Rensdell, chairman of the Board of Guardians, moved a vote of thanks to the performers, which was supported by one of the inmates. [We cannot help giving our hearty congratulations to the ladies, which is very inappropriate from a Good Templar Lodge.—E.D.]
MANCHESTER.—"Faithful and True." December 23. Christmas Entertainment.—January 28. Entertainment, about 60 present.—January 5. Paper by Bro. Hall, E.D., on Temperance Legislation. Discussion ensued and vote of thanks to Bro. Hall. This was a very successful meeting.—January 26. Election of officers: Bro. D. Mosley, W.C.T., and Bro. J. Horridge, W.G.
GLOUCESTER.—"St. Luke's Heart and Hand." January 24. Election of officers: W.C.T. Bro. L. Stephens; W.V.T. Sister Taylor.—January 28. Entertainment: the White Ribbon Army. Bro. W. D. Webb presided. Songs, recitations, readings, fairy bells, conce-



COMPILED BY BRO. JOHN B. COLLINGS, P.G.W.C.O.

DRINK AND CRIME.

Sir William Vernon Harcourt, Home Secretary (October 29, 1881). "I am entirely at one with my friend, Sir Wilfrid Lawson, that one of the greatest and most fertile sources of crime has been, and still is, indulgence in strong drinks. By far the largest number of those painful cases of which I am sorry to say I am obliged to have personal cognisance—I mean those cases which result in murder—are crimes largely committed under the influence of drink."

Belfast News Letter (September 7, 1881). "It is undeniably that the drinking customs are a plague in society. They make no home nor locality happy; while they are the chief producers of lunacy, crime, and poverty. The fortunes they have wrecked have made are rarely to be seen. The miser that has attended them is innumerable; but who can point out when or where they have increased the sum of human happiness?"

Lieut.-General Sir Garnet Wolsley says:—"The cause of Temperance is the cause of social advancement. Temperance means less crime, and more thrift and more of comfort and prosperity for the people. Nearly all the crime in our army can be traced to intoxication, and I have always found that when with any body or body of troops in the field there was no issue of spirits, and where their use was prohibited, the health as well as the conduct of the men were all that could be wished for."

LOCAL OPTION.

The Right Hon. Sir R. A. Cross, M.P. (in opening Club Bazaar at Birmingham, September 18, 1881) said:—"Englishmen like to do things for themselves if they could; they liked to see a spirit of independence and self-reliance—a spirit which had made the nation what it was. They did not like to have things done for them, but to do them themselves. It was, therefore, with very great pleasure he heard that the working men had formed their own committee and passed their own laws. It was a great pleasure to see that one of the objects of the rules was the preservation of decency and order, and he was glad they had passed a resolution about the exclusion of intoxicating liquors, that it would save much trouble in after years."

S. D. Waddy, Esq. Q.C. (September 12, 1881).—"Let me take up my own case. I am earnestly about five miles from the chapel where I have now the privilege to attend. There were some public houses built exactly on the road between my house and the chapel, and it was practically impossible for me to have my wife and children to chapel on Sunday without having to push and elbow our way through a crowd of people who were half drunk. The language we had to listen to, and the inconvenience we suffered were such as no man had a right to submit me to. You talk about securing freedom. I want to see free. I want to get to the House of God in freedom, without the ears of my wife and children being polluted by filth and blasphemy, and I claim that as a free man in a free country, as much as anybody else, to go there to drink. These people have a right to do it, but it may be said, 'What have you done? You have put down a public-house, and I firmly believe that if at any moment the whole place had been pulled within a radius of a quarter of a mile, you would not have found one man to chapel on Sunday without having to push and elbow their way through a crowd of London to stop me and my family from going in peace to chapel on Sunday.'"

The Bishop of Liverpool (Dr. Eyle).—Church Congress, October 3, 1881.—"In Liverpool they had a district of from 20,000 to 30,000 inhabitants planted on ground which had been purchased by Mr. John Roberts, M.P., from Lord Sefton, on which a public-house was ever to be erected. He had walked through it, and he never saw a policeman there, and Major Greig said that there was no necessity for one, as the people gave no trouble. When it was proposed to establish a public opinion just on the border land the working population against it, he feeling that their place was a haven of refuge, and they were not disposed to have fresh pitfalls on this ground. If this could be done by the will of a single man, why could not the same principle do it themselves? They had the great advance in public opinion, and he believed the time was not far distant when Local Option or local control would be passed through the House of Commons."

DAY SCHOOL TEMPERANCE TEACHING.

TO THE EDITOR "GOOD TEMPLARS' WATCHWORD."

DEAR SIR,—The following, I understand, is to be sent to Mr. Mundella, and as all Good Templar Lodges would do well to copy the example set, I should be glad to see you insert the petition in your next issue. The words are not all that could be desired, but the meaning is clear.

Yours faithfully,
R. HARTY DUNN,
D.L.D., East Somerset.

(COPY OF PETITION.)

"TO THE RIGHT HONOURABLE A. J. MUNDELLA, M.P., VICE-PRÉSIDENT OF THE EDUCATION DEPARTMENT OF H.M. PRIVY COUNCIL.

"The humble petition of the undersigned, acting by command of and for the members of the Dramatic Friend Lodge, No. 3,489, I.O.G.T., Colford, Somerset, sheweth:—

"That in the opinion of the said members in session assembled, January 12, 1882, the drinking, either moderately or to excess, of the intoxicants usually sold by innkeepers and others is highly injurious to the health, individually and collectively, of these realms, brain power of those indulging in it, and thus diminishes what is really the fundamental capital of the country.

"And whereas it is the opinion of your petitioners that anything which may be done to counteract a custom so antagonistic to the capacity for mental or physical work and enjoyment, and so detrimental to inventive skill and competing power, will prove a clear gain, and, you, your petitioners pray that an Article may be inserted in the Elementary School Code making compulsory the teaching of Temperance principles in all schools within your jurisdiction.

"Your petitioners believe it is a State duty to endeavour to give to every child some knowledge of health physiology, so that it may know it to be a duty and privilege to exercise self-control, and thus in the good government of the commonwealth of which it is destined to form a constituent part.

"Your petitioners will ever pray, &c.
(Signed) JAMES HABLEY,
Worthy Chief Templar, Presiding Officer.
"WALTER HANCOCK,
"Working Secretary."
"(Countersigned) TIMOTHY MOON, E.D.G.W.C.T."

JUVENILE TEMPLARS TO THE FRONT.—The two eldest sons of a G.W.C.T. Templar and Joseph Allen, aged respectively 12 and 10 years of age, have, in a recent examination, both gained scholarships in the King Edward's Grammar School, Birmingham. They are members of the Sparkbrook Temple, and were their eldest sister won certificates in last year's national examination.

SUNDAY CLOSING AND LOCAL OPTION MEETING AT LINCOLN.—On Wednesday evening, January 25, 1882, the Good Templars of Lincoln held a public meeting in the new Cora Exchange, the Rev. Chancellor Leeke, M.A., presiding. Mr. Hospeol moved, in favour of total Sunday Closing, a resolution in favour of total Sunday Closing. Mr. John Richardson seconded, and Mr. J. Barlow seconded, and the Rev. C. H. Collyns, M.A., ably supported in a very stirring address, of considerable over an hour's duration, which was cheered many times in the course of his excellent remarks, a resolution urging the Government to introduce a sound measure of Local Option, followed by Mr. W. S. Caine, M.P. for Southampton, who addressed the meeting at considerable length, in his well-known style, in the course of which he said that there was nothing which members of Parliament liked so much as to know the opinions of their constituents on all such questions as these, and invited upon the audience to write to their representatives in Parliament setting forth their views on all the important matters of Sunday Closing and Local Option. He warmly supported the resolution, Bro. Lawson (C.D. for Mid-Lincoln) moved, and Bro. Leeke seconded, "That his resolution be signed by the clerk and forwarded to the Prime Minister, for copies of the same to the members of Parliament for the city and Mid-Lincolnshire." Votes of thank to Mr. W. S. Caine, M.P., the Rev. C. H. Collyns, M.A., and the Rev. Chancellor Leeke, M.A., brought the very interesting meeting to a close. All the resolutions were carried unanimously.

MR. J. H. SCAIFE, P.W.D. Sec. (of the Middle Temple), has passed the London University first L.B.E. examination, and also the Bar Roman Law Examination in Lincoln's-inn Hall.

LONDON TEMPERANCE HOSPITAL.—Amounts received during the week ending January 28, 1882, £6, 8d. Logdges: Cheltenham, No. 492, 19s.; Rose, 10s. 6d.

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding items of news:—The Editor, "GOOD TEMPLARS' WATCHWORD," 3, Bolt-court, Fleet-street, London, E.C. As our "News" columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by the morning of the latest day. As our space is limited we can only insert a few lines in reference to any meeting, and are compelled therefore to exclude unimportant details and matters of merely local interest; names should be used sparingly, and written plainly. No notice will be taken of communications unless accompanied by the name of the sender.

W.D.—Thanks; we will do our best to meet your views. SISTER M.—Very good, but many of our readers would object to the seeming praise of W.S.—The subject has been sufficiently ventilated, and our space is crowded.

J.C.—Thanks for your letter, but for its length, and the facts having been otherwise brought out, we could not find room for it.

W.F.R.—We do not answer such questions. If you cannot obtain the information of the L.D. or D.C.T., write to the G.W.C.T., who will reply either by post or in our columns.

E.P.—We think you are mistaken; but it should be remembered that G.L. officers can hardly initiate and work their local societies, while they are seeking to move all the districts throughout the jurisdiction, you are the one to do it.

J.E.—We are obliged to abide by our rule only to announce coming events (except District Lodges) which are drawn the first, for no one would advertise if such announcements could be secured free. We should not object in this case, but it would be a precedent, and we have that claim our favourable notice.

PARLIAMENTARY NOTE.

YORKSHIRE NORTH RIDING.—On the 24th ult., Hon. Geo. Chamberlaine (C) was elected by 8,135 votes to 7,749 polled by Mr. Samuel Rowlandson (L), tenant-farmer. The newly-elected member, like the late Viscount Helmley (C), is against the principle of Local Option and of Sunday Closing, while the defeated candidate had pronounced in favour of both measures.

NEGRO MISSION FUND.

Received with sincere thanks from:—
£ s. d.
Logdges in New South Wales (Australia) ... 10 0 0
per Bro. Jas. B. Price, G.W.S. ... 10 0 0
"Excelsior" Lodge, B. Salters, Devon ... 0 6 9
CATH. IMPRY, Hon. Sec.,
Street, Somerset.

LONDON TEMPERANCE HOSPITAL.

Received by Bro. J. MALINS, G.W.C.T.—
£ s. d.
Christmas contribution, mostly from
Juvenile Templars, per Sir-ter C. A. Gray, ... 0 12
Antwerp

TAUNTON TEMPERANCE MISSION WEEK.—A successful series of meetings has been held at Taunton including Sunday services and subsequent tea meetings, lectures, public meetings, &c. The able speakers were T. Horrocks, Bro. R. Coad, Rev. Edward Kennell, hon. sec., Mrs. Terrell, Bro. Compston, Bro. W. C. French, Mrs. Terrell, Bro. Edmond writing desk, and Bro. Rev. T. C. Poa warden. The "week" work really extended to fortnight, and 830 pledges were taken.

SONS OF TEMPERANCE.—The annual session of the London Grand Division took place on Saturday evening, January 28, at 37, Strand, London, E.C. The Rev. G.W.P. presiding. The Balso-shed, read by the Grand Scribe, showed that £2,984 had been received in contributions, and £1,492 spent in salaries and general claims, the difference being added to the reserve fund, which now stands at £12,775. It reports being adopted, Bro. W. Johnson, late G.W.S., elected G.W.P., and Bro. J. Vincent, G.A.S., for the ensuing year. The membership now stands at 2,220, showing an increase of 137.

A POLITICAL RESOLUTION.—The following is a form of resolution recommended to the Lodges by the Ed. G. O. G. on behalf of the South Dublin District Lodge:—"Believing that the people of the country are fully ripe for the advanced Temperance legislation which the present Parliament has twice failed to introduce, and that Government, by forming large majorities, and by Governmental obstructions, has refused to give effect to the desirability of introducing, early in the coming Session, a measure which will give the people the power of vetoing the liquor traffic in their own districts, it being our opinion derived from extensive experience, that such a measure would produce more benefit, and is consequently more important than any other domestic legislation."



Pontnewydd, should have been announced as Bro. Daniel Long. Tax received during the week for the quarter ending November 1—

Table with columns for date, location, and amount. Includes entries for Jan 24-Laneshire, S.W., 2 s. 6d., 24-Cambridge, 2 2 10, 25-Yorks (Central), 3 19 6, etc.

Grand Lodge Offices, Congreve-street, Birmingham.

MILITARY DISTRICT LODGE.

The Annual Session will be held on Monday, the 20th February, 1882, in the Victoria Chapel School, Willow-street, Vauxhall Bridge-road, S.W., commencing at 10 a.m. At 5 p.m. a Special Session of the Grand Lodge of England will be held to confer the G.L. Degree upon members of the Military District and military members of civil Lodges eligible to receive it.

Forms of credentials may be obtained from the D.C.T. and W.D. Sec., Military District.

COMING DISTRICT LODGE ANNUAL SESSIONS.

Table listing lodge sessions by district and place. Columns include Year, District, and Place. Includes entries for Feb. 2-Isle of Wight, Ventnor; 3-Berkshire, Reading; 4-Laneshire, S.E., P. M. School, Higher Ardwick, Manchester; etc.

(Signed) JOSEPH MALINE, G.W.C.T.

SPECIAL OFFER. THE ORIGINAL LINCOLNSHIRE BEDDING COMPANY'S NEW FEATHER BEDS AT HALF-PRICE.

Nearly 10,000 Beds Sold in Three Years. The best of any sized Bed is, in only per lb., including best purified Grey Luncheon Feathers, best Bordered "Union Tick," making, packing, wrapper, and carriage to any station. The "ROYAL" Double Bed, 6ft. 6in. long, by 5ft. wide, 50lbs. in weight; two pillows, one bolster, £3 5s. The "WINDSOR" Double Bed, 6ft. 6in. long, by 4ft. 6in. wide, 55lbs. in weight; two pillows, one bolster, £2 15s. The "PALACE" Double Bed, 8ft. 5in. long, by 4ft. 6in. wide, 50lbs. in weight; two pillows, one bolster, £2 10s. The "COTTAGE" Single Bed, 6ft. 6in. long, by 3ft. 6in. wide, 40lbs. in weight; one pillow, one bolster, £2 0s. Feathers only 1s. per lb. Price list and samples of ticks only post free.

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G. T. W. COUPON. 6.2.82. Entails the holder to 50lbs. Extra Feathers or 1 Down Set. On order, ordering 3 d or Quilts over 25s. in value, before Feb. 28. All Orders must be made payable to London Agent, Mr. THOMAS SMITH, 15, WINE OFFICE-COURT, FLEET-STREET, LONDON, E.C., where Specimen Beds or Quilts may be seen. P.O.O.'s payable at Ludgate Circus may be post-dated ten days if desired. — cheque crossed City Bank.

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TO SPIRITUALISTS AND INQUIRERS.

"A NIGHT in a Haunted House;" "Sorcery in Science," by Mrs. A. Kingsford; "Recognition of Communicating Spirits;" "Spirit Teaching," &c., &c. See Light for Saturday, February 4th, price 2d. Office of Light, 4, Newington Green, Ludgate Circus; or of E. W. Allen, Ave Maria-lane, E.C.

SUNRISE, Also published as the

JUVENILE TEMPLAR

A pleasing Paper for the Young, MONTHLY, ONE HALFPENNY,

Contains good pictures, cheerful Temperance stories, recitations, dialogues, puzzles, questions and answers, price pictures and stories by children, &c., &c. Specimen copy post free.

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Remittance by P.O.O. payable to JOHN KEMPSTER, at Fleet-street Post-office, or by Stamp (Halfpenny preferred). Published by JOHN KEMPSTER & Co., 3, Bolt-court, Fleet-street, London, E.C.

Advertisement for Rev. E. J. SILVERTON, SPECIALIST FOR DEAFNESS. Includes text: "Suffer, Obsolete Deafness in the Ear and in Health, no charge is made for consultation at these hours, at his residence, assisted by a Physician, at his residence, 10, Abchurch-lane, London, E.C.4. Mr. Jesse J. Silvertone is in attendance each day from 9 to 4. The Book of Health, 9 1/2 ll., when any of the Remedies may be obtained, or arrangements made for consultation. 'The Book of Health, and Treatise on Diseases of the Ears and Eyes.' Price 1/6, will be sent free to the readers of this paper for two penny stamps."

G.W.C.T.—JOSEPH MALINE, [Grand Lodge Offices, Congreve-street, Birmingham.] G.W.Sec.—JAMES J. WOODS, [1, Grosvenor-st., Birmingham.] G.S.J.T.—S. R. ROFFE, 45, Panier-rd., Camberwell, S.E.

NAVAL DISTRICT. D.C.T.—JAMES RAE, 27, Market-place, Reading W.D.Sec.—CAPT. W. H. PETERS, 25, Leavelock, Lee, S.E. D.S.J.T.—J. BUTLER, 38, Prince George-street, Portsea.

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G.W.C.T.'S OFFICIAL NOTICES.

A Lodge Deputy's and an ELECTORAL DEPUTY'S Circulars, together with recommendation forms for the selection of members to fill these posts for the coming Grand Lodge year, are sent by the G.W.C.T. for the L.D. and E.D. to respectively lay before their Lodge at the first session in February. The circulars contain matters of great importance to the Order and, as the recommendations for members require prompt attention on the part of each Lodge, Any Lodge not in receipt of such papers in due time, should write to the G.L. Office for an additional set to be sent.

V.D. REPORT FORMS, &c., are also sent out in time for the V.D.'s to report prices to D.L. meetings. D.L. installation papers and important circulars will reach the D.D.'s and E.D.'s in due time for D.L. annual sessions.

(Signed) JOSEPH MALINE, G.W.C.T.

BRO. EDWARD OLIVER, D.E.D. of South Durham, has removed to 6, Church-street, Hartlepool.

G.W. SEC.'S OFFICIAL NOTICES.

W. District Secretaries have been supplied with the Representatives, Circulars, bonds for D. Sec. and D.T. quarterly rates sheets, &c., which must be presented at the D.L. Annual Session, and handed to the en册essor in office.

A Special Session of the G.L. for the purpose of conferring the G.L. Degree upon members of Military and Naval Lodges and soldiers and seamen connected with other Lodges, will be held in the VICTORIA CHAPEL, Willow-street, Vauxhall Bridge-road, London, on Monday, February 20, at 5 p.m. The Credentials Committee will sit in the lobby of the chapel from 3 p.m.

Members already in possession of Grand Lodge Degrees will not need credentials, but they can work their way into the G.L. Session by means of the Unwritten Work.

Grand Lodge, Third Degree, or Subordinate Lodge officers' regalia will be required.

QUALIFICATIONS FOR GRAND LODGE DEGREE. (a) Acting Deputies of the G.W.C.T. (b) Past Degr. W.C.T.'s who have actually served as Deputies to the end of an official year. (c) Acting Degree Templars. (d) Past Degree Templars who have actually been installed as D.T., and served as such to the end of a term. (e) Acting Degree Vice-Templars. (f) Past Degree Templars who have actually been installed as D.V.P., and served as such to the end of a term. (g) Acting W.C.T.'s. (h) Past W.C.T.'s who have actually been installed as W.C.T. an served as such to the end of a term. (i) Acting W.V.T.'s. (j) Past W.V.T.'s who have actually been installed as W.V.T., and served as such to the end of a term. (k) Acting S.J.T.'s. (l) Past S.J.T.'s who have actually served as Superintendent to the end of a year. (m) Third Degree Members who have completed three terms as elective Officers of Sub-Lodge or Degree Temple. (n) All Members of Three Years' Third Degree St. Andrew. ONLY SUCH OF THESE OFFICERS AND MEMBERS AS ARE DISTRICT LODGE MEMBERS, AND HAVE NOT FORFEITED THEIR DEGREES, OR THEIR QUALIFYING TITLES BY EXPULSION, WITHDRAWAL FROM THE ORDER, OR VIOLATION OF PLEDGE, ARE ELIGIBLE FOR MEMBERSHIP.

Credentia forms can be obtained from the D.C.T.'s and D. Secs. of the Military and Naval District Lodges whose names are given above. The Instituting Officer of the Peace and Unity Lodge,

DR. ROOKE'S
ANTI-LANCET.

All who wish to preserve health, and thus prolong life, should read Dr. ROOKE'S ANTI-LANCET, the HANDY GUIDE TO DOMESTIC MEDICINE, which can be had GRATIS from any Chemist, or POST FREE from Dr. Rooke, Scarborough.

Concerning this book, which contains 172 pages, the late eminent author, Sheridan Knowles, observed:—"It will be an incalculable boon to every person who can read and think."

All friends of Temperance should read page 21 of this Book.

CROSBY'S
BALSAMIC
COUGH ELIXIR

Is specially recommended by several eminent Physicians and by DR. ROOKE, Scarborough, author of the "Anti-Lancet."

It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest.

Sold in Bottles, at 1s. 6d., 4s. 6d., and 12s. each, by all respectable Chemists, and wholesale by JAMES M. CROSBY, Chemist, Scarborough.

Invalids should read Crosby's "Prize Treatise on" "DISEASES OF THE LUNGS AND AIR-VESICLES," a copy of which can be had gratis of all Chemists.

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NEW SERIES. CONDUCTED BY JOHN KEMPSTER.

CONTAINS good Pictures, cheerful Temperance Stories, Recitations, Dialogues, Puzzles, Questions and Answers, Prize Pictures and Stories by Children, &c., &c., Sunday School and other Teachers, Conductors of Bands of Hope, Parents, and all interested in the Young, &c. &c. is especially invited to aid its circulation. Its principles are Christian Love and Kindness, Temperance, Anti-Smoking, Anti-Gambling, and Home Happiness.

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IMPORTANT NOTICE!
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It is now 35 years since these justly-celebrated pictures of this popular artist were first brought before the public. With the present increasing interest in the Temperance cause it is believed that a re-issue of Croikshank's vivid illustrations of the horrors of intemperance and its results will be well received.

N.B.—For benevolent purposes of distribution, the publishers will be pleased to offer very liberal terms for quantities, on application direct to them.

National Temperance Publication Depot, 37, STRAND, LONDON, W.C.

FREE FOR 27 STAMPS every month for 1882.—The TEMPERANCE WORKER AND RECITER, containing 32 pages of choice Recitations, Dialogues, Music, Outlines for Temperance Address, Sermons, &c., Blackboard Exercises, Blue-Chalk Notes, Temperance Dictionary, Fact, Hint, and Illustrations.—Hemit at once to G. H. GRAHAM, Malden.

Prof. C. L. Andre's Swiss Alpine Choir,

WHICH had such immense Gospel and Temperance Meetings at the GRAND CIRCU, LIVERPOOL, attended by at least 25,000 weekly.

Now at Town Hall, Scarborough.

Every week, new Temperance songs and musical dialogues by PROF. ANDRE.

"A NIGHT WITH A BABY" is a clever & humorous, full of humour, and, whether read at home or in public, elicits roars of laughter. A cleverman writes: "I read it at an entertainment, and it literally brought down the house."—Post free seven stamps.—Address, H. RYLAND, Kinver, Stourbridge.

A NEW AND CHEAPER EDITION OF THE

"Eclipse" Temperance Elocutionist,

Neatly bound in cloth, 1s., post free.

A selection from the choice Poetry and Speeches of the most gifted and distinguished Temperance Reformers, English and American, interspersed with striking Illustrative Anecdotes.

This volume is appropriately described on the title-page as "A Selection from the choicest poetry and speeches of the most gifted and distinguished Temperance Reformers, with historical and explanatory notes, and interspersed with striking illustrative anecdotes."—Temperance Record.

"A good selection of old favourites, along with a number of new readings in prose and verse, suitable for Lodge Meetings."—The Good Templar (Organ of the G.L. of Scotland).

"We know no book of its kind superior to this." * * * The extracts are selected and arranged with excellent taste and judgment."—Irish Good Templar.

"As a collection of poetry and choice extracts from addresses, speeches, and orations on all phases of the Temperance movement, it is superior, we believe, to anything previously published." * * * "It may find its way into every Temperance and Sabbath School library in the country, and have an extensive circulation among all classes."—Irish Temperance League Journal.

Book agents will do well to push the sale of this book, which is perhaps the cheapest and best of all Temperance Reciters.

LONDON: JOHN KEMPSTER & CO., LIMITED, BOLT COURT, FLEET STREET, E.C.

CRYSTAL PALACE MUSIC.—Friends arranging for concerts, &c., requiring copies of the words and music, in either notation, as sung at the afternoon and evening concerts at the Crystal Palace P&T, may obtain the same in quantities at half the published price from the office of this paper, Bolt-court, Fleet-street, London, E.C.

The published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

GOOD TEMPLAR AND TEMPERANCE

ORPHANAGE, STATION PASS, STYABOURN-TOWN.—Necessitous Orphan Children of Total Abstinence. Contributions earnestly solicited. Collecting Cards and information may be obtained from the Hon. Secy, Mr. EDWARD WOOD, 5, SHEPHERD ROAD, N.W. WANDSWORTH, LONDON, S.W.

TEMPERANCE WORKER AND RECITER, containing 32 pages of choice Recitations, Dialogues, Music, Outlines for Temperance Address, Sermons, &c., Blackboard Exercises, Blue-Chalk Notes, Temperance Dictionary, Fact, Hint, and Illustrations.—Hemit at once to G. H. GRAHAM, Malden.

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Fennings' Children's Powders Prevent Convulsions, ARE COOLING AND SOOTHING.

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For Children Cutting their Teeth to prevent Convulsions. (Do not call it Calomel, Opium, Morphia, or anything injurious to a tender babe.) Sold in Stamped Boxes, at 1s. 10d. and 2s. 6d. (great savings) with full directions. Sent post free for 15 stamps. Direct to ALFRED FENNINGS, Wood Cove, Epsom.

READ FENNINGS' MOTHERS' BOON, which contains valuable hints on Feeding, Teething, Weaning, Sleeping, &c., Ask your Chemist for a Free Copy.

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MR. GEO. THOS. CONGREVE'S
TREATMENT OF
CONSUMPTION.

(From The Christian Herald, December 28, 1881.)

The following recent Case of Recovery under Mr. George Thomas Congreve's Treatment is, perhaps, one of the most interesting ever yet published. Mr. Congreve has furnished us with the following particulars:—

"The case is that of a young lady, the daughter of D. Sutcliffe, Esq., a barrister residing in India. In June last, by special request of her father, I visited her at his house, 43, Brockley-road, the patient being confined to her bed.

"Memoranda from my book:—"One sister had been the victim of phthisis. Symptoms commenced with cold and fever in the spring, followed by cough, expectoration, pain, diarrhoea, great and rapid loss of weight, swelling of the right leg and thigh. Dr. K. had pro- nounced the case hopeless; so had another doctor in attendance. I found both lungs diseased, and seeing how rapid the progress had been I could not hold out more than a slight hope.

"The greatest care in dieting was here of much importance—milk, beef-tea, ferruginated wine, &c. The Balsam was administered with simple syrup only; a liniment was applied to the chest, and the leg fomented with hot poppy water.

"An important amendment was manifested, to the astonishment of the doctors referred to, so that they reported a wonderful improvement, and the parents' hopes revived. In three weeks the patient rose from her bed, and the leg returned to natural size. A letter from her father, which I saw the second time, reported her 'gaining flesh, cough less, appetite improved.' The treatment was steadily continued.

"It is surprising how able to be removed to Ramsgate, and although for a short time thrown back, by unwisely venturing on the sea and by certain transgressions of my rules for diet, the sickness and diarrhoea, so induced, quickly passed by use of my remedial means by Dr. Brown in my absence on the continent, and she steadily improved—gaining eight pounds of flesh in two months only.

"A letter from the joyful father continued to speak of a gradual progress towards health, until at length, it becoming imperative for Mr. Sutcliffe to return to his practice in London, I sent her to the seaside in the middle of October; I found no active disease—the progress had been stopped, and was able to sanction the voyage being taken, with due care.

"The following grateful acknowledgment was made by Mr. Sutcliffe in a letter addressed to me October 24, 1881 (before he sailed):—

"MY DEAR SIR,—I would fain to convey any adequate idea of what we feel we owe you as the instrument by God's blessing of saving our daughter from an untimely grave. It was not until —, an eminent physician in London, had given her up as dying of pulmonary consumption, and not likely to live out a fortnight, that we were providentially led to put her into your hands; and you can imagine our thankfulness when we observed from then onwards the rapidity of her improvement. Our family doctor, who has watched her case, confesses it to be truly marvellous. This is considered by all my friends to be a miracle! I am now able to take a dear child out with me to India who, but for the treatment, was bound to die four months before. I sincerely trust that you may be long spared to be a blessing to the world, and that so many may, by the personal of my simple testimony, be brought to be partakers of the same benefits.—Yours very truly, SUTCLIFFE."

Mr. Sutcliffe was a member of the Rev. George Martin's church, and in a letter, received from Mr. M., recently, he speaks of him thus: "He frequently assisted us at our Mission Services at the Hall in Amersham Grove. He is a highly respected and most worthy man." He adds: "I visited his dear child, and it was very wonderful to see the change in her."

FURTHER TESTIMONY of Rev. J. F. PORTER, of 59, Driffield-road, North Wood, London E. (See page 60 of my book, or page 122 of large edition.)

I refer to the inquiry of a captain, J.—M.—, suffering with softening of the lungs, Mr. Porter wrote as follows, and has courteously sent me a copy of his letter:—

"I have sent six cases to Mr. Congreve within the last three years, and of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I believe Mr. C. to be a first-class specialist in cases like yours; and if my case were such, I should be grateful indeed to put my life into such able hands."—July 28, 1881.

ASTHMA, CHRONIC BRONCHITIS,
AND OTHER
CHEST DISEASES

(So prevalent at this Season)

ARE TREATED IN MR. CONGREVE'S NEW BOOK.

This work has already reached the number of 15,000 copies. It may be had for sale at a large discount, 1s. 3d., post free, from Mr. C. T. CONGREVE, Coombe Lodge, Peckham, S.E.; or of Mr. E. STOCK, 62, Peter-nor-wood.

THE GOOD TEMPERARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

Vol. IX. No. 421. [Registered at the G.P.O.] MONDAY, FEBRUARY 13, 1882. [as a Newspaper.] ONE PENNY.

I.O.G.T.

PRINCIPLES.—Total abstinence, by life-long pledges, and the absolute

prohibition of the manufacture, importation, and sale of intoxicating liquors.

POLICY.—Broad, allowing Lodges to act according to locality, time, and circumstances.

BASIS.—Non-beneficiary, the object being to do

good, rather than receive benefit.

TERMS OF MEMBERSHIP.—A small Entrance Fee and Quarterly Subscription.

ELIGIBILITY.—Both sexes are admitted, and are eligible for office.

Our Grand Lodge, indeed the world of Good Templary, has lost a devoted member, and the cause of Temperance an active and self-sacrificing worker, by the sudden departure of our Sister Mrs. Postlethwaite, of Stroud.

There will be many G.T.'s in various parts of our country who will remember with gratitude the earnest pleadings of this lady, for she was ever ready to accept a call to work; and glowing accounts have been published in local papers testifying to her untiring and self-denying efforts, and the success which generally attended them.

We are indebted to Sister Mrs. Hodgson, of Ulverston, for the following brief sketch:—

Mrs. Postlethwaite was led to think of total abstinence through the drunkenness of a servant, and to begin the practice of it more than 40 years ago, when residing at Ulverston during her early married life; and she is still remembered there as an eloquent pleader for the cause, which at that time had few advocates.

Removing, in 1844, to the South of England, fresh facts crowded around her, stamping on heart and brain the warning—"Where there's drink there's danger," and the resolve was made not to have anything to do with intoxicating beverages; but it was not until 10 years later that, with her husband's approbation, her home became a total abstinence household, and she has often described "the benefits resulting from turning out the wines and spirits, ale and porter."

Her first efforts were with the young, seeking to shelter them in Bands of Hope, and many have been formed through her instrumentality. Wherever she went it was her habit to visit the schools, and urge upon the ministers and teachers the necessity of guiding the little ones, and several interesting facts have been given shewing her success in convincing and winning the brave adhesion

of the boys and girls. After her husband's death, Mrs. Postlethwaite gave up her beautiful home, Belmont, near Stroud, that she might be free to devote herself to the cause of Good Templary, to which she attached herself from its introduction into our country; ever

day for a fortnight at a time. Gloucester, Somerset, Essex, and other counties had the benefit of our sister's earnest, unpaid labours; whilst her own heart was cheered by meeting almost everywhere brothers and sisters equally devoted to the cause. At the District or Grand Lodge Sessions, it was her delight to meet again the friends who had aided in her mission work.

Besides these efforts, Sister Postlethwaite's pen was often busy in preparing tracts or little books; sketches from her own experience have appeared at various times in the *Western Temperance Herald*, and other periodicals. But her life's work is done, "she rests from her labours." This notice of our departed sister's efforts may fitly close with her own words:—"I would plead especially with the women of England to be separate from a custom which is the prolific source of wretchedness, pauperism, and crime; and nobly resolve that their houses shall be free from the seductive foe. Rest not satisfied with sighs and laments over the abominable drunkenness. *Act, act, in the living present; for God's sake, for humanity's sake; help us to get rid of moderate drinking, and drunkenness must cease. . . Your reward will be great.*"

Our sister has gone to her reward. Let us follow her example, in self-denying love. The following is an extract from Sister Postlethwaite's earnest advocacy of our Order and its principles:—"It must be clear to us all that no part of the total abstinence movement attracts so much attention as the Order of Good Templars. It is flooding the whole

world, its principles are encircling the globe, and we trust that ere long all peoples will be united in one mighty moral purpose—living, praying, and acting to the accomplishment of one great and humane end. Then the existence of the incongruities which now disgrace society will hardly be credited. A professedly Christian nation deriving one-third of its

speaking of this organisation in the highest terms as "an embodiment of a deep sympathy with the woes of humanity." For the Order she worked incessantly, going on missions to some central town where there was a Lodge, and visiting all the villages round; sometimes speaking out of doors, and in school-rooms, day after



THE LATE SISTER POSTLETHWAITE, P.A.G.S.
(DIED JAN. 14, 1882, AT STROUD.)

revenue by licensing a traffic which is as deadly war with every true interest of the nation and of its people. Passing laws to prevent crime, while protecting a trade which produces more crime, disease, want and misery, than all other causes put together.

"Men growing rich by theft and manufacture of the wine-press, and sitting in judgment on the criminals. Searching the men-traps, while condemning those entrusted to fees and impositions."

"Men singing psalms in God's house one hour, the next dealing out the drink! Men praying, 'Give us this,' &c., while they aid and sanction the destruction of food by brewers and distillers, who traffic in God's good gift, the grain, into the hands of drink, which year by year ruins thousands of our brothers, and sisters! Friends, such things ought not to be."

"We need everything that will raise moral sentiment, and nothing that will drag it down. Duty demands that we break the fetters that enslave us to false teachings, wrong customs, and paltry but ruinous expedients."

"It demands that we cease to do evil, each one in his daily life-seeking to be approved by his God, and an enlightened conscience. There are great obstacles in the way, but the work of the Good Templars is to remove them, to cast out from the home, from social gatherings—yes, from the world that which stifles the conscience, perverts the judgment, maddens the brain, and herets a'd perverts the intellect into concerns of the highest importance. Life into the groanings of the drink oppressed captives have entered has looked down on their weeping and calling and we need designs, we believe, their deliverance through the Good Templars of our country."

THE RESPONSIBILITIES OF CHRISTIANS IN REGARD TO INTEMPERANCE.

On January 27 the R. v. Canon Basil Wilberforce delivered a lecture at Coventry on the above subject. The rev. lecturer first alluded to the exceptionally powerful position which the Church of England occupied at the present time, and the opportunities which were afforded its ministers to aid in the amelioration of the evils which existed in this country, congratulating Temperance workers on the

PROGRESS OF THE MOVEMENT

since he last addressed a Coventry audience five years ago. He earnestly besought them to raise the whole platform of the Temperance question above the utilitarian grounds which it had too long occupied. He had seen with his own eyes many utilitarian teetotalers who had turned out cold-hearted, unchristian, unloving, not God-loving, but Pharisaical religionists; who had never yielded their hearts to God, and he honestly believed that those who signed the pledge on utilitarian grounds alone never knew "the marvellous peace which the world cannot give"; their teetotalism became another barrier between themselves and salvation. On the other hand he had seen men struggling at the meetings of the Good Templars Mission week being conducted in England by Richard Booth. There was only one thing which was comparable to the

OKYRKOKE THAT APPETITE.

and that was the water of life. He was not going to touch on disputed political points, but he did not think it was possible for a man to be an earnest teetotaler without being a politician. He (the speaker) was not a Tory nor a Whig nor a Radical, nor a revolutionist, but he had a political creed which was written in plain language, and it was this: God and the people of England. And he was very anxious to see all Temperance men take their teetotalism into the presence of their members of Parliament, and never give their votes to any man, whatever his politics, unless he would promise to support some measure which would help to liberate the people from the drink curse, which was enslaving them now. Exhorting his hearers to be

UNITED AND EARNEST IN THE WORK.

Canon Wilberforce asked, "What is the greatest obstruction to the progress of this nation and every nation?" It was, he said, men who pretended to be believers and yet who had not known that marvellous power in a man's mind which only a knowledge of Christ could give and no power can ever take away. They were the men who pretended to be the Christians of the age, and said, "Thus far thou shalt return and no farther." They had burnt Bruno, blinded Galileo, and had ordered his (the speaker's) old grandfather in his work of stern conviction; they stood in his way, and said, "This is contrary to Revelation, you must not move another step in this direction." It was not the drunkards, not the publicans, who most hindered the Temperance movement, but those who professed religion, that it was the merely professing Christians in their churches who would not touch this matter with their little fingers, whilst the

MASSES WERE PERISHING IN ENGLAND,

the whole nation held down, and would not utter one social habit of their own, touch one corner of the Cross of Jesus Christ that these things might be made better for the nation. How did Christ treat the Pharisees, who indulged in their ease and did not

attempt to help those who had fallen? When He saw a poor sinner before Him in the Temple, brought by the Pharisees, whom the sisters in Coventry would probably have shrunk from speaking to, He said, "Dost thou not condemn these?" For child, neither do I condemn; go, and sin no more." And in coming out of the Temple He met a fine Pharisee with a phylactery six inches in length, and going to the corner of the street, kneeled down and pray, and that same Jesus who had spoken in such tones to the poor sinner turned and said, "O ye generation of vipers, who hath warned you to flee from the damnation of hell?" Thousands of men were kept from entering to this salvation by the cold, sinless lives led by professing Christians, who attended both churches and chapels, and more especially by their indifference to this Temperance question than any other. If they could

SIT IN THEIR PLACES IN CHURCH OR CHAPEL, and listen to the eloquent sermons, and look with calm indifference on the Temperance movement, let them doubt their conversion. Next Sunday when they went to their splendid church, which was known throughout the world, and joined in that beautiful Litany, let them add this one little sentence. After the closing sentence let them lift their hearts and silently say for themselves, "From all the paralysing cant of an ungodly detraction: from all the God-defying hypocrisy of an ungodly voice and a down-hanging arm; from all the miserable mummerly of a magnificent State Church ritual, and a cold, selfish, sinless, daily life: God Lord deliver me."

THEIR MOST BE A CALL FOR SERVICE. Let them look for a moment at a man who was a type of many "professing" men. He was in business all the week, he bore a most respectable character, and



Degree Templars.—This subject, I think, is of great importance, and I cannot hold my peace. Why do you ask? It is more than 25 years since I was in the palm days which are past of Good Templary, and remember how anxious and earnest we were to take on first, second, and third degrees. Do away with Degree Templars, says one, because there is sufficient business work to be done by all means; have Sub-District Lodges; shut up the Degree Temples, say the District Lodges to support Sub-District Lodges, or rather (rob Peter to pay Paul), take the degree fees so that the Sub-District Lodge may do the work District Lodge ought to do. As one brother in Warwickshire District Lodge said, "We (the Temple Help Council) are doing the work District Lodge ought to do and we have no funds." Another brother said, "Do away with two sessions of District Lodge per year, Lodge according to the money done by District Lodge with D Degree Temples," says Bro. Hollowell, "because they do not, or a very few of them are doing any good." But I must thank him for the high eulogium he bestows on the D Degree Temples, calling them the beautiful floral avenue, knowing it is only those of high taste, born with a genius, that can reveal among these sublime retreats of avarice grandeur. Do away with Degree Temples, says another, because I believe in your opinion they are as present consociated, are a thorough failure, in the want of legislative power in them. Indeed! Let us alone, we don't want to tinker or legislate. I thought the G.L. was the seat of legislation. Perhaps Bro. Bannister forgot that the Degree Temple was a teacher and missionary, and this we think to be our legal work—to instruct the applicant for degrees of his higher duties, viz. fidelity and charity, by precept and example as *James* and the Good Samaritan. I enclose this statement of the work of the few who wish to surrender the Degree Temple Charter of the Birmingham Midland Yorkshire Degree Temple. We have held six monthly sessions; four special sessions; two essays have been read for discussion; four Lodges have been officered, and degrees conferred; 173 certified candidates for degrees, namely, 17 second and 17 third degree applicants, beside attendance at Temple Help Council, District Lodge, and Sub-Lodge. But this is the secret, it is to have a mind to work. There is one point to remember, it is more than 25 miles from Birmingham to Stratford-Avon. Just imagine, candidates going that distance to take their third degree at District Lodge—a poor labouring man—when all Degree Temples are done away with.—SIMON SHORTER, Deg. Sec., Salfley, Birmingham.

DAY SCHOOL TEMPERANCE TEACHING.

The following is a copy of a letter received from the Vice-President of the Council.—
"Education Department, Whitehall, 6th February, 1882. Sir,—I am in receipt of your letter of the 28th January, suggesting certain additional articles for insertion in the Education Code with a view to the compulsory teaching of Temperance in Public Elementary Schools. I regret that I cannot encourage you to expect that this Department will adopt any of these suggestions. All our education is in favour of Temperance, and this was excellently set forth in a speech delivered by Mr. Bright, at Llandudno, a short time back, but to make Temperance a special subject, to which should be attached a special grant, and to make it obligatory upon this Department to select the text-books from which the subject should be taught, would altogether depart from the principles upon which our system of education in this country is conducted.—am, sir, faithfully yours, A. J. MUNDELLA."—R. Harty Dunn, E. q.

THE RIBBON OF BLUE!—A ribbon of blue has been a badge from very ancient date. Referring to *Numb. xv. 37-39*, you read,— "The Lord spake unto Moses, saying, Take of the children of Israel, and bid them that they make fringes to the borders of their garments, and that they put upon the fringe a ribbon of blue: and it shall be that ye may look upon it, and remember all the commandments of the Lord to do them." The text is not quoted in full, but in these words is the gist of what can be said in favour of the blue ribbon of the Temperance party. We could wish that, as of old, it might be a remembrance of all the commandments of the Lord, and we trust that it will tend in that direction. As it is, we accept this "little badge of blue" as a token of a great and important principle. It is a remembrance of the promise not to use intoxicating liquors. As iron sharpens iron, so others may a poor fellow who has just left his drinking companions, and has not the pledge. It is the evidence of thousands upon thousands who by this way have been lifted to the teetotal platform, and they look upon it and remember.—*Bristol Daily News*.

was going on all right. He went to Holy Communion at least once a month, and the clergyman thought that he called for at home did. He (the speaker) got him aside and asked him how he hoped to be saved or go to Heaven when he died, and the man replied, "Through the blood of Christ: no man can go there in any other way." He replied those who had lived here a life of luxury and ease—not caring two straws for humanity—but loving the society of selfish people, whose God is their belly, might, by some strange and unaccountable miracle, go to share the society of archangeal and saints, but even if they did they would be miserable indeed. And the man then went on in reply to say that he yielded to no man—this was the favourite phrase—in the intense and ardent sympathy he felt in every good work which would

AMELIORATE THE CONDITION OF THE LOWER CLASSES, and he could not go so far as some of them, well, here was a golden rule, and he would do it. Let them imagine God looking down from some peaceful corner in Heaven, and saying, "I yield to no spirit in the sympathy I feel with those who are sinking lower and lower in vice. I will even send angels to help them, but nothing more." Suppose God had treated the world like that. But mark how different was the Gospel—"I have heard their cry and come down." That was the Gospel. "He had visited and redeemed His people." He left Heaven and came down and lived a life of labour, that He might redeem the world and gather all nations unto Himself. And this was the example which all true Christians should seek to follow. Every one of them might in some degree help to save the lost, and reclaim those who were deeply rooted in sin, and, in fact, be imitators of Christ in the little world in which they moved.

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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 82.)

Thus saying, Mr. Superior Wisdom turned on his heel and set off to follow Mr. Don't-Want-to-See on the road to the City of Self-Gratification, taking no notice whatever of old Experience. When he had gone, Sobero looked sadly at Experience and said, "I had hoped my arguments were having more effect on him."

"Do not be dejected about that," said Experience; "if he could have disproved your arguments he would not have walked off so abruptly; and you must not expect many people with whom you argue to surrender on the spot and admit that you are right and they are wrong. Very few people are sufficiently candid to do that, even when they are convinced, and very few will admit that your arguments are worth any further consideration; but nevertheless for all that, if you speak the truth, what you say will bring forth fruit hereafter. I'll be bound that Mr. Superior Wisdom won't worship the Djins so comfortably in his own mind in the future as he has in the past, even though no one else may notice any difference in him. Aye, and just watch him now, how gingerly he is walking along, and how careful he is not to come to grief; I'll warrant he thinks we are watching him, and so he is on his best behaviour. You have done him one good turn already, you see; for if you had not talked to him he would have walked far more carelessly, and therefore would have been more likely to catch a fall."

"I am much encouraged, friend, by what you have told and shewn me," said Sobero, "I have not been a pilgrim long and yet I have met with many difficulties; but you are old, and know the country well, and have seen the end as well as the beginning, and therefore I know no one whom I can better trust."

Experience yea, though I were a more arrant fool makes some than ever Mr. Superior Wisdom confounds me to be, yet methinks your teaching would make me sufficiently wise to see my own interest and decide to persevere on this safer path."

"I will guarantee, Sobero," said old Experience, "that in the end you will never regret it, and when you have seen Teetotalland, and lived there a while, you will pity the folly of those who are so wise (in their own conceit) that they despise what they have never seen nor known. Fare thee well, and, as a token of good-will end of my desire for your prosperous journey, take with you this little book; it contains a few extracts from volumes I have in my house, wherein are written many reports I have received from pilgrims who have passed this way and have arrived safely at their destination, and also an account of the lives and deaths of many men and women, both Djinn-worshippers and Djinn-haters. One thing only I ask, and that is that hereafter you also will send me an account of your journey, and how you got on in Teetotalland."

So Sobero took the book, and, bidding the old man farewell, with many thanks for his kindness, he started once more on his journey.

Now, although the road to Teetotalland was safer beyond compare than the road to True Temperance, or, rather, as it really was, Self-Gratification; and though there were none of those hidden pitfalls and horrible precipices which were peculiar to the other road, yet it must not be supposed that it was free from dangers of every sort. Such was not the case. There were, indeed, perils, and various kinds almost too numerous to mention, and many a pilgrim, never wandering from the right road to Teetotalland for an instant, nevertheless met with accidents. But it must in justice be observed that these dangers on the Teetotalland road were not peculiar to that road. On the contrary, the road to Self-Gratification was equally beset with most of them, and with some even more thickly still, while there

were in addition those special dangers of which mention has been made, from which the Teetotalland road was entirely free.

Sobero, therefore, had need to walk always warily, to use his trusty staff, and to avail himself of the help of his wonderful safety lamp, as he often did with the greatest advantage. By these means, though his foot might catch now and then, he avoided any dangerous fall.

Persevering thus, he gradually left the mountains behind him and came to the border of a great plain called the Plain of Moderation. Here the road turned a little and kept close to the side of the hill (which was almost perpendicular), and was separated from the plain, and marked off, by a wall five feet high, so that there could not possibly be any mistake made as to the direction of the right path. On the other side of the wall stretched, however, as I have said, the great Plain of Moderation. It is impossible to describe this extraordinary plain. No exact survey or map has ever been made of it. There are, it is true, some few maps, plans and guides, which enterprising men or philanthropists have drawn; but they differ in many important particulars, and sometimes contradict one another so flatly that they rather render the confusion more confounded still. Hence many have recommended travellers to throw away all maps and guide-books, to take no notice of the signposts and paths nor remarks of previous travellers, but to strike out each for himself a path which he may think safest and best. This plain was much frequented, by reason of several populous towns which lie in and around it. There would indeed appear at first sight to be the great need of a chart and of the construction of good roads, and of a provision of guides and guards; for year by year large numbers of travellers were known to get into trouble, and even to lose their lives, through the perils of the place, arising from bogs, miry places, jagged rocks, and sunken holes, venomous beasts and reptiles, poisonous plants, foot-pads, gamblers, brigands, and women of loose character. The only thing that was known for certain respecting this wide plain was, that all these dangers were greater and more numerous on that side of it which was furthest from the road to Teetotalland.

By getting up the side of the hill where it was not quite so steep, Sobero was able to survey the plain for a considerable distance. He was surprised at the number of people to be seen crossing the plain in all directions. It seemed, in general, to be well wooded, and watered by numerous streams, but portions of it presented a blighted and arid appearance which Sobero was at a loss to account for. While he was observing all these things he was seen by a jovial-looking man on the plain, whose name Mr. Good-fellowship near to Sobero, but on the other side of the wall, and, halting him, asked him where he was going. Sobero, therefore, came down, and looking over the wall, told him he was on his way to Teetotalland.

Thereupon Goodfellowship laughed and said, "Prythee, come over the wall to me and enjoy yourself on this lovely plain of ours; I will shew you some of the beauties and pleasures of the neighbourhood, and I'll be bound you won't want to go back to that rugged, solitary road, which, let me tell you, gets worse and worse as you go farther."

"I thank you much, sir, for your kind offers," said Sobero, "and I give you credit for making them with all good intentions possible, but, nevertheless, I can assure you that I am not at all unhappy, on the contrary, I feel happier in heart and spirits than ever I did in my life."

"Nay, friend," replied Goodfellowship, "but how unwise you are! Why stick yourself immovably that side of the wall? Come over, I say, and don't make yourself disagreeable."

"I have no objection to be unwise," answered Sobero, "and I shall be delighted if you will come over to me and have some pleasant conversation here; because, you see, if it is my society you are anxious for, I am just the same man one side of the wall as the other."

"But," said Goodfellowship, "while you won't come here and do as we do, it seems as though you were branding us as guilty of some disgraceful conduct; in fact, a good many of us feel quite uncomfortable at seeing you holding yourself aloof like this."

"But perhaps, my dear sir," replied Sobero, "there

may be better reasons for your coming to me than for my going to you; and if so, you surely are not so unreasonable as to expect me to choose the course which is the worse of the two. But, indeed, I shall be glad to hear what you have to say about your country; perhaps I may be convinced of its virtues after all."

"Tis a good land," said Goodfellowship, "and if you will but try you will agree with me that this Plain of Moderation has none to equal it under the sun. The trees, and the flowers, and the songs of birds, and the pleasant company make it quite charming."

"Ah!" said Sobero to himself, "I thought I recognised the place. So this is the famous Plain of Moderation! One had need be cautious indeed: for this jovial fellow had almost made me inclined to seek his company." Then said he to Goodfellowship, "I have heard of this place before from some of those who used to frequent it, and they say that the flowers and songs and other delights you speak of are not so good after all as those to be found in Teetotalland, or, at all events, that men enjoy themselves more and can appreciate them better here."

"Tut, man!" replied Goodfellowship, "don't believe such rubbish."

"Well, friend," said Sobero, "those who have tried both places are more likely to know which is truer than you, who, I presume, have only tried one. And you say nothing of the drawbacks of the place."

"Drawbacks!" exclaimed Goodfellowship, "what do you mean?"

"I mean the dangerous places there are about the plain," replied Sobero, "and the dangerous wild beasts and bad characters to be met with."

"Oh, indeed!" said Goodfellowship, "there's no necessity to get into trouble through them. People should keep their eyes open, be on their guard, and not go so far over the plain."

"Aye," said Sobero, "but the places that are safe at one time are not safe at another; again, a man may make a mistake, thinking that he is in one part of the plain while he is really in another; again, the man himself may be able to go at one time over places where he will stumble at another; he may be able to go in the winter where he cannot go in the summer. That being so, there is no dependence to be placed upon it, and anyone who ventures on it risks his life and reputation. More than this, there are many who can go, and go every day, without apparent hurt, and into such dangerous places, that others are naturally led to believe that they can safely follow them; yet these latter may come to grief on the very same spot. Many people, too, by frequenting the place, catch fevers and other diseases without knowing it, which may take years before they develop, and then they are often very much surprised, and even offended, should the doctor tell them the true cause."

Now it so happened that the day on which Sobero was passing by this Plain of Moderation was a general holiday. Multitudes of people, there-fore, men, women, and children,

A General Holiday dwelling in the towns in the neighbourhood (and one of these was the so-called City of True Temperance, or Self-gratification) flocked out in great numbers to enjoy themselves on the plain, making excursions to various parts of it. On such occasions, indeed, no one seemed to consider the holiday properly spent without a visit to the plain, and they would wander far and wide in search of the beauties and delights of the place. As a natural result there were always many more accidents and fatalities on these holidays.

While Sobero was talking to Goodfellowship, a great shouting was heard a little distance off. An Accident and a crowd was seen to have collected. Sobero and Goodfellowship accordingly both ran to see what was the matter, one running on the Teetotalland road, the other on the plain. When Sobero had got near as he could without leaving the road, he saw that at that part of the plain there was a quagmire, into which a young man had fallen, and was plunging about in it, covered with mud. The people round were looking on, but making no effort to pull him out. Some were laughing at his antics, some were mocking him; some were passing by with nothing more than a glance or a loss of the chin; others were scolding and shouting at him for getting into the bog, and one intelligent individual was picking up mud and throwing it to

him to tread on, as though he had not already enough and to spare. One good lady was offering him a tract, which he could neither reach nor read. The mad himself was plunging and rolling about with apparent unconcern or even enjoyment, while he seemed stupid or dazed by the mud or the noxious vapours of the marsh.

Just as Sobero had noticed all this and marvelled at the conduct and inhumanity of the crowd, he saw the three men coming hastily out of a house Super-royal close by at the side of the road, on Humane which was painted, in large letters, Society THE SUPER-ROYAL HUMANE SOCIETY. These men were named Earnest, Loveman, and Largeheart, and were officers of the Society stationed there in charge of the drags and other life-saving appliances, for the purpose, if possible, of rescuing those who should be in danger on the Plain of Moderation. They had indeed no easy time of it, nor their comrades either at the other stations round the plain, for there was never an hour but some special call would come, and they spent all the rest of their time in warning travellers of the dangers of the place. It was no fault of theirs that they had so much to do, for I saw that they had erected a large board on the plain on which were painted in large red letters—DANGER! RESIST BEGINNINGS.

While Sobero was noticing all this, the men were getting their apparatus ready and strapping boards to their feet by which they could walk on the plain. The Rescue mires places without sinking in or even so much as touching the plain with the soles of their boots. Nevertheless it required great caution and practice to enable them to reach and save the floundering man, and for greater safety they were tied together by a rope round the waist of each, the end of the rope being fastened to a post by the side of the road. Seeing Sobero close by they asked him to take hold of the rope and help to pull it when the signal was given. This Sobero readily undertook to do and then the three brave men set off on their errand of mercy, amid the jeers of the crowd. With great fact they drew near to the man and at length succeeded in fastening the end of the rope, whereupon they themselves were tied, round his body. Then they signalled to Sobero an all began to pull cautiously and steadily and to drag the man out of the mire. But it needed all their strength, so Sobero shouted to Goodfellowship, who was looking on, to come over the wall and help to pull at the rope. But Goodfellowship shook his head and walked off as though he had been insulted; this method of shewing fellowship was not at all to his liking, although he had recognised the sinking man (as Sobero afterwards discovered) as a boon companion, and only a day or two before had been singing about him. "For he's a jolly good fellow, as ever I did see." But now he left him in the lurch.

Though it was hard work, yet Sobero and the men did at last succeed in dragging the man out and began to pull him towards the Teetotal road. Some shouted for them to bring him to a firm place on the plain, but this they steadfastly refused to do, as they did not wish to do their work by halves, and have to do it all over again; for past experience had shewn that this would surely happen if they set him on any part of the plain. They drew him carefully, therefore, to the road, and took him into their receiving-house. Now I saw that a few of the crowd raised a feeble shout of approval, but the more part were quite indifferent, and some even seemed disappointed at the spoiling of their fun. But in a few minutes they were all dispersed again about their business or pleasure.

While Loveman and Largeheart were doing their best to revive the rescued man and to remove the mud from his clothes and body, Earnest entered into conversation with Sobero.

The origin of the said to him. "I would fain learn about the Super-royal Humane Society and why it is called 'the Super-royal Humane Society.'"

"It is called 'Super-royal,'" said Earnest, "because it was founded and is patronised by One who is higher than Royalty itself, namely, by the King of Kings and Lord of Lords. Its object, I think, you sufficiently understand."

"I am astonished, indeed, to hear this," said Sobero. "Pray you tell me when the great King of Kings founded it?"

"It was more three thousand years ago," replied Earnest, "and I will explain how it came about,

But, first of all, let me tell you that this plain was not always such a marshy, dangerous place as it is now. It was originally well-drained and healthy. But after mankind began to multiply and build villages and towns in the neighbourhood, they took it into their heads, or it was suggested to them by some infernal agent, that this plain might be much improved by constructing artificial lakes, and mounds, and other engineering works on a large scale, and that thus it might become a recreation ground for the people, to invigorate and improve their health, and minister to their pleasure and comfort for all time. This idea was rapidly acted upon, and numbers of engineers vied with each other in trying to improve the place. But, though they succeeded in making it very attractive, yet their engineering works were so ill-conceived that they made as many bogs and marshes as they did gardens. Moreover, the notion that some infernal agent had something to do with the project is rendered more plausible by the fact that these efforts of man to alter or improve the place were more remarkably promoted by a succession of earthquakes, and the appearance of fire and hot springs in various parts; indeed, the whole plain seems to be undermined by volcanic agency, and at any time I should not be surprised to see the whole place swallowed up."

"Are not the people aware of all this?" asked Sobero.

"No," said Earnest. "I don't suppose they are. I know it is seldom if ever talked about by them, and they have become so accustomed to the existence of these things, and have never known the place to be anything else in their lives or their fathers', that they think all things will continue as they are to the end of time; so they take all the accidents, and deaths from the volcanic forces, as matters of course, not to be allowed to interfere with their pleasure for a moment."

"About the founding of this Society, then?" said Sobero.

"You must know," continued Earnest, "that hard by there is a mountain named Sinai, and close to it there used to be a movable place of worship, or tabernacle, where homage was paid every day to the King of Kings. The ceremony was performed by certain priests appointed for the purpose. Now these priests were in the habit of visiting this Plain of Moderation and would often go across to their way to the place of worship. Naturally enough, it happened that sometimes they would foul their pure white garments and were not in a fit state to appear before the King. In order to prevent this, the King here this wall and made this good road, and founded this Super-royal Humane Society, so that the priests might never be unfit to present themselves before Him."

"Were they allowed to go on the plain afterwards and at other times?" asked Sobero.

"There was no precise law forbidding it, as far as I know," replied Earnest. "But it was not required, at least by all the priests that had two grains of common-sense. For the King of Kings by this decree shewed so plainly that He considered the best, easiest, and most effectual way of avoiding the dangers of the plain was to keep off it altogether, that all who were careful, and desirous of serving their King at all times in the best possible way, did not need any further hint, much less a law. This was particularly the case in later times when the worship was no longer confined to one place, but 'every spot was holy ground,' and when the time for doing homage was no longer at a fixed hour, but every moment was consecrated to the King."

"Do you know who this young man is whom you have rescued to-day?" said Sobero.

"By what I saw of him while in his disfigured condition," answered Earnest, "I believe his name is Genial, and, if so, his father is Mr. Jovial. He is a good-hearted fellow, full of life and energy, but too easily led away into dangerous paths. But let us see how he is getting on."

Then I saw that Earnest took Sobero into the room where Genial was and inquired of Loveman what he thought of him. Loveman replied that he was coming to and would soon be all right. Then they sent him to bed to recover from the effects of his accident. Next morning, when he was better able to attend to them, they explained to him so vividly the danger he had so narrowly escaped, and begged

him so earnestly not to run into such danger again. Sobero, moreover, did so much of him to go along with him to Teetotal, that Genial made up his mind to do so, and gave his hand to Sobero to be his companion.

(To be continued.)

PUBLIC DISCUSSION AND THE ORDER OF TRUE BRITONS.

We have often heard it said that a little opposition to our movement would be an advantage to us, as would bring all abstainers to present a solid phalanx to the enemy, and lodge those who are halting between two opinions to declare themselves. It was with those feelings that I found myself in the British Sea of Bournemouth, Bethnal Green, London, to hear a discussion on Mr. John Vale, of the I.O.G.T., and Mr. Nussey, secretary of the Society of True Britons. The objects for which this society, as described in the organ, the True Briton, has been founded is "to protect the social liberty of the people of this kingdom; to improve the nature of their amusements and recreations; to reform the character of the amusements and recreations now in force relative to the entertainment and refreshment of the masses. Also to oppose at elections, whether parliamentary or municipal, those candidates, irrespective of party, who are in favour of Sunday Closing, Local Option, and of any interference with the rights and recreative liberties of the people." "The secretaries of the various lodges will act as agents to life, fire, and sick benefit societies, and travelling True Britons will be relieved in lodge. A special feature of the order will be a relief from the sickness for supplying expensive medicines, wine, spirits, &c., which as a rule are not given by ordinary sick societies or club doctors, and it is at the time of illness that such comforts are most required and most appreciated." For the purpose of the travelling lodge, in whose home a lodge is held will have the sole right of supplying the wine and spirits for the sick societies in connection with the lodge." The proposition for discussion was that "The total prohibition of the liquor traffic would greatly benefit the nation, and be in harmony with the liberty of the subject." Mr. Vale, in the 20 minutes allowed for opening, shewed by uncontestable proofs that drink and drunkenness cause crime, pauperism, lunacy, and disease, and of course that with its prohibition these fearful evils arising from it would depart, and he shewed that where one man's liberty impinged upon that of another it ceased to be liberty, and, becoming licence, deserved destruction. Mr. Nussey denied that drink ever caused one crime; he said that only one man in a hundred committed crime. A man, for example, has a sopping wife; he goes to the public-house to get out of her way, gets drunk, comes home and kills her. It was not drink that was the cause of the murder, but her sopping wife. Mr. Nussey made the astonishing statement that he could get men in Ratcliff-highway to murder any number in the audience for six pence, and then asked, "Are we therefore to do away with money? A man murdered another to get a half-penny; must we take away with half-crowns? He promised to sell as what alcohol was, but forgot to do so. He however, said he could get it for 18s. per gallon; and that it was to be found everywhere, even in New River water, and then came the cry, "What was it sent for?" We were told that the nations who did not drink were lower commercially and morally than we of the West who do drink, and the argument was that we were so because we drank! Mr. Nussey put the result of the destruction of the cotton trade and that of the liquor traffic on one basis, to the great amusement of many of the audience. In all his so-called arguments he was ably met by Mr. Vale, whose answers were simply crushing—the result being that a unanimous vote was obtained in favour of the resolution. I came away with the conviction that the True Britons can get more convincing arguments than we have nothing to fear from that direction.—E. N. E.—Alliander News.

AMERICAN ULTRA PROHIBITIONISTS constitute a so-called political party who nominate and support their own candidates for President, Vice President, and, though they know they cannot get win. At the late election Ohio was the first to speak with 16,597 prohibitory votes. This was followed with 13,225 in Wisconsin, Pennsylvania with 4,312, New York with 4,145, and Massachusetts with 1,340.

CONGRESSIONAL SELECT COMMITTEE ON ALCOHOLIC LIQUOR TRAFFIC.—The committee has been made up Speaker Keifer. Bills to provide for a commission of inquiry have already been introduced by Mr. Joyce, of Vermont, and Mr. Dingy, of Maine, and also a bill by Mr. Joyce, to prohibit the liquor-traffic in the District of Columbia, all of which have been referred to the committee on the alcoholic liquor traffic.—National Temperance Advocate.

THE OBJECTS OF G.T. LODGE MEETINGS, AND HOW THEY CAN BEST BE ATTAINED.

BY BRO. T. BEAVER CLARK.

A Paper read at the Special Grand Lodge Session at Glastoubury, January 24, 1882.

The idea of Good Templary, like to many other ideas, has probably changed, to some extent, under the influence of its surroundings and circumstances. From the stringency of our pledge, and the uncompromising character of our principles, it might be concluded that Good Templary was at first intended to be a select order, rather than a popular institution, and to only embrace those who had so devoted their lives to a warfare against drink—"w" to the knife, and the knife to the hilt"—that in joining such an Order they were but putting into organised practice deliberated and long fixed determinations. Good Templars were to be a band of heroic knights, bound together for mutual defence and purity of purpose, riling forth with lance in rest to do valiant battle against the Dragon Alcohol, and to rescue its victims old and young, from its enchanted dungeons, and not only to rescue such but to warn others against sinning within the range of its sinister and seductive influences.

"My good sword cleaves the casques of men,
My tough lance thrusteth sure,
My strength is like the strength of ten,
Because my heart is pure."

That was the ideal Good Templar. And it was a very picturesque and noble ideal. On the one hand, the Green Dragon, emerging by his poisonous pipes, all who came within its voluptuous sway into loathsome swamps; on the other, the picked knights errant of Temperance, the Brotherhood of Pity and Rescue.

But when that was to be done with all the resolute and valiant ones. The Green Dragon could not be slain all at once, his menial was doing his utmost to lure back his victims. What could be a better plan than to enroll them at once into the ranks of the knightly Brotherhood, and enlist them in active service against the common foe? Such an arrangement proved in many cases an excellent remedy, but, on the other hand, it tended to change the Brotherhood from a compact and picked band into a huge army, in which a good many of those who served were sadly unreliable, and required constant watching and admonition to keep them from deserting and seeking yet again those swinish pleasures. Thus the Good Templars came to have a divided task in hand—to rescue the victims of drink, and to guard against disaffection in their ranks. The new recruits were of the most miscellaneous sort, as, of course, was to be expected. The bulk of them were of quite a different kind from the original Band of heroes with their consecrated swords and spears. There were frivolous people who joined for the fun of the thing; enervate people who believed in no way but their own way; thin-skinned people who were always looking out for something to be offended at; thin-skinned people utterly unamenable to disciplinary measures; people who were men of little discretion, and people with little discretion and no zeal at all. It was consequently extremely natural that though the Good Templars increased immensely in numbers, their power for effective service was not much extended. Also, the occasional unsoldierly conduct of certain of their recruits called down the scorn and gibes of some evil-disposed outsiders.

The really devoted members faced the difficulty patiently, however, and set to work to educate or amuse, as seemed most useful at the moment, and thus the weekly lodge meeting became at once a council of war and a sort of "club," where it was hoped that those who formerly frequented the public-house "free-and-easy" might find a satisfactory and more elevating substitute. And this supposes, as things are, must be recognised as the real object of the Lodge meeting, namely to interest and educate our members, and to create and keep alive a special enthusiasm for Good Templary to excite, indeed, something of the esprit de corps which is so great a force in military ranks. If we can only accomplish this—if we can make our members proud of their membership and proud of their restoration, as men and members of their nation, and we shall by means have worked in vain. But in order to do so small amount of effort and self-sacrifice will be required of our more earnest and thoughtful members. It has been wisely remarked that "there is nothing in the world that is worth losing your temper about,"—a point on which we shall generally agree, whilst we are ourselves in an individual way. But we must all know that it is a serious sacrifice for the moment to restrain our temper under aggravation. It is so pleasant under such circumstances to have one's thing and make oneself generally disagreeable. Yet that is a pleasure we must resolutely forgoe if we would make our Lodge meetings effective for good. You cannot expect a man who has never been taught to control his temper in the least to become suddenly an amiable person directly he joins the Lodge.

But if temper is uniformly answered with gentleness temper will in time grow to be ashamed of itself.

Again, if our members are to be taught to regard the Lodge as a kindly social gathering, an ill-riding courtesy should be the rule of the room. A member who tries to make every one else comfortable at home, and who will make a whole pain to smooth over rough places and old creaking hinges is worth a dozen of less useful beings. There are generally to be found in a Lodge-room a fair proportion of oysters and hedge-hogs. Useful creatures in their way, but it is not exactly the sociable way. As we want as I have suggested, to create an earnest esprit de corps—pride in the Order—amongst our members. Is it not possible to make the Lodge meetings opportunities for conferring some special dignities or distinctions on those who in various ways have rendered real service to the Order? How much more interesting would variously coloured regalia be, if instead of merely signifying that certain persons have been good, bad, or indifferent members of the Order a certain number of months, and have a sixpence to spare to pay for the privilege, a blue or violet regalia could only be obtained by absolute honourable service of some sort. Not simply service in office, which goes sometimes rather by favour than by merit, but service of work and sacrifice: an outside guard who has punctually done his duty; one who has brought into the Order a certain number of new members, and a variety of other commendable things might be thus recognised. And, perhaps, we might add a knowledge of Temperance principles, history, and facts, as tested by occasional examinations. Now knows but some of our members might even master the tremendous subjects, physiologically, chemically, botanically, and generally, which are connected with the Green Dragon. The Templars are supposed to make themselves conversant. Of course the conferring or withholding of such distinctions must not be within the option of any Subordinate Lodge, or we should have endless jealousy and trouble; they must be only obtainable on the production of duly certified credentials.

Such are a few thoughts which I have put together as a modest contribution towards this afternoon's discussion. The drift of them is that as our Order is constituted, it would be a dream to expect many of those who join us to become model Good Templars all at once, or even to fully appreciate the responsibilities involved in our obligation. The question may yet arise, is perhaps even now coming to the front, whether our obligation, with its elaborate classes, its life-long bond, is quite adapted to our converts. But our concern to-day is with the Order as it is. Our present mission seems to be to go into the highways and hedges and compel them to come in. Our field is the world, and the world is full of failings. Be it our work, the work of each Subordinate Lodge, to overcome these failings, as they arise, by kindness and sympathy, rather than to ignore or resent them.

DON'T MARRY HIM, JANE.

He looks at you softly and sweetly, I know;
He calls you his darling—his angel below.
But, oh, in the future he'll bring you but pain!
He drinks and he gambles—don't marry him, Jane.
Take care, lass—be ware, lass, your duty is plain:
He drinks and he gambles—Don't marry him, Jane.
Your breath is as fragrant as newly-mown hay—
Your life is as pure as the blossoms in May.
Yield not to his kisses—they'll leave him a stain,
And only your brightness—Don't marry him, Jane.
Should Hymen once bind you his fortunes to share,
Thou'dst come to it may be, repentance and prayer.
Think warning, dear maiden, ere warning is vain,
He'll lead you steps downward—Don't marry him, Jane.

A COLOURED CADET'S EAR CUT.—The *Tribune* editor says—"After what amounted practically to two trials, the Court of Inquiry, by one by Colonel Martial, it appears that the machinery of military justice has not yet settled the question of whether Cadet Whiteaker out his own ear or it was cut by somebody else. The verdict of the Court Martial, it is well understood, was against him, and recommended his dishonourable dismissal with the additional penalty of flog and imprisonment, but the proceedings are being reviewed by the Judge Advocate General before they go to the President for approval or disapproval. Now comes news, on an apparently good authority, that General Swain holds the court to have been illegally constituted, and is, besides, of the opinion that the verdict is not warranted by the evidence. In view of the cruel prejudice at West Point against the coloured cadet and his unfeeling ostracism by his class-mates, and of the doubts as to whether he created himself or was the victim of a brutal assault, most fair-minded people will be glad to see the harsh verdict of the Court Martial set aside."

NATIONAL DEAF AND DUMB TREETOTAL SOCIETY.

The annual soiree of this society was held in the Lower Room, Exeter Hall, Strand, on February 1, when 240 persons partook of a tea. A public meeting was afterwards held, under the presidency of John Hilton, Esq., in the unavoidable absence of B. Whitworth, Esq., M.P. The chairman of the evening, Mrs. Luess, advised his hearers to stick fast to Temperance principles. Mr. S. Bright Luess, the president of the society, read letters of apology from several influential speakers, and gratefully important business in Manchester had prevented Mr. Whitworth, M.P., from presiding at the meeting. His own mother, Mrs. Margaret Luess, commissioned him to express her regret at being prevented from attending, and her best wishes for the success of the meeting. (Cheers.) They might congratulate themselves on the work of the past year, as the society was in a more prosperous state than last year. Many of those who had taken the pledge had expressed their gratification that it did them good, and made their homes more happy. He hoped some would sign that night. Mr. E. South, secretary and treasurer, in speaking of the working of the society said that through its operations a visible diminution of intemperance had taken place amongst the deaf and dumb community. The deaf and dumb were glad to have such a society by which they were enabled to enjoy the advantages which hearing persons enjoyed. Some of the members of the society were creditable living examples of the benefits of temperance, and were free from the habit of drinking. Through the earnest addresses of their esteemed patroness, Mrs. Margaret Luess—(applause)—some ladies had joined their ranks. They had now seven meetings every month, and a General Conference meeting had been established at Midday Park Conference Hall. They had started an excursion club, so that members and friends might have a seaside trip; the members have faith in their mission because they trust in God, who has helped them thus far, through His dear Son, All who had attended the tea and public meeting paid the utmost attention to the addresses, which were interpreted to them by Mr. Gilby, jun., son of Mr. W. Gilby, of Midday Park Conference Hall, and Mr. Broom. The addresses, which were full of interest, were given by Geo. Williams, Esq. (who kindly placed the use of the hall at the society's disposal), Messrs. Kenward, J. Ripley, Cobb, Wilson ("Eccles"), Rev. G. Rhoad, Mr. W. Gilby, Mr. H. G. C. Ashford, and others. After such a lecture, illustrated with experiments, full of interest, was delivered by Rev. F. Chebbier, which attracted a most close attention and interest. The usual votes of thanks were given to the lecturers, and the interpreters brought to a close this most happy and interesting meeting. Over 500 were present, and 20 pledges were taken. The secretary will be happy to send, by post, free the second annual report. Address—53, Molesell-road, Finsbury Park, London, N.

TESTIMONIAL TO SISTER H. E. YOUNG, P.G.S.J.T.

At the request of a number of subscribers the committee decided to postpone the presentation, and the time having now arrived when the subscription list must be closed in order that the presentation may be made at the forthcoming session of Grand Lodge at York, it is earnestly requested that all promised contributions should be sent in to the Secretary at once. P.G.S.J.T.s are desired to make a collection in their towns where such has not already been done. All donations &c. must be sent to the Secretary on or before Saturday, March 25, 1882. Trusting that the friends of our P.G.S.J.T. will nobly respond to our appeal,

We are, yours fraternally,
BENJ. OWEN, D.S.J.T., Chairman, Willenhall.
ALD. C. MYCOCK, D. Coun. Treasurer, Stafford.
W. H. RICHARDS, W.D.S., Secretary, 31, Queen-street, Wolverhampton.

CANON BASIL WILBERFORCE lectured on "The Responsibilities of Christians in regard to Intemperance," at Coventry, on January 27. Bro. Malins, G.W.C.T., was to have presided, but being prevented through illness, the Rev. F. M. Beaumont occupied the chair. The lecture occupied an hour and a-half, and was enthusiastically received. We print some extracts from it in another column.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large breakfast cup by using Cadbury's Cocoa Essence, which goes three times as far as the adulterated and starchy compounds ordinarily sold, the smallest quantity making fourteen breakfast cups of strong Cocoa. [Advt.]

MR. WINSKILL'S HISTORY.
THE AUTHOR'S REPLY TO OUR CRITICISMS,
TO THE EDITOR OF THE 'GOOD TEMPLARS'
WATCHWORD.

SIR,—That my work should be fairly criticised is only what I might reasonably expect, but in your recent article of January 16 the reviewer steps out on his way to grossly misrepresent the facts I try to present, and charges me with statements I never made, so that in self-defence I am constrained to reply. I fail to see any analogy between "the history of a war before the smoke of the conflict clears away," and that of a record of recognised historical events connected with a great social movement, in which many of the active workers either have passed or are rapidly passing away. That the time had come for a history of the Temperance movement is acknowledged in a host of letters I have had from prominent workers in the cause. Your own admission, "we make no complaint about the greater part of it," is valuable testimony in favour of my humble efforts, and proves that in matters unconnected with the reviewer's own prejudices and predilections my work is of value.

1. I will take your review by paragraphs, and deal with those points that seem to me to require notice *verbatim*.

2. THE U. T. O. SESSION.—On this subject I give the facts from personal knowledge up to the early part of 1874, when, as recorded, I withdrew from active work outside of Warrington, and the subsequent history of the U. T. O. I give in only a few general observations.

3. THE FREE TEMPLARS.—"This little matter Mr. Winskill also makes the most of." If the reader will refer to p. 478 of my work, he will see that this assertion is incorrect, as the whole matter, including Dr. Bowen's letter, only occupies a trifle over a page. But that it was not a *trifling matter* is proved by the fact that the G.W.C.T. deemed it most important to stay at home and conquer the Free Templars than to go to America to the R.W.G. Lodge Session as Representative for the Grand Lodge of England, although he knew that material of great interest to the Order in the country were then to be considered.

4. GRAND LODGE SESSION, 1872.—The reviewer goes on to say:—"Mr. Winskill says the matter of provincial Lodges was 'shelved' at the previous Session of our Grand Lodge in England (1872)," but his journal shows that the G.L. resolved that no more Grand Lodge Charters be applied for in England." This is simply begging the question, and contrary to facts. I was present during the whole of the business proceedings of that Session, including the memorable all-night sitting, and took my own notes of what transpired, and therefore spoke advisedly on p. 481 when I said:—"Motions in favour of Worthy Grand Lodges and for the multiplication of Grand Lodges were defeated by the tactics of some of the members of the Executive—in fact, were never discussed at all but adroitly shelved by the report of the committee," the Grand Lodge Journal notwithstanding. Official reports are not always strictly correct, and I know that such reports are defective in one or two particulars, *this one especially*.

5. THE PETITION FOR SPECIAL G.L. SESSION.—I am charged with blaming the G.W.C.T. for refusing to grant the constitutional right asked for, unless the petitioners guaranteed the expenses, and I am yet of opinion that he was open to error, for as the paid servant of the Order he had no right to dictate terms so long as the petition was legal and within the rules of the Order. I did not designly *omit to say* that the G.L. in 1873 thanked the G.W.C.T. for thus assisting the petitioners, for I was not aware of the fact—if such it is. Possibly it was done in the same way that the resolution is said to have been carried against the multiplication of Grand Lodges at the previous Session.

6. THE R.W.G.L. AND THE NEGRO QUESTION.—On p. 482 I state clearly enough that the R.W.G. Lodge could not legally entertain the question, although it may have been talked about, or even discussed as other questions sometimes have been—*out of courtesy, &c.*

7. PAID AGENTS, &c.—I have ever held the opinion that "the labourer is worthy of his hire," provided he does "a fair day's work for a fair day's wage," and am no advocate for "low wages," nor do I believe in exorbitant salaries for philanthropic work, but would give no notice to the covert sneer conveyed in the words, "Mr. Winskill forgets he himself was a paid Temperance agent, and that Dr. Lees also charges for his services—and properly so," for by the manner in which the reviewer tries to thrust that in our eyes by *hard work*, but has not yet been paid a mutum for his services—and he has known only one operative agent who has succeeded in getting more than the same amount to £200 per annum—the amount the G.W.C.T. received during the time I speak of, 1872-73-74—whatever the amount may have since since.

8. THE ORDER IN WALES.—I had known that the G.W.C.F. planned the Order in Wales by opening the G.W.C.T. to the public, No. 1, I should certainly have said so, but from the *Templar*—then the official organ of the movement—I was led to assume that the first move was made as recorded on p. 476 of my work. But the mere fact that the instituting officer was the G.W.C.T. himself, does not necessarily mean that he actually founded the Lodge; perhaps in this instance he did the work himself, but too often in this way some have "reaped what they have not sown."

9. A BIAS AGAINST MR. MALINS AND IN FAVOUR OF DR. LEES.—As an individual, I have ever spoken of Mr. Malins with respect, and some of his official acts that have been compelled to condemn. I assert, without fear of successful contradiction, that the very few words I give on the Gough versus Lees libel case are literally correct. That an action was commenced and proceedings taken up to a civil point I admit at once, but a trial means the hearing of witnesses on both sides, and a full investigation of the case.

If the reader will again turn to my work, p. 137, he will see that I make the statement, not on my own authority, but from David Lewis's "History of the Temperance Movement in Scotland," and on pp. 281-3 of that work it is recorded that a compromise was effected, without any examination of witnesses, and that the counsel on both sides, leaving the court, "so far as the public are concerned, just where they commenced, and where, notwithstanding all that has been said, written, and expended upon the subject it is likely to remain shrouded amid darkness, difficulty, and impenetrable obscurity."

As an impartial historian I was bound to record the fact, and did it in as few words as possible, without expressing an opinion of my own either way, and I refrained from doing so because I believed the whole affair from the counsel on both sides, leaving the court, "so far as the public are concerned, just where they commenced, and where, notwithstanding all that has been said, written, and expended upon the subject it is likely to remain shrouded amid darkness, difficulty, and impenetrable obscurity."

Since my book was published I have read more than I ever did before upon this subject, and am still of the same opinion. It is in any other portion of my work I appear in vain my wish to sympathize with Dr. Lees, it was not on this account at all, but despite his failings—which we all have—I have him to be a faithful, uncompromising, and self-sacrificing champion of true Temperance.

On this such as Dr. Lees and his compassers who have made the Temperance cause what it is to-day, not your tricks; "a namby-pamby," place-hunting money-grubbers, who have been and ever are clods to the chariot wheels of progress, not helps.

10. THE R.W.G. LODGE AND THE NEGRO.—Upon this point I may refer to the reviewer, and as his own words with much more aptitude than they apply to me, for here, "his sun becomes completely eclipsed by the shade of partisan-ship." It is throughout a series of blunders, assumptions, and assertions.

"He (P.T.W.) tries to vindicate the R.W.G. Lodge of North America, by quoting a report it adopted in 1858, wherein it declared 'that within the Order all are equal, but in this situation of things the R.W.G. Lodge declares that report, which declared that a Grand Lodge, as for instance that of Kentucky, 'has the right to exclude from her Lodges coloured people, should she deem it wise to do so.' (R.W.G. Lodge Journal, 1868, pp. 79-83.) Has the reviewer never heard of English Lodges excluding most eligible candidates simply because they were not regular attendants of the place of worship with which the Lodge was connected? If not, I could give him particulars. But, referring again to my work, the reader will find no reference whatever to R.W.G. Lodge Journal for 1868, pp. 79-82; the report I give (p. 485) is from the journal for 1867, p. 57. Neither do I say that James Black was the author of the motion or recommendation to which he refers, or that he then was a busy or active member of any of our work, which is a portion of the chapter on "The Licensing Laws," &c.

(To be continued.)

"OFF" BEER LICENCES.—The Mayor of Birmingham moves that a subcommittee consisting of himself, Mr. Jaffes, Mr. Goodman, should be appointed to draw up a memorial to the Home Secretary with the view of investing the licensing justices with the same discretion in the case of out-door licences which they now possessed with regard to retail licences, and that the same be authorised to present the memorial to the Home Secretary by deputation or otherwise, and to take such other steps as they might deem expedient. He remarked that in 1877 a very strong effort was made by the ratepayers, but that then no fewer than 520 "off licences" had been granted in Birmingham. They had been obtained by pawnbrokers, ironmongers, rag and bone dealers, and a general miscellany of traders. The magistrates felt strongly that these licences should not be granted without reasonable cause. Alderman Lloyd seconded the motion, and it was adopted.

CLACTON-ON-SEA.—This much "promoted" but rising watering-place is not without its Band of Hope and Temperance Society. Maybe the G. T. Lodge will follow with the railway which is expected to be opened during the summer months.

REMARKS ON MR. WINSKILL'S
REPLY.

In reference to the letter of Mr. Winskill, we would say:—

1. THE HISTORY.—The fact that "we make no complaint" about parts of the work which in no wise apply to our Order can scarcely be fairly construed into a confession of our own weakness.

2. UNITED TEMPLAR ORDER SESSION.—When Mr. Winskill was in the United Templar Order it achieved no marked success, and as it practically went U. T. soon after Mr. Winskill did, he could scarcely write more.

3. THE FREE TEMPLARS.—Mr. Winskill says that the G.W.C.T. started to "conquer" this Order, but nearly a whole page of his history is occupied by a letter, whose writer claims the credit of having done the conquering. Of such small stuff are some histories made up.

4. THE BRISTOL SESSION.—The imputations of "slandering" and of peculiar "tactics" are totally unfounded. The G.L. Journal, 1872, correctly records (p. 26) that the Committee on Constitutions proposed and the Grand Lodge by *its own vote* resolved:—"That no further charters for Grand Lodges in this country be recommended," and that the Grand Lodge by its own vote similarly resolved to remit the W.G.L. matter to its Executive. (p. 36.)

5. BRISTOL SESSION.—Mr. Winskill has no right to be ignorant when the information is clearly printed in the published journal of the Order whose history he pretends to write. The G.L. Journal of 1873 (p. 250) records that the G.L. resolved: "That the action of the G.L. Executive Council refusing to call a special session of the G.L. . . . be approved; and that they be continually thanked for the decision to which they came." It was done in the same way as in 1872, viz. by an honest open vote of the Grand Lodge itself.

6. WORTHY GRAND LODGE.—Our Grand Lodge Journal of 1872, Appendix (p. 8) shows that the R.W.G.L. that year laid over a motion on this question; and in 1873 (when Mr. Winskill says the R.W.G. could not legally discuss the question) the journal of that body shows that the matter was referred to R.W.G.T. (p. 18); that memorials thereon were referred to special committee (p. 47), who reported in favour of charges, and in 1873 (when Mr. Winskill says the R.W.G. could not report, which was consequently unanimously rejected.

7. PAID AGENTS.—Our G.W.C.T. gave nearly all his time to the Order when he did not receive even £30 or £20. If Mr. Winskill's ability and energy had resulted in his leading an United Templar Order from obscurity into an army of 100,000, they might have given him a salary of £200; but he did not do it. "An operative painter" did such work, and hence the recognition.

8. THE NEGRO.—The G.W.C.T.'s report in 1873 journal (p. 26) shows that Bro. Malins reported planting the Order in Wales. Mr. Winskill was attentively present evidently, but is forgetful, and yet undertakes to write a history without referring to historical documents.

9. LEES V. COUGH.—Mr. Winskill need not have gone to Scotland for a quotation on this English trial. His remarks are totally misleading. The case was such that Dr. Lees' counsel, without calling witnesses, agreed to a verdict of £5, to carry costs.

10. THE R.W.G.L. AND THE NEGRO QUESTION.—Regarding the first point, we have never heard of any Lodge thus excluding. If they did they would risk their charter; neither our Grand Lodge nor the R.W.G. Lodge of the World would declare that a Lodge "has the right to exclude" such people, should the members deem it wise so to do. Let Mr. Winskill send our G.W.C.T. particulars of any Lodge thus offending. Mr. Winskill is inadvertently making a mistake. In quoting in his history he refers to the R.W.G.L. Journal of 1867, and quotes from it, and then unconsciously rambles on into the journal of 1868, and quotes from it part of the notorious report submitted by Representative James Black, the concluding part of which (not quoted by Mr. Winskill) declared that a Grand Lodge "as for instance, that of Kentucky—'has the right to exclude from her Lodges coloured persons should she deem it wise so to do.'"

(To be continued.)

LICENCES to sell liquor in Nebraska are hereafter to cost 1,000 dol. There is a hot and bitter contest over the law, and the Liquor Union has raised considerable money to contest its constitutionality and prevent its enforcement.

GOOD AND CHEAP PENS.—We have on hand a considerable remainder of good pens, manufactured by the late Sir Isaac Mason, for so many years the sole maker of Perry's and other celebrated kinds. For 61, post a small box, containing many varieties, for 12, post a box, and boxes may be ordered from any of these pens at very reduced prices. These splendid pens for commercial purposes and are worthy the notice of agents, heads of offices, &c. Send stamps to John Kennerly, Bolt-court, Fleet-street, E.C.—[ADV.]

"NO QUARTER!"

A Paper read before the Stratford Excelsior Lodge, January 17, 1882.

By Bro. ROBERT BRODIE MATHER.

Among the many horrors which war involves nothing seems to the minds of civilised people so terrible as the cry "No quarter!" Yet when the resistance has been determined and bloody; when the acts of the besieged have been marked by cruelty and savagery towards women and children (as in the case of the Fort Mifflin of the late Revolutionary war) and the besiegers have been fired upon; and the besiegers have been compelled to wait weary months in trenches before the city, in want of the necessities of life, and exposed to all the inclemencies of the weather; then we can understand that after some engagement more decisive than any yet fought, when the cry is given, "They yield!" "They fly!" that brute passion overmastering reason and humanity, a murmuring cry first swells at last to the loud deep roar of determined vengeance. "No quarter." Let everyone found with arms in hand die the death!

When war shall be abolished, how will the philanthropist and philosophers of that day smile at and despise the weakness of our faith which seeks to maintain Christian truths and righteousness between man and man by resort to physical force; and at the world which thought it possible for those who do not believe in the Christian religion to be united in the lines which Longfellow has put into the mouths of the nuns of Bethlehem at the consecration of Pulaski's banner. After giving him the banner and exhorting him to play the man, they say:—

"But when night

Closes round the ghastly light,

Oh! when the vanquished warrior lies,

Spare him! By our holy vow;

By our prayers and many tears,

By the mercy that endears,

Spare him!—his wounds shall be spared!

Spare him! as thou wouldst be spared!"

To turn from the above reflections to the great question which agitates the minds and hearts of all conscientious abstainers, I am bold to affirm that to the battle with the drinking customs of our country, and with the men who, in defiance of the laws of God, persist in perverting His gifts to the destruction of their fellow-creatures—I mean brewers and distillers; in contending against those who obtain a degraded living by the sale of intoxicants—I mean publicans, beer sellers, wine and spirit merchants; in protesting against the science falsely so called, of those who in the name of holy medicine put the bottle to their patients' lips; and in seeking to dispel the ignorance and self-indulgence of the drinker, moderate or otherwise, we must indicate and maintain an attitude as firm, as uncompromising, and as hostile as that conveyed in the words, "No quarter!"

Offences against the law may be classed under various degrees of depravity, and a much lighter sentence will, by common consent, be passed upon those who in ignorance or deceived by others, or forced by necessity, have transgressed the law, than upon those of whom it may be said that they did it with malice aforethought. This distinction has been beautifully observed by Milton in the judgment scene in "Paradise Lost," where the sentence passed upon the tempter (the seducer) is emphasised above that of our guilty first parents, who had yielded to strong temptation.

The question will at once be asked at this point, "Do you put the manufacturers and sellers of intoxicating drinks into the same catalogue as harlots, and thieves and the debased of mankind?" And this is the question which the Temperance reformer must meet in a manly spirit. "Suppose," he says to himself, "I reply, 'Certainly not,' as so many are saying at the present day; 'drink is the evil, not the manufacturers of it—men who call the drink an 'accursed thing' and on Sundays at the Communion Service drink the 'accursed thing,' and hail it as an emblem of the blood of the Spotless One.—If," he says, "I reply, 'Certainly not!' shall I not be guilty of unjust judgment? Shall I distinguish between the harlot and the brewer, and conscience instruct me not to laying my hand upon my heart, 'Guilty upon my honour!'"

And if, in obedience to the dictates of conscience, upon a full review of the facts of this manufacture, unblessed in every stage of its preparation and sale, subside peace, fillers, who employ in their factories and distilleries and their families—cursed inasmuch as the industry employs so few hands compared with those employed in any other field of honest labour,—if the abstainer say, "Yes, I do account these people as much my enemies, and the enemies of society as harlots, and forsworn traitors," one might expect to see the whole of the respectable of modern society rising with one voice to denounce the presumption and fanaticism of anyone who could affirm such a proposition. And yet it appears to the writer that between this proposition and its negative, namely, the abstainer's proposition, which he would gladly immediately endorse, "That the brewers and distillers are the indispensable men of the community; that their work is blessed, and that the publicans are no worse than for them for their public

spirit and philanthropy as the friends of mankind!" there can be no alternative. Either the trees are good and its fruit good, or the tree is bad and its fruit accursed.

As Good Templars we have settled this question in our own minds, and we have taken the right side, and it is with a view to practical action in this matter, of following up the simile, to lay the axe at the root of the tree, that this paper is submitted to you to-night.

"No quarter!" must be our motto when we are asked to shew respect or deference to the manufacturers or salesmen of wine and spirits, and when we are tempted to the contempt manifested by Mordcau to Hamon when he would neither bow to him nor show him any respect. We must call no brewer or publican friend, but in manly simplicity tell them that while they pursue their iniquitous business, we can neither eat with them nor hold friendly conversation with them. This may seem a hard sacrifice, but duty and our love for the perishing demand it. We cannot hate the evil and love those who are spreading it.

With regard to wine and beer selling grocers, members of the I.O.G.T. must pursue a similar course. They ought to tell such a man plainly that if he does not abstain, they cannot conscientiously support them, and must, therefore, withdraw their custom; and total abstainers would do well to seek out our abject tradesmen and support them. Many a tradesman suffers because of his teetotal principles; let abstainers do all they can to encourage such their custom; there are too few such men in the world at present. It is a great evil when total abstainers are mixed up with publicans in the way of business; any good they might accomplish is negatived, and the abstainers themselves often become infelices to all aggressive workers.

"No quarter!" must be the Good Templar's motto, because a policy of regulation in drink is both unjust and futile. The trade in drink as it stands is a monopoly. Is it right that monopolies should continue? "Certainly not," says the magistrate, and grants more Home to us!" and this when the Free said the title of our article on the subject of schemes for extinguishing a proportion of the public-houses in Birmingham, "that we have already too many by half!"

Lord Hartington advocates Free-trade in drink; and if the question be pressed to its logical conclusion we must have either Free-trade in drink or prohibition. Who would think of regulating the number of bakers' shops, or hat-holders, or grocers? "The more the merrier," say people, because there will be more competition, and goods will be cheaper. But the character of the liquor trade is demoralising; it therefore shuts up the business! Oh, no, only put just so many drink-shops that not more than a certain proportion of the population (what proportion to be filled in by the magistrates and our sapient rulers) shall be yearly murdered, drowned, intoxicated, burnt to death, die of delirium tremens, die of starvation, exposure to the weather, and the thousand ills that attend the wretched life of the drunkard and his family.

It may be interesting here to review the character of the trade carried on by the brewer and the publican. The publican's fat-lies to a large extent in the hands of the brewer. Though their interest is one, the brewer has the larger share of the spoil; and if the publican incline to slacken his labours the brewer stimulates him by noising over his head the terrors of foreclosing his mortgage and turning him adrift, while he himself incurs no odium by the act.

No one is more to be pitied in the present day than the publican. He is abused by the Government, who use him for their own purpose. Let one example suffice for many. Mr. Punch, whom no one suspects of teetotalism, calls the publican "Bung," and is never tired of gibing at his ignorance and vulgarity. The publican is oppressed by the brewer, who is his tax-master; he is preyed upon by the Government, who tax him to desperation; finally he is oppressed by a guilty conscience, for as he comes into direct contact with the victims of drink he cannot be ignorant of the mischief he is causing, and though his moral sensibility may be very blunt, still at times the fearful thought must stare him in the face that he is his brother's destroyer.

The brewer and distiller, who do not come so directly into contact with the effects of drink, must yet see the sad state into which their employes are brought through the pernicious manufacture.

Lord Macaulay says of Henry of Navarre at the battle of Ivry.

"He looked upon his soldiers and a tear was in his eyes. He looked upon the foemen and his glance was stern and high."

(To be continued.)

LONDON TEMPERANCE HOSPITAL.—AMOUNTS received during week ending February 1, 1882.—I.O.G.T., Lodge, Star of Bethlehem, No. 2,820, 15s. 7d.; Queen of the Temple, S.W., Lily of the Valley, Building Fund;—L.O.G.T. Lodge; City of London, 10s.; Mr. W. Rains, collected for Ward Fund, £2 7s.

During the last five years 28 United States revenue officers have been killed and 15 wounded in attempting to enforce the revenue laws against the illicit distilling, mostly in the Southern States.

BRO. WILLIAM SIMPSON'S CANDIDATURE AT PRESTON.

The recent contest at Preston is quite unique in the history of election contests. The Conservative party having invited the Right Hon. H. C. Raikes to become their candidate, and the Liberal party declining for the day of the poll, there was every prospect of a "walk over" for Mr. Raikes.

On Saturday, 28th ult., however, our Bro. Wm. Simpson, of Liverpool, suddenly and unexpectedly entered the field as an independent working man's candidate, announcing that he should not care for a single vote, or provide a single cab or conveyance for the day of the poll, and that beyond holding meetings he should not do anything at all to influence the voters.

His declaration in favour of Local Option was thorough and emphatic, and at once roused the publicans into active opposition. His candidature was treated as a joke at the outset, as the political history of Preston was such as to make an appeal to the electors upon purity of election principles seem an absurdity, it being estimated that £10,000 to £15,000 is the cost of a contested election there.

On Tuesday, 31st ult., the nomination took place, and Bro. Simpson was duly nominated three times over, and between that time and the polling day he addressed several meetings.

The poll opened on Thursday, February 2, and was described by the Press as a very quiet and tame affair, owing to Mr. Simpson's abstention from the use of cash voting cards, and the usual coterie of election days. Upon the declaration of the poll it was found that Mr. Raikes had polled some 6,000 votes, and Bro. Simpson 4,212.

In a formal address to the electors, Bro. Simpson returns thanks to the 4,212 voters who gave their support to the principle of "purity of election," and expresses the hope that he has convinced the whole electorate that personal canvassing is pernicious, that the giving of drink is debasing, and that bribery corrupts the voter, and stops the voter as a felon. He declares his belief that the political corruption which has made Preston notorious cannot be charged upon the working men or middle classes, but that it is chargeable upon those whose wealth and moral turpitude enable them to pander to the cupidity of the unscrupulous, and often, alas! to tempt and corrupt the poor.

Bro. Simpson left Preston on Friday, 3rd inst., being accompanied from his hotel to the station by a large and enthusiastic crowd of working men, and upon arrival at the station, he addressed them, stating that on the previous night he issued a challenge to the Conservative party that at the next election they should find a good man to oppose him, and if they would run him on his lines, and he (Bro. Simpson) was beaten, he would pay the whole of the expenses on both sides. If they would not accept that challenge, they were morally and politically cowardly. He desired it to go forth to all Englishmen that after only a three days struggle on his part, he had polled in Preston, the hotel of Toryism, 4,200 pure, uncorrupted votes.

"Auld Lung Syne" and "He's a jolly good fellow" were then sung by the crowd, and as the train moved out of the station amid tremendous cheers, good songs were sung, and the cringes to the use of the platform, waving their hats and handkerchiefs, and wishing him "Good-bye till next time."

Though unsuccessful in winning the election, Bro. Simpson has struck a blow at the corruption and drink influence that is so large a factor in all elections.

OBITUARY.

Sister H. Rice.—The Jesse Sessions Lodge of Gloucester, deeply regret the rather sudden loss by death of Sister H. Rice, who was an active worker in the Order and other Temperance organisations. The funeral took place on the evening of January 31. Several burials members of the Order and the Red Ribbon Army walked in procession. Bro. F. Se-sions officiated at the grave. The Lodge passed a vote of condolence to our Bro. Isaac Rice, sympathizing with him in his bereavement.

GOOD TEMPLARS TO THE FRONT.—Bro. James McGregor, a member of the Crusad-Lodge, Seacombe, has been appointed, out of 208 applicants, to the post of resident engineer and general superintendent of the Lech Lomond Pumping Scheme, and being about to depart to Lis was duties at once, a subscription was hastily got up in the Lodge, the result being that a very handsome gold pen and pencil case was presented to Bro. McGregor, with a suitable speech, by W.C.T. Bro. J. M. Jones. Bro. McGregor having replied, he took leave of the Lodge amid hearty congratulations and good wishes.

BRO. A. JONES, 28, Railway-street, Crews, of the Joseph Main-Lodge, Crews, intends emigrating to Canada in a few weeks, and would be glad to hear of any other Good Templars going out, with destination, &c., and date of sailing.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent as News. We can only publish such announcements as advertisements. We offer, however, Special Publicity at very Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional Six Words.

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February 14.—Smithfield Mission Hall. Brother Joseph (Chester's Musical Entertainment). Fairy Bell, German solo. Patriotic and Temperance Songs: Holy Organ, Recitations, Silver Bell, &c.

February 20.—Military District Lodge. Annual session and special session for giving O.L. degree. (See announcement under official notices.)

February 25 to March 4.—Special arrangements of West and East Surrey Lodges. Lodge Meetings: February 25, Annual Session, Victoria Hall, Leicestershire-street, Blackfriars Road, opening at 5 p.m.—Sunday, 26, 6.30 p.m.—Temperance Sermon by Bro. J. Martin, of Malton-road Chapel, Chatham Junction.—Demonstrations.—Monday, 27, Surrey Chapel, Blackfriars; Tuesday, 28, Malton-road Chapel; Wednesday, March 1, (see future announcements); Thursday, 2, Victoria Hall, Leicestershire-street; Friday, 3, Waterloo-road Chapel; Saturday, 4, stockwell Institute.

February 27.—Middlesex Good Templar Ward Fund, London Temperance Hospital. A Concert in aid of the above will take place in the St. Pancras Vestry Hall, on Monday, February 27, at 8 p.m., for the benefit of 100 members. Songs, &c., by several ladies and gentlemen. For further particulars see future announcements. Reserved seats, 6s. and 4s. each. Tickets to be had of Bro. W. Parment, Hon. Sec. of the Committee, 78, Pembroke-street, Caledonian-road, N.

March 27.—Surrey Masonic Hall. "Buy your Own Charities." Temperance Story, with songs. Concluding readings by Bro. J. W. Kirton, P.O.W.S. Musical Illustrations by Choir of 500 Family Templars. Conductor, Bro. Belle, G.S.J.T.

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During Easter, special trains will run from all parts of the United Kingdom, and this will give friends from a distance an opportunity of taking part in the celebration. On Easter Monday a procession will leave Hoxton at 10 a.m., en route for Exeter Hall, where three meetings will be held, commencing at 11 a.m., 3 and 7 p.m. Friends desiring information are requested to send full address, enclosing stamp for reply, to WILLIAM NUN, Honorary Director and Founder, Blue Ribbon Army, Headquarters Hoxton Hall, London, N.

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THE GOOD TEMPLARS' WATCHWORD, MONDAY, FEBRUARY 13, 1882.

A CALL TO DUTY!

By BRO. JOSEPH MALINS, G.W.C.T.

BRETHREN! the hour has come for us to make an effort. The Drink Traffic, which directly and indirectly kills over 100,000 of our fellow creatures annually in the United Kingdom, exists by law; and the men who may give it a new lease of life or commit it to the judgment of a higher tribunal, are now assembling in the national Houses of Parliament.

Now, we have to lay the case before this court. We all have the right to testify, and in this great hour the right becomes a sacred duty. If we do not speak the prisoner at the bar will be let off—he will have another chance. But we must speak, and speak unitedly. We must be of one mind now, and, like good soldiers, move as one man.

How shall we move? Every Lodge and Electoral Deputy in England is fully informed in the circular we have just sent to them for reading to, and action by, their Lodges. The Lodges have not to petition the Parliament as

a body. They have to memorialise their own member or members of Parliament; and also the Prime Minister. Where is the draft of the memorial? In the before-named circular. Who is responsible for bringing it before the Lodge? The Electoral Deputy, or, in the E.D.'s absence or failure, the Lodge Deputy. What should the memorial do? 1st. Resolve to adopt the memorial. 2nd. Appoint a committee of intelligent brethren to write good copies of it, and set forth that ... Lodge, No. ... I.O. Good Templars, in the town ...

... did on the ... day of February, 1882, [unanimously] adopt the following memorial, and instructed the undersigned (whose address should be given) to forward the same to the Prime Minister, the Right Hon. W. E. Gladstone [or to ... Esq., M.P., House of Commons.]

When sending the memorial (of course, paying the postage) send a copy or a brief outline of it to the local newspapers; and any reply from the Premier or the M.P. may be similarly published, so as to advertise our existence and object as a Temperance Fraternity.

What does our Memorial ask Government to do? (a) To legalise local option by granting a local veto; (b) to abolish grocers' wine and spirit licences; (c) to suspend issuing any new licences—for a time at least; and (d) to give England an entire Sunday Closing measure.

Each Lodge should also get a similar memorial adopted at a public meeting, and signed and sent by the chairman to the Premier and M.P.'s, as the memorial of "a meeting of inhabitants" of the town or place.

Further—every member should write, and get their friends to write now to their M.P.'s to support legislation on the points named in the Memorial as epitomised above.

The Prime Minister's son—Mr. Herbert Gladstone, M.P.—has told us WE MUST MAKE OUR VOICES HEARD ABOVE ALL OTHERS if we are to get Temperance reform. We have the power to speak, and we should be neither brave nor wise were we to remain silent. If we do neglect Mr. Gladstone's advice our question will be solved—and serve us right. Let others look after other questions; our duty is to put this one where it ought to be—AT THE VERY FRONT. The floor of the House of Commons is like a chess-board—the men on it never move unless somebody moves them. Come, brethren! move your men!

And we have another move on the board. We are going to move the magistrates to specially move the Government. Magistrates now have no effective power to refuse applicants for licences to sell intoxicants for consumption "off" the premises. In 1871 there were about 24,000 such licences in existence; in 1877 the number granted had increased to over 30,000; and in 1881 they had amounted to more than 50,000 (fifty thousand)! We remit this duty to our District Lodges, which will have sent to them through the D.E.D. for their annual sessions, ready-drafted copies of memorials to each Bench of Magistrates in their district, and envelopes already addressed to carry them to the respective magistrates' clerks. These, on adoption by District Lodges, have to be signed and posted with a suitable letter containing the name and address of the senders, who may get welcome replies thereto. We think that by thus moving about one thousand Benches of Magistrates some good will be accomplished. Let no district fail to see to this. The D.D.'s and W.D. Secs. are also directly advised of it, so there is no room for excuse. In the matter of Sunday Closing let the Lodges get up petitions to Parliament from public meetings and from "inhabitants." No Deputies worthy of the name will neglect these matters, and no Lodges worthy of the Order will fail in this present duty.

A SUNDAY CLOSING BILL FOR CORNWALL.

An idea conceived by a lady member of the Society of Friends, Miss Fox, of Pengerrick, Falmouth, formulated by Mr. E. O. Tregellis, espoused and agitated by Mr. R. H. Kirton, and supported by the Bishop of Truro, Canon Mason, Mr. D. W. Bain, the Rev. F. H. Newnham, and Mr. S. Wills Waldebridge, should be speedily realised. Moreover, numerous large public meetings have been held at which Liberals and Conservatives, civic dignitaries and ordinary ratepayers, Churchmen and Nonconformists, Quakers and Roman Catholics have laboured as one man towards the desired end. The matter has been taken up at meetings of Boards of Guardians, and at least three of their number—Redruth, Penzance, and St. Columb—have passed resolutions supporting the movement. It would appear that there existed among the inhabitants of the county to-day the same spirit of independence of thought and action as characterised the 30,000 Cornishmen who are declared to have marched to London to demand of King James the release of Bishop Trelawny. Such action as this on the part of sturdy Cornishmen is a good example for every other county, and would doubtless be adopted if only every county had its Kirton. There may be a difficulty in getting legislation of the kind for any single county, even though its inhabitants unanimously demand it; but if every county was of the same mind and equally enterprising, no Parliament could withhold a complete Sunday Closing Bill for the whole county.

THE WATCHWORD VOLUME for 1881 is now ready, and may be obtained from our office.

BRO. THE REV. E. C. B. HALLAM, P.R.W.G.Ch., has arrived safely at his Missionary station at Allahabad. The Lodges had determined on giving him a united reception on January 31st.

OFFICIAL.—Last week it was announced that in case the member recommended as E.D. or L.D. did not possess the third degree, the D.E.D. would grant dispensation for such. Such dispensations are granted by the D.D. only.—J. M.

SIR WILFRED LAWSON, BART, M.P., is announced to address a great meeting in the Foresters' Hall, Clerkenwell-road, on Wednesday, 15th inst. We need hardly advise all to be there who can, and to be there early if they want an inside place.

SEVEN thousand persons attended a meeting on February 3, at Leicester, at which a motion was unanimously passed urgently calling upon the Government to deal at an early date with the liquor traffic by a measure framed on the principles of Sir Wilfrid Lawson's Local Option Resolution.

DISTRICT LODGE REPORTS.—The insertion of these reports will be expedited and our convenience promoted if W.D. Secretaries will kindly send them on as early as possible. We will endeavour to insert them in the order of their arrival, but may be compelled to hold over as they may arrive late, in case of columns being already filled.

MALISTER, the pseudo G. W. Chaplain, has been to Esherborne, and left without paying his lodgings. St. Leonards also was honoured with a visit, where Bro. Tree informs us, he met with a "warm reception." He is thought to have come to London, having expressed a wish thitherward. He is tall, of rather large build, and with a northern brogue.

SISTER ISABELLA METFORD was the writer of the paper read at the recent Grand Lodge Session at Glastonbury, not Sister Jane Metford. We are rich in this sisterhood, and the frequent and valued appearances of the name make it desirable that we should note the distinction, which we will endeavour to do in future. We hope to publish the paper referred to next week.

THE QUEEN'S SPEECH contains no reference to the liquor traffic. The wholesale slaughter of Englishmen, women, and children, and all the atrocities, and crime, destitution caused by the liquor traffic, are nothing to a Cabinet or Parliament so long as the existence of a Mini-try or the fate of a party is not endangered. Let this last named danger be scotched and the moral consciences of rulers will be stimulated to duty, but not otherwise.

THE HEALTH OF THE G.W.C.T.—We deeply regret we cannot report any material improvement in Bro. Malins' health. He has removed to Birmingham, but is still the subject of much pain and weakness. By a great effort he leaves his bed a few hours daily, as he says, to prevent himself growing too stiff to move. The earnest "call to arms" which he utters in our leading columns this week indicates that his mind and will are still vigorous, and if every member will just strive to do something to bring the pressure of public opinion to bear on the Cabinet and members of Parliament, Bro. Malins will be the happier for their work, and perhaps get well the sooner. Our united prayers will be offered for his speedy restoration to health.

ANOTHER ORGANISED DISTURBANCE AT EXETER.—Sunday Closing of public-houses is regarded with favour by some of the good citizens of Exeter, and so the publican's rowdies have again been brought into the field. Bishop Temple presided in that city on the 6th inst. at a meeting in promotion of the movement, and declared that an amendment against the movement was lost, whereupon great uproar prevailed, the platform was stormed, two or three persons injured, and the Mayor and the police had to be called in. It is a high time the Exeter authorities resorted to the resources of civilisation. This repeated outbreak of rowdism is discreditably to the government of the town, and certainly a strong argument in favour of "Local Option" to suppress its causes.

MR. BOOTH'S WORK AT BRISTOL.—A good Templar sister, who has shared in the labour of arranging for Mr. Booth's fortnight of meetings in Bristol lately concluded, remarks that nothing within memory has so stirred the city as the eloquence of this remarkable man. She speaks of the way the people flock to hear him, and the hundreds that crowd the pledge-tables night after night. Also of the *unfailing* effect of the mission, the C.R.T.S., I.O.G.T., Salvation Army, and other societies, co-operating as one body." Mr. Booth's farewell meeting was densely crowded, though 24, 61 admission was charged throughout the hall. The result of the work is over 20,000 new pledges taken, while from 25,000 to 30,000, including these and previous abstiners, have donned the Blue Ribbon. Colonel Caldwell, who accompanies Mr. Booth, joined the Order in Bristol, as reported last week during their stay, and spoke in warm eulogium of its faithfulness to the negro and human rights in the late crisis.

THE CONFERENCE CONVENTION dies hard. Quite a profusion of correspondence has appeared in the *Manchester Examiner and Times*, which inserted the reply to Mr. Hoyle, published in last week's WATCHWORD. Dr. Lees continues to beautify his paper with the announcement that the WATCHWORD "has been libelling Messrs. Lees, Hoyle, Watson, Garrett, and others as 'negro excluders' for nearly six years." Our readers will bear witness that we have never done so; in fact, whilst strongly dissenting from their views, the WATCHWORD has ever treated these gentlemen with respect, except, of course, as to the use of such language (of which Messrs. Watson and Garrett have been innocent) as is still persisted in in the printed columns under Dr. Lees' control, in which we are again described as "that mendacious organ . . ." which proceeds to disturb and falsify . . . "written chiefly for willing dopes, who, as the Scripture points out, are given up to believe as truth whatever fiction, or falsehood, or fraud, or fallacy it may put forth." Quoting our statement that "Dr. Lees resisted our proposals to give isolated Lodges full rights," Dr. Lees' paper remarks: "It is a pure invention. It has *lie* written on the face of it. . . . As the article opens with a falsehood, it appropriately terminates with a fraudulent fallacy." This is Dr. Lees' style of writing, and we are getting tolerably well used to it.

If he wrote nothing worse we should be content thus to refer to it, but having stopped at nothing likely to injure us, we have been compelled, as our readers were long since informed, to take action in our own defence. That action is now set down for trial, and may be reached during the present month, or not until after Easter. At its hearing, Dr. Lees will at least have all the opportunity we can give him of showing his wile and where, during the past six years, he has been libelled in the WATCHWORD. After that we trust the atmosphere will be purer and calmer for the next six years.

FALLEN STANDARD BEARERS.

SISTER JANE POSTLETHWAITE, P.G.A.S.
BRO. T. R. WALAND, W.D.Tr., MIDDLESEX.

Our front page records the departure of one of the noblest women who ever devoted her life to the service of God and humanity—Sister Jane Postlethwaite, a sister who had filled the office of Grand Assistant Secretary, and whose devotion and service to our Order were only limited by the span of her life, for up to the time of her death her labours were unremitting, and bore abundant fruit.

Another valued, though quiet brother, and worthy colleague in Temperance work in the Metropolis has also passed away in the person of Bro. T. R. Waland, W. D. Treasurer of the Middlesex District Lodge. Bro. Waland was also an active member of the Orphanage Board of Management, and of the London Auxiliary of the U.K. Alliance Committee. As a deacon of Church-street Chapel, Edgware-road, during the excessive ministrations of the late Rev. Dr. Jabez Burns and of Bro. the Rev. Dawson Burns, M.A., and in many other ways gave some further particulars of his life, no less than in his private relations, Bro. Waland will long be remembered and his loss deeply lamented. At the recent session of the Middlesex District Lodge, a vote of affectionate condolence with regard to his serious illness was adopted with much feeling. We have also determined to give some further particulars of our brother's useful career. A short notice will be held at Church-street Chapel, on Monday, 13th inst., at 1.30 p.m., prior to the interment at Mortlake parish churchyard.

PARLIAMENTARY NOTES.

PRESTON.—On the 2nd inst. the Right Hon. H. C. Raikes (C) was elected by 6,045 votes, against 4,212, polled by Mr. W. Simpson (Independent), who, however, only came forward a day or two before the date of the election. The vacancy was caused by the elevation of Sir John Holker (C) to a member of the Court of Appeal. The newly elected, like the late member in *opposed* to Local Option and Sunday Closing. Mr. Simpson, who is well-known in the city of Liverpool, is a firm supporter of the principle that the people should have the right to regulate the traffic, and we, therefore, regret his non-success.

MEATH.—Mr. A. M. Sullivan (I) has been granted the stewardship of the Chiltern Hundreds, and thus vacates his seat. It is needless for us to say that Mr. Sullivan's loss to the Temperance party in the House cannot be estimated. We wish him success in the sphere he has determined to follow, viz., the law.

WESTMINSTER.—Sir Charles Russell Bart. (C) has owing to continued ill-health resigned his seat for this important constituency. The hon. baronet has voted *against* Local Option. At the time we go to press the only candidate announced is Lord Algeron Percy, second son of the Duke of Northumberland.

TAUNTON.—Major Sir W. Palliser, C.B. (C) member for this county, retired yesterday from heart disease, on the 4th inst. at his London residence. The deceased was well-known through the properties that bear his name. In the last division on Local Option he voted *against*.

A destructive fire broke out on the 5th inst. on the goods' wharf of the Leeds and Liverpool Canal, Leeds. Over 1,000 bales of cotton and 4,000 sacks of wheat were consumed.

A dense fog, said to have been one of the heaviest experienced this winter, spread over the Metropolis on the 4th inst. Several fatal accidents occurred.

As a crowded and influential meeting was held at the Mansion House on the 1st inst. to protest against the persecution of the Russian Jews. The Lord Mayor presided, and resolutions were proposed by the Earl of Shaftesbury, Cardinal Manning, and Canon Farrar. A subscription was started, with, on the 6th inst., had reached the sum of £30,000.

The commission of a hideous crime in Paris has happily been frustrated. A man named Rossigout went out with his little daughter, and threw her over a bridge into the Seine. By mere chance two boatmen happened to be passing underneath at the time, and saved the child. The wretch was at once arrested, being apparently intoxicated.

The Westminster school trustees have, by a vote of 13 to three, decided against the admission of coloured children to the schools attended by white children.

PORTSMOUTH.—On Tuesday evening, January 31, the brethren of the Byrdard Lodge attached to the 92nd Regiment, were entertained at a social gathering at the Good Templar Lodges in Portsmouth and Gosport, at a substantial tea, which was held in the Lecture Hall of the Soldiers' Institute. The hall was very tastefully decorated with flags and roses of welcome. The Byrdard Lodge of the Order was founded in the 92nd Regiment in July, 1880, at the camp at Mallezfoote, with 24 charter members, all of whom still remain true to their obligation. There are at present 40 members. The Good Templar of Portsmouth and Gosport, with representatives from each Lodge to make arrangements for according a hearty reception to the brethren of the Order, and their efforts were in every way a complete success, upwards of 40 being present at the tea. The tables were cleared; the guests of the evening occupied seats of honour at the upper end of the hall, and wore their full regalia. The chair was occupied by Mr. W. W. Cook, P.E.M., who was supported on the platform by a large number of representatives from the various Lodges, the Rev. W. Hardy, Miss Robinson, &c. The Chairman announced that advantage would be taken of the occasion by the members of the Lodge whom they had met that night to honour to present a testimonial in the form of a set of regalia, to Private McCormack, 92nd Regiment, P.D.G.W.C.T., who was on the point of retiring from the army. Corporal Taylor, D.G.W.C.T., in the receipt of the testimonial, expressed his appreciation of the means of instituting the Lodge, and had worked hard in the cause, in Afghanistan and in India. Bro. McCormack made a suitable reply. Then, Mr. G.D. Wood, P.E.M., of the Byrdard Lodge, which was received with loud cheers. Corporal Taylor suitably returned thanks. Miss Robinson delivered an address of welcome and urged the members to persevere in the institute, which had been provided for their comfort. She felt that they would have to meet with trying circumstances in this town. Portsmouth was not the wicked place it used to be years ago, it was still a wicked place, but the drink traffic, and the soldiers would find that it was more difficult to keep to their obligation now, in the face of the many temptations to which they would be subjected, than it was in the days of the Crimean War. She begged them to be firm, and to call upon God to aid them in resisting temptation. Addresses were also delivered by the Rev. W. Hardy, and by Bros. James Rae, F. W. Glover, &c.; the proceedings were most enthusiastic throughout.

PORTSMOUTH.—"Templars' Alliance." February 2. Election of Reps. to D.L.L. Reports of retiring officers very encouraging. Forty-four initiated during the quarter. The strength being an increase of 154. Hearty congratulations were given to the W.C.T., after his installation by his superior officer, the former being a wanderer in her Majesty's prison and the latter the governor.

BIRMINGHAM.—(Team of Sunshine.) The Order has been very active during past quarter. Held 12 public meetings. Speakers, Bro. J. A. Wardle, P. P. Williams, and E. D. King, of Chester, the attentances being very large. The brethren having been busy with their pledges, and being in the midst of the winter and have been visited at their or her own homes, and the principles of the Order explained to them; consequently a large number have been induced to join the Lodge, which now numbers 188, members. (Team of Sunshine.) The Order has been very active during past quarter. Held 12 public meetings. Speakers, Bro. J. A. Wardle, P. P. Williams, and E. D. King, of Chester, the attentances being very large. The brethren having been busy with their pledges, and being in the midst of the winter and have been visited at their or her own homes, and the principles of the Order explained to them; consequently a large number have been induced to join the Lodge, which now numbers 188, members.

LIVERPOOL.—"Light of Everton." November 1. Installation; increase five.—November 8. Public meeting.—November 15. Business and recreation; good meeting.—November 22. Walk from Hope of Kensington to the city.—November 29. Social gathering; tea, fruit, &c.—December 6. Lecture by Bro. Bailey on physiology.—December 13. Public meeting, from 8 to 9.30.—December 20. Business and recreation.—December 27. Question box; one initiated; good meeting.—January 3. Tea party; 52 at tea; concert and games.—January 10. Business, &c.—January 17. Chairs filled by volunteers in uniform.—January 24. Entertainment.—January 31. Entertainment. The Order has been very active during past quarter. Held 12 public meetings. Speakers, Bro. J. A. Wardle, P. P. Williams, and E. D. King, of Chester, the attentances being very large. The brethren having been busy with their pledges, and being in the midst of the winter and have been visited at their or her own homes, and the principles of the Order explained to them; consequently a large number have been induced to join the Lodge, which now numbers 188, members.

SCRAMOGE.—"Crusaders." January 17. Having lost by death a valued and indefatigable member, Bro. John Lewis Paed, D.L., the brethren determined to give a grand concert in aid of his widow and family. W. Pescott, Esq., presided, and several friends rendered excellent service by singing the various articles giving their services gratis. The Order was largely attended and the night was in every way a success. The Lodge has during the quarter initiated 21 candidates.

[We are unable to give the names of persons taking part in the above, as the names are not furnished, but are intermingled with the titles of the songs, &c., given, and which we do not print in any case.]

LIVERPOOL.—"Cramer." February 8. Officers' reports; strength of Lodge 81, being an increase of 10 on the quarter, during which 10 were initiated. "The Eastern Power of Love" with its L.D.; its travels; with a cent to "The Far West" with Bro. McMillan, has visited the "Asylum" at home with its W.F.S., and has listened to practical suggestions from its W.C.T. There has been a devotional meeting, a degree meeting, and one night, several Lodge visits, and a united Lodge session.

LEICESTER.—"Prince of Peace." February 1. Officers' reports. Net increase of five on the quarter. Present number 36; five entrance cards, granted; two to assist in forming a new Lodge at the Melbourne Hall, and two others have joined a weak Lodge at Belgrave. The Treasurer reported a good balance, about £5 has been received from the D.L. Agency, and 10s. towards the expense of printing the Watchword, about £800 of which have been distributed by members of this Lodge during the year. Officers installed by Sister Freeland, D.L., W.C.T., Bro. W. A. Tolton (eight times); W.S., Bro. J. Barker, L.D.

GLoucester.—"St. Luke's Heart and Hand." January 31. Officers installed. Number of members in good standing, 104; total number initiated this quarter, 31, one on c.o.; two re-joining. Pleasant session.—February 4. Visited and entertained the Alington Temperance Club. Mr. H. Spring presided. Songs, readings, recitations, duets, concertina solos, fairy balls. Address by Bro. G. Miland, L.D.

SUTTON.—"Excelsior." February 3. Officers installed. Quarterly reports. Lodge in healthy condition; gain of 19 during the quarter. A committee of sisters volunteered during the time which will add additional regalia.—February 10. "James Laro." February 6. Public meeting; lecture by Bro. T. Barker, of Newcastle-on-Tyne, who sang and spoke with his usual energy. Several initiated.

BRADFORD.—"Alton." February 6. Officers reported. Installation. Report of W.S. showed an increase of four members during the quarter. Installation of officers and inaugural speech by Bro. H. J. Hunt, W.C.T. Number of members 10 on the quarter.

LIVERPOOL.—"Hope of Kensington." Installation of officers; officers' reports; 27 initiated last quarter; Lodge increasing rapidly. Bro. C. Green promised a prize for the member who brings the largest number of candidates for initiation, which was won by Sister Green with a total of 16. Resolved that on the members roll being called, members volunteer therewith to visit absentees during the next Lodge meeting and give reason of non-attendance. [No date is stated with this report.]

MILITARY.

MANCHESTER.—Salford Barracks. By the kind permission of Lieut. Colonel Frankland, a Good Templars' Lodge was instituted, on the 10th ult., in the 2nd Battalion Royal Dublin Fusiliers, entitled the Old Troughs Lodge, Bro. Bolton, W.D.S. for South-East Lancashire, acted as instituting officer, assisted by Bros. J. J. Fetherick, Thompson, Cottam, West, &c. Three received on c.o.; 10 initiated after which election of officers and addresses by the Rev. J. Fetherick and Bro. Tolton. The third degree was conferred.

LONDON.—"Flying Star." S 16, has a net increase of 10 on the quarter. Two papers read; many interesting and encouraging addresses. The L.D., who is also librarian, has been very active amongst the members, and has obtained many gifts of books, so that he is enabled to furnish the members with the Lodge library. The Lodge has visited and been visited by On to Victory and the Hope of Derry. A very cordial feeling exists between the three Lodges.

IRELAND.

BELFAST.—"Bible Paraders." February 1. Encouraging quarterly reports adopted. Officers installed. Good programme for ensuing quarter.

BELFAST.—"Erin's First." February 3. A new branch, entitled "Erin's First," was instituted by the W.C.T. Fifteen juvenile members were received by initiation, and five on c.o., and a number of members were initiated. Sister Mrs. Hume is the Superintendent. At the close of the Juvenile Temple session the adult Lodge was opened. An encouraging quarterly report was read by W.S., and adopted. Officers installed, Bro. J. Stewart, W.C.T.; Sister Mrs. Hume, W.P.T.

BELFAST.—"Extremity." February 1. Largest Lodge in Belfast. Quarterly reports most cheering. Officers installed. Bro. W. Pyper, W.C.T.; Bro. McClanaghan, W.P.T.

DUBLIN.—"St. Matthias." January 26. Musical and literary entertainment; a thorough success. Chairman, Bro. S. McGregor, G.W.M.

FOREIGN.

ANTWERP.—"Britannia." February 1. Three Scandinavian sisters initiated. Reports of officers. Nineteen initiated, and five on c.o. Sister Mrs. Hume is Superintendent. S.J.T. reported 19 children and nine hon. members. Installation of officers. Eight visitors present, who expressed their pleasure at being able to visit a Lodge in Antwerp, and the high esteem in which they held the Order. Songs, &c. conveyed by members and friends. A L.D. requested to speak by vote of sympathy to G.W.C.T. in his present illness.

JUVENILE TEMPLE NEWS.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement. We cannot find space for news of ordinary Temple Meetings, and trust correspondents will kindly condense other intelligence as much as possible.

DISTRICT COUNCILS.

NORTH DURHAM DISTRICT COUNCIL.—Held at Monkwearmouth, Sunderland, January 28. Treasurer reported balance in hand; Superintendent's reports encouraging. The D.S.J.T., Bro. J. W. Wood, reported a very pleasing one showing an increase on last quarter of 243 members, one showing a total of 2,658 members in 28 reports; Meetings;

two Temples not reported. Officers duly elected, Bro. J. W. Wood being re-elected D.S.J.T. The activity of the members of the Temple, the D.S.J.T. members, was thoroughly endorsed, and a committee appointed. Resolved that our next place of meeting be Chester-le-Street. Number of D.S.J.T.'s, S.O.T.'s, Reps., and visitors present, 100.

NORTH SHAMPOO.—District Council. Held, February 1. Goodly number of Representatives and S.J.T.'s attended. Bro. John Wislaw, D.S.J.T., presided. He reported a membership of 145 members. The D.S.J.T. members were thoroughly endorsed, and a committee appointed. Resolved that all workers in the Juvenile Order, to be held at Easter, in connection with Grand Lodge Session. Bro. John Wislaw was again recommended for the sixth time as D.S.J.T. and the following officers were elected: Sister Ball, D.C.W.T.; Bro. Thos. Myatt, D.C.S.; Bro. Bill, D.C.T.; Sister Newell, D.C.C.H.; Bro. D. Gordon, D.C.M.; Bro. J. A. Fulton, P.D. Supts.; Bro. Holl, Baker, and Mr. W. W. Wood, were recommended as W.S. for next year. Next council at Kenil. The annual district sessions held for a time.

WEST CHESTER.—Annual District Council. Birkenshead, 8th inst. Present—Five S.J.T.'s, 14 Representatives from eight Temples, and two honorary members. The D.S.J.T. reported that all the Temple returns for the quarter ending February 1, had been received, showing a membership of 1,200 members on February 1, 1891, and an increase of over 100 members during the quarter. There are also 71 hon. members. Sister Bonnard was again recommended as D.S.J.T., and three brethren recommended as S.O.T.'s, viz., Bro. J. W. Wood, Bro. S. M. Wynne, Treas.; Sister Harrison; Ch. Sister Anderson; Secs., Bro. Thos. Wynne; Councillors, Bros. John Davies and Dodd. Resolutions were adopted and forwarded to the L.D. Lodge, regarding that body to adopt the resolution which would in any way lessen the force of the obligation taken by Juvenile Temples and honorary members; asking for the framing of a special admission service; transfer of Juvenile Temples to Soldiers' Lodge; and regarding previous resolution asking that the subscription in Juvenile Temple be reduced to a minimum of one penny per quarter, the suggestion of the G.S.J.T. to hold a conference, and the suggestion of the D.S.J.T. to hold a conference. The meeting was a marked improvement in numbers and interest upon the last annual session, and shows how strong a hold the Juvenile Order now has upon the district.

JUVENILE TEMPLES.

LANELEY.—"Ivy of the Vale." January 31. Service of song, "Bart's Joy," very successfully performed by the Temple before a large and admiring audience. Organist, Bro. H. J. Lowell, F.M.; chairman, W. H. Ludford, Esq., who fulfilled his part in a general manner; pianoforte, Miss Anthony; harmonium, Mr. W. Thomas; violin, Messrs. Rees, Jones and Davies; violoncello, Mr. W. Wood; piccolo, Mr. W. Hughes. The new Temperance brass band played selections during the evening. After the service of song came a miscellaneous entertainment of vocal and instrumental music. Much credit is due to Bro. R. Davies, the Superintendent. Room prettily decorated.

SOUTHAMPTON.—"Alba." January 27. Visited and entertained by Bros. Walter Flower, V.S.J.T., and Tom. R. Stagg, and other officers. Bro. King's Norton,—"King's Norton." Restarted on Thursday, February 2, with 13 juvenile and seven honorary members. After initiation and instruction, the members of the temple were invited to the Blue Ribbon Army. Meetings to be held fortnightly at the residence of Sister Reynolds, Superintendent, King's Norton.

RATCLIFFE.—"Hope of Ratcliff." February 1. Thirty-three initiated during quarter; 119 during the year; in good standing, 117 members, 40 hon. members. Have entertained two Lodges, and held three public meetings in the quarter, and distributed a large number of Temperance papers. A choir of about 60 members. Library of 80 volumes. Finances in sound condition.

CHRISTCHURCH.—"Ivy Green." February 1. Installation of officers. Bro. Foyter, S.J.T., reported 31 members in good standing, being an increase of 14 during the quarter. Songs and recitations by the juveniles.

UPPER WORTLEY.—"Onward." January 31. Free tea and entertainment given by the Superintendent, Sister Mrs. Hume, and the members of her birthday. About 35 sat down to tea. Afterwards an entertainment was given under the management of Bro. F. W. Rhodes, consisting of songs, recitations, conjuring tricks, &c. Bro. F. W. Rhodes acted as chairman, and recited. Several names given for membership.

BRIGHTON.—"Royal Seal." February 4. The funeral of Bro. Harry Finn, aged 66, was attended by the members of the temple wearing regalia. The juveniles also laid a wreath on the grave, bearing the following inscription:—"Harry Finn, died January 30, 1882. A tribute of affection from the Royal Sussex Juvenile Temple (No. 105), of which he was a member." Sister Ruth Jones, Supt.

DEGREE TEMPLES.

BURTON ROAD.—"St. Pancras." January 20. Degrees of Charity and a Fidelity conferred. Visit of Bros. W. Parcutt, L.E.D., and T. G. Macrow.

PROHIBITION IN MAINE.—"The Portland (Maine) Press," admitting the unlawful sale of liquor; through the want of fidelity on the part of the officials in some of the larger cities, says: "But even here the condition is much better than if license were given to open grog-shops of every corner, while all country towns & farming districts grow up in profit from the sale of knowledge of intoxicating drinks and the temptations to ruin by their use."

DISTRICT LODGES.

* It is most important that the reports appearing in the official organ should be accurate and impartial. As we must rely upon voluntary aid in furnishing these reports...

SOUTH-EAST LANCA-SHIRE.—Manchester. A most enthusiastic assembly of over 200 members, presided over by Bro. Wm. Wood, D.C.T., whose third annual report was an actual document of considerable interest...

G.W.C.T.—JOSPH MALINS, 1 Grand Lodge Offices, Con G.W. Sec.—JAMES H. WOODS, 1, Grosvenor, Birmingham G.S.J.T.—S. R. ROLFE, 47, Palace-st., Camberwell, S.E.

NAVAL DISTRICT.

D.C.T.—JAMES RAE, 27, Market-place, Rowing V.D. Sec.—CAPT. W. H. PHIPPS, 25, Lee-park, Lee, S.E. D.S.J.T.—J. BUTLER, 33, Prince George-street, Fortsea.

MILITARY DISTRICT.

D.C.T.—H. ROBERTSON, 3, Eight-cotts, Shooters Hill V.D. Sec.—P. HAWTHORN, 10, White's-l-p., London G.S.J.T.—MRS. C. M. MOSS, Farnborough-road, Hants

G.W. SEC'S OFFICIAL NOTICES.

W. District Secretaries have been supplied with the Representatives' Geographical Bonds for D. Sec. and D.L.T. quarterly return sheets, &c. which must be presented at the D.L. Annual Session, and handed to the successor in office.

A Special Session of the G.L. for the purpose of conferring the G.L. Degree on members of Military and Naval Lodges and soldiers and seamen connected with other Lodges, will be held in the VICTORIA CHAPEL, Willow-street, Vauxhall Bridge-road, London, on Monday, February 20, at 5 p.m.

Members already in possession of Grand Lodge Degree will not need credentials, but they can work their way into the G.L. Session by means of the Unwritten Work.

Grand Lodge, Third Degree, or Subordinate Lodge Officers' regalia will be required.

QUALIFICATIONS FOR GRAND LODGE DEGREE.—(a) Acting Deputies of the G.W.C.T. (b) Past D.G. W.C.T.'s who have actually served as Deputies to the end of an official year. (c) Acting Degree Templars.

(d) Past Degree Templars who have actually been installed as D.T., and served as such to the end of a term. (e) Acting Degree Vice-Templars. (f) Past W.C.T.'s who have actually been installed as W.C.T. and served as such to the end of a term. (g) Acting W.C.T.'s. (h) Past W.C.T.'s who have actually been installed as W.C.T., and served as such to the end of a term. (i) Acting S.T.'s. (j) Past S.T.'s who have actually served as Superintendent to the end of a year. (k) Third Degree Members who have completed three terms as elective Officers of Sub-Lodge or Degree Temple. (l) All Members of Three Years' Third Degree Standing.

ONLY SUCH OF THESE OFFICERS AND MEMBERS AS ARE DISTRICT LODGE MEMBERS, AND HAVE NOT WRITTEN BY EXPIRATION, WITHDRAWAL FROM THE ORDER, OR VIOLATION OF PLEDGE, ARE ELIGIBLE FOR MEMBERSHIP.

Credential forms can be obtained from the D.C.T.'s and D. Secs. of the Military and Naval District Lodges, whose names are given above.

JAMES J. WOODS, G.W.S. Grand Lodge Offices, Congreve-street, Birmingham.

G.S.J.T.'S OFFICIAL NOTICES.

Reports for November received as follows:—Jan. 26, Beds and W. Cornwall; Jan. 30, E. Kent.

Quarterly circulars, &c. have been de-patched to every D.S.J.T., S.S.T., and S.T.T. upon the receipt of a copy of these officers who may not have received them should communicate with me at once.

Reports for February to hand as follows:—Feb. 3, W. Stafford; Feb. 6, N. W. Yorks.

NEW TEMPLES.

NAME. PLACE. DISTRICT. Hope of Trent ... E. G. Gortwall. (Uniq's Glory (Senior) Woolwich ... Military. SAMUEL R. ROLFE, G.S.J.T.

THE HOLDBAST HAND-BELL RINGERS have just given one of their performances at the Drill Hall, Park-lane, Tottenham, to a large and applauding audience, the profits to be given to the London Temperance Hospital.

EXECUTIVE COUNCIL.

A special meeting of the G.L. Executive was held at Glastonbury on Wednesday, January 25, 1882, at 10 p.m.

There were present: Bro. D. Y. Scott, G.W.C. and S. R. Rolfe, G.S.J.T.; Sister M. E. Douth, G.W.T.; Rev. H. Wheeler, G.W.Ch.; and T. W. Glover G.M. Communications were received from the G.W.C.T., G.W.T.s, and G.W.S., explaining their absence. The minutes of the previous meeting were read and confirmed.

SPECIAL SESSION OF GRAND LODGE AT BIRKENHEAD.—A report was presented of a Session held at Birkenhead on January 13, when 165 candidates took the G.L. Degree, and of a public meeting in the evening.

SPECIAL SESSION AT GLASTONBURY.—A report was presented of a Session held at Glastonbury, when 175 candidates took the G.L. Degree; and of public meetings, attended by G.L. officers, at Keinton, Wincanton, Shaftesbury, and Shippton Mallet.

SPECIAL SESSION IN LONDON ON FEBRUARY 20.—Resolved, that eligibility for the Grand Lodge Degree be restricted to members of military and naval Lodges; and to soldiers and seamen connected with other Lodges. Resolved, that the new rule as to qualifications for the Grand Lodge Degree do not come into force till after the Session and nominations (for part of the year) of this Session and qualifications for degree refer to the G.W. Sec.'s Official Notices.

Sub-DISTRICT LODGE SCHEME.—This question having been discussed, was postponed to the next meeting.

PETITION FOR A G.L. CHARTER FOR CEYLON.—The petition from the D.L. of Ceylon for a Grand Lodge Charter was recommended for endorsement by the R.W.G.L.

MISSIONARY AGENTS FOR DISTRICTS.—Correspondence from various districts was submitted and considered.

TEMPERANCE TEACHING IN ELEMENTARY SCHOOLS.—Certain proposals relating to this question were dealt with, and recommendations made.

RESOLUTIONS IN VIEW OF THE RE-ASSEMBLING OF PARLIAMENT.—A letter was received from the chairman of the Political Action Committee, and important action of an aggressive kind was resolved upon and set in motion.

SUNDAY CLOSING MOVEMENT.—A communication was read from the Sunday Closing Association, and its cost as approved.

NATIONAL PRIZE ESSAY COMPETITION.—A resolution from Essex D.L. was received. The decision as to the desirability of continuing this competition was postponed to the next meeting.

APPROVAL OF THE ACTION OF THE REPRESENTATIVES TO THE CONFERENCE FOR RE-UNION.—Resolutions were received from the Special Session of G.L. held at Glastonbury, and from several D.L. Executives, District Conventions, and Sub-Lodges, in each case unanimously approving of the action of our Representatives at the Conference to consider the subject of Re-union.

RESOLUTION ON THE CONFERENCE.—The Executive having had before them a verbatim report of the Conference on Re-union, passed a preliminary resolution approving of the action of its Representatives.

SUGGESTIONS NATIONAL POLITICAL COUNCIL OF TEMPERANCE ORGANISATIONS.—Recommendations approving of this object were considered and passed.

REPORT OF G.S.T.—The G.S.T. gave a report of the returns from Juvenile Temples, showing a quarterly increase on November 1 of 817 members; so that a new set of questions for the next examination was being prepared.

J.T.'S ASSISTANT SUPERINTENDENT.—The appointment of such an officer for each Juvenile Temple was recommended by Grand Lodge for adoption.

NEGRO MISSION FUND ANNUAL COLLECTION.—After consultation with Sister C. Impey, it was resolved to authorise the Negro Mission Committee to determine upon the time for making the annual appeal.

DEBUTATIONS TO DISTRICT LODGE ANNUAL SESSIONS.—Various appointments were made for D.L. annual sessions and public meetings.

ACCOUNTS.—The accounts were presented, examined and passed.

The meeting closed at 12.30. JAS. J. WOODS (Hon.), G.W.S.

The Liberal Association of the Ring's Norton district, a large and populous district of the suburbs of Birmingham, has adopted Sunday Closing and reform of the Licensing Laws in its programme for the ensuing Session of Parliament. Mr. Hastings, one of the county members for Worcester, will be present at the annual meeting, January 31, when a resolution recommending these, with other measures, to the support of the representatives for the county was carried without a dissentient voice.

Another alleged miscarriage of justice has been brought forward in the case of Amelia Jordan, who in 1878 was sentenced to 14 years' penitentiary for a robbery of jewellery. A memorial is being got up on her behalf.

Bro. Rossington is full of encumbrances at present.—Aston-road, Edge-geen, GoBorno, Lancashire.—(ADVS

NAVAL NEWS.

"Channel Fleet." Letter A. H.M.S. Northumberland. This Lodge during the time the ship has been residing at Devonport has given one public tea, followed by an entertainment, and three open sessions, and though the quarter includes Christmas, always causing a strain, they have lost but five brothers. The ship has now gone on a cruise.

"Naval Star of France." Letter L. Devonport. Bro. G. Mutton gives a favourable account of the state of his Lodge and the good feeling existing amongst its members. An excellent plan exists in this Lodge, that of having a corresponding acquaintance with it is to keep a correspondence with members absent on foreign service, and it is a rare thing for a session to pass without a letter being read from abroad. Bro. Hoskins, W.D.C., fills this office with much success and credit.

"Heaven's Light our Guide." Letter V. H.M.S. Eurymalus, Malta. The D.S. has received a long letter from Bro. A. Allison, V.D., signal man, containing a lucid report of the state of naval affairs in the Indian seas and Mediterranean. He explains that the Indian sea and Mediterranean, has removed the Lodge from that place to his ship, hoping to restart it elsewhere. Our brother's efforts both here and in other directions are much appreciated, more particularly relating to Malta.

"Bro. White and Blue." Letter M. Catham. The D.S. is much obliged to Bro. James McCreery, L.D., for an explanatory letter relating to his Lodge, which appears to be doing well, and also for his kind wishes.

"The Officers of the Channel." Letter W. Channel Squadron, H.M.S. Actinoteur. Bro. W. H. Warren, V.D., writing before sailing for Vigo, encloses the returns for his Lodge and tax, and gives the D.S. some important information relative to the meetings in several ships of the Line Lodges, which the D.S. will not be slow to avail himself of.

W. HUGH PHIPPS (Captain, R.N.), P.D.C.T. and W.D.S.

BEAUTIES OF STREATHAM.

Among the outlying villages on the south side of London, we know of none which still retain so many of their early beauties and rural characteristics as Streatham, while having such facilities of communication both with the fashionable and commercial portions of the Metropolis. Situated on high ground, from which may be obtained an extensive view of the Surrey Downs, it has within its boundaries two extensive and beautiful parks, and the neighbourhood has long been known to the lovers of nature as one of the best-wooded and picturesque districts within the annual Ring of London. The parish church of St. Leonard's, standing at the junction of the Croydon and Mitcham roads, on the highest ground in the village, may be seen for miles across the surrounding country.

A spot so favoured by nature, and yet so near the busy haunts of man, could scarcely be expected to escape the enterprise which ministers to the wants of those who live in a great extent out in the great city. Men who expend their energies in the race for wealth, and who thus contribute to the commercial supremacy of their country, when worn by the toil of the day, honourably turn their long-earned wages in search of some haven of rest, some total change of scene and association, where during the evening and the night they may drink in fresh vigour from pure country air, and where their weary limbs may live with all the advantages of town and country life.

The artist and the poet may perhaps experience regret that their favourite spots should be thus invaded; but the latter, who acknowledges that man must live, and sees that it is better that he should live in healthy and beautiful surroundings than in the narrow streets which enclose his warehouses and marts, bows to the inevitable, and experiences pleasure rather than pain when he sees the changes effected by careful, reverential hands.

An instance of this may be seen in an estate for many years known as the Woodlands, which nestles as it were in the centre of all these beauties on the western incline of the hill, it skirts the common of Twotig Bee, the wild picturesque of which seems scarcely to have been touched by the hand of man. It is the result of the hearty and zealous care of the Metropolitan Board of Works. On the other side the estate is cut off from the possibility of being built in by small houses—the old-fashioned road, which leads away between hedges of bayberry and dwarf-elm into a well-kept country district of market gardens and nurseries, with here and there an old rural village, one of which may still be called the house of the celebrated author of "Robinson Crusoe."

The Woodlands estate itself has associations with what may be termed a classic period of English Literature, forming as it does a part of the grounds of the celebrated villa of Mr. Thrale, wherein Dr. Johnson composed a great portion of his famous Dictionary; and we are glad to know that in laying out the estate care has been taken to preserve the main features of a walk known to all the country round as "Johnson's Walk."

Of course, in these days of culture and aestheticism it is not merely necessary to build houses, but also that the houses shall appear to the outburst of the time, and shall comply with the canons of the prevailing fashions in architecture. Queen Anne is undoubtedly dead, but we have been so impressed with the stability of the domestic architecture of her reign that we see monuments to her memory erected by all sides, and perhaps the work might be chosen more fitted for this style of architecture than Streatham—its rustic characteristics and the presence of plentiful foliage blending well with the colour of the bricks and gables of the houses.

The question has often been debated as to whether it is an advantage or a disadvantage that an estate should be situated within the jurisdiction of the Metropolitan Board of Works, and certainly that the decision depends upon the point of view of the debater, we know not how it can be decided. We are inclined to think, however, that the general public would vote in favour of being within the jurisdiction of the Board.

This question of advantage and disadvantage is exemplified on the Woodlands estate. It is within the Metropolitan district, and in consequence has a perfect system of drainage into a main sewer, while, had it been outside, it would have cost a considerable sum to have a sewer laid. However, there would always have existed the unpleasant fact that cesspools were not far off. Sweetness of air and purity of water are essential to health, and these are most easily and practically ensured by the present system of drainage.

Again, ugly rumours are sometimes heard that Queen Anne houses of art design are shams, that the plastering is supported by a lattice of timbers of the shiel and green-st, and each may be the case without intentional deceit on the part of the proprietor. The risk, however, of such laches is much decreased when the whole of the work is done, not only under the supervision of a surveyor to protect the freeholder, but also under the supervision of a newly appointed or Argus-eyed district surveyor, whose *raison d'être* is criticism, and who is nothing if not critical.

On the other hand we are bound to concede with an architect who has built in the Queen Anne style within the district, for the law will not allow the external wooden beams characteristic of the style, and he is consequently obliged to adopt an artificial representation of wood in painted cement, thus obtaining the necessary effect. Even an architect must obey the law, and we fail to see that anyone else suffers, as in all cases where cement is used to produce the rustic appearance it covers good and work.

The plan, which we think will be much more frequently adopted in future, of building houses to meet the

special requirements of intending occupiers, has been carried out, and we are informed that many houses have thus been erected at rentals of from £95 to £130 per annum.

We understand that the spirited and enterprising freeholder having successfully carried the undertaking through its earliest stages, has in order to secure additional advantages for its developments, transferred his rights of ownership to a limited company, which appears to be of a semi-private character, a very large proportion of the capital being subscribed by the directors and their friends. The director having taken an interest of less than £1,000, and the shares of which (£50 each) are still being applied for by the few who are acquainted with the merits of the property, or who have been fortunate enough to obtain a prospectus.

So assured is the late owner of the profitable nature of the investment consequent on the urgent demand for thoroughly sound and substantial houses of an artistic design that his firm (Messrs. Thomas and Co.) has accepted the office of managers, and has offered to provide office accommodation and clerical staff free of charge, and to guarantee a minimum interest of 6 per cent, conditionally on the firm dividing with the shareholders the profits obtained above that rate.

We are informed that this is one of the very few companies which have not publicly advertised their shares. The directors meet quietly week by week at the office, 5, Queen Victoria-road, in order to take the shares applied for by their acquaintances and friends, so that we cannot say at present whether they are purchased at a premium, or are reserved only for persons favoured by the management.

We may add that all information as to the houses may be had on applying to the Streatham Hill, &c., Company, Limited, 5, Queen Victoria-street.—House and Home, February 10, 1882.

COMING DISTRICT LODGE ANNUAL SESSIONS.

Table with columns: DISTRICT, PLACE, and dates for lodge sessions across various districts like 13-Monmouth, 14-Somerset, etc.

(Signed) JOSEPH MALINS, G.W.C.T.

NOTICE TO READERS AND CORRESPONDENTS.

Correspondents are requested to notice the following instructions in forwarding items of news. Address, Editor, THE GOOD TEMPLARS WATCHWORD, 3, Bolt-court, Fleet-street, London, E.C. As our "News" columns are made up on Wednesday, all matters intended for publication in the current number should reach this office by Wednesday morning at the latest. As our space is limited we can only insert a few lines in reference to any meeting, and are compelled therefore to exclude unimportant notices of a merely local interest; names should be used sparingly, and written briefly. No notice will be taken of communications unless accompanied by the name of the sender.

J. M. S.—Thanks I will try to give it next week. N. S.—Have thought it better to send your suggestions to the hon. sec. W. B.—We regret we can only afford space for brief reports of your national movement, and not of local branch meetings.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Deaths, words, 6s.; every six words additional, 1s. Two initials count as one word, whether printed or alluded to in a name.

BIRTH.

HUNT.—On February 1, at Ash Vale, the wife of Bro. G. Hunt, L.D. Ash Vale Lodge, No. 3,910, of a son.

MARRIAGE.

DEAR.—MORRISON.—On February 1, at First Ballymena Presbyterian Church, by the Rev. George Hanson, M.A., Bro. William Blair, L.D. Sunlight Lodge, to Sister Annie Morrison, W.V.T. Star of Hope Lodge, Ballymena, (Ireland).

Important Notice to Secretaries of Bazaars, Institutions, Young Men's Christian Associations, Temperance Societies, Schools, &c.

Terms, testimonials, and full particulars of various superior, high-class, exceedingly amusing, thoroughly interesting, and most attractive entertainments, patronised by all the Royal Family, the nobility, the clergy and gentry, will be forwarded upon application to Mr. H. G. CLARENCE, 6, Junction-road, Upper Holloway, London, N.

MUTUAL PROVIDENT ALLIANCE

A FRIENDLY SOCIETY, Established 1847. Sickness, Life, Annuity, and Endowment Assurances. Treasurer—SAMUEL MORLEY, Esq., M.P. Directors—JAMES CLARKE, Esq., Chairman, Mr. EDWARD SMITH PRICE, Mr. JOHN KEMPSTER, Rev. J. BICKFORD HEARTRUG, M.A., Mr. HOWARD EVANS, Prof. G. BALDWIN BROWN, M.A. Bankers—Bank of England, Actuary—A. G. FINLSON, Esq. 41,000 assurances have been registered, £184,800 paid in benefits, £82,000 saved and invested according to law, £100,000 added as bonuses to life and sickness policies, and £8,000 surplus certified by the Actuary. London Office:—Aldon-place, Blackfriars, S.E. The Directors have appointed Agencies in many parts of England, and are prepared to appoint other Agencies. Papers of information may be had gratis from GEO. H. WOODS, Secretary.

HEARTHUGS. 3s. 9D. each, CARRIAGE PAID.

WE are now able to offer a very superior HEARTHUG, size 72 inches long by 36 inches wide, equal in appearance to the best, at the price. If stamps, 3d. extra. Will suit any coloured carpet. As these Hugs are having an immense sale, we advise intending purchasers to lock their orders early. Note the Address:—

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Advertisement for THE Rev. E. J. SILVERTON, SPECIALIST FOR DEAFNESS. Includes text about non-offensive discharge, consulting hours, and contact information at 17, BRIDE ST., LUDGATE CIRCUS, LONDON, E.C.

DR. ROOKE'S

ANTI-LANCET

All who wish to preserve health, and thus prolong life, should read Dr. ROOKE'S ANTI-LANCET, the HANDBY GUIDE TO DOMESTIC MEDICINE, which can be had GRATIS from any Chemist, or POST FREE from Dr. Rooke, Scarborough.

Concerning this book, which contains 172 pages, the late eminent author, Sheridan Knowles, observed:—"It will be an inculcated book to every person who can read and think."

All friends of Temperance should read page 21 of this Book.

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N.B.—For benevolent purposes of distribution, the publishers will be pleased to give very liberal terms for quantities, on application direct to them.

National Temperance Publication Depot, 37, STRAND, LONDON, W.C.

GOOD TEMPLAR AND TEMPERANCE

ORPHANS' AND MARRIED MEN'S SOCIETIES—FOR NECESSITIOUS ORPHAN CHILDREN OF TOTAL ABSTAINERS—CONTRIBUTIONS earnestly solicited. Collecting Cards and any information may be obtained from the Hon. Sec., Mr. EDWARD WOOD, 6, the Strand, N.W. or MANCHESTER, London S.W.

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For Children Cutting their Teeth to prevent Convulsions. Do not cut a Colic, Opium, Morphia, or any irritating injurious to a tender baby.

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Read FENNING'S EYE-BALM, which contains valuable hints on Fevers, Coughs, Whooping Cough, &c., Ask your Chemist for a FREE COPY.

Printed by the National Press Agency, Limited, 13, Whitechapel-street, Fleetstreet, E.C., and published for the Grand Lodge of England by John Kempster & Co., Limited, Bolt-court, Fleetstreet, London.—Monday, February 13, 1882.

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COUGH ELIXIR

Is especially recommended by several eminent Physicians and by DR. ROOKE, Scarborough, author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest. Sold in Bottles, at 1s. 6d., 4s. 6d., and 11s. each, by all respectable Chemists, and wholesale by JAMES M. CROSBY, Chemist, Scarborough. For further particulars read Crosby's Prize Treatise on "DISEASES OF THE LUNGS AND AIR-VESSELS," a copy of which can be had GRATIS from any Chemist.

Prof. C. L. Andre's Swiss Alpine Choir, WHICH had such immense Gospel and Temperance Meetings at the GRAND GARDEN, LIVERPOOL, attended by at least 25,000 weekly. Now at Town Hall, Scarborough. Every week, new Temperance songs and musical dialogues by PROF. ANDRE.

CRYSTAL PALACE MUSIC.—Friends arranging for Concerts, &c., requiring copies of the words and music, in either notation, at the afternoon and evening concerts at the Crystal Palace Fete, may obtain the same in quantities at half the published prices from the office of this paper, BALK-COURT, Fleet-street, London, E.C. The published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

"A NIGHT WITH A BABY" is a clever and touching, full of humour, and, whether read at home or in the office, sure of laughter. A clergyman writes: "I read it at an entertainment, and it literally brought down the house."—Post free seven stamps.—Address, H. RYLAND, Kinver, Stourbridge.

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Mr. J. W. WILLS, British District Agent for the above, Temperance and General Provident Insurance Buildings, 97, Ashley-road (opposite James-street).

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MR. GEO. THOS. CONGREVE'S

TREATMENT OF CONSUMPTION.

(From the Christian Herald, December 28, 1881.) The following recent Case of Recovery under Mr. George Thomas Congreve's Treatment is, perhaps, one of the most interesting ever yet published. Mr. Congreve has furnished us with the following particulars:—

"The case is that of a young lady, the daughter of D. Sutherland, Esq., a barrister practicing in India. In June last, by special request of her father, I visited her at his house, 45, Brockley-road, the patient being confined to her bed.

"Memorandum from my book:—'One sister had been the victim of phthisis. In October commenced with cold and fever in the spring, followed by cough, expectoration, pain, diarrhoea, great and rapid loss of flesh and strength, swelling of the right leg and thigh.' Dr. Congreve announced the case hopeless; so had another doctor in attendance. I found both lungs diseased, and seeing how rapidly she had been I could not hold out more than a slight hope."

"The greatest care in dieting was here of much importance—milk, beef-tea, ferruginous wine, &c. The Balsam was administered with simple syrup only; a stimulant was applied to the chest, and the leg fomented with hot poppy water.

"An almost immediate amendment was manifested, to the astonishment of the doctors referred to, so that they reported a wonderful improvement, and the parents' hopes revived. In three weeks the patient rose from her bed, with the return nearly of natural flesh and strength from the father, before I saw her the second time, reported her 'gaining flesh, cough less, appetite improved.' The treatment was steadily continued."

"The patient was able to be removed to Ramsgate, and although for a short time thrown back, by unwittingly venturing on the sea and by certain transgressions of my rules for diet, the sickness and diarrhoea so incident on the journey, I saw her for the last time in about the middle of October; I found no active disease—the progress had been stopped, and was able to sanction the voyage being taken, with due care."

"The following grateful acknowledgment was made by Mr. Sutherland in a letter addressed to me October 24, 1881 (before he sailed):—

"Dear Sir, I would fain to convey any adequate idea of what we feel we owe you as the instrument by God's blessing of saving our daughter from an untimely grave. It was not until ... an eminent physician had kindly reassured us by use of medicine prescribed by Dr. Brown in my absence on the continent, and she steadily improved—gaining eight pounds of flesh in two months."

"I sincerely trust that you may be long spared to be a blessing to the world, and that many may, by the perusal of my simple testimony, be brought to be partakers of the same benefits.—Yours very truly, D. SUTHERLAND."

"Mr. Sutherland was a member of the Rev. George Martine's church, and in a letter I received from Mr. M. recently, he speaks of him thus: 'He frequently assisted as at our Mission Services at the Hall in Amersham Grove. He is a highly respected and most worthy man. He aids in the same high regard, and it was very wonderful to see the change in her.'"

FURTHER TESTIMONY of Rev. J. F. PORTER, of 59, Driffield-road, North Bow, London, E. (See page 60 of my book, or page 122 of large edition.)

In answer to the inquiry of a captain, J.—M.—, suffering with softening of the lungs, Mr. Porter wrote as follows, and has courteously sent me a copy of his letter:—"I have sent six cases to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I feel that I have never seen a case of phthisis in cases like yours; and if my case were such, I should be grateful indeed to put my life into such able hands.—July 28, 1881."

ASTHMA, CHRONIC BRONCHITIS, AND OTHER CHEST DISEASES

(So prevalent at this Season) ARE TREATED OF IN MR. CONGREVE'S NEW BOOK.

This work has already reached the number of 15,000 copies. It may be had for 6d., or larger edition, 1s. 3d., post free, from Mr. G. T. CONGREVE, Coombe Lodge, Peckham, S.E.; or of Mr. E. Stock, 62, Paternoster-row.



THE GOOD TEMPLARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

VOL. IX. No. 422.

[Registered at the G.P.O.]

MONDAY, FEBRUARY 20, 1882.

[as a Newspaper.]

ONE PENNY.

I.O.G.T.

PRINCIPLES.—Total abstinence, by life-long pledges, and the absolute

prohibition of the manufacture, importation, and sale of intoxicating liquors.

POLICY.—Broad, allowing Lodges to act according to locality, time, and circumstances.

BASIS.—Non-beneficiary, the object being to do

good, rather than receive benefit.

TERMS of MEMBERSHIP.—A small Entrance Fee and Quarterly Subscription.

ELIGIBILITY.—Both sexes are admitted, and are eligible for office.

Our departed brother was born in Edinburgh, but was in infancy removed to Glasgow, where while yet a child he lost by death his mother and only brother. His home being thus early saddened and desolated, his father removed to the North of England. His attendance at the annual gathering of the R.W.G.L. of the World in 1877 afforded him the opportunity of visiting the Necropolis, where are the graves of these loved ones, and the incident revived with keen sensibility the memories of childhood.

His father, a skilful artisan, who had broken up his home under the influence of the great sorrow which had overshadowed his life, soon died, and left his boy an orphan, to struggle on as best he could. Through the help of friends he was apprenticed to a chemist, soon after which he was brought under religious influences, having been led to a Methodist Sunday-school, where he took his place, first among its scholars, then as a teacher, soon entering into the membership of the church; and before he was out of his teens was placed on the list of village preachers.

Signs of capacity for a wider sphere of usefulness were quickly recognised, and ultimately the ministry was reached. Part of that ministry was spent in Cornwall. Plymouth, however, has had the largest share of his public life. For about 22 years he has been the pastor of a Congregational church, the elements of which were mainly gathered out of the world.

The tabernacle in which he preached for seventeen years was one of the oldest Nonconformist buildings in the neighbourhood. It was built on the occasion of Whitfield's visits. John Wesley also preached in it twice, and the late Professor Charlton, of the Western College, in a conversation with our brother on the history of Independents in Plymouth, once said, "The tabernacle is the mother of us all." About five years ago he removed to a more modern erection, and Norland Chapel has since been the place

of his pastorate. For 22 years our brother has refused to administer the Lord's Sacrament in any other than unfermented wine.

As a preacher his language was good, his style earnest and popular, his discourses clear and Scriptural.

principles. We are not accurately informed of the date of our brother's birth, but we gather that he was about 50 years of age.

In 1859 he married the daughter of a respected burgess of Plymouth, who has unreservedly devoted herself to help him in every good work. She will long be remembered as the sister who presented the beautiful testimonial to Bro. Joseph Malins, G.W.C.T., at Plymouth in 1877, as a memento of the high regard in which he is held, and a token of entire approval of his action, and that of his co-representatives, on the Negro Question at Louisville.

In 1856, Bro. Wheeler became a member of the United Kingdom Alliance. He also joined the "Devon and Cornwall Temperance League" soon after its formation, and helped in the good work it did in the two counties, in committees, as hon. secretary, or on deputations. He has repeatedly rendered good service to our cause by his valued contributions to the pages of the WATCHWORD, and other publications, as well as by an extensive correspondence. In 1873 he became editor of the official organ, the *Devon and Cornwall Temperance Journal*, afterwards incorporated with the *Devon and Cornwall Templar*, all the leaders of which, and many other important articles, were, for the time being, written by himself, and are worthy of reproduction.

He was a vice-president of the "Three Towns Band of Hope Union," and director of the "British Temperance Hotel Company." In 1870 the Living in Hope Tent, 1,148 I.O.R., presented Bro. Wheeler with an illuminated card of membership and suitable address, as a memento of their "high esteem of his fearless advocacy of Temperance principles in pulpit and on platform," and he was also the first honorary member of the Tent.

In 1872 he became a member of the Temple of Peace Lodge, and soon became an efficient officer, both in Sub and District Lodge. He attended the Grand



OUR LATE BRO. THE REV. HENRY WHEELER,
GRAND WORTHY CHAPLAIN AND P.D.C.T. FOR SOUTH DEVON.

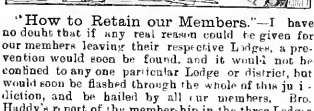
of independent thought and research. For 16 years he was the minister of the Three Towns Cemetery.

He had not reached his majority when he signed the Temperance pledge, moved by the persuasion that his influence and example would be of some service in winning others to sobriety, and for 25 years he has been a staunch adherent and advocate of Temperance

Lodge at Preston in 1871, and with a single exception, we believe, has attended every Grand Lodge Session since. He has filled the post of Grand Messenger, and was elected G. W. Chaplain at our last Session.

His careful study of the facts connected with the negro controversy led him to a strong conviction of the righteousness of the action of our Grand Lodge at London and Newcastle, and subsequently of our Representatives at Louisville, and he has died with the assurance that we have as an Order, contributed to the progress and freedom of humanity in the struggle through which we are yet passing.

His life has truly been spent "in labours abundant," and in his death a good and faithful servant has gone to the joy of his Lord.



"How to Retain our Members."—I have no doubt that if any real reason could be given for our members leaving their respective Lodges, a remedy would soon be found, and it would not be confined to any one particular Lodge or district, but would soon be flashed through the whole of this jurisdiction, and be hailed by all our members. Bro. Haldy's report of the membership in the three Lodges in S.W. Lancashire, is only typical of the general condition. We all know that for one member expelled for violation of pledge by taking intoxicants, a hundred are expelled for non-payment of dues; and for one member who leaves for over-working, a far greater number leave from having no work to do, and consequently no interest in the Lodge. I am pleased to say that but few of those members whose names appear under the heading of "left by e. c.," "expelled," "suspended," "left the Order," are put into that list from the cause which Bro. Haldy finds in S.W. Lancashire. We have so many good suggestions from the brethren and sisters that contribute to the WATCHWORD, it seems impossible to advance anything fresh; let us therefore try and carry out the suggestions and plans given us first, by making our Lodges room at attractive and opening at the proper hour; secondly, by bringing each item of business forward under its proper heading; thirdly, by distributing the work equally, and giving every member an opportunity to do so; fourthly, by arranging a systematic visitation to the neighbourhood, and tract distribution to every house; fifthly, by having an efficient committee to arrange for something interesting and instructive for each session; and, lastly, by doing anything and everything that will tend to make our Lodge-room what it was doubtless first intended to be—a "home," where we can consult as to the best means of banishing the drink traffic from the earth, and where we can take those we rescue from its deadly effects, and thus supply an educational and homely counter attraction to the public-houses that have been till the habit of frequenting. Then and not then, shall we be able to retain our members.—W. E. PHIPPS, W.D.S., Leicester.

ITEMS OF INTEREST

Her Majesty the Queen intends to pay a visit to Mentone early in March. She will return immediately after Easter.

The new Eadeson lighthouse will be opened by the Duke and Duchess of Edinburgh early in March.

The Massicot House Fund on behalf of the Jews in Russia reached the sum of £24,000 on the 11th inst.

A veteran of the Peninsula and Waterloo campaigns named Henry Lindfield, has just died at Brighton at the age of 91.

A library, under the Free Libraries Act, was opened in Devonport, on the 6th inst., by Sir John St. Aubyn, M.P.

During January 313 emigrants were sent out to the Cape by the Cape Government emigration agent. Of this number 274 were artisans and domestic servants, and 39 were agriculturalists.

On the first day of the Session, applications were lodged for 320 private bills.

A company has been formed at Eastbourne for the purpose of introducing the electric light into that town.

A great fire broke out in Devonport Dockyard on the 8th inst. The fire originated in the hemp stores. Damage estimated at £20,000.

A fire broke out in the refreshment department of the Royal Albert Hall, on the 8th inst. It was extinguished before any serious damage was done.

A telegram from the 6th inst. states that the British screw steamer *Manna* has been totally wrecked off Antigua.

The electric light has been introduced into the harbour of Zanzibar by the Sultan, who intends to introduce it into the town.

An Englishman and four guides have succeeded in reaching the summit of Mont Blanc. The ascent has been accomplished only once before at this season of the year.

MR. WINSKILL'S HISTORY.

THE AUTHOR'S REPLY TO OUR CRITICISMS.

(Continued from page 102.)

TO THE EDITOR OF THE "GOOD TEMPLARS' WATCHWORD."

10.—What I do say (p. 145) is, that "on the committee that recommended this resolution were W. S. Williams, of Canada (for some time R.W.G. Sec.); James Black, a staunch and uncompromising friend of the negro; and Sister Amanda Way, one of the ablest members of the R.W.G. Lodge, an out-and-out Abolitionist, and a laborious worker on what was termed the underground railway, by which many a runaway slave was forwarded to Canada and to freedom"; the object being to show that the negro was amongst true friends.

In reference to the part Mr. Malins took against the formation of the United Order of True Reformers, I do not say that his amendment was passed, but that in deference to the wish expressed by Mr. Malins and others, the R.W.G.L. authorized and instituted that Order specially for the coloured people. Such gross misrepresentations prove that the reviewer's "dignity" as a critic "is lost in his zeal as a partisan." Further, he omits to mention that on p. 186 I use three words—"That the blacks excluded from some of the Southern Grand and Subordinate Lodges on hardly be denied, but the blame did not rest with the R.W.G. Lodge," and then I go on to show that step the R.W.G. Lodge took to remedy the evil, and how the much talked of amendment of James Black originated, and the resolution it had by the British Representatives, headed by Mr. Malins.

I have seen the original document containing the notice of motion to repeal Black's motion after its adoption by the R.W.G. Lodge, and am so familiar

with Mr. Malins' writing that I could swear to it without hesitation, and that notice contained no allusion whatever to any other subject but the multiplication of Grand Lodges, and it was his history.

SANCTION AND APPROVAL OF G.L.—I deny the assertion that it was by express order of their Grand Lodges that the multiplication of Grand Lodges was opposed by the British Representatives at the I.L.W.G. Lodge in 1874, and maintain that as a body the English members of the Order were in total ignorance of the facts, and hence deprived of their charter rights had no real voice in the matter.

The Grand Lodge as now composed (in your Order) does not and cannot possibly represent the views of the Lodge or members.

As to the Maryland letter, I have never seen any refutation thereof, and have yet to be convinced that it was a falsehood.

THE DISRUPTION.—I gave the facts as I had them and am open to correction when I have proof that I am in error. Although not a member of either Order nor have I been for a considerable time past, I still have a deep interest in the subject, and in the interests of the Temperance cause, I would most heartily rejoice at the solution of the problem how to reunite the parties and promote harmonious working. The readers of my work will find that I have written in this spirit and not as a partisan.

What Mr. Winskill might have had for the asking. On the 19th of January, 1882, I wrote to the G.W.C.T. as follows:—

"DEAR SIR,—My attention has been directed to the GOOD TEMPLARS' WATCHWORD of January 16, 1882, in which a page is devoted to P. T. W.'s Temperance history. As it is there stated that, I might for the asking have from the G.W.C.T., such, &c., &c., and as I am about to prepare a supplement (to bind up with the volume), making some useful corrections and supplying certain omissions, I will feel obliged if you will kindly furnish the materials for supplying what

you require, and to the best of my ability I will do justice to your organization.—I am, yours truly, "P. T. WINSKILL."

J. Malins, Esq.

To this I received the following characteristic reply:—"Office of Grand Worthy Secretary, Congress-street, Birmingham, January 27, 1882.

Mr. P. T. Winskill.

"DEAR SIR,—Mr. Malins has to all write to you, and I am, therefore, authorized to acknowledge your note, and reply to your inquiry. If you mean to issue the volume without thoroughly revising the section which is libelous on Mr. Malins you do certainly decline to contribute towards a mere supplementary statement. If in again circulating such an attack, you are disposed also to insert our defence, the WATCHWORD review meets the case, while, apart from controversy, the latter part of said review, headed "A True History," briefly indicates our strength as to numbers and position. If you are about to re-write the section complained of Mr. Malins would send you summaries of the Order's history, or journals of official documents or his papers and cut out more than 100 pages regarding which you require information, and will look over any draft or proof of article you may prepare, with a view to pointing out any inaccuracies and supplying essential facts. I suppose, whatever form your next statement takes, let the statement be fair and just to both parties.—Yours respectfully,

"JAMES J. WOODS."

This is very considerate, but I am not in a position to spend a lot of money in pulling to pieces and reprinting certain sections, and then rebinding the remaining copies of my book. I have 100 pages more than I anticipated, entailing upon me heavy additional cost without any possible chance of ever being repaid. For this reason I was compelled at the last moment to cut out and condense later portions of the work and cut out more than 100 pages of matter on the Templar Order, which would have supplied some of the omissions complained of. It will be seen that I give no satirical whatever respecting any of the Templar Orders, so that I am strictly impartial. Should I have a demand for a second edition of my work, I shall be glad to receive reliable information from any friends of the cause, but they must allow me to use it as I deem most advisable. I shall not attempt to palm off upon the public anything as mine that is written in full by somebody else. I repudiate as discreditable and untrue the assertion in Mr. Wood's second sentence as to "libelling them," and further on "such an attack." I give what I believe to be the facts, and have clearly shown that the WATCHWORD review "does not meet the case."

A TRUE HISTORY.—When "the smoke of the conflict has passed away," and the eyes of the members are fully opened, it will be proved that the real facts, the true history of the disruptions in the I.O.G.T.F. are in the main honestly and fairly given in Winskill's "Comprehensive History of the Rise and Progress of the Temperance Reformation." A careful perusal of the reports of the recent abortive Conference shows most conclusively that the real grievance as I state it is—their own failure to unite the Grand Lodges and the formation of Worthy Grand Lodges.

Had I played the part of "the man with the muck-rake," I could have filled a volume with particulars of the doings of pseudo Temperance advocates, promoters of public convulsions, and other schemes by which the Temperance community have been victimised, and would-be friends of the cause repelled and disgusted.

My motto throughout has been "nothing extenuate nor set down unjustly in malice," and impartial readers and reviewers give me credit for "worthy sobriety."

I have loved the cause too well my life long to attempt to do anything that would tend to impede its progress, but I love truth as much, and will not sacrifice one iota of principle for the favour or patronage of any man, or a number of Grand Lodges, and I have printed on my mind the following lines, and I endorse them to-day—

"Speak the truth if thou believ' it,
Let it jostle whom it may;
Yes, although the foolish scorn it,
Or the detraction slanders."
Though an honest truth outspoken
Lead thee into chains or death—
What is life compared with freedom?
Shalt thou not survive thy breath?"

When, however, I am proved to be in the wrong those who are honest and who test my readiness to acknowledge it, until then I stand my ground, and again affirm that, in the main, I have given to the world an impartial and comprehensive history of the Temperance movement.—Yours, &c.,

P. T. WINSKILL.

P.S.—Let me say in a very few words that from my earliest recollection my warmest sympathies have been with the victims of slavery—black or white, and that from my heart I believe "God has made of one blood all the nations of the earth," and therefore I am an advocate for equal rights and privileges to all men, irrespective of race, colour, or creed.—P. T. W.

REMARKS ON MR. WINSKILL'S REPLY.

(Continued from page 102.)

10. THE NEGROES' FRIENDS (?).—W. S. Williams, of Canada, in 1872 joined in moving the R.W.G.L. to deprive the coloured Lodges of their Good Templar rituals and charters, and to substitute those of a separate Order (Journal, p. 48). In 1873 he voted against the proposal which affirmed the right of coloured Good Templars to our password (Journal, p. 93-4): in 1874 he, with Colonel Hickman, tried to get the R.W.G.L. Executive to endorse the "Kitchen" Order of True Reformers for the coloured people, though the R.W.G. Lodge itself had refused to endorse it. In 1874-5 he would not register or report the coloured Lodge which he and the R.W.G.T. had been obliged to charter in Florida, and withheld the password from it (Refutation, p. 59); in 1877 he suppressed the memorial of the ignored North Carolina coloured members. Mr. James Black's iniquitous declaration that a Grand Lodge had the right to exclude from her Lodges coloured persons should he deem it wise to do so, and Miss Amanda Way has since the disruption threatened our Deputy in Kansas with legal proceedings for enrolling coloured people into our Order.

THE TRUE REFORMERS.—Mr. Winskill repeats the calumny that Bro. Malins' action in 1872 originated the True Reformers, when, in fact, they were projected by Colonel Hickman in 1871 (Kentucky G.L. Journal) the year before Bro. Malins' entered R.W.G. Lodge, and were inaugurated by that State without Bro. Malins' knowledge in 1872 and 1873, and were never recognised, but repudiated by the R.W.G.L. and by Bro. Malins in 1874 and 1875 (Malins' s Refutation, pp. 25 and 30 WATCHWORD, June 23, 1875).

THE BLACK AMENDMENT.—That the R.W.G.L. with its "Black Amendment," did not remedy the evil is proved by the fact that even after 1877 most of the Southern States still practised negro exclusion. Regarding the wonderful "original" document which Mr. Winskill has seen, Bro. Malins has never denied, but always admitted, giving the notice of motion, and our Grand Lodge sent R.W.G.L. Journals, containing such notice, freely to Lodges and members. The exhibition, therefore, of Bro. Malins' handwriting as the author of the notice was quite unbecoming, but it was a trick of Dr. Orochlyatschna who had led his audience to believe that Bro. Malins denied having given such notice, and then triumphantly exhibited the document with his name attached. With this sleader bait Mr. Winskill has been hooked. But Mr. Winskill must also have seen the signature of Dr. Lees attached to the notice, and he has not hesitated to have said so, but that would not suit his bias.

SANCTION OF GRAND LODGE.—In 1873 the Grand Lodge decided against Worthy and Provincial Grand Lodges, elected Representatives to the 1871 Session of R.W.G.L., and ordered them to vote in harmony with the British. Said Representatives reported to the Grand Lodge in 1874 that they had voted against the present for multiplication or division of Grand Lodges, and the Grand Lodge by resolution thanked them for upholding the dignity of the Grand Lodge. In the face of this Mr. Winskill denies that the Grand Lodge sanctioned or approved such action. He seems ignorant that the order was given, and the said R.W.G.L. Representatives were elected at Bristol by Subordinate Lodge Representatives, and were thanked at Bradford by Representatives nominated in districts, but elected by vote in Subordinate Lodges. The present arrangement of representation is by the will of the membership, who know better than Mr. Winskill whether their views are represented or not. The remainder of Mr. Winskill's letter calls for but little remark. Mr. Winskill has not sought the other side of the Maryland question to the party concerned, and it is not worth while to hang on their heels trying to convince him. Mr. Winskill's partiality is manifest in omitting the figures of the Good Templar Order is significant, seeing that the insertion of such figures would have shown how diminutive is the body headed by Dr. Lees as compared with that presided over by Bro. Malins. To imply that the question of division of Grand Lodges, so far as England is concerned, was the object at the Conference is monstrous in face of the fact that Dr. Lees practically declared himself opposed to more than one Grand Lodge for England, and announced that (if we yielded to negro separation, &c.) he would be ready to meet up with their Provincial Grand Lodges, and join us in one Grand Lodge for England.

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THE Temperance Pilgrim's Progress;

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 100.)

Now, the report of the accident to Genial spread about, and at last reached the ears of his father and mother, in the town of Good Company, where they lived. Though glad to hear that their son was saved, they were not at all pleased to learn that it was by the hands of Messrs. Earnest and Co. of the Super-royal Humane Society. So, after talking the matter over it was resolved that Jovial should set off to the receiving-house to bring their son home again.

Thus, it was that some time after Genial had made up his mind to go to Teetotalland, his father arrived at the door and inquired for him. Genial came forward in a moment and would have embraced his father, but that there was an almost indescribable coolness in his manner which checked his first impulse. "I am glad to see you safe, my lad," said Jovial, "and looking better than I expected; from what we were told, I thought I should find you much worse; 'twasn't so bad after all; just a little juvenile freak, eh?"

"The 'juvenile freak' was a dangerous one at all events, father," replied Genial; "and, please God, I'll never do it again if I can help it."

"Eh, well! 'alls well that ends well," as they say," said Jovial, "but don't make too much of it. 'Accidents will happen in the best regulated families," you know."

"Yes, sir," said Earnest, "that is quite true—on the Plain of Moderation; but in Teetotalland such accidents as this never happen at all, whether you regulate well or ill."

"Well, I won't quarrel with you over that," replied Jovial, "especially as you have done my son a good turn, for which I thank you all. But now, Genial, my lad, I see you are all right again, so let us be off home."

"Thank you, father," said Genial, "but I had made up my mind to go with Sobero, this good gentleman here, to Teetotalland, for this is not the first time I have got into trouble on yonder plain, and I mean it to be the last."

"What!" cried Jovial, with astonishment, "leave your home in the town of Good Company, your mother, and me, and all your friends, to go to that miserable Teetotalland! Surely you must have lost your senses, my boy. And as for you, Sobero, I am surprised that you should try to persuade him to leave us."

"But it is really for his good, sir," said Sobero; "you would not have him get into the same trouble again, and perhaps lose his life next time? He will be a better man and a better son to you, if he goes with me."

"Why should you set yourself up to be so wondrously good, I should like to know?" said Jovial. "Let him come home to Good Company; he'll find three some of the best of men, and good Christians to boot. But there! it's just like you Teetotallanders: you think yourself a great deal better than everyone else. Why can't he come and live soberly along with us and our respectable neighbours?"

"I think I ought to ask you that question," replied Sobero; "for let me remind you that you have had him all his life under your care, with the example before him of all the good people you speak of, and yet we had to drag him out of the mud. What guarantee have you that it will not occur again? If he comes with me I can guarantee it: that is why I persuaded him to do so. Besides, there is no reason why you should part with him; come yourself, and let your wife come too; it will be all the nicer to have company; the more, the merrier!"

"Well, if he thinks himself he will be safer in Teetotalland, I won't stop him," said Absurd Jovial; "but it is absurd to expect my wife and me to leave our other children and all our friends and neighbours."

"It seems to me," answered Sobero, "that you ought to come with us (1) for your son's sake: for he is a

genial, good-hearted, easy-tempered fellow and will be far happier, and more likely to persevere, if you are with him: (2) for your other children's sake; that they may never get into the same difficulty: (3) for your own sake; for older people than you have come to grief on that plain: (4) for your neighbours' sake; that you may do them good, and save them from the danger, too."

"There you are," said Jovial, with a sneer, "playing the Pharisee again! I tell you that some of the best of men have lived, and are still living in our town, and enjoy themselves in a rational way on the plain."

"I never said they were not good," replied Sobero; "indeed, I expect there are a great many better Christians than I am among them. But that doesn't alter the Plain of Moderation or remove one of its dangers."

"At all events," said Jovial, "it proves that there is no harm, certainly no sin, in taking a quiet stroll there now and then."

"How does it prove that?" asked Sobero.

"Why, if it were wrong, or even harmful, these people would be the last in the world to do it," replied Jovial.

"Excuse me," answered Sobero, "all it proves is that these people do not see it to be harmful or sinful. They do not think it is, for various reasons (though some, perhaps, have not thought about it at all, or not sufficiently, or have refused to entertain the idea). As long as I can believe that they do not see it (though it seems almost impossible in some cases) so long I can esteem them as highly as possible. But the view they take of it does not alter its real character. It is either good, to go on that plain, or it is not. If it is good, you are right in going; if it is not good, you are wrong."

"But are all these good people to be set down as sinners?" said Jovial.

"It is not my business to judge them at all," replied Sobero; "to their own blaster they stand or fall: as I said before, I do not know whether they are or not, because I do not know their thoughts, nor the amount of light they have on the subject. The thing may be exceedingly sinful and yet those who do it may be entirely blameless; for instance, if they do it through ignorance, perhaps even thinking that they are pleasing God thereby. On the other hand it may be harmless, and yet sin to those who consider it to be so. Look at Abraham, the friend of God."

Wrong things living now would not be tolerated in often done decent society! You would not argue ignorantly that polygamy was ever right because that good man practised it! No, it was always wrong, but for some reasons, unknown to us, Abraham was not aware of its immorality, and therefore we can respect and honour him. So, too, you admit that slavery is utterly wrong; yet not many years ago hundreds of good men and women bought and sold their fellow creatures; let me mention only one—Whitefield, the evangelist honoured by God in the salvation of thousands; if that man had thought he was doing wrong in upholding slavery, we may believe, in all charity, that he would not have done it. We condemn the thing and not the man; the deed and not the doer. So of this dangerous plain, I condemn the practice of going on it, but I do not condemn those who do it; that is not my business; they will have to defend themselves, if they can, to their Judge hereafter."

"But, as I say," interposed Jovial, "you think you know better than they do, and that your way is better than theirs."

"True, my friend," continued Sobero; "and, as I said just now, I believe they, too, think they know best, and look on me as a fool; in fact, some of them are not at all too great pains to conceal their opinion. But, surely, you can't blame me for deciding which I think the better way, and consistently following it: I should be much more worthy of being called a fool if I kept on the road to Teetotalland, and said I thought the Plain of Moderation was better all the while."

"But why should you be so hard on a little harmless mirth and gratification?" said Jovial. "A little pleasure of this sort doesn't hurt anyone, and oils the wheels of life."

"You simply beg the question when you call it harmless mirth, and say that it doesn't hurt anyone," replied Sobero. "There is the fact staring you in the face, that hundreds of thousands, nay, millions in the course of the ages, have sought mirth and happiness thus and have found sorrow and misery, and

have brought the same upon their innocent friends and neighbours. The wisest of man has said, 'Look not on the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright; for at that it lieth like a serpent and stingeth like an adder.' That is, do not seek your pleasure in such a dangerous way. Grained that it gives you pleasure; but observe, the experience of centuries demonstrates that this plain will always prove the ruin of some in every hundred persons who venture on it; now the question arises, what amount of pleasure will make it worth while to sacrifice these human victims? Sit down and calculate it: don't be disturbed by too nice humanitarian scruples: work it out as a problem in political economy: so much pleasure for so many reputations, lives, and souls: or so much 'harmless mirth' for yourself, at the cost of so much sin and real misery to other people. Having worked out the problem, go and enjoy yourself thus if you can. For my part, in feeling that I am not luring on my fellow creatures to misery and death, but to life and peace, I find a joy and happiness which infinitely surpasses your flimsy, vanishing pleasure, as the sun outshines and survives the shooting star. And are you so short of mirth and pleasure in your town of Good Company, that you must rush after this paltry rag of it on the Plain of Moderation? Then the sooner you seek and find some solid joy elsewhere the better, Mr. Jovial. 'This is a sorry place whose chief pleasure, without which the wheels of life would crack and groan, is so fleet and shallow. Come with us, my friend, and I'll promise you plenty of harmless mirth in Teetotaland, while your children, who have never yet been allowed on the plain, will never dream of seeking for it there, but will have abundance of innocent joy; knowing nothing of this plain's seductive and dangerous pleasures, they can be as happy as the day is long while far away from it, and you. Know the proverb says 'Where ignorance is bliss, 'tis folly to be wise.'

"This is all very well," said Jovial, "but a great many people never come to harm, and therefore I don't see why the rest should. They ought to be taught to avoid the danger too, and then we should be all right. We must educate the people."

"Do you mean that we must teach them classics, mathematics, history, and other branches of literature?" said Sobero. "Because I have seen learned men, Masters of Arts, Doctors of Divinity, Law, and Physic, come to grief on that plain."

"Not exactly that," replied Jovial; "we must refine them by means of a liberal education; your testes must be improved, so that they will prefer to keep out of the mud."

"Have you never found that men of the greatest refinement fall victims to this dangerous plain?" asked Sobero. "And not only men but ladies, too, of gentle birth and manners, and of the sweetest and most refined character? If you have not, you are fortunate. I have known several."

"Oh!" said Jovial; "but these are quite exceptional cases; exceptions which prove the rule, you know." "These cases are not so uncommon as you imagine," replied Sobero. "I admit they are not so often known of publicly, because great efforts are generally made by their friends to conceal them. Considering the comparatively small number of these highly refined people, the proportion of these disasters is by no means contemptible: it is very questionable whether they are fewer than in other classes. But, supposing they are fewer, say, if you like, half as many, or even a quarter, I should like to ask you, first, how long do you expect it will take to educate and refine the people up to this high standard? Second, when you have accomplished this, and reduced your proportion of wretched to one-third, and you are perfectly satisfied? Is that the wonderful state of perfection to which you expect to attain? When, on the other hand, you know all the while that by coming to Teetotaland you can get rid of all these cases at once and for ever."

"But still I don't see any necessity for unnecessary accidents, nor how it is they unnecessary happen?" said Jovial.

"Why should you keep on knocking your head against a post because you don't see why the post need be there, or what necessity there is for it to hurt you?" said Sobero. "Give it a wide berth and you will be all right, and then try to account for it afterwards. So I recommend you to emigrate first, and then discover why these accidents happen if you think it worth while. At all events, in the name of common sense,

refrain and refine the people up to the necessary standard before you recommend them to make excursions on the Plain of Moderation."

"That's all very well," said Jovial, "but how can I help it? I can't make them come away, even if I wished."

"No one expects you to do more than your fair share of the undertaking," answered Personal Sobero, "and that is, to come yourself, and use all your efforts with your family first, your friends next, your neighbours and others last, to induce them to come too. But don't neglect to do the put which is in your power, because you can't do everything. If everyone secede before his own door the path would be clean, you know; and if no one else does it, yet, if you yourself do, it will be a little cleaner than it otherwise would be."

"I still believe," said Jovial, "that the plain is practically safe if it were properly used; but these

Only Fools always will be fools who will get you too far can."

"If all are fools that get a slip on this Plain of Moderation," replied Sobero, "it strikes me that there are very few wise men. How many can put their hands on their hearts and solemnly declare that never under any circumstances have they gone farther than they intended; that they have never had a slip, if not a fall, of which, perhaps, no one knew but themselves? Very few, I trow, but have confessed this to themselves, if not to others. But some of the worst cases are far from being fools. Like your son here, they are genial, good-tempered, kind-hearted, sociable people, that would go anywhere and do anything to oblige a friend or even to save a foe. Not that they often have foes, for 'tis a common observation that they are nobody's enemies but their own."

"Yes," interrupted Jovial, "and now you want to drag him away from all his friends and make him cold and unsociable."

"Nay," answered Sobero: "he will have plenty of friends, only of a different sort: friends who won't come crowding round him just for what

Friends and Friends they can get, and to enjoy his company when he gets into trouble. Better that he should have friends than that friends (so-called) should have him. But I ask you once more, do you wish to save your son in the most effectual way, or not?"

"I declare, Sobero, if I listen to you any longer you will make me thoroughly miserable," said Jovial. "I don't believe in being miserable, at all. You remind me of those people who denounce the use of wine, which the holy Scriptures declare such a source of joy."

"Indeed!" said Sobero, "pray what do you refer to?"

"I mean," replied Jovial, "those places where it says that wine 'cheers God and man,' and was given to make glad the heart of man."

"You must let me reply to this, Sobero," interposed Earnest; "for it touches to the quick the honour of my Master. Tell me, then, Jovial, what you suppose is meant by these texts."

"I should think they are clear enough," said Jovial: "everyone knows that there is a special and peculiarly cultivating and cheering property in good wine, which raises the spirits, blunts the keen edge of sorrow, and makes one feel jovial and happy."

"So you think," said Earnest, "that this exhilarating action of the wine on the nerves, which is strictly and truly the commencement of intoxication, is referred to here in terms of praise?"

"I mean what I said," answered Jovial, "but I should demur to its being called 'the commencement of intoxication; that is a very different thing.'"

"Do you assert, then, that these texts refer to unfermented, un-intoxicating wine?" asked Earnest.

"Oh dear, no! Certainly not," replied Jovial, "that doesn't have the same effect."

"Then it really is the intoxicating principle in the fermented wine which produces the condition you so highly approve of?" said Earnest.

"Well," said Jovial, "it certainly must be fermented, and therefore intoxicating if you took too much, but not unless."

"Then, whatever you may choose to call it," continued Earnest, "this cheerfulness is the result of the action of the intoxicating principle on the brain. The circumstances of the man are the same after he has

taken the wine as they were before: he has the same reasons for joy or sorrow, but, in a new substance has got into his blood and is coursing through his veins: it reaches his brain, and now he is enraptured: he will sing where before he was sorrowful and depressed; he will now cast his cares to the winds and care not for his troubles, and those who look at him can see by his lively manner and bright eye, and glowing face, that the man is a different man to what he was just before: yes, the man himself is changed, and changed by the intoxicating principle of the wine. Look at him again when he has taken just a little more, and you will see that he not only does not realise the meaning and importance of his circumstances, but is slightly confused in his ideas, and has lost some control over his expression of his thoughts, as well as over the thoughts themselves. There is no abrupt change; no condition glides naturally into the other and is clearly only a further stage of the same action, a deeper shade of the same colour, a slight increase of the intoxicating or poisonous action of the same principle, which was in the wine. There is no line of demarcation; intoxication begins with the first action of this intoxicating principle upon the nervous system. Therefore, if these texts refer to this exhilarating action of wine on man, and commend it, they commend the first stage of intoxication."

"If it is so," said Jovial, "I would say that I do not see why they should not."

"I would ask you to observe, however," said Earnest, "that the first text you quote is a part of a parable with another object, in which these words are put into the mouth of a talking vine in the course of a family quarrel; it is not right, therefore, to attach the same importance to it, as though the word were the chief intention and lesson of the parable, much less a specially inspired assertion for the instruction of mankind. If they may express the opinion of the very ignorant and deluded men of that period, but must, in any case, be taken for what they are worth, just as we do the words and opinions of other men recorded in the Bible, and even those of the Devil himself."

But observe that, if the intoxicating effect of wine is referred to, it is said to have an effect on 'God' as well as man; this statement shews at once the absurdity of the idea."

"Then what can it mean?" asked Jovial.

"Your mistake lies in this," replied Earnest, "that you do not perceive that it is quite possible to be cheered, and made glad and joyful, by other things than fermented wine; and in other ways than by partial intoxication; and so you take it for granted that this hilarity, excited by the produce of the vine, must needs be caused by fermented wine. But I would remind you that the produce of the vine, in its solid as well as its liquid form, is very important, and even more so in ancient times, before sugar was obtained from the sugar-cane, and in Eastern countries. Hence a good grape harvest was a cause of great thankfulness and joy; and was the occasion of many a glad 'Harvest Home.' So it says 'corn shall make the young men joyful, and new wine the maids'; the two harvests are here associated together. The word 'which is translated 'vine' in the passage 'shall I leave my wine, which cheereth God and man,' is generally admitted now by learned men to mean the solid produce of the vine, the grapes, and this can, without any irrelevance, be said to 'cheer God,' who delights in all His works, and pronounced them 'very good' as they came from His hand, not as they have been perverted and altered by man. The gladness of heart which comes from trust in God is far greater than any which has a material origin; as David says, 'Thou hast put gladness in my heart more than in the time that their corn and their wine (trush, vine-fruit) increased.' The word 'I used in the second passage, 'wine which makes glad the heart of man,' is not the same as in the first text, and is a general term for all sorts of wine, and even for grapes, as in the passage in Jeremiah xl. 10, 12, where it says that the Jews went into the fields and gathered wine (yayin) and summer fruits very much.' Many words are thus used with a general meaning; for example, the word 'man,' which may mean a good man or a bad man, a black man or a white man. Unless, therefore, you can prove that no gladness of heart can be produced by the vine and its produce in any other way than by mild intoxication these texts will not serve your purpose."

(To be continued.)

ble. It can give its prayers, its sympathy, its cordial encouragement to those who can help, and will never feel what it is taking from its own work, but, on the contrary, doing its own work, if it can practically help to ennoble the weakest parts of the Order any where.

If asked to sum up very briefly the means by which Lodges can fulfil the object for which they meet, I should say three things that are absolutely essential:

- 1st. Hearty zeal in the Temperance cause.
- 2d. Loyalty, or the spirit of obedience to law and order.
- 3rd. Charity one with another.

And of these the second appears to me to require the most assistance, simply because its absolute necessity to the very life of a Lodge is not so clearly recognised as the other two. On the contrary there is a great deal being said against "thinking too much of points of law"—"having Chase's Digest on the brain," against "routine," "red tape," "boudage to forms," &c., &c., which, while it sounds all very nice and very superior (and possibly is so in the minds of some who speak it), is, at any rate, wounding to the destruction of hundreds of Lodges, and to the peril and loss of perhaps the majority.

If I hear a flourishing Lodge boasting of its independence of law, I know that that Lodge is in the sure, if slow, way to ruin. Its members may be kept together for a time by the Temperance zeal of its members, or by some governing spirit, but let the former slacken, or the latter lose his power, over so little, and the Lodge, not being used to let the rules and forms of the Order decide for them when little differences of view may arise, get to quarrelling the government inevitably falls into the hands of those who have the strongest wills, the rest rally, and the Lodge (unless saved at the eleventh hour by some timely and forcible interference) obeys to law at any personal cost) breaks into ruins. It should never be forgotten that as with nations so with Lodges, Lawlessness means anarchy, and anarchy means discord with the law of the strongest; who, if they will, may take licence to laws we have ourselves helped to make more liberty for all; and, what is more, peace and unity in the Lodge. This is just why I have put "charity" *first* only on my little list of essentials; not that it is not at least equally important, but that, practically, it is really best secured by care as to the two former points (*i. e.*, by keeping up spirited and combined work, and by minimising the occasions of discord) than even by direct preaching about charity and forgiveness.

I expect one main cause of the laxity of so many Lodges in heartily carrying out the constitution and following the legislation and schemes of our larger bodies, is that it takes time and trouble to thoroughly imbue into this. But if our Lodges consider its importance to their own individual welfare, it would be done at any cost. Every Lodge would see that its Lodge Deputy did his duty, which is to know what is the right thing to be done and the right way to do it constitutionally, and to see that he guides the Lodge accordingly, when necessary. Also, the circulars and communications from higher bodies or officials are read, and read too, with direct view and expectation of finding something helpful in them and some good work to arise out of them. At the same time, our Lodges should report, in a clear and direct way, the business done there with direct view in action to the Lodge upon it. It should be particular to read the WATCHWORD and its local Templar organ and to see that in some way or other the main features of the Grand Lodge and R.W.G.L. Annual Sessions were imparted, in an interesting way, to the members.

Then again as to "routine." I always feel a little anxious when a Lodge writes something like this—"We got over the routine part as quickly as possible and got to 'God of the Order.'" And what is here meant by "routine"? Why, nothing more nor less than the main business of the Lodge meetings! Nothing is easier than to "get over it" as soon as possible. I have seen many reports of some dozens of times—"Are there any reports of comings out as candidates?"—No answer.—"Any reports of Visiting Committees?"—Silence. And so on all down the "Suggested Order of Business," which the Lodge called the "routine." It is, of course, a good thing, indeed, but it did not engender a very flourishing state of the Lodge! It is dangerous work when a Lodge begins to think lightly of these recurrent questions, as if they were mere forms to be got through, or to get over the routine part as quickly as possible, and pass unanswered night after night.

There is no part of our "routine" or Ritual that is not meant to suggest work, usually of the most definite and practical kind, but the printer cannot give the words life; it is *we* must give them life, by filling them up with the most earnest and fervent feelings. And because we will not (in many cases) take the trouble to do this faithfully, our Lodges suffer for lack of the business "suggested," while the poor suggestions themselves get abused as the deal of empty forms, and the flourishing Lodges I know are those in which the "routine" takes often a longish time, and is the most interesting part of the proceedings. Here, as in other cases, we shall always find our advantages in having faith, in a

general way, in the helpfulness and wisdom of the arrangements of the Order. They are mainly the result of the long experience and thought of the most devoted members of Sub-Lodges, who know by hard practice what they are dealing with. For a young weak Lodge, without help from experienced members, I think it would be wise who should advise to start with a very strict, even what some might call a *severely*, adherence to the rules and suggestions of our Rituals and other official printed matter would not be a very unsafe guide. Such a Lodge would probably, at first, be less keen at work and in order, and there is nothing like faithful work, even if it seem rather late of fruit, for opening out fresh channels of action perhaps more directly suitable to the special circumstances of the Lodge.

I will venture to close this paper with a few brief suggestions.

- 1. Someone in every Lodge should be well acquainted with all the movements of other portions of the Temperance agitation, with the best speakers for the cause, and should be able to secure the co-operation of Temperance people outside in schemes for joint work when needed.
- 2. A Lodge should always be ready to help or co-operate with other Temperance societies, regarding all their aims and objects, and should be able to secure the co-operation of Temperance people outside in schemes for joint work when needed.
- 3. No members, especially none whose position or education, &c., cause them to be looked up to by their Lodges, should think of doing Temperance work for some other society's purposes, or for filling their places in the Order efficiently and well.

ISABELLA NEWBORN.

WOMAN.

Each line is a quotation from separate standard authors of England and America, and is the result of diligent and careful study of varied and extensive writings of 30 leading poets, as will be seen by the author's (Mr. C. Wells Moulton) note of reference below:—

- 1. Woman! blest partner of our joys and woes!
- 2. Blessing and blist wherever she goes.
- 3. Façer to hope, but not less firm to bear;
- 4. O born to soothe distress and lighten care;
- 5. Profound as reason, and as justice dear;
- 6. Yet softening vice compels her tear.
- 7. Meekly to bear what we will not bear decay,
- 8. And wipe the mourner's bitter tear away.
- 9. O woman! woman! thou art formed to bless!
- 10. For woman is weak, but not less true of heart.
- 11. Holy, divine, good, amiable, or sweet,
- 12. Each softest, truest virtue there should meet.
- 13. Women were made to give our eyes delight,
- 14. So fond and true, so beautiful and bright.
- 15. Ye watchful spirits that e'en man's own care, do not, you are not free because you're more than fair.
- 16. Oh, man! how weak sublimity from Heaven his birth, and you of man was made, but not of earth.
- 17. Gay smiles to comfort; April showers to move;
- 18. The important business of your life is love;
- 19. For woman is the most beautiful, the best, the loved and cherished idol of his life;
- 20. There is something in their hearts which passes speech.
- 21. Their charm no vulgar mind can reach;
- 22. A rosebud set with a little wild thorn,
- 23. Still shall your charms my fondest themes adorn;
- 27. Sacred by birth and built by heaven divine,
- 28. Pure and unspotted as the crime;
- 29. Her worth, her warmth of heart, her friendship say—
- 30. All my fortunes at thy foot I'll lay.

[We wish the diligent compiler of the foregoing would give us another selection in praise of the other sex. It won't be some consolation to its members of our Order where equality is the rule. Where are the sister poets?—Ed.]

BLUE RIBBON ARMY IN SOUTH LONDON.—The Farm-house Gospel Temperance Mission inaugurated a branch in connection with this movement on Monday night, 6th inst., in Surrey Chapel Hall, when Bro. George Thorncroft, president of the mission, presided over the public meeting. One hundred and fifty new pledges were taken, and 152 put on the blue ribbon. In addition to the formation of the above, and the meetings held at the Farm-house, the mission inaugurated at the commencement of this year a weekly Temperance meeting, held every Thursday evening at Victoria Hall, Lancaster-street; and on the last Thursday in each month the members from each meeting place unite in a members' tea previous to the public meeting. One hundred and thirty members joined this tea in the first month. Arrangements are also being made to establish stations for open air meetings in the district during the summer.

THE MIRACLE AT CANA.

A sermon upon this miracle by Dean Vaughan has recently appeared in the *Christianian*, to which there is the following passage:—

"The Son of Man is come, eating and drinking, and in this He differs from the anchorite and hermit, who may have heroic solemn witness, necessary in its place to the awfulness of the invisible and the eternal—even from His own fore-runner, the Holy Baptist. The Saviour takes His place at the marriage table; the Guest first, then, in the sequel, Host also, of a festive company. When wine fails, instead of preaching a Gospel of abstinence, or even at that particular moment, a Gospel of temperance. He enters feebly and tenderly into the embarrassment and natural mortification of the entertainer, and works His very first miraculous work in ministering to the distress of one and to the enjoyment of all. It is idle after this, and worse than idle, to pretend, to accuse wine itself of being wicked. In the abuse lies the wickedness; and if the abuse be general, if it be destructive of the life, of soul and body, of thousands, we say not to what lengths charity may not carry the man in whom the Spirit of God is, in the direction of drink, he will himself, if he may but snatch a brand here and there from the devouring fire. Only let the principle be truly stated. Lie not in the name of the God of truth by confounding use and abuse, the thing which God created to man's use, with the abuse of man with the thing upon which the curse of God is, because it is the physical and mortal suicide of the being formed of Himself."

With respect to the foregoing the corresponding correspondence has been sent for publication:—

Constance Villa,
Upper Tooting, S.W.
February 8, 1882.

Very Rev. Dr. Vaughan, Dean of Llandaff.

VERY REV. SIR,—May I beg your acceptance of a copy of the fifth edition of the Temperance Bible Commentary, which was published by the Wesleyan Temperance Church on January 15, that you adhere to the traditional interpretation of the Miracles at Cana as to the quantity of wine produced, while you take no notice of the analogical explanation given by St. Augustine and St. Chrysostom, Bishop of Iconium, and other divines as to the essence of the miraculous change.

I am struck at the vehemence of the language employed by so calm and candid a thinker as yourself, and especially as the view taken rests on assumptions not one of which is justified by the language of St. John. The day has passed for the denunciation of opinions which have a thoroughly scientific basis; and it is only the cause of religion and the authority of Scripture which can be supported by an adherence to interpretations which virtually substitute for the simple meaning of the Divine word the prejudices and glosses of men. In the same way, and by the same deflection from a true exegesis the Bible has been made to support polygamy, slavery, political despotism, and various forms of superstition and folly as to natural phenomena. Many of the admirers of Dr. Vaughan—and I claim to be among them—will regret to find on one great question he puts himself in opposition, and tries to put the Scriptures in opposition to the greatest results of experience and scientific research.

I am, Very Rev. Sir, sincerely yours,
DAWSON DUNNS.

The Temple, E.C., February 8, 1882.

DEAR SIR,—I do not know what report you may have seen of my sermon. I fail to recognise it in your description of vehemence, &c. But I am obliged by your kind intention of sending me a copy of your Commentary; and I shall take notice of the explanation of the passage in question.

Sincerely yours,

A. VAUGHAN.
P.S.—You will excuse my not entering into controversy in a private letter.

Constance Villa,
Upper Tooting, S.W.
February 19, 1882.

Very Rev. Dean Vaughan, D.D.
VERY REV. DEAN VAUGHAN.—The report of your sermon to which I referred in my appeal to the *Christianian* of January 25, and I now enclose the passage to which I applied the epithet of "vehemence." I have given long attention to the Temperance subject in all its phases, and I have not yet met with friends of that movement who "lie against the God of truth," in the manner you describe; nor can I perceive that, supposing by an error of judgment "use" and "abuse" are confounded, a "lie" of any kind would be involved.

May I point out to you that the last clause, as it stands in the printed extract, is obscure, not to say unintelligible? If not troubling you too much I should be glad to have the correct reading of the sentence.—I am, Very Rev. Sir, sincerely yours,
DAWSON DUNNS.

[Dr. Vaughan, in returning a corrected copy of the part of his sermon referred to, made no allusion to the main question.]

THE BISHOP OF OXFORD ON LOCAL OPTION.

At a recent enthusiastic Alliance meeting, Oxford, attended by Sir Wilfrid Lawson, Canon B. Wilberforce, Mr. Raper, and others, the Bishop presided, and we extract the following from his admirable address:—

THE PRINCIPLE OF LOCAL OPTION.

When I hear that Local Option is wrong in principle, because it interferes with the liberty which all men have to sell drink, or to take it, I am amazed. I ask myself what is the whole principle of all our licensing system, and of all the legislation which has gone on for generations in this matter. Is it not all an interference with Liberty? Is it not all founded upon this assumption—that you have unrestricted liberty for the sale of this particular product, strong drink? Liberty must be restrained, and it is when you will restrain. And to carry that a little further, what is that we hear of when licences are applied for? Is not the dispute about the granting of more or less? Is it not a matter which turns entirely upon local feeling and local conditions? When a strong case is made out to a bench of magistrates to grant a fresh licence, what is the argument? They say the place is wanted by the people of the locality, there is a local need for it. Whether that local need is always so real as the petitioners seem to think, I cannot say. Whether it might not rather be sometimes the want of the producers and the sellers, for an increased consumption, rather than of the consumers, is a question, I think, open to much consideration; but, anyhow, in local want which is always pleaded, and the question now is, how that local want—the extent of it, and the meaning of it—how is it to be determined? And the answer, which is not a very difficult one—the answer of some persons is this:—If you desire to know what we want, don't you ask us, but ask the people, and let us tell you what we want we will let you know in a moment. (Cheers.) That is, I imagine, the substance of Local Option, and as to that I confess I have no objection, nor can I sympathise with those who have, (Cheers.)

THE DARK SIDE OF LOCAL OPTION.

My difficulty comes a little later, and I hope you will allow me in all candour to tell you what it is, as I am ready to be convinced about it if it is no difficulty at all. My fear is on the side of Temperance. I am afraid that if Local Option is carried out in its whole power of deciding the granting of licences into the hands of the population, it might happen in places where the population is corrupt and debased by old habits of drunkenness, that that population may do very—quite contrary to your desire, and the desire of the promoters of Local Option—to do more for the matter; and then, mind, they will not leave the matter quite as it is, for, though, as gentlemen around me might well say so, you will be no worse off than you are now, it might have this result, that they, having the power, might do what is wanted, might increase the number of licences, and, in the meantime, hereafter, make the condition of their own neighbourhood even worse than it is. I do not know what the exact answer to that difficulty, but I shall be very glad to bear it. My difficulty is, if you once put the whole control of the matter into the hands of a population not properly qualified to exercise it, you may go from bad to worse. However, you will perhaps all say that what business have you in the chair if you have these difficulties. ("No, no.")

THE PROGRESS OF LOCAL OPTION.

I have been looking at the outside of this question for some years, and confess that, for a time, I thought this was the only way to get the matter straight. I thought it had no place in practical legislation, or in practical economics; but I observed, year by year, very much by the energy of a gentleman who is near me on this platform—(cheers)—and by the successful energy of other friends of the cause—I have observed that this question has long since way into the front rank of the public mind, and that it is now a question which you who share in the conduct of national affairs; and the time is coming when anyone who desires to take his part in promoting the welfare of his countrymen must, at least, consider it. And then I felt ashamed to stand altogether outside such a question as this, (Cheers.) When I look round me and see that temperance is at this moment in this country, I feel I cannot sit silent when any great question connected with it is at stake.

EDUCATION AND RELIGION.

They told me years ago that education would cure intemperance. It is a great error, no doubt, but I have seen 30 years during which the progress of this great country has been using its political energy and the national purse to promote education, and education has made wonderful strides, and yet there is this great spectre of intemperance amongst us everywhere. I have heard it said that religion would banish intemperance. No doubt

it would be impossible that any man with the love of God in his heart, and the Christian faith in him, could be an intemperate man. (Heav, heh.) I have no doubt that when religion does prevail and driven out, but what I find is this—I am a minister of religion, and I cannot get hold of the drunkard; where I wish to speak to him; he has been so changed, enslaved, his whole character has been so blunted and that he has no longer the free will to choose to come to hear what I have to say to him, or what other ministers of the Gospel of Christ have fluence of religion which I cannot get hold of him; and the intemperance has got hold upon them; their physical nature and their mental qualities, their whole tone is altered, is debased by the influence of the drink, and I am still obliged to be looking out for some agency to help in this great work of bringing them under that power which I desire to see ruling them.

THE BEST AVAILABLE REMEDY.

For my part, if I saw a house on fire, I could not go into the matter of kindreds of fire-escapes, but I should put my hand to the nearest I could meet with and see if it would go up to the window where the poor perishing creatures were holding out their hands for help, so if I am not thoroughly convinced of the impossibility or practicability of all the details of a scheme such as I am at, and those which I am, to seriously and earnestly consider whether it will work, and if I do feel that pity for the poor creatures who are the victims of intemperance that I cannot hold back, I do honor ago I was in a meeting larger than this, in the Mansion House—much I think, which was held here, and I witnessed there great energy, sympathy, and compassion on behalf of an injured race in a distant land. (Cheers.) I think we should also have a little compassion for a very injured set of people in our own land, for all who are suffering in purse, and heart, and life, by the power of strong drink, which is giving them, for these I claim compassion; their case is at least so pitiable as to justify me, and you in, inviting their best attention to anything that can be urged in the way of relief. (Loud cheers.)

SIR WILFRID LAWSON AT OXFORD.

A few passages from Sir Wilfrid Lawson's recent speech at Oxford are specially deserving the attention of our readers at the present time, especially the passage in which he answered the first part of the vote of the people should increase the evil in some districts.

HOW LICENCES ARE GRANTED.

Do you know how these things are carried on now on licensing days? A deputation comes to the Bench of Magistrates to oppose the licences, and it is lunched down upon them, and the magistrates are told by the clergy men and Sunday-school teachers, "Why should we pay any respect to them?" I think that if the people we should respect, because they give their lives for the good of their fellow men. (Heav, heh.) But in our fashion now-a-days to pay no regard to the clergy and Sunday-school teachers; no, my attention to what the publicans say. So these men go as a deputation, and ask that the licences may not be granted, and then you see next morning in the newspapers this announcement:—"The deputation then withdrew after thanking the magistrates for the kindness with which they had received them; the Bench went into the cases and granted all the licences. (Great laughter.) And then after having done this, the good men get to work again just as they did before. The publicans get their mugs ready, people come in and get drunk, the landlords turn them out, and the police receive their pay in order; the barmen, and the workmen are put in order; the gallow is ready, and the gallows is reared, and you the people, have to pay taxes, have to put your hands into your pockets to pay for the results of the licences given to the publicans. (Applause.) So all goes on as regular as clockwork, and you are so accustomed to it that we pay no attention to it now.

THE PUBLICANS' DREAD OF LOCAL OPTION.

I will tell you why I think the people would exercise the power; the publicans think so—(great laughing)—and they know a great deal more about it than I do. They say, "Oh, it would give people this power and we shall be swept away. I should have said, "Is not that extraordinary?" I should have thought the people would have loved them. They hate them; and the other day they had great banquet at Burton, at any rate it was "for Sir Wilfrid Lawson had his way even at Burton, Burton would be ruined." Well, that gave me a turn. I can tell you. (Loud laughter.) Just fancy what a scene was presented to my eyes—Mr. Bass in the workhouse—(laughter)—Mr. Allyp begging for his

bread from door to door. Messrs. Truman and Hanbury at work breaking stones on the road. (Loud and continued laughter.) Well, now, they take too gloomy a view of matters. I don't believe that would happen, at least not for a long time, but even if it did, if they all met at the workhouse together, I should not break my heart—(much laughter)—because I know that there would be very few people left in the workhouse except them. (Renewed laughter.)

NO POWER SOUGHT TO DO WRONG.

Now, my lord, I must touch upon one part of your speech, the only point I think which requires any observation from me. You said you did not want to legislate for any plan; we have no plan; we have principle—(applause)—and the principle is no thrusting of licences on places where they are not wanted, and the plan is to be carried out by Mr. Gladstone, Lord Hartington, Mr. Childers, Mr. Dodson, and Mr. Forster, and we shall be satisfied with any plan which carries out that principle. There is no doubt that the capable and clever men such as we now have in the Government could draw up in 10 minutes a plan which would satisfy us at every point, my lord. You might think that if we gave this power to the people, they would increase the number of public-houses. Ay! but I don't give that power. (Cheers.) O, no, I was not going to be caught in that way. (Laughter and applause.) Nobody wants any more public-houses that I know of, my lord. I say, if it were, give that place the power of doing without them. You may have other legislation, and good legislation, for diminishing the number of these places which are not ready for regulation; but all I ask is power for the people to regulate the traffic—no right and no power to do wrong, permission or option to protect themselves. (Cheers.)

GOOD TEMPLARISM UNDER DIFFICULTIES.

The following facts were related by a brother of the Society at Bold Lodge, while on a visit to one of our Lodges a few days since.

During the recent expedition against the Boers in the Transvaal, while the 2nd Battalion (King's Own Royal Rifles) were lying at Newcastle, the members of the regimental Lodge Celer-aux-Daux (Swift and Bold), No. 95, Military District, determined to hold a meeting, called "The Drink is a Work," at a place called Bann, and in force they proceeded to do so from the camp, and there amidst huge rocks and boulders, and with no covering but the vast canopy of heaven, they commenced proceedings, without regalia, tables, chairs, or any of the accessories we have at home, considering it necessary for a Lodge meeting; the only articles in their possession, to be a work, the Rituals carried on by one in the valises of the officers requiring them, brave hearts, and a determination to persevere in the great fight against their deadliest foe—King Alcohol. After going through the opening ceremonies, and just as they were sitting as comfortably as they could in a work, they were startled and the meeting abruptly brought to close by a sudden down-pour of hail-stones, weighing about four ounces each. They hastily found shelter among the rocks which had formed their Lodge-room, remaining till after the storm had passed. Happily none of our members were injured, and they commenced their homeward journey to camp, grrieved only to think that it was too late to re-open the Lodge. This is no solitary case of their troubles, and surely you "who live at home at ease" can take this to heart, and not let such trivial things as a shower of hail, or a few black clouds prevent our attending our L. G. but, like our noble brethren, go on doing the good we can in the great and good cause we all have at heart.

E. W. WYATT.

DRINK STATISTICS OF THE CORONER OF LIVERPOOL.

At the annual conference of the Evangelical Alliance held in Liverpool on the 10th October, his official and J. P. Coroner of Liverpool, said:—"I have presented more cases than probably any magistrate in England, and as a coroner he had investigated, in this last police year, between 1,600 and 1,700 deaths, and he had looked upon nearly 900 dead people. While speaking, he said that, at the trial of his official and his colleagues, he could say, at the result of his careful and deliberate judgment, that things were getting better in Liverpool; but the drinking amongst women was the saddest feature of his magisterial experience. He was not speaking of those unhappy desolate sisters, who are sought to interest them in their behalf far more than they do; nor of the rougher class of girls and women, many of whom had to earn in this miserable way their womanly subsistence. There was drinking amongst women to an extent which was absolutely shocking. The wives of working men, the wives of sailors far away at sea, were guilty of excessive drinking to a great extent."

MR. ROBERTSON is full of engagements at present.—Ashton-road, Edge-green, Golborne, Lancs.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent as News. We can only publish such announcements as address themselves to the Order, however. Special Facilities are given for Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional six Words.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaars, &c. are placed in this the most prominent position in the paper, and are charged by space at the following rates:— For One insertion ... 4s. 0d. Any space One Inch Two insertions at 1s. ... 3s. 6d. more or less of Three ... 3s. 0d. ... same rate. Space. Four and upwards ... same rate. Including a reference to the Event in the "Forthcoming Events" column.

February 20.—Popular Ballad Concert at Clerkenwell See Advertisement.

February 21.—Herts District Lodge Annual Session in Congregational School, St. Alban's, Tuesday, 21st inst. Netley Down, G.W.V.T. will be present. Tea at 6. Public meeting at 8. The Mayor will preside.

February 24.—Bath street, Poplar. Brother Joseph (alias) Musical Entertainment, Fairy Balls, German Songs, Temperance Songs, Lip Organ, Recitations, Silver Balls, &c.

February 25 to March 4.—Special arrangements of East and Mid-Surrey District Lodge.—Saturday, February 25, Annual Session, Victoria Hall, Leamers-ter-street, Stockfield-road, opening at 8 p.m.—Sunday, 26, 6.30 p.m.—Temperance Session at Bro. J. P. ... Monday, 27, Surrey Chapel, Blackfriars; Tuesday, 28, Million-road Chapel; Wednesday, March 1 (see future announcements); Thursday, 2, Victoria Hall, Leamers-ter-street; Friday, 3, Waterloo-road Chapel; Saturday, 4, Stockwell Institute.

February 27.—Middlesex Good Templar Ward Fund, London Temperance Hospital. A Concert in all of the above will take place in the St. Pancras Vestry Hall, on Monday, Feb. 27, at 8 p.m. ... Tickets to be had of Bro. W. Farwell, H.C. Sec., to the Committee, 78, Pembroke-street, Cantonian-road, N.

March 27.—Surrey Masonic Hall. "Buy your own Cherries," Temperance Story, with Song. Consecutive reading by Bro. J. W. Kirton, P.G.W.S. Musical Illustrations by Choir of 520 Juvenile Templars. Conductor, Bro. Raife, G.S.A.T.C.

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the formation of the Blue Ribbon Army in England. During Easter, special trains will run from all parts of the United Kingdom, and this will give friends from a distance an opportunity of taking part in celebration. On Easter Monday a Procession will leave Hoxton at 10 a.m., en route for Easter Hall, where three meetings will be held, commencing at 11 a.m., 3 and 7 p.m. Friends desiring information are requested to send full address, enclosing stamp for reply, to WILLIAM NORRIS, Honorary Director and Founder, Blue Ribbon Army, Headquarters Hoxton Hall, London, N.

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INDEX AND TITLE PAGE

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THE GOOD TEMPLARS' WATCHWORD,

MONDAY, FEBRUARY 20, 1882.

OUR DEPARTED GRAND WORTHY CHAPLAIN.

A MORE mournful duty has not fallen to our lot as chroniclers of the events in the history of our Grand Lodge than now devolves upon us, in reporting the sudden departure from among us of our beloved brother and prized colleague, the Grand Worthy Chaplain of England. The sad tidings reached us by Telegram from Bro. Griffin at 10 o'clock on Wednesday night last, just as we were leaving our office; on Wednesday morning we received confirmation from Bro. Jose; and a London paper of Wednesday also announced that our dear brother was hurrying home to prepare for a funeral when he fell dead on the steps of his house.

Sad as are our own feelings at the sudden loss of one we so affectionately esteemed as a Christian brother, a wise and trustworthy friend, and a faithful colleague, we are still more stricken with feelings of the deepest sympathy with those whose sorrow can hardly bear thinking upon; for all who knew our

brother in his home will testify how deep and tender was the relationship that is now so ruthlessly torn asunder. To human thought it would seem that the blow to our dear sister, whose delicate health has long been the cause of deep solicitude, must be too hard to bear; and our only hope in this terrible tribulation is that the unfeeling consolations of the Christian faith so nobly lived up to during the twenty-three years of their united pilgrimage on earth, may now divinely sustain our sister in her grief and solitude, and enable her to realise those comforts which can only come from that Source of happiness into whose presence the spirit of our dear Brother has already entered.

The gap caused in the Executive Council of our Grand Lodge is, we believe, the first that has occurred during tenure of office. The late Bro. Ryder, P.G.W.Ch., of Nottingham, whose spirit and zeal were remarkably in harmony with those of Bro. Wheeler, had served in the same important office, but we do not recall any instance of a brother or sister being taken away during the official tenure of a seat on the Executive. Whilst looking over some papers, with in an hour of our receipt of the intelligence, our thoughts reverted to the recent meetings of the Executive in Birmingham and in London, when our brother addressed us by his wise counsel and sound advice, and whilst we felt somewhat humiliated at the prominent and more outwardly demonstrative part we ourselves had been called upon to take, we felt thankful that what was said and done on that occasion was the result and outcome of—in no small degree—that wisdom in council and of that high Christian principle which in the person of our departed brother guided and pervaded our deliberations, and fixed our resolves. And so, during the years of experience as members or representatives of the Grand Executive Council, it must have been obvious to all who have served upon it that the succession of true and godly men who, from the first year of our Grand Lodge history, have occupied the seat now vacated, have been a source of great service to the Order; and we look back upon the roll with thankfulness that Good Templary has thus brought into more prominent activity as the exponents of true Christian Temperance such men as our revered Brothers Ryder, Garrett, Mackenzie, Franks, Hargreaves, Edwards, Aston, and Wheeler. It has been no small privilege to share the social and fraternal friendship of such men, and in no case has that office been filled by one more devoted, more self-denying, or more faithful to the great principles it has devolved upon our Executive to contend for, than in the person of him upon whom we can now no longer look, and whose gentle and sympathetic grasp can no longer cheer and sustain us in seasons of trial and perplexity.

Our esteemed chief, whose enforced imprisonment is now the cause of such wide-spread sympathy, will feel, we fear, that these words but feebly reflect his feelings, which we are sure are most deeply moved by this sudden bereavement. Many and constant have been the proofs of our late brother's attachment to Bro. Malins, whom he loved for his own sake, but chiefly for the sake of the great work he has been called to conduct. We, too, in our humbler but arduous work, enjoyed Bro. Wheeler's esteem and sympathy in no ordinary degree, and we would not disguise that we grieve because he is gone. Each Executive officer must feel no small sorrow at the untimely loss of one who was so true and genuine a friend and brother; one who has striven and suffered with us in seasons of conflict and trial, and who looked forward with all confidence to a release from present troubles, and a successful future of devoted and undivided labour for the spread of Good Templary throughout the world.

NO POWER TO DO WRONG.

SIR WILFRID LAWSON'S reply to the Bishop of Oxford, whose admirable speech is reported in another column, is a well timed piece of instruction which cannot be too widely circulated. Those "friends of Temperance" who always oppose the means likely to forward it, are often found raising the plea that they object to giving wholesale power to the people to extend the facilities for drink-selling. No sensible man, least of all Sir Wilfrid Lawson, ever pretended to seek any such power for the people. He has never proposed to transfer the LICENSING power from the magistrates. It is an executive function, and we fail to know of any judicial power better qualified to perform it than the magistracy, mortal and liable to err though they be. But Local Option simply demands that the existing condition shall be fairly tested—the wants of the locality; and that by the vote of the people it shall be ascertained whether licences are desired. If they are, then the magistrates have the power, subject to all the legal restrictions and conditions, to grant them. If the vote says "not wanted," then the magistrates would not be empowered to grant them, because the law would compel them to respect the wishes of the locality. The Bishop did not speak, however, as an opponent, nor as a lukewarm friend merely, but as an earnest reformer seeking light. Sir Wilfrid was thus enabled to enlighten a vast audience, and we hope our readers will spread the light in many a dark place.

THE FUNERAL OF OUR BRO. WHEELER has been arranged to take place at Plymouth on Saturday afternoon. It is hoped that Bro. The Rev. P. Aston, P.G.W.Chb., will officiate.

HEALTH OF THE G.W.C.T.—Bro. Malins is still forcibly confined to his room, the acuteness of the pain varying from day to day with the state of the weather. The greatest care is necessary, and brethren will kindly not needlessly perplex him with correspondence.

THE REV. C. H. SPURGEON, having been informed of an invitation made by a Rev. W. Randall, that after visiting the Metropolitan Tabernacle recently, the Premier took a glass of wine with Mr. Spurgeon, has replied:—"I am a teetotaler. I neither take wine myself, nor offer it to others."

PRESSURE UPON OUR SPACE compels us to hold over a number of interesting communications. The District Lodge reports and other matters in anticipation of the Grand Lodge will leave us less space than usual until after Easter for correspondence and subordinate intelligence. Will brethren please take the hint?

THE GOVERNMENT do not intend to deal with the licensing question this Session. Mr. Gladstone has told Sir Wilfrid Lawson so. The electoral policy of Sir Wilfrid's supporters will need screwing up before any Government takes the question up with any other intention than that of putting it down again. Sir Wilfrid wants better backing; that's all about it.

A GRAND LODGE SPECIAL SESSION is to be held on Monday, 20th inst., at five o'clock, at Victoria Chapel, Willow-street, Vaughall Bridge, for conferring the G.L. Degree on military and naval brethren. A public meeting will be held at eight o'clock, under the presidency of Bro. Winton, P.G.W.C.T. and D.G.T., to be addressed by several prominent members of the Order.

ARRANGEMENTS for the G.L. meeting at York continue to progress, and as the committee are anxious to arrange for as many Temperance sermons as possible on Easter Sunday, they will feel obliged if any ministers intending to be present who can occupy pulpits on Easter Sunday will kindly intimate the same, stating their denomination, to Bro. Alfred Juper, Hon. Sec., South Parade, Northallerton.

A GREAT MEETING was held at Weymouth on Thursday, 9th inst., in the interests of Good Templary, as one of a series constituting a week's mission. Bro. Rev. J. W. Kirtin, P.G.W. Sec.; Bro. Rev. H. Wheeler, G.W.Ch.; Bro. Glover, G.W.M.; Bro. Robinson, late of Portsmouth, Bro. Holmwood, D.C.T., and others addressed the meeting. The proceedings of the week appear to have been wonderfully enthusiastic and successful.

A FEW LIVELY SPIRITS in North London, professing to desire "renouvo," have got one or two paragraphs into the paper which seem to report representative gatherings for this object. Strange that their representations, so far as one side is concerned, do not find their way into that representative assembly, the District Lodge. One proposal they make is, not to discuss the Negro Question. Quite right; that would not be an agreeable subject for discussion. Another is, to sink their Provincial Grand Lodges. Quite right also, when they are smaller than our District Lodges, and too costly to keep going. Another is—to sink their leaders and act for themselves. Quite right, unquestionably, when they have never followed those elected by the mass of the membership; besides, it is a fine chance to become leaders themselves. Those, not of us, who wish to unite, hardly need reminding that their way is very easy, and as for those of our own members who encourage this underhand skirmishing, they should be informed that, as opponents outside, they might obtain more respect than they can possibly gain by thus disporting themselves in our midst. Their admirers are on the other side; why not join them, and cease facing both ways?

DEATH OF THE REV. H. WHEELER.

The *Western Morning News* of the 15th inst. publishes the following—Of the best known and Non-conformist ministers of Plymouth—the Rev. Henry Wheeler, of Norley Congregational Chapel—died suddenly yesterday. Early in the day the deceased attended an auction sale, and hurried home about half-past two, in order to get ready to attend at the Plymouth Cemetery, of which he was the Nonconformist chaplain. He had just reached his house, 11, Tavistock-place, when he was suddenly seized with illness, his countenance changed, and he died almost instantaneously. Medical assistance was at once called, but, of course, without avail. An inquest will probably be held to-day. Mr. Wheeler had previously been in the enjoyment of apparently excellent health, and it is assumed that heart disease, accelerated by the haste and excitement in attending to his engagements, caused his sudden and regretted death. Mr. Wheeler had been the pastor of the Norley-street Chapel for about five years, and previous to that for 15 or 16 years was connected with the Old Tabernacle in Exeter-street. For several years he has been the Nonconformist chaplain at the Plymouth Cemetery, and his devout and sympathetic ministrations in that capacity earned the respect and esteem of all with whom he was brought in contact. Outside his ministerial functions Mr. Wheeler was chiefly known as one of the most active and successful workers of the Temperance cause in the West. From the introduction of the Good Templar movement he has been associated with that Order, and was a member of the Ark of Love Lodge, 561, held at Burlington-street, Plymouth. After having here for many years a district office he had received the well-earned distinction of being appointed Grand Worthy Chaplain of England. A fortnight's Good Templar mission was to have been concluded on Friday evening with a large meeting in the Temperance Hall in which Mr. Wheeler, Mr. Malins, G.W.C.T., were to have taken part, but out of respect to the deceased the meeting will be postponed. Mr. Wheeler had three engagements this week in connection with the Temperance cause; to-day at Teignmouth, to-morrow at Bodmin, and the meeting referred to, Good Templars of the Three Towns having evinced a desire to attend the funeral, the date when it has been fixed will be posted at the Temperance Hotel, Devonport, and the Borough Arms, Plymouth. General sympathy has been expressed for Mrs. Wheeler in her sad and sudden bereavement.

PARLIAMENTARY NOTES.

WESTMINSTER.—In our last issue we announced that the only candidate then in the field was Lord Algeron Percy (C), and on the 10th inst. he was returned unopposed, and took his seat the same evening.

TAUNTON.—The candidates for the vacancy in this borough are Viscount Kilgour and Mr. S. C. Alsop (C), one of the firm of eminent brewers. The noble lord has promised to support Local Option and Sunday Closing.

FUNERAL OF BRO. T. R. WALAND, W.D.S., MIDDLESEX.

On Monday last the mortal remains of our deceased brother were conveyed to their last resting-place, and interred in Mortlake Churchyard, prior to which a short service was conducted in Church-street Chapel, Edgware-road, when Bro. Rev. Dawson Buros, M.A., delivered an impressive address from the words, "The memory of the just is blessed." A large audience assembled in testimony to the respect in which our deceased brother was held in the church, and by friends in the neighborhood. Bro. Waland had long held office as a deacon in the church, of which the Rev. Joseph Buros was now minister, under the successive ministries of the late Rev. Dr. Jabez Buros, and the Rev. Dawson Buros, M.A. Bro. Waland was officially connected with the Era and the Magnet Building Societies, whose directors attended the funeral. Bros. Kempster, Hilton, E. Wood and Captain Bennett attended as his colleagues on the London Executive of the United Kingdom Alliance. The Middlesex D. Lodge was also represented by Bro. Parcount, D.E.D., Bro. Jones, W.D.M., Bro. Vendell, C.D., Bros. Taylor, Sparrow, Captain Fringle, Sister Weeks, and others. At Mortlake the coffin was carried through the churchyard, somewhat out of the usual course, to the cemetery, to enable a bed-ridden sister to gaze upon the coffin containing her brother's remains. Bro. Waland was a true Christian and an earnest Good Templar, ready to give of his time and means for the welfare of mankind. He was of quiet and unobtrusive demeanour, but firm in principle and upright in character. His loss will be deeply mourned in the district, in the church, and in the useful commercial enterprises which commanded his attention.

LONDON TEMPERANCE HOSPITAL.

Amounts received during week ending 11th February, 1882:—

	£	s.	d.
L.O.G.T. Lodges, Manors, No. 3596	...	0	4
" " Ladies' Marine Rescue, "	...	0	4
" " Hill of Zion, No. 8281	...	2	0
" " Submerged, No. 709	...	0	5

OBITUARY.

Sister Mrs. Wright—Our sister, the wife of Bro. J. W. Wright, of Forest Hill, was taken from this life on Sunday morning, the 12th inst. Our sister, travelling to the States in 1878 in company with her husband, attended the Boston Session of the R.W.G. Lodge as an English Representative. Her presence at several of our Grand Lodge Sessions and at the Cardiff Session of R.W.G.L. will also be remembered by many who made her acquaintance. She was a lady of refinement and of considerable intelligence, having a deep attachment to the Order and great faith in its work. She was president of the local branch of the British Women's Temperance Association, and a devoted Superintendent of a Juvenile Temple. In the death of our sister the Order has lost a generous and devoted supporter, and her loss will indeed be deeply mourned by her sorrowing husband and a wide circle of relatives. Our sister had reached a somewhat advanced age, but appeared, when we last met her, in such vigorous health that we might still have anticipated for her some years of active usefulness in the cause she so much loved.

The St. George's Hospital, London, report for 1880 shew that during the year there was spent for officials and patients over £900 in intoxicants as provisions, and over £770 for intoxicants as medicine.

TEMPERATION.—You know, humbly speaking, there is no such thing as a free temptation which will procure any virtue. Now, in so far as you approach temptation to a man, you do him an injury, and if he is overcome you share his guilt.—*Jehovan.*

At the annual meeting of the Birmingham Coffee House Company the usual dividend of 10 per cent. was declared. The receipts for the year were reported to have been £4,000 in excess of the previous year, and the sale of bottles of acid was reported to have been of the company had averaged throughout the year 20,000 dozens per week, an average of about 2,000 bottles per day in each house. [This seems incredible.—Ed.]

PRESENTATION OF BRO. G. J. LEE.—On Wednesday, 1st inst., during the installation ceremony, Bro. A. C. Wooley, D.G.W.C.T., presented Bro. G. J. Lee, F.W.C.T., with a very handsome third degree regalia, on behalf of the members of the "Faith and Hope" Lodge, Stone, Staffordshire, and in doing so summarised the progress of the Good Templars' movement in Stone since the reorganisation, which took place 13 months ago. This was to a great extent due to the care and untiring labors of Bro. Lee as W.C.T. for the past six quarters. The Lodge commenced at that time with 15 members, and has now total membership of 155.

report was adopted; also D.S.'s and D.T.'s, who reported balance in hand £7 s. 4d. Bro. Davis, Giddings, and many others, were thanked for the best thanks of the Lodge were given them. The officers for official year were then elected as follows: Bro. W. W. Walslow, D.C.T.; Bro. D. J. G. H. D.S., D.S.T.; Bro. Waits, D.E.D.; Bro. P. Giddings, D.Co.; Sister Davis, D.V.T.; Bro. G. Hensman, D.Sec.; Bro. J. B. Childs, D.Tr.; Sister Lamb, D.Mar.; Bro. J. T. Dyer, D.P. Sec.; Bro. E. Pearson, D.T.; Bro. A. Tuckfield, D.Sent. At 4 o'clock Bro. W. Winton, P.G.W.C.T., and Bro. E. Wood, P.G.W.C. (G. T. Organize), arrived and were received with honours. Bro. Winton, having accepted the chair, proceeded to install the officers, after which he addressed a few practical remarks to them. Bro. S. Hinsky, D.C.T., was elected to represent the Lodge at the G.L. Session at York. Next meeting at St. Ives. The Magistrates' memorial duly adopted. Sister Giddings having done a good work in villages, was awarded a certificate. It was resolved that we guarantee £2 for the (G. L. scheme for reviving weak Lodges. Reports of Reps. were then received and adopted from Star of St. Neots, (Townwell of Huntington, Hope of the Village of Sittling, United Hearts, of Sawtry, and St. Ives. Bro. Salmon, of Peterborough, addressed the Lodge respecting the work of the Order in and around Peterborough. Mr. G. H. H. Dyer, D.P. Sec., and Bro. J. Malins, G.W.C.T., in his illness was appointed. Bro. Lamb, Giddings, and Davis were adopted as Special Deputies. Bro. W. W. Walslow, D.C.T., held a meeting about 29 attended. Bro. T. E. Waddington, D.C.T. in the chair. Bro. E. Wood addressed the meeting, showing very vividly the results of the liquor traffic as regards pauperism, crime, and at the close presented to the Younger Juvenile Temple the second prize for collecting the second highest amount towards the Organize. Bro. A. Bradbury, S.J.T., replied. Bro. W. W. Walslow, P.G.W.C.T., followed with an address which has hardly ever been equalled in Huntingdon.

MOXWORTHING.—February 13. Oddfellows' Hall, Newport (Mon). Bro. W. H. Brown, D.C.T., presided. His fourth annual report showed that the Lodge had 44 members at the close of the year. The District Secretary reported a steady increase in most of the Lodges, the total membership being now 800, against 644 in the same category last year. The balance on the credit side is £23 s. 4d. The D.S.'s reported signs of improvement. The reports of Visiting Deputies, Bro. Allen, W.D.M., H. Davis, and D. Long, and Sister W. G. Hensman, reported of their great interest in their important duties. It was resolved to send Bro. Malins a telegram expressing heartfelt sympathy in his illness and informing him that our good Sister Dewara had arrived and had been introduced with honours. A motion, asking the G. Lodge to hold a Special Session for conferring the G.L. Degree at Newport, was unanimously carried. D.C.T. asked the Lodge to legislate on the Regalia Question, so as to leave it optional with Lodges to wear white regalia or the suggested badge, was also adopted. Next session at St. Ives. Bro. W. Walslow, D.C.T., and Bro. W. Winton, D.Co., were chosen as Representatives to G. Lodge. Election of officers: Bro. W. H. Brown, (re-elected) D.C.T.; H. Davis, D.S.T.; S. Walslow, D.S., D.P. Sec.; Bro. J. Jones, District Treasurer (re-elected); Rev. S. J. Southwell, D.Ch. (re-elected); Sister Richards, D.V.T.; Sister P. Derry, D.A.M.; Bro. Samuels, D.G.; and Allison, D.Sent. Twenty-five candidates were raised to the third degree. Resolutions were proposed, and were adopted. Address by Sister Dewara and Bro. Long concluded this enthusiastic meeting.

NORTH-YORKSHIRE.—Orange-street, School, Halifax. Feb. 11. Bro. Walslow, D.C.T., presided, and among those present were Bro. Rev. H. J. Boyd and Bro. Thomas Halliday, D.C.T. of Central Yorkshire. All the Lodges in the district, except one, were represented, and there was a large attendance of members. Thirteen meetings of the Executive and four Conventions; had paid 10 official visits, had attended 22 other meetings for the district, and had attended the reconstitution of the Lydgate Lodge. On the 8th February last—the anniversary of the introduction of the Order into England—there was given the name of new St. Helvidel Anniversary. There were thus two Lodges additional, and a corresponding increase of members to report. There had been reported 82 members in the district, and fourteen sermons. The D.C.T. also referred to the Templar law suit, and expressed an earnest hope that the differences would be amicably settled. The report of Bro. Jones, D.S., gave figures showing the state of the Order in the district, and recording a net increase of 53. Bro. Bolton, D.S.T., reported a membership of 205 last year, and 104 girls, total 369, and 67 honorary (adult) members. The present figures were ten temples, with a membership of 220 members, being an total 483, and 104 girls, total 587, and 67 honorary members. The report of Bro. Dyer, D.P. Sec., reported accounts having been rendered for the ensuing year were elected as follows: D.C.T., Bro. Walslow; D.Con., Bro. E. T. Palmer; D.S.T., Bro. Bolton; D.S., Bro. C. E. T. Palmer; D.V.T., Sister Entwistle; D.Ch., Bro. McIntosh; D.M., Bro. Dyer; D.G., Bro. Jones; D.Sec., Bro. Raistrick; and D.L., Bro. Dyer. Bro. Raistrick, D.P. Sec., was elected by ballot. Bro. H. J. Boyd, Bro. Walslow and Pollard were elected representatives to Grand Lodge. Bro. Jones and Byron being alternates.

A resolution for G.L. digest was reaffirmed as follows:—That it is desirable that the G.L. Digest be printed so that the election and installation of officers should be done at the first night of the quarter." The following motions were adopted:—"That in the opinion of this D.L. it is expedient to form a body intermediate of Sub-Lodge and District Lodge. That the third degree be conferred by Lodge Deputies in the respective Lodges. That all nominations for G.L. Reps. be made on the 1st of the D.S. and the 1st of the D.T. of the District Lodge Session, and inserted in the official organ of the district. That in future the District Lodge be held in the different convention districts in rotation, the South, P.D.C.T., Herefordshire; W. Birmingham; J. Birmingham, and E. Coast, of Herefordshire. There was a large attendance and much interest was excited.

WEST STAFFORD. Stafford, February 6. Sermons were preached in the various churches and chapels on Sunday, February 6, and a special meeting of the Order held at Baptist chapel on Sunday afternoon, conducted by Bro. B. Owen, D.S.J.T. Sister Young presided at the D.L. Session on Monday, in the Young Men's Christian Association, at Cradock Lodge. There were 12 D.L. Reps. present, and 29 members of D.L., making 50 audited visitors; these numbers were considerably augmented during the day. The D.C.T., Sister E. G. Hensman, D.C.T., presided, and the following were present: Bro. B. Owen, D.S.J.T., reported that 32 members had been drafted into Sub-Lodge during the year, and an increase of membership. Bro. W. Richards, D.S., reported that the Lodge had increased in the year against 149 last year; an increase of 39. Bro. S. Johnson, D.Tr., reported a small balance in hand. The D.E.D., Bro. Marsden, urged the members to be active in their work, and to be diligent in their duties. The following officers were elected and installed:—D.C.T., Bro. Rev. S. D. Scammell (Stafford); W.D. Co., Bro. G. Evans (Wolverhampton); D.S., Bro. B. Owen (Wilnehill); W.D.V.T., Sister A. Cooke (Brierley Hill); W.D.S., Bro. W. H. Richards (Wolverhampton); W.D. Ch., Bro. W. H. Ulett (Wolverhampton); W.D. Ch., Bro. A. Cooper (Wolverhampton); W.D.M., Bro. W. Grove (Brierley Hill); D.G., Bro. C. Collings (Stafford); D.Nec., Bro. J. Holmes (Brierley Hill); D.L.S., Bro. C. S. Smith (Wolverhampton); D.P. Sec., Sister Mrs. Annie (Stafford). Bro. Alderman C. Mycock (Stafford), and Bro. W. H. Richards (Wolverhampton) were elected Reps. to G. Lodge. Next meeting of the Order, at Dinner and tea were served to a goodly number present in the Methodist New Connexion school. A large public meeting was held in the Wesleyan schools, presided over by Bro. W. Walslow, D.C.T., wearing the regalia of the Order, and addressed by the Rev. Prebendary (Bro. Rev. H. G. Scammell). Gies at intervals by the Templar law suit, and the report of Bro. Walslow, D.C.T., in favour of Local Option, Sunday Closing, &c., were passed by acclamation.

EAST GLOUCESTERSHIRE.—February 9. Institute Hall, Gloucester, was the scene of the annual Council meeting of the presidency of the D.S.T., sat from 10.30 till 11.30, and discussed the question of a suitable reward for the Temples making the largest proportionate increase during the year, as also to the child introducing the largest number of new members. On the assembling of the D.L., 17 candidates were duly initiated into the Degree; after which, as the result of a long contest, Sister Mrs. J. W. Hopkins, Bro. A. Millard and Bro. Charles Long were elected G.L. Reps. The report of the D.C.T., Bro. J. W. Hopkins, dealt with the necessity for a closer union of membership, so that arrears should not be allowed to accumulate, which meant in too many cases ultimate loss of membership. The fortnight's meeting of Bro. H. T. Booth, of the following day, during which the report of the Lodge was read, was most interesting. The D.S.T., Sister Mrs. W. C. Collings, reported a membership of 1,049, being a decrease of 10 upon the quarter. Bro. D. L. L. T. reported that 100 members of the present membership would amount to 4,000, an increase of 71 over the preceding quarter. The D.E.D., Bro. C. Long, reported that the Lodge was recommended to be diligent relative to memorialising Parliament and the various benches of magistrates on the licensing question, and it was resolved that the D.C.T., hold in behalf of the Lodge a series of meetings, and forward the same. A resolution, inviting G.L. to hold its annual session for the year 1883 in the city of Gloucester, was unanimously adopted. Another resolution, with slight amendment, carried. Full details of this and other matters of purely local interest will be found in the next issue of the Watchword. The official organ of the Order of Gloucestershire and Somersetshire. A resolution commendatory of the Sub-District Lodge scheme was proposed and carried unanimously, as also one referring to the Templar law suit, and the report of Bro. Walslow, D.C.T., in particular, had suffered by the lauded death of our Sister Mrs. Postlethwaite, her self-sacrificing spirit and loving earnestness being spoken of with admiration and respect. "The Union Conference," and the attitude of our Representatives there was briefly discussed, the general feeling being that of hearty approval, the Grand Lodge Reps. being instructed to

support the G.L. Executive. On the invitation of Cirencester Lodge, it was resolved to hold the next D.L. session at that place. The election of officers gave the following results:—D.C.T., Bro. J. W. Hopkins; D.C., Bro. Charles Long; D.Sec., Bro. W. C. Collings; re-elected; D.V.T., Sister J. Entwistle; re-elected; D.S.T., Sister W. C. Collings, re-elected; D.Tr., Bro. A. Millard, re-elected; D.Ch., Bro. Rev. W. Mathew; D.M., Bro. Charles Long, re-elected; D.E.D., Bro. T. Cross. In the evening a public meeting was held in the Corn Exchange, Bro. Rev. George Type in the chair. Addresses were given by Bro. D. L. L. T., P.D.C.T., Herefordshire; W. Birmingham; J. Birmingham, and E. Coast, of Herefordshire. There was a large attendance and much interest was excited.

G.W.C.T.—JOSEPH MALINS, } Grand Lodge Offices, Con
G.W.Sec.—JAMES J. WOODS, } grove-st., Birmingham
G.S.T.—S. R. ROLFE, 43, Parlev-road, Camberwell, S.E.

NAVAL DISTRICT.
D.C.T.—JAMES RAE, 27, Market-place, Reading.
W.D.S.—CAPT. W. H. PHIPPS, 23, Leek-park, Lee, S.E.
D.S.J.T.—J. BUTLER, 39, Prince George Street, Portsmouth.

MILITARY DISTRICT.
D.C.T.—H. ROBERTSON, 3, Eliza-b-cote, Shooters Hill
W.D.S.—P. HAWTHORN, 10, Whitehall-pk., London
D.S.T.—MRS. C. M. MOSS, Farnborough-road, Hants

G.W.SEC.'S OFFICIAL NOTICES.

THE SPECIAL G.L. SESSION AT GLASTONBURY, AND POLITICAL ACTION.—The resolutions passed at the Special Session and at the public meetings that followed, having been sent to the Premier, Home Secretary, and the local M.P.'s, replies acknowledging the same have been received at the Grand Lodge Office from the Rt. Hon. W. E. Gladstone, M.P.; Rt. Hon. L. E. B. Peel, M.P.; and Mr. Major Vaughan; H. V. Lee, M.P.; R. H. Paget, Esq., M.P.; and W. S. Gore-Langton, Esq., M.P.

District-secrétaires have been supplied with the Representatives' Credentials, bonds for D. Sec. and D.T., quarterly returns, and seals, which must be presented at the D.L. Annual Session, and handed to the successor in office.

A SPECIAL SESSION OF THE G.L. for the purpose of conferring the G.L. Degree upon members of *Military and Naval Lodges* and soldiers and seamen connected with other Lodges, will be held in the

VICTORIA CHAPEL, Willow-street, Vanxhall Bridge-road, London, on Monday, February 20, at 5 p.m. The Credential Committee will sit in the lobby of the chapel from 3 p.m.

Members already in possession of Grand Lodge Degree will not need credentials, but they can wear their way into the G.L. Session by means of the Unwritten Work.

Grand Lodge, Third Degree, or Subordinate Lodge officers' regalia will be required.

QUALIFICATIONS FOR GRAND LODGE DEGREE. (a) Acting Deputies of the G.W.C.T. (b) Past D.G. W.C.T.'s, who have actually served as Deputies to the end of a fiscal year. (c) Acting Degree Temples. (d) Past Degree Temples who have actually been installed as D.T., and served as such to the end of a term. (e) Acting Degree Vice-Templars. (f) Past Degree Vice-Templars, who have actually served as Deputies to the end of a term. (g) Acting W.V.T.'s. (h) Past W.V.T.'s, who have actually served as such to the end of a term. (i) Acting S.T.'s. (j) Past S.T.'s, who have actually served as Superintendent to the end of a year. (m) Third Degree Members who have completed three terms as elective Officers of Sub-Lodge or Degree Temple. (n) All Members of Three Year's Third Degree Standing. ONLY SUCH OF THESE OFFICERS AND MEMBERS AS ARE DISTRICT LODGE MEMBERS, AND HAVE NOT FORGOTTEN THEIR DEGREES, OR THEIR QUALIFYING TRIBLES AT EXCLUSION, OR DRAWN FROM THE OATHS OF VIOLATION OF PLEDGE, ARE ELIGIBLE FOR MEMBERSHIP.

Credential forms can be obtained from the D.C.T.'s and D. Sec.'s of the Military and Naval District Lodges. whose names are given above.

Table with 2 columns: Item, Amount. Rows include Middlesex (balance for Nov.), Britannia Lodge, Antwerp, Hunts (Feb. quarter), and Charter Defence Fund.

NEWLY INSTITUTED LODGES. Name, Place, District, Issr. Officer.

Table listing newly instituted lodges with columns for Name, Place, District, and Issr. Officer.

Grand Lodge Offices, Congreave-street, Birmingham.

G.S.J.T.'s OFFICIAL NOTICES.

February reports received from following districts. —Feb. 10, Hereford; Feb. 11, West Cheshire; South Devon; Feb. 13, Wilts; Feb. 14, East Devon; Lincolnshire; Military; Essex; Cambridge.

NEW TEMPLES.

Table with 3 columns: Name, Place, District. Rows include Westwood, Wigan, Craven Arms, Gravesend, Rotherham, and Lincolnshire.

PRIZE EXAMINATION.

Superintendents and others interested in the examination are reminded that it must be held during the week commencing February 20. Books containing the questions will be duly forwarded to D.S.J.T.'s for issue to the appointed supervisors.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Twenty words 6d.; every six words additional, 8s. Two initials count as one word, whether prefixed or affixed to the name.

BIRTHS.

CRITCH.—On February 8, at the Gas Works, Chichester, the wife of Bro. Robert S. Church, P.W.C.T., Girded Loins Lodge, No. 1,864, of a son.
GUILLIBERT.—On February 13, at 5, Royal-street, Liverpool, the wife of Bro. W. J. Guillibert, E. D. Arkwright Lodge 3,398, of a son.
MARMANT.—On January 26, 1882, at Decatur, Texas, U.S.A., the wife of Rev. A. G. Marmant, of a daughter.

MARRIAGE.

MORGAN-HILL.—On January 5, 1882, by licence, at the Wesleyan Chapel, Port of Spain, Trinidad, West Indies, by Bro. J. B. Angold, Bro. J. A. Morgan, W.D.C., to Sister Sarah Hill, of Trinidad Lodge, No. 3.

DEATH.

WRIGHT.—On February 12, Marianne, the beloved wife of J. W. Wright, of Upland House, Forest Hill, and late of Shanghai, in the 73rd year of her age.

The Temperance Society at Sandwich has been holding a meeting on Sat. at which our Order was represented by Bro. Rev. Peter Aston, P.G.W.Ch.

THE ISLE OF MAN.—On February 11th, a resolution in favour of Local Option introduced in the Isle of Man Legislature, was, after a long discussion, rejected by the casting vote of the Speaker.

This year's Crystal Palace fete will be managed by the National Temperance League, under the joint auspices of our Grand Lodge and the United Kingdom Band of Hope Union. September 5 is the date fixed, and a special session of the Grand Lodge will, as in previous years, be held in the Opera House.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large breakfast cup by using Cadbury's Cocoa Essence, which goes three times as far as the adulterated and starchy compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa.—[Advt.]

NOTICE TO READERS AND CORRESPONDENTS.

G. C.—We never make such intinuations. It is quite enough to inform the neighbouring Lodges. By publishing the name of an offending brother to the world we might do a serious injustice, and become legally responsible.

A. B.—If the truth straggers good men who have long lived in the dark, it is but in the natural order of things. It is simply our duty to stand by the truth; always in an conciliatory and unoffending a manner as possible. We cannot advise you to drink the evil drink at the Lord's Table, and we do not think much of the "testators who stick to the sport," if your ground and sick to your principles; you will win in the long run.

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Fenwick, Coopers Hall, Lower Newnham, York.
Finchley, Excelsior, Primitive Mch. Chapel, East End Finchley

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British Queen, Coffee Palace, High-st., Kensington.
Citizen, Gopel Mission Hall, Under Rive, Arke, Elmstead-st. 815
Crystal Fountain, Temperance Hall, Church Walk, Richmond.

THURSDAY.

Albert 47, Institute, Wetherby, Leeds.
Alert, Working Men's Club, Green Walk, Barmston.
Crown of Mercy, Baple Sch. Convent, Central-hill, Upper Norwood

FRIDAY.

Cambridge, St. John's Lee Hall, Clarendon-st., Goldsmith's, W.
Conor, St. George's, Temple-hill, High-street, Poplar.
George W. Johnson, Trinity Sch., Carlisle-st., Westminster Brnd.

PROVINCIAL LODGES.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

MONDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

TUESDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

WEDNESDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

THURSDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

FRIDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

SATURDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

SUNDAY.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

ISLAND.

BIRMINGHAM.—Haydock, St. John's Ohio, Ince-st., Horwell Bazaar.
Bristol.—Garrison, St. George's, St. George's, St. George's, St. George's

RELAY.—Wetherby, Sadors' Institute, Queen's Bldg. Mon. 7.30
COAL.—Loyal Watercress, 1,005 T. Hall, 4, Prince-st., 7.30

DOUGLAS.—Primrose, James-street, Market-place, Thursday
WALSLEY.
CARLIPP.—Gambler, Temple Chambers, Royal Arcade, Fri. 7.30

ROSAIO DE SANTA FE.—Alba, N. 1. Thursday, 7.30.
QUEENSLAND.
ANTWERP.—Britannia, No. 1, St. Martin's Church and Institute

BELOMUM.
HONG KONG.—Inskilling, (C. L. F. Fisher), Fletcher's-bridge
HONG KONG.—The Hong Kong, A. G. Fletcher's-bridge, Queen's-ct.

MALTA.—Knights of St. John, Victoria, Mon. 7.
MALTA.—N. D. Donnan, N. S. 1, Riva Tom. Inst. Wed. 7.30

PORT OF SPAIN.—Templar Hall, 3, Market-square, Thurs. 7.
UNITED STATES.
ROOSEVELT, N. Y.—John W. Taylor, B. K. 30, 3rd, State Avenue

MILITARY AND NAVAL LODGES.
ANTWERP.—Christian's Hope, 98, M. H. Vanbroek, Fri
CHATELAIN.—Old St. Martin's, N. S. 1, Riva Tom. Inst. Wed. 7.30

PARKESTON.—Stanton and Two Infant Sch. Barrow, Thurs. 7.
SOUTHAMPTON.—Fiving Star, S. H. 2, 14, Dept. Wed. 7.30

COMING DISTRICT LODGE ANNUAL SESSIONS.
1882. DISTRICT.
Feb. 20.—Dorset Bridport
20.—Durham, N. Jarro-w-conn, Colne

20.—Gloucester, W. Coffee Palace, Castle
20.—Hereford Hereford
20.—Northampton, S. Alceon-abbey School, Northampton

21.—Durham, S. Friends' Adult School, Bridge-road, London
21.—Herefordshire St. Alban's
21.—Northamptonshire People's Hall, Heathcote

22.—Cambridge Wiebach
22.—Kent, Mid Maidstone
22.—Sussex Memorial Church, Bank Buildings, Hove

27.—Bucks Chelvey
27.—Cheshire, E. & M. Stockport
27.—Cirencester, W. Banbury
27.—Essex Leytonstone

27.—Lancashire, S.W. St. Peter's School, Liverpool
27.—Northumberland Roselli, Willington-on-Tyne
27.—Suffolk Bury St. Edmunds

(Signed) JOSEPH MALINS, G.W.C.T.

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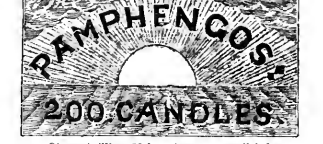
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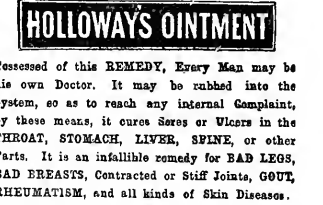
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MR. GEO. THOS. CONGREVE'S TREATMENT OF CONSUMPTION.

(From the Christian Herald, DECEMBER 28, 1881.)

The following recent Case of Recovery under Mr. George Thomas Congreve's Treatment is, perhaps, one of the most interesting ever yet published. Mr. Congreve has furnished us with the following particulars:

"The case is that of a young lady, the daughter of D. Sutthland, Esq., a barrister practising in India. In June last, by special request of her father, I visited her at his house, 43, Brockley-road, the patient being confined to her bed.

"Memoranda from my book:—"One sister had been the victim of phthisis. Symptoms commenced with cold and fever in the spring, followed by cough, and expectoration, at first, of a green and rapid loss of flesh and strength, swelling of the right leg and thigh. Dr. K. had pronounced the case hopeless; so had another doctor in attendance. I found both *tertiana*, *diurnal*, and seeing how rapid the progress had been I could not hold out more than a slight hope."

"The greatest care in dieting was here of much importance—no beef, no mutton, no animal food. The Balsam was administered with simple syrup only; a liniment was applied to the chest, and the leg fomented with hot poppy water."

"An almost immediate amendment was manifested, to the astonishment of the doctors referred to, so that they reported a *wonderful* improvement, and the parents' hope revived. In three weeks the patient rose from her bed, with the leg nearly of natural size. A letter from the father, before I saw her the second time, reported her, 'gaining flesh, cough less, appetite improved.' The treatment was steadily continued."

"In August last she was able to be removed to Ramsgate, and although for a short time thrown back, by unwisely venturing on the sea and by certain transgressions of my rules for diet, the sickness and diarrhoea, so induced quickly passed off by use of medicine (prescribed by Dr. Brown in my absence on the continent), and she steadily improved—gaining eight pounds of flesh in two months only."

"Letters from the joyful father continued to speak of a gradual progress towards health, until at length, it became important for Mr. S. and his wife to return to his practice in India. I saw her for the last time about the middle of October; I found no active disease—the progress had been stopped, and was able to sanction the young being taken, with due care."

"The following grateful acknowledgment was made by Mr. Sutthland in a letter addressed to me October 24, 1881, (before he sailed for his country):—

"MY DEAR SIR,—Words fail to convey any adequate idea of what we feel we owe you as the instrument by God's blessing of saving our daughter from an untimely grave. It was not until I had consulted a physician in London, had given her up as dying of palloping consumption, and not likely to live out the fortnight, that we were providentially led to put her into your hands. You can imagine what feelings when we observed from her unmistakable signs of improvement. Our family doctor, who has watched her case, confesses it to be truly marvellous. I can only say that I am enabled to give a testimonial I am now able to take a dear child out with me to India who, according to report, was bound to die four months before. I sincerely trust that you may be long spared to be a blessing to the world, and that many may, by the perusal of my simple testimony, be brought to be partakers of the same benefits.—Yours very truly, D. SUTTHLAND."

"Mr. Sutthland was a member of the Rev. George Martin's church, and in a letter I received from Mr. M. recently, he speaks of him thus: 'He frequently assisted us at our Mission Services at the Hall in Amersham Grove. He is a highly respected and most worthy man. He adds: 'I visited his dear child, and it was very wonderful to see the change in her.'"

FURTHER TESTIMONY OF Rev. J. F. PORTER, of 39, Driffield-road, North Wood, London, E. (See page 60 of my book, or page 122 of large edition.)

In answer to the inquiry of a captain, J.—M.—, suffering with softening of the lungs, Mr. Porter wrote as follows, and has courteously sent me a copy of his letter, in which he says six cases to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which they have been fitted to by Mr. Congreve's instructions. I believe Mr. C. to be a first-class specialist in cases like yours; and if my eye were such, I should be gratified indeed to put my life into such able hands.—July 28, 1881."

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WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

Vol. IX. No. 423.

[Registered at the G.P.O.]

MONDAY, FEBRUARY 27, 1882.

[as a Newspaper.]

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DEMONSTRATIONS OF RESPECT.

(From the *Western Mercury and Western Morning News* of Monday, Feb. 20, slightly revised.)

The remains of the late Rev. H. Wheeler were interred in Plymouth Cemetery on Saturday afternoon. It is many years probably since so mournful an occurrence in Plymouth evoked such widespread sympathy or such unmistakable evidences of popular respect as that which attended to his long resting-place the late pastor of Norley Chapel. The representatives of all classes and creeds, all ranks and ages, who flocked to witness the last sad offices for the dead bestowed the esteem in which Mr. Wheeler was held as a minister, a social reformer, and a man. The deceased gentleman's position as Grand Worthy Chaplain of Good Templars drew together a large number of the officers and members of the Order in their regalia, and, as will be seen by the subjoined list of names, nearly every religious denomination, as well as every Temperance organisation in the Three Towns, was in some way represented at the funeral.

Long before the hour fixed for the departure of the cortege from Tavistock-place—three o'clock—a crowd had commenced to assemble, and by the time the carriages had arrived and taken up position, the police had difficulty in preserving the thoroughfare, though good order and becoming quietness prevailed. There were eight mourning coaches, with between 60 and 70 private carriages and cabs in the procession, and the line of vehicles extended the whole length of Tavistock-place, and, turning the corner, ran for some distance along the side of the tenantry. The hearse walked in equal numbers on each side of the hearse, and in the mourning coaches were Mrs. Wheeler, the Rev. Bewell Bird, Mr. J. Crossing, Miss Crossing, Mrs. Crossing, Mrs. Rowe, and Messrs. J. T. Crossing, A. Crossing, Rev. W. Jasper, J. Hamling, W. Jinkin, T. Jinkin, and W. Crossing. The deacons of Norley Chapel—Messrs. Collins, Kingwell, Cole, and Noquet. The officers of the church—Mr. Anning, treasurer; Mr. J. Griffiths, superintendent of the Sunday-school; Mr. Anker, secretary; Mr. Price, choirmaster; Mr. Tones, organist; and Mr. Cook, secretary of the Band of Hope. The following were also present in carriages:—The Revs. W. Whitley, Congregational; H. Hall, Congregational; J. W. James, Congregational; W. Sibthorn, Congregational; and C. J. Palmer, Congregational; Bro. Kempster, G.W.T.; and Bro. Pouter, A.G.S., from the Grand Lodge of the I.O.G.T.; and the following officers of the South Devon District Lodge of the I.O.G.T.—Bro. J. Griffin, D.C.T.; G. Richards, D.C.; E. Witheridge, D.S.J.T.; T. Warren, D.E.D.; Sister J. Devonshire, D.V.T.; Bro. J. Loe, W.D.S.; J. Broad, D.T.; W. T. Prowse, D.Ch.; H. Doherty, D.M.; W. Cann, D.C.T.; S. Cochrane, W.D.A.S.; Sister Rowe, D.D.M.; and Bro. Harris, D.Sent. East Devon District Deputation—Bro. G. J. Catcliffe, D.C.T.; W. J. Braden, D.C.T.; J. H. Casley, D.T.; Rev. C. E. Broughton, D.Ch.; E. Pike, D.E.D.; and A. H. Hartwell, P.W.C.T. Sent Cornwall District Deputation—Bro. E. D. Hawke, D.C.T.; T. Downing, D.V.T.; W. H. Crocker. Sister

E. Frost, D.A.S.; Bros. R. Nodden, L.D.; J. Nodden, P.W.C.T.; and about 500 members of the South Devon Lodges. The officers of the other branch of Good Templars represented were Bro. E. H. James, D.C.T.; E. T. Willis, P.D.D.; T. Bond, P.L.D.; H. D. Westington, G.W.S.J.T.; S. Heckaday, D.E.D.; E. Willis, P.D.S.T.; T. Crossman, P.D.D.; C. Reed, D.S.; R. D. Phillips, P.D.D.; T. Sloggett, D.S.J.T.; Sister E. Willis, D.V.T.; Sister Matthews, D.M., and 37 other members. Mr. R. G. Barrett represented the Western Temperance League, and Messrs. Haydon, Chambers, and Maynard the Plymouth Temperance Association. The Rehabilitates of "Living in Hope" Tent, No. 1,118 (of which Bro. Wheeler was hon. member and trustee) present were Bro. W. Deans, C.R.; J. T. Burn, D.R.; J. Zemans, P.C.R.; C. White, P.D.P.C.R. and J. G. Deans and H. Ward, stewards; J. Peabody, and J. Godd, sen., trustees; and G. Cole and R. Green, auditors. There were also present Messrs. W. Bray, Friends' Temperance Society; J. P. Ufan, United Kingdom Alliance; the Revs. G. P. Head, Charles Church, J. Knowles, J. Hooper, J. H. Phillips, Church of England chaplain at the cemetery; J. M. Hodge, J. Maynard, A. Freeman, T. Withington, E. S. Tydemann, M. ice-square; and W. H. Sleeman; and Messrs. F. A. Morrish, J. C. Wells, John Hammond, G. Scroggie, W. Tancock, J. Gidley, Elydyan, J. J. Haydon, T. Bond, N. B. Lobb, J. H. Bloya, J. Carter, C. W. Symons, T. M. Stephens, T. J. Smith, Pease, Skinner, Mort, and M. Mooico. E. Hawkins, W. B. Brown, town missionary; L. Phillips, secretary Three Towns Band of Hope; F. Trebilco, T. Bunker, T. B. Tyeth, P. J. Jury, and W. Cooper, C. Miller, G. Johnson, A. Perry, A. Mylne, T. Ball, E. Howard, Kirn, J. T. Bond, T. G. Steer, W. G. Southern, J. H. Goss. Ellis Captain Walton, N. Miners, Harper, J. Norrie, Bethel missionary; P. Hingston, J. Mitchell, J. A. Aller, Ireland, R. Kimber, W. Bolt, J. H. Walters, and Caunter. Prof. or Anthony wrote that illness prevented him from attending.

At half-past three o'clock the long procession moved slowly out of Tavistock-square, followed by an ever-increasing crowd, which by the time the cemetery was reached quite blocked the thoroughfare. It was noticed that the blinds of several public-houses *en route* were drawn down. At the cemetery a large number of people was already gathered, and the multitude literally swarmed round the small chapel, to which few, however, besides the principal mourners were able to gain admission.

ADDRESS BY PROFESSOR CHAPMAN.

The Rev. Professor Chapman, head of the Congregational College, Plymouth, after reading the ordinary Nonconformist service for the dead, delivered the following touching discourse:—This is not the time for many human words. What we have to do is to lay to heart the sound lessons taught us by the event which has brought us together to-day. We come here in sorrow—in sorrow, because a home has lost its head; in sorrow, because a widow sits in desolation; in sorrow, because a church has been bereaved of its pastor, teacher, and friend; in sorrow, because benevolent works have lost one devoted to their interest; in sorrow, because our nation has lost a citizen whose heart was true to its interests; and many of us because we have lost a friend whose character we have respected, and whose friendship we have valued. There

is sorrow in death—as long as we are human it must be so; but this sorrow may be mingled with a calm and holy joy. It is written, "Blessed are the dead"—yes, blessed are the dead that die in the Lord—they are free from the perils and struggles, free from the toils and sorrows and tears which attend poor mortal life here below; free from the contamination of sin, which has been the occasion of these toils and sorrows; made pure like unto the blessed Lord; engaged in a higher and far reaching mission service; introduced into communion, with the Redeemer far more closely than we can conceive; all this we believe is true of our departed friend, because we know he lived near to his Lord, he laboured for his Lord, and he died in the Lord. He did not leave it to the last hour of life to make his peace with his God, to seek for higher fellowship, and higher service. He was a man wise in his generation; he cast himself with all his needs upon his Saviour while life and health continued; and though taken away suddenly from us by the hand of the Lord, he was calm, restful, and prepared for that sudden summons; and now, as we believe God's Holy Word, we are assured that, living in Christ, and dying in the Lord, he is far more happy and blessed than we are. And with the same calmness, resignation, and even holy joy may it be ours, each and all of us, to die, trusting in the same Almighty Saviour; may we walk in the same blessed footsteps, engage in the same high and holy service according to our opportunities, and in fellowship with the same unseen and ever-present Redeemer.

While this address was being delivered, the 500 or 600 Good Templars outside the chapel had lined the path to the grave, and served effectually to keep back the populace. At the grave an immense crowd had also assembled, and here again the good offices of the members of the I.O.G.T. succeeded in preserving order. Here the service was continued by Professor Chapman, who offered a prayer, and he was followed by Bro. W. B. Prowse, D.Ch., who read a portion of the burial service of the Order of Good Templars.

ADDRESS BY BRO. KEMPSTER, G.W.T.

Bro. John Kempster, G.W.T. of the Grand Lodge of England, then addressed the assembly as follows:—Brethren and friends,—I feel that this is not a time for many words, but rather for quiet meditation, after the most impressive service to which we have listened. We are met here, a vast assembly of people, of all stations in life, of many creeds and many callings, and from many places, not only in this neighbourhood, but from long distances; but our object is one, and that is to pay this token of friendship and affection to the memory of one we so much loved. I would hardly say the memory; for I feel, though the body is here in the cold grave, that our brother still lives, and that he is still our brother. We are met here to think of him and mourn his loss in many capacities; but it is gratifying to us that the chief and foremost capacity in which we knew him was that of a minister of the Gospel of Christ. That was his chief work, and in that capacity has he for 22 years ministered amongst you in this town. There are many here whose relatives are now lying in the surrounding graves, who remember how in that capacity he has so often soothed those whose hearts were riven, little thinking that his time was to come

men tried to launch the lagger against the water. They tried very hard, but after repeated efforts sat down beaten, and said, "Twenty pounds more push would do it," when a boy said, "I'll push 20 pounds," and that helped launch the lagger, and the lives were saved. Personal total abstinence from the use of intoxicating drinks, and, secondly, the prohibition of the manufacture and sale are the two planks of the Templar movement, and the Good Templars are in sympathy with every form of Temperance organisation. In the United Kingdom we have Lodges, meetings as a rule weekly, each of which is an organised Temperance society; 1,000 Juvenile Temples, £10,000 are spent upon such meetings, with an income of £30,000 a year. All the principles and constitutions are published and known; they are social in the Lodges, Subordinate and District Lodges, Grand Lodges, and Right Worthy Grand Lodges, all brotherly and sisterly to each other, the R.W.G.T. being an international conference, with representation from all parts of the world. There is no colour line in the Order; it is rubbed out in the Order. Not only are they social in nature, but religions in spirit. On the very threshold of the Order it demanded an acknowledgment of the existence of God; every candidate is initiated with large quotations from Scripture, and the Lodges are opened and closed with prayer, and the prayer is closed in the name of the Lord Jesus Christ, while the members and ministers of religion are members of the Order. Good Templary is not religion, and will not do the work of religion; it is not in accordance with the principles of God Templary to put it in the place of religion. But it is religious in its spirit, philanthropic in its purpose. Its object is the uplifting of drink-cursed humanity, the prevention of the drink traffic and the making of a sober world; they are a light-house giving light, a lifeboat going to save life, and together to put down the great curse, and the people of Weymouth are coming forward nobly in the cause."

NO QUARTER!

(Continued from page 103.)

Lets who have looked sternly upon the manufacturers of drink, turn a compassionate eye upon the consumer. It is not too much to say that the responsibility of the magnet for the steel is not truer, or greater than is the responsibility of the bottle and the glass for the drinker. The landlord plays with the loaded dice, and instead of endeavoring to repress this attraction, as humanity we find him (actuated by motives of gain) actually encouraging it. These are the practitioners who lend to the prohibition of the sale of every licensing day to the drinking magistrates at the same time requesting them to avoid granting any additional licences. The protest should contain the names of all members of the Lodges in the district, and should point out the evils inflicted by these houses, and the misery entailed on all classes of society through their influence. The protest should be couched in temperate, but clear and unmistakable language; and might be supplemented by a list of names of all the respectable ratespayers who could be induced to sign a petition advocating the closing of the houses.

It appears to the writer to be the duty of Good Templars to protest against the renewal of the licences for strong drink, and that this protest should be made every licensing day to the drinking magistrates at the same time requesting them to avoid granting any additional licences. The protest should contain the names of all members of the Lodges in the district, and should point out the evils inflicted by these houses, and the misery entailed on all classes of society through their influence. The protest should be couched in temperate, but clear and unmistakable language; and might be supplemented by a list of names of all the respectable ratespayers who could be induced to sign a petition advocating the closing of the houses.

I would advise that both the protest and the list should be printed and presented to the magistrates by a deputation, together with the autograph copy of the list and protest. Very little respect is shown to a dirty untidy list, however important the character of the signatures may be.

With regard to claims for compensation for loss of business, which obstainers are often met, we should, as in duty bound, refuse to pay any compensation unless loss of business could be proved. And the *onus* of proof must of course rest upon the publicans as the *plaintiffs*, not upon the abstinens or the ratespayers, who object to the sale of drink, and who may be called the *defendants* in such an action. The point at issue is the desirability or undesirability of public-houses for the sale of intoxicating liquors; and if the Temperance public can bring sufficient weight to bear upon the legislature to close these houses, why should they be held responsible and fined them; and put in their counter-claim against him for wrong done and injuries suffered.

With respect to legislative action in this matter, I

have very little faith, unless it be in a Maine liquor law which would advocate the closing of all public-houses at once, and make the manufacture and sale of drink a punishable offence. If five members could be found to advocate such a measure in the House of Commons, and manfully give their votes for the faith, they would,—"ty God's grace, light a candle in England which should never be put out."

To any who may think the writer too sanguine in hoping to see the sale or manufacture of drink a punishable offence, it may be noticed how bold and courageous are the conditions which are now their true trial. The unhappy attorney who is now languishing in goal for bribery and corruption, unnumbered of good men, have found out by sad experience that patience long tried has its limits, and that the Government and the country at large are now determined to have purity in election times. Is it in vain to hope that at no distant day Englishmen will put their foot down firmly upon "our national vice?"

Half measures in matters of principle and conscience are always failures: witness the ill-success of the Permissive Bill, and the Local Option Bill through a long course of years. We are informed that the principal of a measure, advocating "Local Option" has been twice affirmed in the House of Commons; a very dubious gain. No two men appear to think alike on the subject of *Local Option*, and understand this vague term in exactly the same way. Every new adherent to the principle in the House of Commons was careful to say that by *Local Option* he did not mean the *Permissive Bill*, and the Prime Minister and his colleagues have told us that they cannot undertake to bring in a bill until the Temperance party has educated the country, or in an euhemistic way of speaking, "made their voices to be heard by the voices of the crowd." So that after the distinguished services rendered by the total abstinence party at the last election to the Liberal cause this is the reward! We are coldly told "that nothing can be done for us, and that we must shunt a little leader if we want public justice to be done. Not to the feelings of all those who have been lately affronted by a proposal to extend the licensing system to railway carriages! and this in clear opposition to the known wishes of those members of the Commons' House who voted for a measure of "Local Option."

Our hope as the political factors is to disregard a party politics entirely, and to form and consolidate a *Temperance party*, and to refuse our support to either Whig or Tory, unless the just claims of this movement obtain recognition.

Our country is bleeding at every pore. Her annual expenditure in drink has reached £19,000,000. Can doctors, men of science, political prophets, tell us how long she can bear this strain, and still keep her weary head above water? or indeed is chaos and black night come again, and must we bid our "hearts break for we must hold our tongues?"

The purpose of this writer that "No Quarter" is a good motto for our Lodge meetings. Each meeting is figuratively a council of war. We should either be fighting or mending our nets. Our time is short, and should be utilised to the last second, because the night is coming. If, adjoining the chamber in which we meet, there be the feelings of our loved ones, slain by drink, we should not be inclined to unseasonable levity at such a time, nor should we need to discontinue our session; it would rather become us to scourge our business not unmixd with *ateras*.

Songs, recitations, readings, and speeches should all tend towards the same point, antagonism to drink, pointing out the path of safety, giving prominence to all facts and figures that may tend to encourage the weak, the doubting, and the tempted, and finally denouncing the makers and vendors of these poisonous enemies to society.

The purpose of drink is not complete if no reference was made to the religious aspect of this question. "No quarter" must be shown to drinkin the church. To explain how strong drink got into the church would be almost as "long to tell and as hard to trace" as to find out how sin came into the world. The duty of the *Templar* is clearly to get both out of the world as quickly as possible.

It is very satisfactory to know that several Christian churches have been service strong drink entirely from their Communion Service, as unworthy to be an emblem of the blood of the Spotless One, and others have adopted a compromise by which the consecration of abstinens is respected, and a separate cup is used to them Frank Wright's "fruit of the vine," the only unfettered wine known to total abstinens.

Light is therefore spreading, but much darkness remains, and it will be well for Christian abstinens is that the Communion Service at their own place of worship is not disgraced by the intoxicating cure; or if it is forced upon them in despite of their earnest protest, simply to pass the cup rather than violate their obligation by drinking of it. I close with the following Good Templar's ode from the *Liverpool Puritan*:

"Although the knightly days are gone,
And the knightly knights are dead,
And though the knightly times are fled,
'Tis not that evils all are dead,
Nor killed, nor scotched the brood,

Fresh ills arise in every age
For trinit's true knight stern war to wage,
Fresh monsters rise in virtue's path
To bear the arm and urge the wrath
Of him who bears the sword of truth.

I wear no sword for men's despite,
I urge a stern but bloodless fight,
I draw no blade to shed men's gore,
I seek no lance as he of yore
To make my fellow die.

I read no lists for lady's love
I wear no crown—'tis that no glove
I show no favour in my casque—
In beauty's smile I may not bask
In saddest earnest I.

For who with heart unmoved can see
Brook's victims in the misery?
The shameless, senseless, sullen sort,
His duty and his home forgot—
And her his fitting mate.

The shapeless face that once was fair,
When woman's modesty was there,
How wide she spread his bloodied feet
And made her like the wallowing beast
You look at but to loathe.

But most, oh! most, the heart will ache
For those who're guilty of their sake;
For their father, mother, brother, friend,
Who sees them on destruction's brink
And will not strive to stop?

Nay, though the devil gaver in
The rippled ears, 'twere wiser than sin
To stand aloof with listless head,
And see him nodding in the seat
That serves for next year's crop.

Oh! where is manliness and worth?
Is there yet chivalry on earth?
In chivalry's behalf arrayed,
Who joins this heaven-blessed crusade
Shall bring bright laurels thence.

For smiling joy where now is woe
Shall from his sacred labours flow,
A peaceful hearth—a happy land
Shall rise beneath his conquering hand,
And be his recompense."

ROBT. BRODIE MATHER.

NAVAL YARNS.

MR. STAR OF PEACE LODGE, DEVONPORT.—Bro. Mr. G. Mitten reports an increase of 15 members this quarter, many of whom have been rescued from drinkness. The Lodge desires fraternal greetings to be conveyed to the District Lodge, Bro. Mitten mentions with great regret the loss sustained by the Lodge in the recent death of one of its members, Bro. Hopkins, son of the W.C.T., who, although young, had gained the esteem of the Lodge. He also deplores the death of Bro. Rev. H. Wheeler, G.W.O., who was always ready to give his valuable services and help to the Star of Peace Lodge, and wishes, as the only Naval Lodge at Devonport to convey their regret and acknowledgment to the Grand Lodge.

HAVEN'S LIGHT OUR GUIDE, LETTER V.—Bro. A. J. ALLEN, writing to the D.S., informs him of the arrival of the Tamar with the members of his Lodge, lately of H.M.S. Euryalus, from Malta, and stating that they were met by Bro. Rance, D.Sec. of Letter H Lodge, Portsmouth, and were given a hearty welcome by our brother, Bro. J. M. Lodge at Chatham. The D.S. has received a letter from Bro. Henry Coward, seaman, stating that this good Lodge has been re-started with the new ship's company, commencing with nine members, Bro. Bruce, Superc. greatly assisting.

The D.C.T. has been to Portsmouth to assist in the reception given to the brothers of the 92nd Highlanders on their arrival at Portsmouth from Natal and India.

ROSE OF THE EAST, AN. H.M.S. Dryad.—The D.S. has received a letter from Bro. R. Hill, seaman, giving an account of his Lodge and asking for advice.

H.M.S. SUPERN.—The D.S. has received a letter from Bro. G. H. Powell, enclosing £2, collected in the Gem of Superb Lodge. The D.S. desires the Good Templar Orphanage, with many thanks to the good brothers for their liberality. This subscription has been forwarded to Bro. E. Wood, hon. secretary. A letter has also been received from Bro. John Bruce proctor, of his berth among the ships of the fleet. For his services in returning the Lodge to the Euryalus, the D.S. begs our worthy brother to accept his best thanks.

HOPE OF ADEZ LODGE, ADEER.—A letter has been received from Bomb. W. Spicer, R.A., L.D., with returns, stating that the Lodge is in very good working order. They have gained nine members this quarter.

DEVONPORT.—The officers and many members of the Naval Lodge here, attended the funeral of the Grand Worthy Chaplain.

RETURNS have been received from the following Lodges:—A. H. I. L. M. V. W. Y. A. G. A. N.

W. HUGH PHIPPS, Capt. R.N., P. D.O.T. and W.D.S.

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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.Sc., Lond.

(Continued from page 116.)

"But, as I have said, the grapes, fresh and dried, and their syrupy juice are very important articles of food and drink in Eastern countries, far more so than in our Northern climates. All these are unmix'd blessings, incapable of destroying the reason and perverting the judgment of man. The drink which is capable of doing this is spoken of in Scripture in very different terms in such places as give direct testimony concerning it: thus it says very properly, 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. There is no question of quantity here. It does not say 'Too much wine is a mocker.' But it affirms it to be unwise to allow yourself to be deceived thereby. Is not a person deceived who tries to get rid of his trouble by deadening his sensibilities; who tries to forget his burden and care by means of wine, instead of by casting his burden on the Lord, and all his care on Him?"

This is the Divine prescription for care and sorrow: 'His health the broken in heart and bindeth up their wounds'; He does not recommend men to turn into the first public-house or wine-shop for the purpose. Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "Well, I meant no offence, Sobero, in comparing you with the objectors to wine," said Jovial, "and I did not know I was going to get such a lecture from Mr. Earnest. However, as I don't like to be miserable I'll say no more about it; Genial must do as he likes and put up with the consequences, and there's an end of it."

"I know these gentlemen are right," said Genial, "and that I shall be safer and better away from this place, and not a worse son to you, I hope, father; so let us part friends; I'll let you know how I get on, and perhaps you and mother will come to see me some day."

Thereupon Jovial tried to be as lively as he could under the circumstances, and cheered up wonderfully all things considered; his spirits (not so boisterous as usual, though rather the better for that) enabled him to turn away from the dark side of most things, and so even here, in the Receiving House of the Super-Royal Humane Society, he became far more cheerful and contented than might have been supposed; indeed, he was considerably surprised at himself when he thought it all over afterwards. But though he somewhat grudgingly agreed to say nothing more against Genial's pilgrimage, yet he could not be prevailed upon to join them, chiefly through an indefinite fear that he should grow lean and miserable, and be a different man altogether out of his accustomed country.

Then Sobero and Genial took leave of them all and started along the road to Teetotalland in high spirits, full of hopes for their future safety. They had gone some distance, having left the Plain of Moderation behind them, and had now come into a wild part of the country, when they were suddenly startled by hearing a deep groan. They stopped

and listened, and presently they heard it again. Now by the side of the road there was a deep ditch, containing all sorts of mud and filth, and they perceived that the groans came from thence. So they went to the edge of it, and looked in, and there they saw a man sitting in the black mud, and much belaboured with it all over. The man looked up at them but made no effort to move. Then Sobero, asked who he was, and how he came there, and why he did not try to get out. The man replied in a mumbling voice that his name was Feeble, and that he had fallen into that ditch.

"But why don't you get out, friend Feeble?" said Sobero.

"I have got out several times," replied Feeble, "and gone a little way, but I have always fallen in again;

so what's the good of getting out? I may as well stop here."

"What, man," exclaimed Sobero with astonishment, "stop in that ditch when you might be out of it? Never do that, if it were the hundredth time. Better to get out and crawling along this road, or even sit still on it, than stop in that filthy place. But perhaps you can't get out."

"O yes," said Feeble. "I can get out all right enough, but it seems as if I couldn't keep it."

"Come friend," answered Sobero, cheerly, "never say die. 'If at first you don't succeed, you know, 'try, try, try again.' I have heard of others before now who have slipped into this dirty ditch of Intemperance again and again, and yet have kept out of it at last, so don't lose heart."

"Yes," groaned Feeble. "but you don't understand how easy it is for me to fall in; and every time I do so makes it harder to keep out another time. There seems a kind of spell upon me, and I don't think it's any mere trying again."

Then Genial drew Sobero aside and said, "I have heard learned men say that there are some people that can't help tumbling into this ditch, that they are afflicted with a kind of disease they call 'Dichomania,' and take to it as naturally as a duck takes to water; that they have a kind of craving for it, and that the least thing will topple them in."

"I too have heard the same statements," answered Sobero, "but I think the word is very misleading. There is no doubt that some people are naturally more prone to fall into this ditch than others are, just as some are more curious than others, some more impulsive, some more excitable, some more self-indulgent, some more covetous. All these mental taints, go doubt, associated with a different formation of the brain. Besides this, the control of the will over these various tendencies is very different in different persons in some more, in others less. Hence it is easier for one to resist one form of temptation than another, and all have some weak part. Moreover, habit plays a great part; any one of these and many other qualities by practice and repetition becomes more automatic and is less easily checked. Hence a slight and apparently insufficient cause may, nevertheless, be as the last straw which breaks the camel's back, and may hurry a man into his besetting sin almost before he has time to say 'no.' This appears to be the case with this man, and such as he. He was no doubt feeble in his knees from his birth, and prone to fall; but if he had been brought up and lived in Teetotalland it is clear he never would have tumbled in here. Having tumbled in once, he became more likely to do so again, and such fall has had made another more likely; but, besides this bad habit, there is no doubt that the smell from this ditch, down which drains all the filth of some Djin-liquor factories, is very injurious. It has not much effect on mere passers-by, but, if a man falls in, it gets into his nostrils and weakens his will by its poisonous action on the brain, and so he has not only to alter the habit of falling in, but he has less strength of mind, that is, of will, to enable him to do it. Hence he gets into a fearful condition of moral weakness."

"Is the tendency to fall in irresistible?" asked Genial.

"I do not think it possible to say for certain," replied Sobero; "it may be all very well to admit that it is irresistible sometimes; but it will never do to suppose that it is so in any case which you wish to recover; for, if it is irresistible, it is clear that the man cannot keep out, try as much as he will, and therefore it is of no use his trying to do so. At the same time it is quite true that we can resist temptation much better at one time than another, according to our state of mind and body. A fit of indigestion may make a man more prone to let his natural falling have full swing, and then, if the temptation or opportunity occurs, he breaks out accordingly. Hence, I believe that this into-ditch-tumbling tendency, or 'dichomania,' is not a disease of a distinct kind; it is a matter of more or less original will power, modified by habit and the physical poisoning and will-weakening effect of the Djin-liquor: I cannot regard dichomania as impossible beings unless there were some evidence of mania in other directions. In accordance with what I have said, weak-minded, irresolute, impulsive people will be more easily brought down to

this degraded condition, but the tendency or craving which they feel to tumble into the Djin-liquor ditch, which tendency, as a matter of fact, is often not resisted, is the same in kind as that which makes the moderate Djin-woor-shippers want to go to their temples again every day, or two or three times a day. Some have the craving more, some less; some can resist it better than others, and in some the power of resisting becomes gradually weaker, and the desire to do so, too."

"What is to be done, then?" said Genial.

"First of all we must get him out of the ditch," replied Sobero, "and encourage him to try to get along once more. Yonder I see a box fitted up by the Super-

royal Humane Society with life-saving apparatus; we shall find there some cord made of strong horse yarn, and if we can

persuade him to take hold of that we shall soon get him out. But when we have done so, we shall have to watch him, for he cannot rouse himself to resist the dangerous habit he has acquired, and the least thing will send him in again."

Then I saw that Sobero and Genial went to the box by the wayside and got the rope, and with this they went back to the man in the ditch. It was a long time before they could persuade him to lay hold of the rope, but when he did they soon together got him out on to the high road. Genial was especially delighted at their success and said he had never felt so happy in all his life before.

"Now, Feeble," said Sobero, "you must not go near the edge of the ditch, but keep as far away as possible—absurdly distant, as you may think; but it is a matter of life and death with you and therefore not to be trifled with."

"Ah, Sobero," said Feeble, heaving a deep sigh, "you don't know how hard it is: I can't get the ditch out of my thoughts, and sometimes I feel a kind of fascination, as though I must just go and see if I can't walk by the side of it without tumbling in and then a strange fluttering seizes me, and I totter to the brink, the smell takes away all my caution, overpowers me, and in I go. How can I help it?"

"Help it!" said Sobero. "Why, by beginning at the beginning and not thinking about it!"

"How can I help thinking about it?" replied Feeble.

Sobero answered, "If the unclean spirit that is gone out of a man returns to the house whence he came out and finds it empty, swept, and garnished, he will enter in again with seven other spirits worse than himself." So if your mind is not occupied with other thoughts; if your affections are not set on some attractive object; or if your interest has not been excited in some absorbing subject, you will be like that empty, forsaken house, and the evil spirit will soon come back. Fix your attention on something else; look up, look away from the ditch and all that concerns it, and you will be surprised to find yourself ere long in a place of comparative safety."

"Wretched man that I am!" cried Feeble, despairingly, "how shall I fix my thoughts, or turn their impetuous current? Everything that I see reminds me of the ditch, even the flowers, the trees, and the babbling streams suggest it; the hills stretch up to Heaven, but my eyes follow them downwards, and there again I see the horrible ditch; the song of the birds, the hum of the insects, and the sighing of the wind, all to my poisoned brain seem associated with it too, and ever mock me till I stagger back in desperation."

Genial and Sobero; and without waiting for a formal answer each took him by one arm and lifted him up. However, ere this he could scarcely stand, and it was with difficulty they could get him along. Two or three times he would have gone over to the ditch again but for their guidance, and at length he threw himself down and refused to make any further effort. All their arguments and warnings were in vain, for though he could be easily persuaded to evil, it was quite the reverse when he was wanted to do good.

Sobero and Genial spent some time trying all they could to get him to exert himself and move on, but finding all their efforts fruitless, and that they were delaying themselves to no purpose, they reluctantly left him. He was indeed, still safe on the road, and not near the ditch, but they could not but entertain the gloomiest forebodings as to his future safety. In his irresolute and unhappy frame of mind Sobero felt convinced that ere long he would be lying in the Ditch of Intemperance again.

So they went along with depressed spirits, but not

without indignation at the culpable negligence of the authorities, who permitted such a public danger and nuisance to exist to the injury of the people.

At length they came to a place where another road crossed theirs at right angles. In the centre there was a little plot of grass, and in the middle of it a finger-post, on which were painted the names of the places whither the roads led. On one arm was put "TO GREAT DANGER," which pointed down the road up which the pilgrims had just come. Opposite to that was written, "TO TRETOTLAND." The road on the right was declared to lead "TO THE TOWN OF COVETOUSNESS," and that on the left "TO DESTRUCTION." On this grassy plot, Sobero and Genial, being somewhat tired with their journey, sat down to rest.

Now they had not been there very long when Genial saw a man walking quickly towards them along the road they had just come.

"Here comes someone the right way," said Genial, who first espied him, "and, for all the world, I should have said it was our poor friend Feeble, only the man is too active and lively to be he."

But as he came nearer Sobero said with astonishment, "But it really is he, after all! What can have come to him!"

Feeble now came quickly with elastic steps towards them, his face radiant with joy, and he began singing, "Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

Sobero and Genial met him with great pleasure but with puzzled faces, for the man was utterly transformed. It seemed almost impossible that this cheerful, energetic man was the same one whom they had lately left, dejected, desponding, and scarcely able to put one foot before the other. Nevertheless it was the same. So Sobero, having welcomed him, said at once, "But what has happened to you? how is it you have gained such strength and good spirits?"

"Let us sit down here," said Feeble, "and I will tell you all about it. You remember that you left me helpless and miserable, feeling as if I could not move another step, and that it was no use to take any more trouble, but just as well to go and lie in the ditch again. Thus I remained for a little while, when all at once, I know not how, the words came into my mind, 'O wretched man that I am, who shall deliver me?' and, shuddering, I cried out, 'Lord save me, I perish! Then, singing, I heard strains of exquisite music, such as I had never heard before, coming I knew not whence; for though I looked every way I could see no one. I forgot my weakness and stood up in wonder at the sweet and heavenly sounds. Then I heard a voice, which seemed to come from above me, saying, 'O Israel, thou hast destroyed thyself, but in Me is thine help. Return, ye backsliding children, and I will heal your backslidings.' Just then I turned my head, and behold, there stood before me One whom I knew at once to be the Son of the Great King. He shewed me the wounds in His hands and feet, and said to me, 'Though I was rich, for thy sake I became poor: see how I was wounded for thy transgressions, and bruised for thine iniquities; why, I died for thee, and am come to seek and to save that which was lost: repent and believe this good news, and My grace shall be sufficient for thee.' I hardly understood all this at first, I knew not what to do or to say. I looked at myself and felt indeed wretched and sinful; and then He spoke so kindly and earnestly to me, that I realised at last that it was all true, and that He would save me, even me. So I fell at His feet and burst into tears of gratitude and joy, and He said, 'Thy sins are forgiven thee, go and sin no more.' I raised myself again, but He was gone. Then the heavenly music burst forth once more, and I heard songs of joy which thrilled me through and through: gradually the music grew fainter and at last faded away in the distance, yet even now I can hear, as it were, the echo in my ears. When the vision ceased, I stood like one entranced, scarcely knowing whether I was awake or dreaming; but I looked at myself and I saw that the stains of that dreadful ditch had disappeared, I knew not how, and my strength seemed all together renewed. I felt a new creature. But, more surprising still, I was astonished at the change which seemed to have come over everything. I raised my hands to the sky and said with

thankful joy, 'He loved me and gave Himself for me.' Then I set off to overtake you and tell you of my blessing."

"But what about the ditch?" said Sobero. "Really," answered Feeble, "I have barely thought about it. I was so taken up with the thoughts of what I had seen, and the good and gracious promises He gave me, that I did not want to go near it: though had I gone, I fear I should have fallen in again. But now, as I said before, all things seemed different somehow; all Nature raised my thoughts to things above; the sky was my Father's house, and I would strain my eyes as though to pierce the veil which hides Him: the eternal hills spoke now of His unchanging faithfulness, the streams murmured of His abounding grace and cleansing power; the flowers and the trees declared His goodness and love, and the singing birds seemed to ask me to join them in 'praising the Lord for His goodness and for His wonderful works to the children of men; for He brought me out of darkness and the shadow of death and brake my bands in sunder.'"

A marvellous change had indeed come over Feeble, as was clear to the dustiest observer. He was as a man possessed. And so he was; he was possessed with a new idea, a new hope; he had found a new friend, and had realised the existence of eternal things; he had believed that his sins (which were many) were all forgiven, and that there was for him the prospect of everlasting life. No wonder he was excited! no wonder he was glad! And "the joy of the Lord was his strength." His affections thus "set on things above," he scarcely thought of the ditch, or if he did, "the expulsive power of his new affection," made it, by comparison, not only unattractive, but loathsome.

Then Sobero said, "I thank God that you have been rescued, and strengthened thus beyond my wildest hopes, for when I left you a little while ago it seemed as if nothing but a miracle could save you."

"It is indeed a miracle," replied Feeble, "a miracle of mercy and of grace; for certain I am that these thoughts never entered my head before, and how it is they have taken such a hold upon me I cannot understand. To God be all the glory!"

"Come and rest here with us a little while," said Sobero, "for we had but just sat down."

"No, thank you, sir," answered he, "I must not halt so soon; let me get further from this horrible ditch; yes, the sooner I get to Teetotalland the better for me."

"I think we must call you by another name," said Genial, smiling, "Feeble won't do now, it must be 'Strong' instead."

"Ah, friend," replied Feeble, shaking his head, "I am afraid of you; for I must not forget that though you can change my name, you can not change my nature; I am 'Feeble' after all, and shall be still my dying-day. If you call me 'Strong' at all, it must be 'Strong-in-the-Lord,' for 'He giveth power to the faint, and to them that have no might He increaseth strength.'"

"Feeble is right," said Sobero, "and while he is not self-confident he will keep straight. Beware, Feeble, of turning either to the right hand or to the left, not only now, but even on the very verge of Teetotalland: there is no safety for you except there."

"I thank you with all my heart for this good advice," answered Feeble, "and above all for your kind help in getting me out of that ditch. If you had not done so, I should certainly have perished there, nor ever thought of seeking the deliverance, forgiveness, and help which I have obtained. The Lord reward you, Farewell."

"Farewell," said Sobero, "till I see you in Teetotalland, and I trust, in the Celestial Land as well."

(To be continued.)

PRO. ROBERTSON is full of engagements at present.—Aston-road, Edge-green, Golborne, Leamington.

GOOD AND CHEAP PENS.—We have on hand a considerable remainder of good pens, manufactured by the late Sir Joseph Mason, for so many years the sole maker of Perry's and other celebrated kinds. We can send a sample box, containing many varieties, for 6d., post free, and boxes may be ordered from any of these samples, at very reduced prices. These are splendid pens for commercial purposes and are worthy the notice of agents, heads of offices, &c. SEND stamps to John K-mpter, Bolt-court, Fleet-street, E.C. ADVT.]

ITEMS OF INTEREST.

The Oxford and Cambridge Boat Race will take place on Saturday, April 1.

The Panama Canal has already been commenced under the direction of M. de Lesseps.

The Duke of Edinburgh intends to visit the International Electric Exhibition at the Crystal Palace on the 23rd inst.

Notices of eleven bills and questions affecting the liquor traffic were given on the first day of the Session.

By means of a telephone, the Crystal Palace organ can now be heard distinctly at a distance of two and a half miles.

Some 300 Jewish Refugees have just left Liverpool for New York. They were assisted out of the Mansion House Fund, which has now resorted £30,965.

A petition, from the inhabitants of Cannes and Nice, against the notorious Monaco gambling tables, has been presented to the French Senate and the Chamber of Deputies.

It is intended to establish a pneumatic railway in London. The carriages will be blown through an immense tube placed underground, at a depth of about 15 feet.

A serious explosion has occurred on the premises of Messrs. Hasland and Wolff, shipbrokers, Belfast, through the bursting of a cauldron of molten metal. Five men were seriously injured.

It is stated that the Shah of Persia will re-visit Eton in June next. In May he will be present at the coronation of the Cz. in Moscow, afterwards proceeding to Berlin, Paris and London.

Serious floods occurred on the 20th inst. in the low-lying districts adjoining the Thames, when the highest tide known, excepting that of January, 1831 rose and flooded many houses.

A disastrous explosion took place in Chester, Pennsylvania, on the 17th inst. A firework factory having caught fire, an explosion followed in which 14 persons were killed, and 50 injured.

According to the *Times*, some of the central departments of France still contain wolves. In six years, 26 villages have been ravaged, and between 15 and 20 persons have died from having been bitten.

A Bill for the Amendment of the Canal Boats Act of 1877 has been prepared by Mr. George Smith, of Coalville, who is making great efforts to obtain its introduction into the House of Lords.

The Shop Hours Regulation Bill, presented by Earl Stanhope, was issued on the 14th inst. This Bill proposes that after January, 1895, no shop or warehouse for the sale of wearing apparel shall be open for more than 10 hours per day.

Amongst the notices of private bills for the coming Session, there are 164 railway and canal bills, proposing to make 1,380 miles of new line. There are 35 tramway bills proposing to construct 114 miles of new line, and 39 gas and electric light bills.

A destructive fire has broken out in Haverhill, Massachusetts. Seventy-three blocks of houses were destroyed, and 2,000 persons are thrown out of employment. The total loss is estimated at two million dollars.

A memorial on the subject of the opium traffic has been forwarded to Mr. Gladstone by Lord Shaftesbury. It bears 361 signatures, including those of the Archbishops of Canterbury, York, and Dublin, Cardinal Manning, the Duke of Westminster, and the Earl of Shaftesbury.

From the report of the City of London Day Census, 1881, we learn that the day population was 261,000 persons—more than five times the night population. Of this number 683 were hotel keepers and licensed victuallers, &c., 2,168 wine and spirit dealers, 333 tobacconists, and 133 ministers and clergymen.

A strong feeling has been experienced against the sale by the Council of the Zoological Gardens of "Jumbo," the well-known elephant, one of the largest of his kind, to Mr. Barnum, who has agreed to give £2,000 for him. On Saturday, 18th inst., unsuccessful efforts were made to remove "Jumbo," but, as yet, he shows no signs of departure.

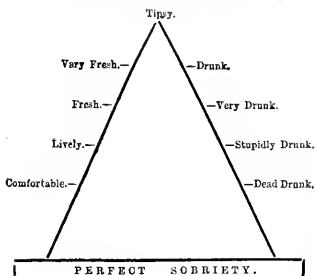
LONDON TEMPERANCE HOSPITAL.—Amount received during week ending February 18, 1892.—I.O.G.T. Lodge "Littlehampton," £2, 2s.

TEMPERANCE WORK IN MONMOUTHSHIRE.—Under the auspices of the Monmouth County Temperance Association, Mrs. DURRANT and Mrs. PAYNE, of the Working Women's Teetotal League, have held a 17 days' mission in the county. They have delivered addresses at 20 meetings, and have taken upwards of 700 pledges. The mission throughout has been particularly successful, the singing of Mrs. Payne having no doubt greatly enhanced the interest everywhere excited. All the meetings were attended by the agent and colporteur, Mr. David Davies, of Ebbsay Vale, who has disposed of a large number of books and pamphlets.



By Bro. Rev. F. WAGSTAFF, F. R. I. S., EDITOR OF THE "TEMPERANCE WORKER."

III.—PROGRESS OF INTEMPERANCE.



One of the most dangerous things a young teetotaler has to meet is the argument that "Abstinence is all very well for the drunkard, but moderation is the thing for those who know how to enjoy themselves." I want to talk about that a little to-night, and I want to explain the danger of moderation by shewing you how those who take "a little" are, often without being aware of it, drawn from "little" to "more," and from "more" to "much." But first of all, who will answer me a question or two. Which is a man's natural condition: drunk or sober? "Sober." Is it nearly sober, or quite sober? "Quite sober." Is every one of you sure of that? Well, then, you will begin with the blackboard. But—one more question—when a man is, as you say, quite sober, how does he walk? "He walks straight." [Vary your questions, and put them briskly to one part of the room and then another till you get the answer you want.] Well, then, we will draw a *straight* line on the board; or, suppose we draw two straight lines, and connect them together at the end, and that we will call "PERFECT SOBRIETY." [Draw the bottom part of the diagram, inserting the words. Make the lines very carefully, using a ruler if necessary. The sight of perfectly straight lines is itself a moral lesson to the children.]

Now those straight lines shall represent the way in which we teetotalers resolve to go along through life: quite sober; just as God intended us to be; not excited, but just happy. But some of our friends say we draw two straight lines, and connect them together, and so go mad. It "stimulates" them, they say. What does that mean. I wonder? Excites them? "It lifts them up." Whatever the word really means, I fancy they mean that it helps them up a little. They say our life flat and dull; that we are got to climb a hill, and see more, and feel better, and all the rest of it. So we must draw another line—a very short one; for our friends only "take a little." [Draw the upward line as far as the word "comfortable," which you will write presently.]

1. There, now, that is the first stage. It represents just where the moderate drinker has got when he has had "one glass," "just a drop," "a very little," or whatever he calls it. He tells you it makes him "feel comfortable," so that's the word we'll write down. He can't complain, you know, because it's his own word. But, notice, he always says that's how he feels; he doesn't know; it is not sense or reason that tells him he has done what is right; it is only his feeling.

2. But he has taken "such a little drop" that just for once he may venture to take another. Not if he was alone, perhaps; but he meets a friend, and he wants to show himself sociable and friendly; or it's a birthday or a holiday of some kind; an excuse for another glass is easily found, and the first wine him feel so comfortable he must have another. Thus he gets a little higher [make the upward line a little longer]; and now, what with meeting his friend and the second "drop," he feels—what? "LIVELY." [Write the word.] He becomes more talkative and says smart things; laughs a little more, and makes others laugh.

3. A man once said that he drank the second glass because the first was so lonely that he sent a second down to keep it company; then they quarrelled and he had to send down a third to keep order, only it made matters worse. Whether that was ever true or not, it is true that when a man once gets "lively" through taking a little more, he is almost sure to take

a little more still, and so gets elevated more than ever. [Extend the line.] Then other people are apt to call him "fresh." A fresh word, because only a man who is perfectly sober can be really fresh. But to use the word now because other people use it, as a polite way of saying that a man is a little drunk. The man has more colour in his face; his eye sparkles, he talks faster, and makes what he thinks are capital jokes; and is inclined to take a yet to laugh at teetotalism.

4. A little more and he now becomes "very fresh." [Extend the line and write.] He talks faster than ever, but he talks great deal of nonsense. Doesn't finish his sentences; laughs when there's nothing particular to laugh at; tries to play practical jokes; and is very apt to stumble over any little thing if he tries to walk.

5. One more step: the top is reached at last, and the man who only took a little to make him "comfortable" is now "tipsy." [Extend the line and write the word.] He won't get any higher now; if he takes more it will only send him lower, down, down. His ideas are dull; his brain confused.

6. The next step is one which even "moderate drinkers" can't avoid now; so we shall mark the line the other way now. [Draw the line from "tipsy" to "drunk," and explain that at first people will use the former milder word, and then they will begin to speak more plainly, and say outright that "so-and-so" is drunk.]

7. Lower still; "very drunk." [Draw and write.] That is what the policemen say when they take such a man before the magistrates. Sometimes the drinker is simply good-natured; wants to shake hands with everybody; and tries to make an excuse. Or he quarrels and wants to fight with everybody. Is apt to be very violent; if he tries to walk, staggers, falls, manages to get up, staggers, and falls again; but still craves for more. [Quote Prov. xxiii, 35]

8. Another step further down, and the man becomes "stupidly drunk." Will he about, half asleep, half awake, and tries to make an excuse. Spak plainly and seriously to the children about the degradation of drunkenness; tell them never to laugh at the drunkard, and, while always doing your best to interest them and keep their attention alive, beware of saying anything which might lead to the idea of so-and-so being drunk. *Don't do as some platform speakers do, imitate the drunk a bit of the victim!*

9. Last step: "Dead drunk." [Extend the downward line and write.] Dead to everything around; quite unconscious. Even when sober again, dead to shame; character lost; money lost; health lost. What can be the end. Only a terrible death, unless the pledge is taken and kept; and so the man becomes once more "PERFECTLY SOBER." [Finish the line, connecting it with the straight line originally drawn, and close with some appropriate words.]

LECTURE BY BRO. REV. C. J. PRICE, B.A., P.G.W.C.H.

On Tuesday, February 14, a lecture was given by Bro. Rev. C. J. Price, B.A., P.G.W.C.H., of North Carolina, on "The Negro and the Temperance Movement," in the Islington Chapel, Birmingham, one of the finest Wesleyan structures in the kingdom. The chair was taken by Rev. W. F. Clarkson, B.A., Congregational minister, who introduced Bro. Price in very suitable terms. Bro. Price then gave a thoughtful and well-delivered oration. The drinking habits of the negroes were shown to have had their beginning in the attempt to assuage and soothe their sufferings by the use of ardent spirits; the coloured people had been bribed and drugged during the late political campaign by an organised effort of the whisky dealers, who were interested, not in the freedom of the coloured people, but in their own dollars and cents; the negro was not free, and he would not be annihilated or become absorbed in the white race, but would, by the aid of Temperance and education, become an increasingly powerful factor in the American Republic. The lecturer, in being a member of the Good Templar organisation, which knew no distinction of race and colour. The meeting was further addressed by the Rev. R. Harding and Bro. J. Slack, B.A., and J. E. Poulter, A.G.S. Mr. Price then sang two sweet melodies, to the delight of the audience, and a collection was made in aid of an effort for educating the freedmen of the Southern States. Mr. Price possesses a fine presence and a musical and powerful voice. He had lectured at the previous meeting at Lichfield Road Grounds, and on the subject of "From Bondage to Freedom," and had preached two sermons on the Sunday to overflowing audiences.

Two outrages of a violent character are reported from Elizabeth. On the 15th inst., a parcel was delivered to a Miss Barron. On opening it, an explosion took place, and Mrs. Barron, her daughter, and son were somewhat seriously injured. The same day, a parcel of similar nature was received by Mr. Jao, a well-known lawyer, which also exploded, seriously injuring him.

DISTRICT LODGES.

* It is most important that the reports appearing in the official organ should be accurate and impartial. As we must rely upon voluntary aid in furnishing these reports, we request all officers and members who always in possession of accurate and full information, will forward as reports as early as possible after the meetings are ended; and such reports as are available, and are not sent to the various Lodges will require some brother accustomed to such work to undertake the duty. Reports should be as brief as possible, consistent with efficiency.

WEST SUMMERSET.—Victoria Rooms, Taunton, February 14. Bro. F. J. Payne, D.C.T., presided. Good attendance of officers, representatives and members. Bro. George, S.D., and Bro. Alford, P.D.C.T., for Mid-Sumerset, were present. The D.C.T. reported the Dist. in good working order. He also stated that in the political fight which was going on in Taunton, that the members had been hard at work and that the District had increased 84 during the past quarter, and urged a continuance of the same spirit in the future. The report of the subscription towards the new building was read in the following order: Bro. Coram, D.V.T., Sister Bromfield; D.S.J.T., Bro. Bull; D. Bro. Manning; D.C.H., Bro. Coram; D.V.T., Sister Bromfield; D.S.J.T., Bro. Bull; W. D. Secy, Bro. Lockyer; D.E.D., Bro. Bagwell; D. Bro. Manning; D.C.H., Bro. Coram; D.V.T., Sister Bromfield. A public tea was held in the Friends' House. A letter was read from Sister Millett, the report of the subscription towards the new building to be held at Taunton on Easter Monday. A large public meeting was held in the evening, Bro. J. Payne, D.C.T., in the chair. The large hall was crowded with members and friends. The following addressed the meeting:—Bro. Alford, Rawley, Bro. Bagwell, Bro. Manning, Bro. Manning, Bro. Manning, seconded by Bro. Manning, in favour of Sunday Closing, which was carried unanimously. Bro. Hamney sang "Vote for Local Option." As the crowd were clearing Lord Killooree outside his hotel, the audience rose and gave him three cheers.

EAST CORNWALL.—Bodmin, United Methodist Free Church School-room, February 15. Bro. Robbins, D.C.T., presided. The reports of the various officers were read. Those of the D.C.T. and D.S.J.T. were read by Bro. Kyd (of Wakefield). In the absence of other officers, Bro. D.C.T. presided over the Conference on the Charter Suit, and expressed himself entirely in agreement with the stand taken by the Representatives of the G.L. of Cornwall. In referring to the movement for procuring a Sunday Closing Bill for Cornwall, the D.C.T. stated his pleasure that his shades of politics and party had joined in the movement, and that the public feeling was in favour of the report of the D.E.T.S. showed a considerable increase in the juvenile membership, also the formation of a new Temple at Truro. The Temple at Wadefield is very comfortable, and the number of children being initiated weekly. The D.S., Bro. W. H. Husband, showed a large gain in membership during the term, and a new Lodge at Trematon, near Wadefield, D.C.T. reported a balance in hand. The election of officers resulted in the following appointments: D.C.T., Bro. C. V. Harris, P.A.; D.S.J.T., Sister L. Daldwell, Tywardreath; D.E.D., Bro. Collins, Bodmin; D.C.H., Bro. J. Jones, Tywardreath; D.V.T., Bro. T. Downing, Torpoint; P. Secy, Bro. W. H. Husband, Liskeard; D.P.T., Bro. Kyd, Wakefield; D.C.H., Bro. J. Crispin, St. Austell; D.M., Bro. Handleigh, Truro; D.A.S., Sister Frost; D.G., Bro. W. H. Crocker; D.D.M., Bro. Mitchell, Bro. E. D. K. Hawke and J. Jones, D.C.T. The D.C.T. Officers held a District Lodge Session, to be held at York in April. The District Lodge adjourned at one o'clock for dinner, which was served at Hugo's Temperance Hotel, and gave some interesting remarks. The Officers were installed by Bro. E. D. K. Hawke, P.D.C.T. A recess was now granted, during which the members of the Bodmin Juvenile Temple, to the number of about 100, sang and gave some interesting songs and melodies. Six of them presented a bouquet respectively to six of the District Lodge officers, Bro. E. Hawke, T. Downing, and W. H. Husband, Bro. W. H. Crocker, and W. H. Husband, Bro. Handleigh, W. Wheeler, G.W.C.H., as representatives of the East Cornwall District Lodge. Votes of sympathy and condolence were passed on the death of Bro. E. D. K. Hawke, P.D.C.T., who died on the 15th inst. at Wadefield on the death of Bro. W. H. Wheeler and R. Wakefield. It was unanimously resolved to enshroud through Mr. Urao, to attend the funeral of Bro. Hawke, and to form an Alliance, for mission work in the district. It was decided to hold the next session at Tywardreath. During the session a letter was read from the G.W.C.T., Bro. Manning, stating that owing to ill-health he would be unable to attend the D.L. session. A suitable reply was ordered to be sent. The following resolution was unanimously passed: "We, the officers and members of the East Cornwall District Lodge, in annual session assembled, do hereby approve of the action taken by our Grand Lodge Executive at the Conference, and do hereby request the United Kingdom Conference, should grant most emphatically declare that Reunion cannot take place except equality be granted to

pressed people, one would suppose that a communion of over 800,000 members, including most of the wealth, intelligence, and benevolence of the South, could have established at least one school by this time for these needy ones. If there is one, or has been, in the history of that denomination, we have searched in vain for 13 years to find it. If they have no money, there are not less than a quarter of a million of able-bodied men in the M. E. Church South, and one would suppose that somewhere, at some time within the last '200 years' some might have been found among them, prompted by this great love, to go to the pine thickets, cut poles and build for them cabins for school purposes. Is there such an instance on record? If not, why not? When scores of such school-houses, built by others, were burned by the Ku-Klux, why were the press and pulpit of that denomination silent? "

The following quotation touches more nearly the great pressing question of social equality, and shows the faith of the writer in the justice and right feeling of us English. He says:—"Should the English Methodists aid them in founding schools for the coloured people, of course they will be on the basis of absolute social equality between the races. In this case, why not open to them the colleges which they have now in operation? Is there no room in their halls? Are they all crowded with students? Why not accept the positions opened across the water? "

Here we come at last upon the hidden evil, the hateful *Separate System*, but for which coloured people would be swelling Southern congregations and filling Southern schools, and no difficulty would be felt in providing by united labour for united wants.

But the special lesson for us in all this is the power of English example. This very writer avails hopefully from the effect on Southerners of having been forced for a brief time to accept negro companionship or forego that of the Englishman. This is, in fact, and ever has been, the only way to meet oppression, and this is precisely the way in which our Order is meeting it in America. Our Negro Mission plants Lodges in which the Englishman invites the coloured and white American together to stand by his side, and we have the witness of the coloured people that the action, simple though it is, has more influence for good than any amount of preaching and writing on equality.

I. METFORD.

THE FUNERAL OF THE GRAND WORTHY CHAPLAIN.

The very full reports which have appeared in the Plymouth papers of this sad event, and which we have transferred to our own pages, leave but little for us to remark upon. At the special desire of the G.W.C.T., Bro. Poulter, A.G.S., went to Plymouth, soon after the news reached Birmingham of our Bro. Wheeler's death, for the purpose of seeing what help and counsel could be given to ensure such arrangements for showing respect to the deceased as were due from the Grand Lodge. He (Bro. Poulter) found that under the guidance and supervision of Bro. Griffin, D.C.T., and the District Executive, the most thorough and perfect arrangements were already advanced. The reports of our local Press testify how well these arrangements were carried out, and in endorsing these reports we would express on behalf of the Grand Lodge its indebtedness to the local brethren for their self-sacrificing efforts not only to testify their own regard for the departed, but to make such arrangements as were befitting the interment of one who had so valiantly and faithfully served our Grand Lodge, and had fallen whilst in the full and active discharge of his official duties.

The circumstances of Bro. Wheeler's death were not quite accurately stated by us last week. An inquest was held in the school-room of an adjacent church, when a verdict was returned that the deceased died from natural causes. The medical witness attributed death to a sudden stoppage of the heart's action, and it was not deemed necessary to order a *post mortem* examination. The evidence of Sister Wheeler stated that deceased had entered the house, and had come into the kitchen to speak to her. As soon as he commenced speaking his head leaned forward and his hat fell. At first it was thought he was stooping to caress the dog; but he at once fell to the floor, and death was instantaneous.

The sorrow and sympathy of many of our members, especially the large number of those who have met our brother on so many occasions, cannot find adequate expression. We are gratified that some token of that sympathy was given by the presence of a member of the Executive and of the A. G. Secretary at the funeral. Others would have attended, but the summons was too sudden to permit of their arranging to travel so long a distance.

The appeal which Bro. Griffin makes in another column for contributions towards a memorial at the grave will doubtless meet with response. A very small donation from each Lodge will suffice for this purpose. But a more substantial memento has been suggested by the local friends, and we trust that also will call forth a generous response. We cannot describe the terrible sufferings of our widowed sister; and only those who have witnessed their lifelong affection can imagine how cruel is the pang of separation.

MANY INTERESTING COMMUNICATIONS are again necessarily held over through pressure upon our columns this week.

GRAND LODGE MOURNING.—We call attention to the G.W.C.T.'s special notice under the Grand Lodge seal, respecting the death of Bro. Wheeler.

SISTER WHEELER is still suffering very serious results from the heavy affliction that has fallen upon her. Her cough and weakness are very distressing. She is confined to her bed.

THE NAME OF THE HON. SECRETARY of the Grand Lodge Reception Committee at York is Bro. A. Jesper. It was misprinted last week. Our brother's address is South Parade, Northballerton.

BRO. MALINS' TRACT, "Are Moderate Drinkers killing themselves?" is published in full in a provincial newspaper as an advertisement, appended to the notice of an agency for the U. K. Temperance and General Provident Institution.

THE EAST and MID SURREY DISTRICT LODGE announce an important series of meetings in connection with and following their annual session. We trust the members will rally at these meetings and invite many friends to accompany them, who may thus be induced to join the Order.

THE CONCERT announced in another column, on behalf of the Temperance Hospital, will, we trust have a crowded attendance. It is in good hands and the entertainment will doubtless be first-class. The Middlesex District Lodge has already raised a very large proportion of £1,000 promised to this excellent institution, and it is towards the completion of this sum that this effort is being made.

THE HEALTH OF THE G.W.C.T.—We deeply regret our inability to report permanent progress. There was a marked progress last week, but on Sunday night painful symptoms again prevailed. The pains are confined to the bones and muscles, the vital organs remaining unaffected. A medical certificate has been sent to us declaring Bro. Malins unable to leave the house, or to attend to any active pursuit whatever. We still hope that with gentle weather, a marked improvement may shortly be reported.

BRO. EDWARD WOOD, P.G.W.M., and hon. sec. of our Orphanage, was on Wednesday evening last elected a director of the Temperance Permanent Building Society, in the place of the late Mr. James McCurry. The five retiring directors—Messrs. Ebenezer Clarke, Thomas Hudson, (Bro.) John Mann, Frank Wright, and Michael Young—were re-elected by substantial majority votes. There were five other candidates for the one vacant seat which Bro. Wood secured by the majority of more than three to one over all his competitors. This is a well-merited recognition of the character and ability of our esteemed Bro. Wood.

SISTER C. INEY'S sketch, in another column, of Good Temple in Philadelphia and the neighbourhood, includes the relation by Bro. Rev. Dr. Tanser, R.W.G.M., of the successful starting of "Work for Others' Lodge; also, by Bro. Phillips, of the sight which he describes as "honey like," of white and coloured brethren and sisters standing up together and singing glees and duets. We may imagine the state of mind and conduct which leads this event to be thus regarded. And this, we presume, is what the "deal" system has been invented to avoid, if not to render unlawful.

PRESSURE OF WORK.—A long season of anxious and unintermpted labour and of late, frequent colds and the effects of the heavy London fogs, have told somewhat upon the bodily strength of the editor of the WATCHWORD. He hopes with ease soon, however, to recover his wonted vigour, but must be sparing of public work for a time. The weekly issue of this paper added to other business cares, official responsibilities and work in the Order, have constituted a heavy strain for some years, without an cessation; and, whilst rest seems impossible, he is compelled to decline many invitations to meetings for a time, which he much regrets, especially considering the illness of the G.W.C.T. A very heavy strain has fallen upon other executive officers and prominent members of the Order, which we trust may not be attended with similar results.

THE LATE BRO. WHEELER.—LETTERS OF SYMPATHY.—A very large number of letters and telegrams of sympathy and condolence have been received by Sister Wheeler, who desires us to be the most grateful terms to express her deep sense of the kind feeling which has been thus manifested; as also for the special services rendered by Bro. Griffin, D.C.T., and his colleagues, whose superintendence of the funeral arrangements on behalf of the Order were so feebly supported by the membership generally. The marks of affection thus shewn are very deeply appreciated by Sister Wheeler and her relatives, in this distressing season of bereavement.

MEMORIAL TO BRO. REV. H. WHEELER, G.W.C.H.

TO THE EDITOR "GOOD TEMPLARS' WATCHWORD." DEAR SIR AND BROTHER.—There is a strong desire in the minds of our local brethren to see some memento of Bro. Wheeler's eminent services as a Good Templar and of his official relation to the Order as Grand Worthy Chaplain. Will you allow this suggestion to be made through your columns, for I think the members generally would desire to render the small help required to erect a substantial monument over his grave? The very favourable impression just made by the exemplary public recognition of his Good Templar worth shews that the public funeral will thus be perpetuated, and due respect will be paid to one of our most faithful and efficient standard bearers who has fallen whilst in active service. A small donation from each Lodge and from such members as may desire to contribute individually would amply suffice.—Yeus fraternally,

JAMES GRIFFIN, D.C.T., South Devon.

TEMPLAR MISSION AT BULWELL.—On February 17, Mr. Eddy delivered a very powerful lecture on the "Progress of the Temperance Movement." Rev. A. M. Dale, chairman. Rev. J. F. McCallan, of New Bedford, also spoke on unity and the use of our badge. Mr. Beardmore, of Hucknall, dwelt on the importance of training the young. At the Saturday night meeting, singing, recitations, and speeches by members of the Order, Juvenile Templars and other friends. Chairman, Bro. Wigfield, W.C.T. and S.J.T.

Bro. Preston. Unanimously resolved:—"That this meeting desires to place on record its deep sense of our loss to the Order and the cause of Temperance...

LECTURE.—"Abraham Lincoln," February 17. Good Lecture by Bro. Hartwell.

REPORT.—"Forton Star of Hope," February 17. Refreshments and entertained by the G-Report. Brightest Star.

ENTERTAIN.—"John James Fox," February 17. Tenth presided over a numerous company.

LECTURE.—"The Cause of Pines," February 8. Resolution ordered to be sent to Prime Minister and M.P.s for Leicester.

LECTION.—"Triumph of Hope," February 1. Reports of officers. Ninety members in good standing.

LECTION.—"Dawn of Hope," February 13. Public Entertainment. Bro. Baker in the chair.

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IRELAND.

DUBLIN.—"Bethel," February 13. Auction bag, the first of the kind in Dublin; was a success, and fully realised the expectations of its promoters.

NEWTONWARS.—February 15. Bro. David Scott, D.C.T., presiding. Reports showed Lodges in the district to be in a flourishing condition.

BELFAST.—"Egny's First," February 17. Addresses by Bros. Pyper and Haino, W.C.

BELFAST.—"Rock of Safety," February 9. Addresses by Bros. Pyper, D.C.T., and D. M. Galt, D.C.T.

BELFAST.—"Anchor," February 9. Good programme, including an address by Bro. Pyper.

TEA.—Bible Temperance, February 15. Tea, Large Attendance. Address by Bro. John Pyper, D.C.T.

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JUVENILE TEMPLE NEWS.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement.

DUBLIN.—"Egny's First," February 17. Addresses by Bros. Pyper and Haino, W.C.

BELFAST.—"Egny's First," February 17. Addresses by Bros. Pyper and Haino, W.C.

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NAVAL.

Vico.—H.M.S. Northumberland, "Chamuel Fleet" February 9. Address by W.C.T.

MILITARY.

ALDERSHOT.—February 13. Resolution adopted and sent to Prime Minister and Home Secretary.

FOREIGN SAILINGS.—Sergeant H. Winton, 12th Royal Lancers, will sail for Bangalore, India, on the 28th inst. in H.M.S. Malabar.



NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding items of news— Address, Editor, GOOD TEMPLARS' WATCHWORD, 3, Bolt-court, Fleet-street, London, E.C.

G.A.—We can hardly interfere in so small a matter. J.M.C. (H.M.S. Northumberland Vigs.)—Your letter containing Lodge news was not fully prepared.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Twenty words 61, every six words additional, 31. Two initials count as one word, whether prefixed or affixed to the name.

BIRTHS.

GUILBERT.—On February 13, at 3, Rydal-street, Liverpool, the wife of Geo. W. J. Guilbert, E. D. Arkwright Lodge 3,388, of a son.

MARRIAGE.

CASLEY—EVANS.—On February 11, 1882, at the Bible Christian Chapel, Exeter, Bro. Albert Casley, W.D.Sec., East Devon, to Sister Kate Evans, both of Abraham Lincoln Lodge, Exeter.

GROCERS' LICENCES REFUSED IN JERSEY.—The Jersey Licensing Board, composed of his Excellency the Governor of Jersey, Sir Robert Marsell, Bailiff, and the Judges of the Royal Courts, have issued a notice that in future they will not grant publicans' licences to other shopkeepers on the ground that such combination of businesses is inexpedient and contrary to public interest.

LEICESTER.—I.O.G.T. Harriers. About 14 members started for the weekly run on Saturday, February 11, the weather being everything to be desired. Bro. W. T. Grant and G. Taylor were despatched as hares at 5.10, the harriers following after the usual five minutes' law, the line of country being from headquarters, West Bridge Coffee-house, over Dace-hills, on the Finchley-road, across to Enderby. After a change the members with friends, numbering 20 in all, sat down to a substantial meat tea provided by the host of the E.C.H. At 7.30 a public entertainment was given by the members of the Charles Brooks Lodge and their friends being present, Bro. J. Cooper, L.D., occupied the chair. Bro. Grant, the secretary, reported that since the I.O.G.T.H. had started they had induced four to join the Order. About 200 persons were present.

MIDDLESEX DISTRICT LODGE, NO. 1.

THE NEXT SESSION of this Lodge will be held at SOUTH PLACE CHAPEL, FINCHLEY, on Saturday, the 25th of February, at 6 p.m. sharp.

(Signed), J. H. RETALLACK-MOLONEY, Worthy District Secretary.

GRAND FINE ART GIFT.

THE SOUTH KENSINGTON AND KENSINGTON FINE ART ASSOCIATION have much pleasure in announcing that they will forward free to every reader (subject to conditions stated below) a large and magnificently-coloured OIL-GRAH, entitled

"THE NEEDLES,"

ISLE OF WIGHT.

(Size 28½ inches by 17½ inches.)

From the Original Oil Painting by H. Hillier, Esq.

The scene is one of intense interest to all lovers of marine views. A large stretch of sea is represented in the picture, with the waves rolling in like mighty grandeur. Far off in the horizon is seen a steamer ploughing her way to her destination. In the foreground, a white sea-bird, with its wings outstretched, is seen to be pushing off in a rough sea a small rowing boat, evidently intending to make for a large fishing vessel, which is fully rigged and waiting to start on its expedition. The sea could not have been pictured with more reality. The waves are seen dashing themselves with tremendous force against the rocks, which, owing to their shape, are so well known as "The Needles," and now the lightness seems to be a source of attraction, as it stands, facing the angry billows, in front of the projecting rocks, as if endeavouring to break the force of the waves. The top of the huge cliff shows signs of fertility. The clouds overhead look foreboding of trouble, whether on the one side, whilst a glimpse of the sun's rays is seen piercing through on the other.

Twenty-three colours are used in the production of this large and splendid picture, and they are so well blended that it is next to impossible to detect the picture from an oil painting. There appears to be a great scarcity of good marine subjects representing true English scenery, and the Association, having now supplied the want, has the honour to wish to be large. The Picture will be sent carriage free, securely packed, on receipt of Post Office Order for Two Shillings, or twenty-six stamps. In ordering, it will be desirable to enclose the application form found below.

APPLICATION FORM, "G. T. WATCHWORD."

(Please order within 15 days, unless from abroad.) On receipt of this application form, accompanied by a Post Office Order for Two Shillings (or 26 stamps), I agree to forward, carriage free, securely packed, the large and magnificently-coloured Oil-Graph, entitled—

"THE NEEDLES"

(Size 28½ inches by 17½ inches.)

From the original oil-painting by H. Hillier, Esq.; and, provided the picture does not come with approval, I hereby agree to return the amount in full. (Signed)

WALTER H. BACON.

The South Kensington and Kensington Fine Art Association, Exhibition-rooms, South Kensington, London, S.W., and The Mall, Kensington, London, W.

An assortment of our works was recently forwarded to the Rev. C. H. SPRUCE, and in acknowledging the same on September 18, 1881, he writes from Benthall-hill, Upper Norwood, as follows:—"These are the prettiest and cheapest things that have ever come under my notice. For how small a sum may have been made healthful." Our catalogue contains numerous Press opinions, testimonials, &c., which we shall be happy to forward free of charge.

N.B.—Readers are very respectfully informed that, owing to the magnitude of our business, we cannot guarantee to despatch goods by return. At the same time we use our best endeavours to execute all orders with the greatest promptness. We deem it desirable to give this notice in order to avoid complaint.

WALTER H. BACON,

THE SOUTH KENSINGTON AND KENSINGTON FINE ART ASSOCIATION, Exhibition-rooms, South Kensington, London, S.W.; and The Mall, Kensington, London, W.

HAPPY HOMES AND HOW TO MAKE THEM.

By J. W. KIRTON,

Cloth, gilt edges, Two Shillings, post free. JOHN KEMPTER and CO., Bolt-court, Fleet-street, London, E.C.

KEYES WORSDELL'S PALLS. THE BEST FAMILY MEDICINE. Of all Chemists, price 1s. 1½, 2s. 6d., and 4s. 6d. per box, 1/4d.

THE Rev. E. J. SILVERTON, SPECIALIST FOR DEAFNESS. Notice, Otorrhoea Discharge in the Ear, and Ill Health, acute Patients daily, assisted by a Physician, at his Consulting Rooms for Deafness, at 17, St. Bride St. No charge is made for consultation at these hours. Mr. Jesse J. Silvertone is in attendance each day from 9 to 4. Saturdays 9 to 11. When any of the Remedies may be obtained, or arrangements made for consultation. The Cause of Deafness, and the Cause of the Discharge of the Ear and Eyes. Price 1/6, will be sent free to the readers of this paper for two penny stamps.

APREBBERED'S COFFEE. THE BEST WINTER BEVERAGE. 3lb. Tin, 2s. 6d. SENT EVERYWHERE. G. LAMPARD, 44, BISHOPSGATE STREET WITHIN, E.C., AND 19, KING WILLIAM STREET, LONDON BRIDGE, E.C. CHEAP STYLOGRAPHIC PENS. Supersede in one instrument Pencil, Pen and Ink. Prices, 1s. to 7s. 6d. Sent for List and Particulars to L E T T S, L I M I T E D, LONDON BRIDGE.

G.W.C.T.—JOSEPH MALINS, Grand Lodge Offices, Cong. G.W.Sec.—JAMES J. WOODS, greave-st., Birmingham G.S.J.T.—S. R. ROLFE, 45, Paulet-rd., Camberwell, S.E.

NAVAL DISTRICT. D.C.T.—JAMES RAE, 27, Market-place, Reading. W.D.S.—CAPT. W. H. PHIPPS, 25, Lee-park, Lee, S.E. D.S.J.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICT. D.C.T.—H. ROBERTSON, } 3, Elizabeth-cottages. D.S.J.T.—MRS A. ROBERTSON, } Shooters Hill. W.D.Sec.—P. HAWTHORN, 10, Whitehall-pl., London.



SPECIAL ANNOUNCEMENT TO G. I. MEMBERS.

In consequence of the lamented death of the G. W. Chaplain, Bro. the Rev. Henry Wheeler all Grand Lodge members are hereby authorised to wear on the left side of their regalia a crane hand or rosette, to be retained thereon until the expiration of the term of office of the deceased, as G. W. Chaplain, namely, Easter week, 1882. District Chaplains, Degree Chaplains, and Worthy Chaplains of Subordinate Lodges, may wear upon their official regalia a like token of respect for our deceased brother.

JOSEPH MALINS, Office of G.W.C.T., Birmingham, February 27, 1882.

G.S.J.T.'s OFFICIAL NOTICES.

February returns received from following districts:—Feb. 15, North East Lancashire; Mid Somerset; Feb. 16, North Northampton; North Stafford; Feb. 17, Cleveland; Feb. 18, Hants; Monmouth; Feb. 21, East Cornwall; Dorset. SAMUEL R. ROLFE, G.S.J.T. February 21, 1882.

Devonport has recently been canvassed on the Sunday Closing question with the following results: For, 2,047; against, 1,140; neutral, 650. Though there is a considerable majority in favour, it is far below the average results of canvassing.

BEER AND LAND.—Lord Camborne is a charming young nobleman of a breed that might become extinct with advantage. Addressing a public meeting, he invited the tenants to stand by the landlord—"You keep us our land," he exclaimed, "and we will keep you your beer." Charming compact!

I heard of a hall the other day in average middle-class "society," at which less than 200 people were present; and the liquor consumed between 9 p.m. and 6 a.m. amounted to 17 dozen champagne, two dozen sherry, 20 bottles of brandy, besides several dozen of claret. The scene at the *Acule* was almost precisely similar to that described at the commencement of the first chapter of "Harry Lorrequet."—*Truth*, February 9.

VISITORS' GUIDE.

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COMING DISTRICT LODGE ANNUAL MEETINGS.

Feb. 24 - Chelsea, W. Path.
Feb. 24 - Somerset, E. Trafalgar-road, Eremont.
Feb. 25 - Lancashire, S. Whitefield road Chapel, Liverpool.
Feb. 25 - Leicester, S. Leicester.
Feb. 25 - Middlesex, S. South-place Chapel, Finchley, E.

Bedford.

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Cambridge.

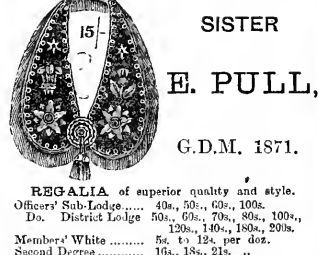
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London.

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Concerning this book, which contains 172 pages, the late eminent author, Sheridan Knowles, observed:—"It will be an invaluable boon to every person who can read and think."
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See Light for Saturday, February 25th, price 2d. Office of Light, 4, New Bridge-street, Ludgate-circus; or of E. W. ALLEN, Ave Maria-lane, E.C.

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CRYSTAL PALACE MUSIC.—Friends arranging for concerts, &c., requiring copies of the words and music, in either notation, as sung at the afternoon and evening concerts at the Crystal Palace Pier, may obtain the same in quantities at half the published prices, from the office of this paper, Bolt-court, Fleet-street, London, E.C. The published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

"A NIGHT WITH A BABY" is a clever Brochure, full of humour, and, whether read at home or in public, elicits roars of laughter. A clergyman writes: "I read it at an entertainment of the Temperance Society at the house."—Post free seven stamps.—Address, H. RYLAND, Kinvar, Stourbridge.

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MR. GEO. THOS. CONGREVE'S TREATMENT OF CONSUMPTION.

(From the Christian Herald, December 25, 1881.)

The following recent Case of Recovery under Mr. George Thos. Congreve's Treatment is, perhaps, one of the most interesting ever yet published. Mr. Congreve has furnished us with the following particulars:—

"The case is that of a young lady, the daughter of D. Sutherland, Esq., a barrister practicing in India. In June last, at a special request of her father, I visited her at his house, 43, Brockley-road, the patient being confined to her bed."

"Memoranda from my book:—"One sister had been the victim of phthisis. Symptoms commenced with cold and fever in the spring, followed by cough, expectoration, pain, diarrhoea, great and rapid loss of flesh and strength, swelling of the right leg, thigh, &c. Dr. K. had pronounced the case hopeless; so had another doctor in attendance. I found both lungs diseased, and seeing how rapid the progress had been I could not hold out more than a slight hope."

"The greatest care in dieting was here of much importance—milk, beef-tea, ferruginated wine, &c. The Balsam was administered with simple gruel only. A foment was applied to the chest, and the leg fomented with hot poppy water."

"An almost immediate amendment was manifested, to the extent of which the doctors referred to, so that they reported a wonderful improvement, and the parents' hopes revived. In three weeks the patient rose from her bed, with the leg, now a natural size. A letter from the father, before I saw her the second time, reported her gaining flesh, cough less, appetite improved. The treatment was steadily continued."

"In August the patient was able to be removed to Ramsgate, and although for a short time thrown back, by unwise venturing on the sea and by certain transgressions of my rules for diet, the sickness and diarrhoea so induced, gradually passed off by use of medicine prescribed by Dr. Brown in my absence on the continent, and she steadily improved—gaining eight pounds of flesh in two months only."

"Letters from the joyful father continued to speak of a gradual progress towards health, until at length, it becoming imperative for Mr. Sutherland to return to his practice in India, he set sail on the 10th of October. In the middle of October, I found no active disease—the progress had been stopped, and was able to sanction the voyage being taken, with due care."

"The following grateful acknowledgment was made by Mr. Sutherland in a letter addressed to me October 24, 1881 (before he sailed):—

"MY DEAR SIR, I have failed to convey any adequate idea of what we feel we owe you as the instrument by God's blessing of caring our daughter from an untimely grave. It was not until —, an eminent physician in London, had given her a course of medicine for consumption, and not likely to live out a fortnight, that we were providentially led to put her into your hands; and you can imagine our thankfulness when we observed from then onwards a complete change of fortune. The physician who has watched her case, confesses it to be truly marvellous. I've considered by all my friends to be a miracle! I am now able to see her as a child out with me to India in accordance to report, was bound to die four months before. I sincerely trust that you may be long spared to be a blessing to the world, and that many may, by the personal and simple testimony, of your family doctor, of the particulars of the same benefits—Yours very truly, D. SUTHERLAND."

Mr. Suttherland was a member of the Rev. George Marston's church, and in a letter I received from Mr. M. recently, he speaks of him thus: "He frequently assisted us at our Mission Services at the Hall in Amersham Grove. He is a highly respected and most worthy man. He adds: "I visited his dear child, and it was very wonderful to see the change in her."

FURTHER TESTIMONY OF Rev. J. F. PORTER, of 59, Driffield-road, North Bow, London, E. (See page 60 of my book, or page 122 of large edition.)

In answer to the inquiry of a captain, J. M., suffering with softening of the lungs, Mr. Porter wrote as follows, and has courteously sent me a copy of his letter:—"I have sent six cases to Mr. Congreve within the last six months; out of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which they have been faithful to Mr. Congreve's instructions. I have seen Mr. C. take care of his patients in cases like yours; and if my case were such, I should be gratified indeed to put my life into such able hands.—July 28, 1881."

ASTHMA, CHRONIC BRONCHITIS, AND OTHER CHEST DISEASES (So prevalent at this Season) ARE TREATED OF IN MR. CONGREVE'S NEW BOOK.

This work has already reached the number of 15,000 copies. It may be had for 6d., or, larger edition, 1s. 3d., by Mr. C. J. CONGREVE, Osmonds Lodge, Peckham, S.E., or of Mr. E. STOKES, 62, Paternoster-row.

THE GOOD TEMPLARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

Vol. IX. No. 424.

[Reprinted at the G.P.O.]

MONDAY, MARCH 6, 1882.

[as a Newspaper.]

ONE PENNY.

I.O.G.T.

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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 132.)

Then Sobero and Genial sat down again to rest, but very soon they perceived three men coming towards them along the road which the figure-post declared led from the town of Covetousness.

"Who can these be?" said Genial.

"I think I know them," replied Sobero, "for I formerly had a good deal to do with them: their names are Bigbrev, Gripmuch, and Getguineas, and they have splendid mansions in the town of Covetousness, and are high priests of certain of the Djins."

By this time the three men were come very nigh to them; they looked at the pilgrims, but said nothing, and were passing on along the road leading to Destruction. Sobero was much pained at seeing this, and, glancing at Genial, said hurriedly, "I don't think they understand whether they are going, and I believe I ought to warn them, else their blood will be on my head." So he called out immediately, "Stop, gentlemen, I pray you: I hope you will excuse me and give me credit for a good motive in stopping you thus abruptly, but are you aware that the road you are travelling on leads to Destruction? A most undesirable place, I can assure you."

"Well, sir," said Bigbrev, "I did not intend to interfere with you or even speak to you, but as you have seen fit to interfere with us, I will tell you a little of my mind. By the look of you I can see you are miserable Tectotalanders, or pilgrims thither, and a rascally set of canting hypocrites you all are."

"Excuse me, sir," replied Genial, "so far from being miserable, I am happier than ever I was in my life; and as I know my own state of mind best; and that I am neither a rascal nor a hypocrite, your hard words only amuse me."

"I am glad to hear you say what you think, Mr. Bigbrev," said Sobero, "because a little plain speech between us may be for our mutual advantage. Either you are right or I am; and the sooner we find out which it is, the better; this we shall never do if we are too polite to say what may be disagreeable. At the same time, if I say anything you do not like, please understand that I do not say it just to annoy you, but because it is kinder to tell you the truth (as I believe it is), than to let you go on to Destruction wishing you a pleasant journey, and with other polite little speeches."

"How do you know I am going to Destruction?" said Bigbrev.

"I hope you may never get there," replied Sobero, "and for aught I know you may turn back or be prevented from reaching it, or may be rescued in some marvellous way. But none of these events can be

safely reckoned on, and so I thought it right to call out to you because I saw that at all events you were on the road which leads to Destruction."

"Perhaps, Bigbrev, there is some mistake," said Gripmuch, "and this is not the right road after all."

"Nonsense!" replied Bigbrev, "the way seems all right and nobody ever thinks of going any other, except a few of these crazy fanatics."

"Yes, indeed," said Sobero; "there is a way which seems right unto a man but the ends thereof are the ways of death. But I do not speak without further reason, I perceive by this finger-post that you have come from the town of Covetousness, and I know that no dweller in that town can enter into life, and this, no doubt, is one of the roads which leads down therefrom straight to the bottomless pit."

"How do you know that yonder town is Covetousness?" asked Bigbrev.

"Whatever the town may be called," answered Sobero, "do you not all live there, and are not your factories and temples in it, and all round about it?"

"You can see them for yourself, I presume," replied Bigbrev, "so I need not answer that question; but why give the town such a bad name?"

"Very true," said Sobero; "I can see them, or else perhaps, I should not have spoken quite so confidently. Now, why do you live there, and carry on, and promote as much as ever you can, this worship of the Djins, which is a curse to so many hundreds of thousands of your fellow-creatures? If it were not for your factories, that stinking ditch, just along the road there, would be dried up, and might be done away with; but while you are hard at work at your business, the ditch must remain; hundreds are perishing thereby, and do what the officers of the Super-royal Humane Society will, they cannot rescue a tittle of the persons that fall into it. How many of your own relations have got into it, you know better than I do; and yet you go on as if nothing of this kind had ever occurred, as if it were the most natural thing in the world, and always to be expected. Why is it? Is it not because it is very profitable, because you get rich, because you gain heaps of money by it, and so can purchase all that money will buy?"

"You are extremely uncharitable," said Getguineas, "You forget all the use our business is to the great majority of mankind; and for this we rather deserve to be called philanthropists."

"Indeed," replied Sobero, "how long would you carry on this business, if it were not so profitable? I will not ask how long would you toil it on at a loss, but simply, how long would you tarry and labour at your philanthropic enterprise, if it only just paid its expenses, and gave you a small livelihood besides? If your philanthropy will stand that test at the bar of conscience, it might be worth something, at all events."

"But look at the churches we build," said Getguineas, "and the subscriptions we give!"

"Stay, sir," answered Sobero, "your money perish with you, if you think that the favour of God is to be bought with money! What avails it to build churches with the left hand and Djin-temples with the right; to do a little towards saving men on one side, while you are doing a hundred times more towards damning them on the other? Where has much of this money come from but out of the pockets of the

poor, who could not resist the temptations you spread for them? Thousands of homes have been rendered miserable in order that, after you have furnished your own exquisitely-fared suppers every day, and had all that heart could wish, you might be able to give some of your spare cash for charitable and religious purposes! Why not cease degrading the people by supplying them with that which degrades them, and then they will not need your subscriptions, or not a hundredth part of them."

"But our business is for the good of the majority," said Bigbrev, "as Mr. Getguineas has said, and if the rest abuse it, that is not our fault."

"I pray do not imagine that I believe all the responsibility rests with you," replied Sobero, "Certainly not. But you must take your share of it. Supposing that it is desirable for some people to worship the Djins, say, under the direction of their doctors, that is in no reason why you should build your temples at every corner, plant your worship before every eye, and welcome every one at your shrine without a question, nay, ridicule and tempt those who are trying to break away from their evil habits! If you loved your neighbour as yourself, you would refuse to enrich yourself by promoting Djinnolatry, which is unnecessary to any, (if they only knew it), and which experience shews cannot be conducted without a holocaust of victims. War, pestilence, and famine, combined together, do not produce such deadly havoc among the people, and may leave their souls untouched. Your worship ruins and destroys both body and soul."

"I don't think it's quite so bad as to make it the inhuman worship you declare it to be," said Gripmuch.

"Not quite so bad!" exclaimed Sobero, "then how much worse must it be before you begin to have doubts about it! You say that only a minority of the people are destroyed! Must more than half your worshippers be ruined before you begin to doubt whether you ought to have a hand in the fatal work? And even suppose, after deducting from those who believe that your liquors do them good, all those who are mistaken, and who would be just as well without them—suppose, I say, that there are a small number left whom your Djinn-worship comforts, or cheers, or benefits in one way or another, what comparison is there between the total of this advantage, and the terrible total of physical, moral, social, and spiritual evils which follow in its train! I beseech you, sirs, look at your work in the light of eternity, and ask yourselves whether it will hereafter give you unmixt satisfaction, and bear the scrutiny of Impartial Justice."

"You know very well," said Bigbrev, "that even if to-day we were to give up our office, destroy our factories, and have us more to do with the Djins, that to-morrow there would be just as many other people come forward to fill our places and reap the golden harvest; so we may as well keep as we are."

"The devil's own excuse," said Sobero, "You see a man lying insensible in the road; you may as well take his purse and watch, because, if you do not, someone else will! You are only responsible for what you do yourself, not for what other people do; unless, indeed, you are able to prevent them. For instance, if someone else robs the fallen man you

are blameless, unless you could have stopped his doing so: if you do not prevent the robbery when you can, you also share the sin. Some day, sire, you will find that other people will stop you if you do not previously stop yourself: they will consider it their duty to prevent you from injuring your neighbours for your own sordid advantage, and give the few people to whom you are so beneficial an opportunity of conducting their Djin devotions in private, of being their own High Priests, or of trying how well they can do without. Things cannot go on for ever as they are.

The Bighew drew Grimpuuch and Gergueinas aside, and all three moved off slowly without replying to Sobero, and put their heads together in earnest conversation; but, from their glances towards the pilgrims, it was easy to see that their talk was about them. Then they hurried away, as though bent on some plan. When Sobero saw this, he said to Genial, "These men mean mischief and will not stick at trifles. I might have flogged their consciences, and 't would be as effectual as beating a hippopotamus with a straw; but now that I have aroused their fears for their perf, they are cut to the quick."

"Do you think they will do us any harm then, Sobero?" asked Genial.
 "I am not much afraid," replied Sobero; "but still, you may depend upon it, they will try somehow."
 "Then let us be going," said Genial; "for if there is anything I hate, it is to get into a quarrel with anyone."

So the two pilgrims rose up and continued their journey. As they went along, Genial said to Sobero,

"I cannot help thinking of those three High Priests of the Djins and of other rever- I have met with; now, some of them I speed the know to be very worthy people, so that High Priests of the Djins puzzles me very much to understand how it is they can support and promote this degrading, soul-and-body-destroying worship; some of them are very zealous in sending out missionaries and Bibles to the heathen, and at the same time they do not hesitate to introduce and extend their Djin-worship, even in places where it has been unknown before, with the invariable result of causing the still further demoralisation and destruction of vast multitudes of the heathen, inasmuch that Christianity is daily cursed as the cause, or, at least, the necessary associate of their ruin, though these poor creatures cannot easily understand this distinction."

"You may well be puzzled," replied Sobero, "and so am I; for though I can conjecture some sort of explanation, I do not pretend to account for it. Our nation has justly merited the title which has been bestowed on it of being 'The Poisoner-Genera of the Human Race,' and these High Priests, as being the chief means of these operations, and those who derive the chief advantage therefrom, must bear a large share of the blame. Yes, I imagine, there are two principal classes of these men: first, those who are aware of all the evil that they do, but are so utterly selfish and covetous that they would continue in so unprofitable an undertaking at any cost of misery and suffering to others; second, those whose consciences are uneasy on the subject, but who quiet or stifle them in various ways."

"Few, I suspect, are so base as to admit that they belong to the first class," said Genial.
 "True," said Sobero, "and I do not pretend to decide who they are."
 "What of the second class?" said Genial.
 "Since Teetotland has been colonised," said Sobero, "and Mr. Temperance Advocate has been going about to procure emigrants, there is not one of these High Priests but has had the matter forced upon him, and has known that many hold him partly responsible for the evil results of this calling; therefore, all have been obliged to defend themselves in the court of their own conscience. I take it, then, that the great reason of all (apart from self-interest, which is the motive, strictly speaking, rather than the reason), the great reason, I say, that they are able to quiet their consciences sufficiently to enable them to continue in their office is, that they are able to find one or more arguments in their favour, and are able to exaggerate the importance of these favourable arguments, and thus to depreciate or quite extinguish the arguments on the other side."

"How do you mean?" said Genial.
 "Hold up your hands as far off as you can," answered Sobero. "That is right. You see it scarcely interferes

with the view of the landscape. Now bring it gradually nearer to your face, and by degrees it hides the whole prospect. The hand is no larger than it was before, but, by being brought so close to you, it seems even larger than the distant mountains. So it is with the human mind; any argument, subject, or consideration being singled out for attention, and dwelt upon to the neglect of others, even though they be many times more important, looms out so largely in the mind as to obscure the rest, and obtains altogether fictitious and unreal weight in the balance of the judgment. So, no doubt these men have convinced themselves that their office is necessary, that *somehow* must manufacture the liquors to be used in the Djin-worship, therefore, why not they? And they magnify the benefits and pleasures derived from these liquors, and the reports of the dangers and inconveniences of Teetotland which various parties have made. They have been brought up, too, in the idea that this Djinolatry is an established religion of such vast antiquity as to be manifestly a Divine ordinance, and this idea has (strange to say) been fostered and encouraged by ex-pounder and authorities in the Christian Church. Those who have recognised the dangers of their worship have even believed that it is God's will that men should be tempted thus in order that they may acquire moral strength by resisting the temptation! Further, they have persistently refused to recognise the magnitude of the evils which result from Djinolatry. They also comfort themselves by looking at the vast number of their companions and the crowds of devotees who throng their temples, or call for their services in private devotions, and more especially love to contemplate the great and good men and women who are to be reckoned among them. These latter people, therefore, have no small share of responsibility in the maintenance of this vast system of worship, and its consequences; they encourage the High Priests and their subordinate priests to keep open the temples and promote the worship, and they also encourage the devotees (especially the young) to believe that Djinolatry is both proper and harmless."

"But on the other hand do you not think," said Genial, "that these people may believe that your zeal, and that of Mr. Temperance Advocate and others, arises from a similarly one-sided view of facts? that by dwelling so much on the evils which are admitted to result from Djinolatry, and little or not at all, on its advantages, you have been led to exaggerate the evils and so have come to a wrong conclusion on the other side?"

"I am quite ready to admit that this is possible," said Sobero; "but the question then arises, 'Is it true?' Do we exaggerate these evils?"

Exaggeration Do they need exaggeration? Are they not sufficiently hideous to make everyone who calmly contemplates them burn with indignation at their gratuitous repetition and continuance, year after year? I have heard it said that this worship, even a quarter of a century ago, when it was not so prevalent as now, rendered miserable five hundred thousand homes in this country. Is not that enough to make one desire to be rid of it altogether, and of its horrible results? And, mark you! it was not a financial Teetotlander that said this, but one of the *High Priests themselves*, in a candid moment, I suppose! The same man said, 'The struggle of the Church, the school, and the library, with the Djin-temple, is one development of the battle between Heaven and Hell.' What further need is there for argument? Who can doubt the truth of this comparison? 'By their fruit ye shall know them,' saith the Master; yet men will persist in judging Djinolatry by its blossoms, or its leaves; by anything but its fruit: for that is too damaging! If then, its infernal fruit demonstrates its infernal origin, 'tis clear we ought not only to excuse it, praise it, join in it, much less promote it, but to fight against it to the death. These two masters we cannot serve: these two principles we cannot fight for, and by how much we sustain Djinolatry and Hell, by so much we oppose Christianity and Heaven."

"As to your misjudging the relative importance of opposing considerations," said Genial, "I think you might have added that persons are much more likely to err on the side of prejudice, self-interest, and selfishness. These notoriously tell in favour of Djinolatry, and against our pilgrimage. Therefore, even if both sides were equally under the influence of bias, I should be more inclined to trust to that which decided against its own pleasure and selfish interests."

"It is indeed a gratification to feel that one's

influence and example is exerted in a direction which will at least abolish the evils which result from Djinolatry," said Sobero.

"But do not these people say that such is not the case," asked Genial, "and that the evils in Teetotland are even worse?"

"Some of them have said so, I believe," replied Sobero; "but I do not think they believe it themselves. Certainly no one else does, unless he greatly wishes to do so, and such prejudiced faith is not worth much. There is no evidence that this is true, and plenty that it is grossly false. False witnesses have brought lying or garbled reports, but none have been able to prove that any kind of evils exist in Teetotland which do not exist here, while the number of all sorts is vastly fewer. Hence we cannot but conclude that Djinolatry causes and aggravates every kind of physical, social, and moral evil."

"I am greatly obliged to you, Sobero," said Genial, "for your kind instruction. I feel sure that we have no right, for our own benefit or any other cause, to make it easier for other people to do wrong, and then to throw all the blame and responsibility on them."

(To be Continued.)

THE TRYSTING WELL.

A TEMPERANCE BALLAD.

Bonny spring beneath the shadow
 Of the overhanging trees,
 There I love to sit and ponder
 With my pitcher on my knee,
 O'er I hear of wealth and greatness,
 Pleasures linked with ruly wine;
 But I feel these scenes are dearer
 And I want no drink but time!

From our cottage when the sunlight
 Flashes in the dewy morn,
 Forth I go with merry laughter
 Rippling through the ripening corn;
 Someone hears me o'er the meadows
 As the echoes sweetly tell,
 Do you think 'tis he that meets me
 Every eve beside the well?

Some one says he loves me dearly,
 But I cannot fix my mind,
 And I answer, half in earnest,
 With my pitcher on my hand;
 That some other he must find;
 But he says there is no other
 He can ever love like me,
 And if I refuse to have him
 He will go across the sea!

Hark! I hear his merry whistle,
 When I've promised I would say
 On this very night for certain
 If he is to go or stay!

Here he comes, oh, now I have it!
 Dear old Spring, he loves not thee—
 Tell him if he'll wed thy pleasures
 He may stay and marry me!

EDWARD FORBETT.

"Music by BERTHOLD TOETS: published by Messrs. Weekes and Co., 1, Hanover-street, London.



ANOTHER TERRITORY OCCUPIED.—News has been received of the institution of Excelsior Lodge No. 1, of San Domingo, at Puerto Plata, on the 23rd of August. By some inadvertence the institution has only just been reported to the Grand Lodge office. The Lodge numbers 50 members, its leading spirit being Bro. Rev. R. E. Gannon. This is the first Lodge instituted in the Dominican Republic, in which, although there are no Licensing laws and the sale in drink is absolutely free, there is much more than enough of drunkenness to warrant the establishment of a Good Templar Lodge. It is not known at present whether it will be more convenient for the Lodge to remain isolated or to join the Grand Lodge of the Bahamas or Jamaica.

GOOD AND CHEAP PENS.—We have on hand a considerable remainder of good pens, manufactured by the late Sir Joseph Mason, for so many years the sole maker of Perry's and other celebrated kinds. We can send a sample box, containing many varieties, for 6d. post free, and boxes may be ordered from any of these samples, at very reduced prices. These are splendid pens for commercial purposes and are worthy the notice of agents, heads of offices, &c. Send stamps to John Kompter, Bolt-court, Fleet-street, E.C. ADVT.]

PARLIAMENTARY CHANGES
From January 6, 1881, to February 17, 1882.

Table with columns: Constituencies, Retiring Members, Cause of Vacancy, Attitude towards Local Option, Members elected, Attitude toward Local Option. Rows include England and Wales, Scotland, and Ireland.

Hartlepool, February 18, 1882.

JAS. J. WOODS.

A HUSBANDS LOVE.

It is easy enough to win a husband. Most any attractive little dumpling with a bright eye and coaxing voice can gather in a noble husband, but it is pretty difficult to retain him. Noble husbands are thicker than hair on a dog, but the grand difficulty is to draw out their true nobility and secure it at home.

If the wife understands her business she can introduce the soothing racket in her new field of operations and walk away with the whole business. Most men like to be beloved and soothed. There is something in the man's great, rosy, earnest nature that can be won by tickle and caress with gentleness and pie than by the rig of the broom-handle and a hissing course of re-echoing with bread and milk diet.

We have seen a girl who understood her business as a reformed road agent by the nose, so to speak, and led him through life in such a way that he couldn't know but that he was boss of the ranch. So perfect was the delusion, that when she asked him to give to a scuttle of coal, or get up in his night-shirt and kill a burglar that he knew was nothing but a hobbled cow four blocks away he always went, and he felt as though he counted it a mark of special favor that a poor unworthy worm of the dust, like him, should be sought out and delegated to go and save a lame cow across nice vacant lots with an old barrel stove, and clothed in nothing but a little brief authority and a knit under-shirt.

We cannot exactly describe this magic power of a sweet wife over her husband, and we do not intend to try. It is an unexplored mine, and a needless leverage that makes the husband get up in the night and set the pancake butter near the parlour stove. A man need not think that because he gets up and looks for burglars in the night and is otherwise obedient, that it is because he is no backbones. It is simply because he is the husband of a woman whom he ought to be proud.—American Paper.

EXTENSION WORK.—A young men's society has been instituted in connection with the Walterton congregational Church, Swansea (pastor, Rev. Thomas Jones). At the third meeting, Bro. P. Smith, of the Swansea Lodge, read a very able paper on the subject, "Does God Temptary deserve public support?" (In the affirmative, of course.) A lively discussion followed, in which Bro. Smith was ably supported by Bro. J. J. Owen, and Messrs. E. Sandhu, Lewis, Perry, Johns, Nash, and Mabbett, and the objective of the question was spoken to by Messrs. G. Egan, Williams, and W. E. Jones. At the close a vote was taken; a large majority being of opinion that it is an unexplored mine, and a needless leverage that makes the husband get up in the night and set the pancake butter near the parlour stove.

WORDS OF CHEER FOR JUBILEE YEAR.

Temperance worker! toil away! The field is wide and short the day; Ploosh and dig and scatter the seed, Stomping to pluck each noxious weed. Your tireless toil the Master sees, And fans you with a balmy breeze; He'll give you strength to labour on, And cheer with gracious words, "WELL DONE!" Who work for God can never fail; Angel-thrills "harvest home" shall hail; The precious sower it's now in tears, A golden sheaf of joy appears.

Temperance warriors! fight away! Until ye win the well-fought day. Before you all your foes shall lie, And leave you crowned with victory! THE CAUSE you strive for is divine, Truth, mercy, goodness from thine shine: It seeks, like God's abounding grace, To raise and bless a fallen race; Then let us earnestly contend, And 'gainst all lies this cause defend: Our Captain leads us thro' the fray, And by His help we'll win the day!

Temperance workers! firmly stand, In our united, earnest band; Toild your vast electoral might, To aid the cause of truth and right; No care for class nor party, strive, Nor self-love, nor spurious pride, Nor such your courage shall restrain, For Faith and Truth the victory gain!

Workers, warriors, voters, all! Now listen to the Master's call: "Press forward! for the prize is sure To all who to the end endure." Make this the YEAR OF JUBILEE, And fruitful of work from sea to sea! So shall the cause triumph stand And scatter hissing turo' the land.

MANCHESTER. T.H.D. VOLUNTARY PATRIOTISM.—It is stated that a man who was his Christmas dinner in the Street Workhouse near Rochester, after having 10 months previously wasted a legacy of £1,000, has just come in for a second sum of money—£1,400. In the house case it is alleged that the man on receiving the first legacy declared that he should return again before Christmas, and he did so. Should he again attempt a similar performance, the authorities ought surely to refuse him relief, and if he be sent him to prison as a vagrant, as good had and hard is less attractive than that of a workhouse.

THE SACRAMENTAL RITE IN INDIA.

The Brahma Smaj is, as is well known, a society of Hindu religionists, which has embraced some, not all, of the tenets of Christianity. Its founder and leader is Keshub Chunder Sen, who was initiated as a Good Templar when in England some few years ago, and the following from his pen, written in The New Dispensation, the organ of the society, may interest readers of the WATCHWORD:—

"JESUS! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the Holy Eucharist? Will thou cut us off because we are rice-eaters and teetotalers? That cannot be. Both unto Europe and Asia thou hast said, 'Eat my flesh and drink my blood.' Therefore the Hindu shall eat the flesh in rice and drink the blood in pure water, so that the Scripture may be fulfilled in this land."

"On Sunday, the 6th of March, the Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor, upon the bare ground. Upon a silver plate was rice, and in a small goblet was water, and there were flowers and leaves around both."

"The minister read the following verses from Luke xxii. 'And he took bread and gave thanks, and brake it, and gave unto them, saying, 'This is my body, which is given for you. This do in remembrance of me.' Likewise also the cup after supper, saying, 'This cup is the New Testament in my blood, which is shed for you.'"

"A prayer was then offered, asking the Lord to bless the sacramental rice and water. . . . And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children drank and ate, and they blessed God, the God of prophets and saints."

BISHOPSTON (BRISTOL) TOTAL ABSTINENCE SOCIETY.—During the week ending February 18, a series of six public Temperance meetings were held by this society, in the lecture-room connected with the society's coffee tavern, 70, Gloucester-road. The series comprised the annual meeting of the society, and meetings for the advocacy of Sunday Closing of public houses. Temperance was a affecting young men, Good Templary, Temperance work among children, and a Temperance musical entertainment. A satisfactory report of the past year's work was presented. The meetings were all very well attended, three being quite crowded, a number of pledges were taken, and the various sections of Temperance work carried on at the tavern and lecture-room gained satisfactory accessions to membership. Among those who took part were, Rev. G. W. Bence, M.A. (vicar), Rev. C. W. Hickson, J. T. Grey (Congl.), Rev. A. Tregrove, (B.C.), Miss M. Sturge, Messrs. C. Nash, J. P. H. Way, D.C.T., H. J. Osburn, (non. sec.), J. W. Padfield, P. Sturge, A. May, W. Kent and F. Williams. Mr. Bro.'s hymns and carols and the blue ribbon were used.

CORRESPONDENCE

General Suggestions.—Will you please allow a small space in your paper to bring before the membership one or two suggestions for consideration at District Lodges and next Grand Lodge? First, I should like to see a more uniform regulation for Sub-Lodges. It is high time the white, baby-like things were abolished. I know it prevents Lodges appearing in public with regalia oftentimes, and I also know being compelled to wear them drives some of our members from the Lodges. I do hope the Executive of G. Lodge will do their best to get a change. Second, I also think officers should be elected every six months instead of three. Two Lodge meetings a quarter are broken into by reports, election and installation of officers; oftentimes just as an officer becomes acquainted with his or her post they are removed. Thirdly, I also think one district meeting a year would be sufficient. Let there be two or three executive meetings during the year in different parts of the district, and a public meeting at night; it would help weak Lodges. I also think in large districts where officers are scarce and scattered, where there is a D.L. officer chosen from a Lodge, he should act as Representative as well, to save travelling expenses, as oftentimes Representatives and an officer from a small Lodge costs more in railway fare, beside the loss of time and money, and have more public Lodge pays tax in two years. Our members complain, and I think justly too, that we get nothing in return for the tax we pay. I think it is a waste of money to throw it away in railway fares, and no benefit to the Lodges. I also think it is high time we had a better and stronger Ode-book. We are continually having new books, but they soon come to pieces. I had the carriage or postage of books come to me. I had 11s. 3d. worth of books cost in postage 10s. or about 15s. cost. There was a deposit in London parcels could come per Sutton at a great saving. I see in the WATCHWORD something about forming Sub-District Lodges. I think it would be better if we were to simplify the work of the Order, and lessen private work more, and have more public meetings; it would tend to increase our membership.

—A. CLEMENT, L.D., Bideford Lodge.

Good Templars and Public-houses.—Would you kindly allow a little ventilation of the subject of the non-advisability of Good Templars entering public-houses. It appears to me that a Good Templar cannot conscientiously enter such a place, for we pledge we promise to discontinue the use of strong drink in all proper ways. Are we, I ask, acting upon our obligation when we voluntarily enter a public-house, where the demon drink is sold and imbibed freely?—Jno. C. A.

Degree Temples v. Sub-District Lodges.—Being of opinion that the failure of Degree Temples has resulted entirely from want of proper legislation, in the first instance by their permissive character, and in the second instance by placing them on a siding instead of the main line, I venture to suggest that there should be one Degree Temple in each sub-district area, and the degree passed at present given only to members of Degree Temples, until them to be received in District Lodge as D.L. members, and their reception recorded in the non-voting members' roll book with full privilege of membership. This would at once infuse life into one of the best institutions of our Order, and the Sub-District Lodge scheme, either with or without its proposed obnoxious taxine power, to be ever set at rest.—J. VINCENT, V.D.

Degree Temples.—As to the use of Degree Temples, I venture to think that the great majority of our membership have very little objection to their being as numerous pieces of machinery: in most places utterly ineffective in carrying on any active work. The tendency of Good Templarism in these days is to make the progressive steps in our Order follow in a natural and harmonious sequence, and an incident to this is that the day is not far distant when the term "Third Degree" will be abolished, and that of District Lodge Degree substituted. One other change would then be required in Sub-Lodges. The present first degree (white regalia) should be changed to a degree of all, but should be, in point of fact, a novitiate. At the expiration of three months the novice should be entitled to take the Sub-Lodge degree (blue regalia), now known as the second degree. After another interval of six months he should be at liberty to take his District Lodge Degree; that to be followed in due course and on proper qualification by G.L. and R.W.G.L. Degrees. We should then have excessive and intelligible steps, Novitiate, Subordinate Lodge, District Lodge, Grand Lodge, and R.W.G.L. Degrees. Degree Temples are anomalous institutions, and opposed to all natural order and fitness. The various Lodges—Sub. D.L., G.L., and R.W.G.L.—should alone have the right of conferring their respective degrees. If it is fitting

that Degree Temples should have the right to confer degrees pertaining to Sub-Lodge and District Lodge, it is equally fitting that their power should be extended, and that they should also confer G.L. and R.W.G.L. Degrees: in fact, by the medium of dispensing all preference and honour in the Order. Probably few, however, of those who now support Degree Temples would advocate such an extension of their powers, and yet there is nothing logically inconsistent in it. In this Degree we have District Lodge present third degree shall be the District Lodge Degree, and that it shall only be confined in District Lodge, or at special sessions of D.L., which may be held in any part of the District when a reasonable number are prepared for the degree. With the exception of some half-dozen Lodges still affiliated to two Temples, this rule applies all over our District, a District, by the way, of considerably greater length than from Birmingham to Stratford-on-Avon. Bro. Shriver gives statement of work done (I presume for six months, as the speaks of six monthly sessions) and evidently thinks it sufficient to justify the maintenance of this wonderful piece of machinery. Degrees (second or third) have been conferred on 54 candidates in the District during the same period. We have in our District Lodge (with one special session) conferred the third degree on 55 candidates, while probably nearly double this number have taken the second degree in the Sub-Lodge. Whilst we perfectly concede that unless Degree Temples themselves commit the "happy despatch" they cannot have their charters taken from them, it is also true that in with by the conviction of their inutility makes steady progress.

—W. K. COLLINGS, District Sec., East Gloucester.

PARLIAMENT AND THE LIQUOR TRAFFIC.

Dear Sir and Brother,—I have pleasure in sending my annual statement, showing the changes made in the membership of the House of Commons from January 6, 1881, to date, so far as it affects the position of the Temperance vote in that body, tested by their votes on the resolution of Sir Wilfrid Lawson, Bart.

Summarizing the results since the general election, and correcting 1st year's statement by the voting at the last division on Local Option, I find the following:—

Seats vacated by	Replaced by election of Members			
	Favour- able.	Neu- tral.	Writ- able.	Elec- tion. pend- ing.
37 Members favourable	24	0	7	5
7 " neutral	4	1	0	0
29 " against	—	3	14	—
22 seats vacated	32	4	23	12

Deducting the 12 seats for which writs have been suspended, viz., Boston (2), Canterbury (2), Chester (2), Gloucester (1), Maclesfield (2), Oxford (1), Sandwich and Deal (1), Wigan (1), and the seat vacated at Meath, the results of the changes have been as follows:

Gain of one vote in favour of Local Option.
Loss of two votes against Local Option.
Gain of three votes from the neutral ranks.

Whilst it notices that there is a change in the position of the parties politically, it is satisfactory to learn from these abstracts that as a Temperance party we are holding our own, and that with 59 elections spread over the United Kingdom in town and country, it is apparent our forces are so compact as they were at the date of the general election.—Yours fraternally,

Jas. J. Woods,
Hon. G.W.S.
Hartlepool, February 18, 1882.

PARLIAMENTARY NOTES.

NORTHAMPTON.—On the 22nd ult., the seat of Mr. Charles Bradlugh (L) was, by vote of the House of Commons, declared vacant, consequent upon his expulsion therefrom.

MEATH.—Mr. Michael Davitt (H. R.), was on the 22nd ult. returned unopposed, to fill the vacancy caused by Mr. A. M. Sullivan's retirement. The object of Mr. Davitt being elected is to raise a discussion in the House of Commons on the question of his imprisonment.

TAUNTON.—This election took place on the 16th ult., resulting in the victory of the brewer, Mr. S. C. Allopp (C), by 114 votes against 917 recorded by Mr. Ed. Kierstead (L). The late member being against Local Option, no difference occurs on the actual voting. The brewer, in addressing a meeting, said "his firm paid more rates than all the subinset paid together." We always thought the brewers' rates and taxes were paid by the people who consumed their vile productions.

HARTLEPOOL.—Bro. Francis Youssan, P.E.D., is a candidate for a vacancy in the Town Council of that borough. We heartily wish him success.

DISTRICT LODGES.

"It is most important that the reports appearing in the official organ should be accurate and impartial. In the following voluntary aid in furnishing those reports, we trust the Secretaries who, of course, are always in possession of accurate facts, will be anxious to undertake this duty. Reports after the meetings are ended; and that where the secretaries are unable to do this District and other Lodges will request some of our members to visit and undertake this duty. Reports should be as brief as possible, consistent with efficiency.

NORTH DUREHAM.—W. P. Lecture Hall, Jarrow, February 20. Bro. Rev. James Mackenzie, D.C., presided. This D.C.T. reported that out of the 58 returns which he had received from Lodges, 37 reported an increase, 18 a decrease, two Lodges the same as last quarter. Bro. J. W. Woods, D.S.J.T., reported 2,772 members in good standing, being an increase of 118 members; honorary members, 145 brothers and 61 sisters; number on Temple Executive, 115 brothers and 11 sisters. The W.D. Sec., Bro. W. H. Richardson, reported 2,550 members in good standing, being an increase of 173 members during the quarter. Three Lodges had been re-opened during the quarter, viz., "Hope Adam," and "Victoria," Gatehead, and "Crown Hall Lane." Fitting arrangements had been made for the re-opening of the Lodge at Trimdon Grange next week, and it was, with deep sorrow, regretted he had to inform the D.L. that this arrangement could not now be carried out, owing to the sad fact that the whole of the members of the Lodge with one or two exceptions have been killed by the explosion of a large quantity of gunpowder on the Thursday previous. He further reported that he had, in connection with Bro. John Thompson, who had been engaged for special missions, a list of 21 public meetings taken part in, 21 public meetings. Upwards of 2,000 houses had been visited, and 5,600 tracts had been distributed during the seven weeks' mission. Report adopted, and a vote of thanks passed to Bro. J. W. Woods (re-elected), who devoted seven weeks to the special mission. The election of officers resulted as follows:—D.C.T., Bro. Rev. Jas. Mackenzie (re-elected); D.G., Bro. C. T. D. D.S.J.T. (re-elected); D.S., Bro. J. W. Woods (re-elected); D.E.D., Bro. Jas. Scott (re-elected); D.V.T., Sister Dodd (re-elected); W.D.S., Bro. W. H. Richardson (re-elected); D.T., Bro. W. P. Taylor (re-elected); D.M., Bro. Charles Gibson; D. Guard, Bro. Bowman; D.Sen., Bro. W. Crooks; D.M., Sister (re-elected); D.S., Bro. W. H. Richardson, A. Blanch, T. W. P. Taylor, and J. H. Woods were elected G.L. Representatives. The officers were duly installed by Bro. W. H. Harrison, D. Sec. of Northumberland, assisted by Bro. Watson, D.A. Sec., Northumberland, and Bro. Joseph Pattison. Final report of Committee on Credentials reported; 475 Keys; 20 members of Local Council; 40 % of 40 votes present. At the evening conference of the members of the Order was held, at which there was a very good attendance. Bro. Mackenzie presided. Bro. J. W. Woods, D.S.J.T., presented a copy delivered by Bros. Morrison, Hardy, Harkers, Stockdale, Palmer, and others. During the meeting Bro. T. M. Bittleson, P.C.Ch., presented to Bro. Mackenzie, on behalf of the members of the Order in Jarrow, a very handsome Bible as taken of their esteem and respect, and in appreciation of the many kind services he has rendered to the Order in Jarrow. Sister Clara and Bro. John Pattison closed the meeting by their excellent singing and reciting.

SOUTH DUREHAM.—Stockton-on-Tees, February 21. One hundred and thirty-eight D.L. members present and many visitors, including Bro. James Kay, Bro. J. W. Woods, Bro. J. W. Stanger, D.D.S., and H. Wilson, D.S.T. (Cleveland); A. Jesper, W.E.D.; and H. Porter, P.W.D.T. (North Yorks). Telegraphic greetings were exchanged with the D.L.'s of Central Yorks, Hereford, Notts, and Military. Bro. James J. Woods, D.C.T., reported over 3,000 members, an increase of over 500 on the year. Some Lodges were likely to be re-opened shortly. Every Lodge had been officially visited. Aggressive work had well attended to, 252 public meetings, and 33 sermons arranged during the year. 457 W.A.C.W.O.s circulated during half-year. Many L.D.s had notices, one increased to the extent of 360 per cent. The W.D.S., T. W. Vasey, reported year's receipts, £54 13s. 7d.; expenses, £26 17s. 4d.; liabilities, £14 10s. 6d. The following resolutions were adopted: (a) the Action Committee should express at local elections, recommended agitation both in Parliamentary and local matters, and submitted the memorial to magistrates, (b) the D.C.T. to report to the Executive Committee, (c) membership, but returns included. Eighteen candidates were nominated for Reps. to G.L. After six ballots the following were elected: Bro. J. W. Woods, Bro. E. Johnson (third year); D.E.D., W. Dodgson; W.D.V.T., Sister H. G. Martin; W.E.D., E. Oliver (fourth year); W.D.T., R. Hind (re-elected); W.D.Ch., Bro. J. W. Woods, P.E.D., Bro. J. W. Woods, re-elected; W.D.A.S., G. T. Rowell; W.D.M., Sister H. E. Thompson; W.D.G., G. Errington; W.D. Sant, John Dixon. Motions were adopted for G.L. Digest, on (a) the national use of London; (b) the object of G.L. Political Action Committee on G.L. Executive; (c) qualifications for G.L. membership; (d) the preparation of a manual on Local Option; (e) the object of the Temperance Society. The following resolutions were submitted by the Executive and adopted unanimously:—(1) "In our meeting this morning our W.D.Ch. offered up an earnest prayer for the success of the Temperance cause, and that of Mercy may be very near to our beloved Sister Wheeler to sustain and console her under the heavy affliction with which she is afflicted, and that the Executive Committee of the G.W.Ch. of our Order, was known personally to many of

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent us as News. We can only publish such announcements as advertisements. We offer, however, Special Publicity at very Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional Six Words.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaars, &c., are placed in this space at the most prominent position in the paper, and are charged by the space at the following rates:— For One Insertion ... 4s. 6d. Any space One Inch Two Insertions at ... 3s. 6d. more or less of Three ... 3s. 6d. at the Space. Four and beyond ... 2s. 6d. per line rate. Including a reference to the Event in the "Forthcoming Events" column.

February 25 to March 12.—East and Mid-Surrey District Lodge, Quarterly Session, March 11th, Victoria Hall, Lancelot-road, Blackfriars, 6 p.m.—TEMPERANCE SERMON (with Sacrament in Intermittent Wine) at Lower George-street Church, Richmond, 8.30 p.m., by Rev. J. South.—DORMITORIES:—Saturday, 4, Stockwell Institute; Tuesday, 7, Lower George-street, Richmond; Monday, 10, George-street, Coventry.

March 6.—Crawford's Reading, Paddington, Bro. Joseph Cheah's Musical Temperance Entertainment, Octavia Saloon, Sweet Fairy Tents, Patriotic Songs, Lip Organ, Recitations, &c. at 8.30, &c.

March 7.—Annual Conference of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday. (See Adv.)

March 27.—Surrey Masonic Hall. "Buy your Own Charities," Temperance Show, with Song. Connected readings by Bro. J. W. Kirton, P.G.W.S., Musical Illustrations by Choir of 250 juvenile Templars. Conducted, Bro. Rolfe, G.S.J.D.

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Public Meetings in London and the Provinces, to celebrate the fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During Easter, special trains will run from London to the United Kingdom, and the S.W. will give a distance an opportunity of taking part in the celebration. On Easter Monday a Procession will leave Hoxton at 10 a.m., en route for Exeter Hall, where three meetings will be held, commencing at 11 a.m., 2 and 7 p.m. Friends desiring information are requested to send full address, enclosing stamp for Mr. WILLIAM NOBLE, Honorary Director and Founder, Blue Ribbon Army, Headquarters, Hoxton Hall, London, N.

Notice.—West Central of London Degree Temple. Benjamin Franklin Hall, 65, St.-John-street, W., will meet on 6th Friday in each month, instead of fourth Tuesday.

Notice of Removal.—Banner of Peace Lodge will remove from the Mission Hall, 18, Dury-lane, to the Industrial Club, Clark's Buildings, Broad-street, Bloomsbury, on March 6, 1882.

THE OPIUM TRADE.—PETITIONS.

MR. J. W. PEASE, M.P., having given notice of his intention to move, on March 21, an address to Her Majesty on the subject of the Opium Trade, Petitions in support of his motion should be immediately prepared. For full address, enclosing stamp for Mr. STORRS TURNER, SECRETARY, 8, Buckingham Street, Strand, London, W.C.

CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

ANNUAL MEETINGS.

THE ANNUAL BUSINESS CONFERENCE of the friends of the movement will take place in the YOUNG MEN'S CHRISTIAN ASSOCIATION ROOMS, PETER STREET, MANCHESTER, on Tuesday next, March 7, at 2.30 p.m. Mr. ALDENHAM LAMB, J.P., presiding. The Annual Report and Important Resolutions as to the future action of the Association will be submitted. The Rev. Hugh Stowell Brown (Liverpool) and the Rev. Markada Miller will take part in the proceedings.

THE PUBLIC MEETING.

Will be held in the Free Trade Hall. The following gentlemen, amongst others, are expected to present:—Rev. Canon Lefroy, M.A. (Liverpool); Rev. Donald Fraser, D.D. (London); Rev. Samuel Ansbir, D.D. (Derby); Rev. Father Byrne, Rev. G. A. Eames, B.K. (a Dublin); Rev. J. P. (Tynes); G. H. Melton, Esq., M.P. (Kidder); Walter H. James, Esq., M.P. (Gatehead); C. C. Ross, Esq., M.P. (St. Ives); Richard Edworth, Esq., J.P., Edward Whitwell, Esq. (Kendal).

The Chair will be taken by C. STEVENSON, Esq., M.P. (South Shields)

ADMISSION FREE, BY TICKET to Gallery and Body of Hall. RESERVED SEATS (numbered), 1s., to be had only at the Offices of the Association. Doors open 7 o'clock. Ticket to be taken at 7. FREDERIC J. PERRY, Secretary. Offices: 14, Broad Street, Manchester.

Retail Purchasers are informed that John Kempter and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have deposited their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

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SITUATIONS WANTED AND VACANT.

SCALE OF CHARGES. First twenty-four Words ... 6d. Every six Words additional ... 3d. Name and address counting part of the Advertisement.

GARDENER, Head, 16 years' practice in the various branches of the profession. Testimonials to character thorough.—GARDENER, Bercham-street, near Chelmsford.

GARDENER, Under, by respectable young man, age 24; G. T.; willing and obedient; good references; state wages.—Address, S., 11, The Terrace, Gravesend, Kent.

WANTED, by a respectable young man, a Situation as Waiter or Helper in a Temperance hotel, four years a Good Templar; highest references.—Address, J. W. JONES, Shawbury, Salop.

WANTED, a good General Servant, able to do plain cooking; also a young Girl as Nursemaid, age not under 15.—Mrs. F. HAYNES, 18, Strand, Exmouth, Devon.

WANTED, a Situation as Grocer's Assistant. Age 21. Well up in counter; good references. Member of Christian church.—Address, B. ODDFELLOWS' Hall, Hounslow.

CRYSTAL PALACE MUSIC.—Friends arranging for concerts, &c., requiring copies of the words and music, as sung at the afternoon and evening concerts at the Crystal Palace Fete, may obtain the same as follows:—Old Notation, Afternoon Concert; Teni Sol-fa, Afternoon and Evening Concert, in quantities, at half the published prices, from the office of this paper; Bolt-court, Fleet-street, London, E.C. The published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

NOTE.—Impart. The Book of Words with music, Evening Concert, OLD Notation, is no longer obtainable, and only a few copies remain on hand at the EVENING Book in the NEW notation.

GOOD TEMPLAR AND TEMPERANCE ORPHANAGE, MARION PAKE, STRANDBURY-TERRACE.—For-positions Orphan Children of Total Abstainers. Contributions earnestly solicited. Collecting Cards and any information may be obtained from the Hon. Sec., Mr. EDWARD WOOD, 6, Shillingle-street, New Wansworth, London, S.W.

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to BOWERS ENOS, 89, Blackfriars-road, London, S.W. Bowers' Temperance Shirts on every phase of the movement, 500, 3s. 3d.; 1,000, 4s. 9d., with announcement of meeting at back. Prepaid, carriage free.

THE GOOD TEMPLARS' WATCHWORD.

MONDAY, MARCH 6, 1882.

OUR DISTRICT LODGES.

The numerous reports of our District Lodges which we publish this week indicate an amount of zeal and of practical hard work for the cause of true Temperance which is most encouraging. Our friends who are workers in kindred organisations give Good Templars credit for blowing their own trumpet; but surely they cannot point to any organised efforts that have ever, in the history of the Temperance movement, approached those of our Order, either as to ex-

tent, persistency, direct aim, or personal sacrifice. No one outside a great movement can know what is being done within, nor the labour and cost of doing it; and nothing is more common, nor more cheap, than for some who have left the Order, or who have never joined it, to say that they don't see what real work is being done by us for the cause of Temperance. Of course they don't see. People who get behind screens, whether of idleness, or of prejudice, or of self-satisfaction, are never likely to see much of the good work done by other people; and if they did they do not live under such conditions that they could appreciate it.

But whether our critics refer to the spread of personal abstinence by moral suasion among juveniles or adults, the distribution of literature, the holding of public meetings, the preaching of sermons, the use of political influence, the cultivation of brotherly sympathy, the helping of necessitous brethren the support of good institutions, the sacrifice of time and labour by men and women of humble circumstances, or to any other department of Temperance effort that can be suggested, we do think the record of work supplied by our District Lodges testifies that there never was any such abundant and well-directed effort ever put forth by any similar organisation.

And our satisfaction must be the greater because we are not the only army in the field. To begin with, we have to be thankful for those who have gone before; but now we are aided in the fight by so many great national and provincial organisations that our hope and confidence in the future accomplishment of our mission may well be stimulated. The Grand Alliance, the Church of England Society, the National and Provincial Leagues, the Sunday Closing Society, the Salvation Army, the Blue Ribbon Army, the grand assaults made upon local centres by such men as Messrs. Murphy and Booth, and a host of minor efforts, all converging to one point, should excite generous sympathy and gratitude; for on the narrowest consideration they all enlarge the sphere for our operations as an Order; but what is far better, they must all lessen the power of drinking customs, end help to paralyse the iniquitous liquor traffic.

But with all desire to do honour to kindred societies, we still regard our own Order as the grandest and the best, and we still desire it may remain so to the end of the conflict. The labours of its District Chief Templars and Secretaries all forth our warmest admiration. The niles they have travelled, the meetings they have attended, the Lodges they have visited, the letters they have written, the obloquy they have in many cases endured—who can estimate all these? And in many instances they have been surrounded by brothers and sisters on the Executive, or holding less prominent offices, who have worked as hard and effectively as themselves.

It is indeed a great satisfaction to anticipate that so many of these representative workers will soon meet in our Grand National Council; also that a still larger number are able to meet, as it were, in a communion of congratulation, through the aid of these columns; and when they survey the work going on, they can but thank God and take courage.

HEALTH OF THE G.W.G.T.—We are glad to be able to state that Bro. Malins has taken a turo for the better, and has been free from acute pains during the past three or four days. He has walked out for a few minutes, but is as yet very weak.

THE SUNDAY CLOSING CONFERENCE announced to be held in Manchester on Tuesday next will be attended by Bro. J. B. Collins, P.G.W.C.; Bro. the Rev. G. Edwards, P.G.W.Ch.; and Bro. Poitler, A.G.S., as Representatives of our Grand Lodge. We trust that wise counsels will precede vigorous and successful action.

The School Board of Quincy, Illinois, a Northern State, consisting, of course, of white persons, determined that the coloured children should be put into schools by themselves. This action has been appealed against on behalf of the coloured people, who do not like the colour line, and the Supreme Court of Illinois has annulled the action of the School Board.

THE BALLAD CONCERN.—The emc'rs recently inaugurated at the Forester's Hall, Clerkenwell, appear to be highly appreciated. Lady and gentlemen amateurs, as well as first class professionals have combined to promote the success of this admirable effort to provide healthy entertainments for the people apart from the "counter" attractions of the drink.

APPOPOS OF MR. BARNUM AND JUMBO, MR. W. O. Stoddard tells a capital story in one of the magazines, which shews that the elephant is as sagacious as the most thirsty soul that ever schemed to get a drink. Last winter two of Mr. Barnum's elephants caught cold, and had a fit of the chivers. Some gallons of whiskey were administered with most satisfactory results. The next morning the elephants began to shake all over when the keeper appeared; they liked the physis so well that they wanted another dose of it.—*Echo.*

THE NORTHAMPTON SISTERS have lately commenced a Mutual Improvement Class, having been excluded from membership in the Good Templar (?) Mutual Improvement Society formed there some months ago. They have a membership of 21, and their objects, as stated in the rules, are to mutually improve themselves and assist Good Templar Lodges. On Saturday last Sister M. A. Shell wrote a paper on "Woman's Work," in which the essayist defended the position of the society and urged the sisters to more earnest work; telling them not to be looking about but to take up that work which lay close at hand, and in God's name do their utmost.

OUR BRO. HENRY JOSIAH GILL. Past D.C.T. of West Surrey, and our Sister Miss Hilton, Hon. D.G.W.C.T., daughter of our Bro. and Sister Hilton, were married on Wednesday, February 23, at the Friends' Meeting House, Ratcliff. A large company was present, the meeting-house being filled in all parts. Short addresses were delivered and prayers offered by Mr. A. Ashworth, Mr. Arthur Pease, J.P., Messrs. J. D. Swinhorn, Bros. A. T. Alexander, and M. D. Appleton. The little children from Sister Hilton's Orphan Home connected with the crèche attended and strewed the path of the happy pair with flowers. The large number of presents from relations and friends indicate a widespread interest in this union.

OUR LATE G.W. CHAPLAIN.—We are glad to learn that an influential committee has been formed at Plymouth for raising funds wherewith to show practical respect and gratitude to our late brother the Rev. H. Wheeler, and to promote the comfort of his surviving partner. At the meeting appointing the committee about £60 were subscribed. We trust that some systematic effort will be made to secure contributions from our members to this fund. Sister Wheeler is still in a very weak condition of health both mentally and physically. The kind expressions from the District Lodges and members generally are deeply appreciated by her.

ACADEMIC HONOUR.—The University of St. Andrew's has just conferred the degree of Doctor of Divinity on Bro. the Rev. John Kay, P.G.W.C.T. of Scotland, Argyle-place United Presbyterian Church, Glasgow. The *Daily Review* says:—"The honour is in this case exceedingly well bestowed. Dr. Kay is most widely known as a Temperance reformer and an influential member of the School Board; while in a more select circle he is recognised as a ripe theologian and a man of fine literary tastes and capacities. By his abundant labours as a pastor he has gathered around him a well-organised and most-attached congregation, his genial and sympathetic nature having proved specially attractive to young men. We understand that Dr. Kay has in the press a work on the recent revision of the New Testament."

THE ASTOUNDING DEAT ACCOMPLISHED BY HURCHENS OF PUTNEY, in winning the Sheffield Show-tide Handicap off the scratch mark is still the all promi-

nent topic in pedestrian circles. His victory stands out clear as the fastest human performance ever demonstrated in the world, completely putting in the shade all the records of the wanted American and Australian flyers. In the final heat of the event named Hutchens ran what is technically termed "nine yards inside evens"; that is, went 100 yards in 10 seconds—10 yards a second with nice to spare. If this is not flying we should like to know what flying is. The total distance run by Hutchens was 132 yards, and his time was 121 seconds. He was giving some of his opponents ten yards—professional runners, too—and yet he beat them easily. Hutchens stands 5ft. 10in., and is 28 years of age. *He never* (so a friend tells us) *tested intoxicants in his life*, and for the race under notice trained himself. His success puts over a thousand pounds in his pocket.—*Echo.*

OBITUARY.

Bro. Attwood.—Our brother, of Chesterton Providence, was taken from this life on a Sunday morning, February 26, after but a few days' illness. During the past eight or nine years in which our brother has worked amongst us, he has been an energetic and hard working member, and his loss will be severely felt by all. We are happy to believe that our brother has been initiated into that Order which death cannot sever.—*W. K.*

Bro. W. G. Medley.—Our brother, who died on Friday, February 24, was a charter member of Undercliffe Lodge, Ventnor, and with the exception of a period when he was away from the town, was a member till his death. He was an ardent lover of the Temperance movement, and ever ready to lend a helping hand. His death is a sad loss to the Order, and a crushing bereavement to his loved wife and little one.

Sister Gough.—The "Herald of Peace" London Lodge has lost one of its best members in the death of Sister Gough, who died on February 14. She was of a most lively disposition, and only three months ago seemed in her usual health, but she must have suffered for a considerable time, as her death resulted from cancer. The cancer has sustained a loss in her death, as she was an attractive vocalist, and always willing to assist the Lodge, especially the weaker ones.

Bro. G. B. Lewis (late of Kingstown, West Indies). Mr. Hedy M. C. Lewis, brother of the deceased writes—"It is with much sorrow I write to inform you of the death of my brother, Mr. Geo. B. Lewis. The poor fellow left Kingstown in June, 1850, to fill a situation three miles in the country, anticipating great advancement from the change of employment, but he returned to us exactly a year subsequently in consumption, and after suffering for six months he died on Christmas Eve. His death is a sad loss to the Order, this has been to me, and how we will miss one who was so kind and affectionate. He had been connected with the Good Templar Order from its institution in this island six years ago, holding two commissions from the G.W.C.T., and had worked very earnestly for its promotion."

Sister Longmoor.—On Sunday, the 26th ult., the deceased, who was a member of the Lodge, Longmoor, W.C.T. of St. Hilda Lodge, Degree and Temple, Deputy of Hartlepool Degree Temple, were interred at the Hartlepool Cemetery. A very large number of members of the Order followed in procession, the whole proceedings being most impressive. The ordinary burial service was read (in the absence of an officiating minister) by Bro. John E. Robson, D.S.J.T., and L.D. of the Lodge of which the deceased sister was a member, after which the Templars round the grave sang, "Work, for the night is coming," and the D.C.T. Bro. James J. Woods read the funeral service by many who were present. The funeral service of the Order, which was listened to with interest, drawn by the procession, had entered the cemetery. Sister Longmoor was only 29 years of age, and leaves a family of three children. They, with her husband, have our sympathy in the great loss they have sustained.

Bro. James Ellar died at 5 a.m. on Sunday, February 24, at the West London Hospital. His funeral will take place on Saturday March 4, at Hanwell Cemetery, Uxbridge-road, where he desires to be laid to rest. Those who have benefited by his unswerving exertions in the cause which he had so much at heart, may be glad to have the opportunity of testifying, by their presence at the cemetery, their thanks for the blessings they have received through his advocacy of Temperance. Over 21 years our brother laboured, for, as he termed it, "he had enlisted in the cold water army." All phases were to him but as means to the one end; Phreatic, Rechabites, and the old Temperance societies were all helped without grudge or stint. In his own words, he had entered nearly 1,300 names, many of whom are now in good positions in society. Though in his seventieth year he was anxious to do what he could, but his means at the

last were straitened, and his work thus restricted. His training for 31 years as a Guard-man gave a strict and methodical character to his work. The St. James of London Lodge, of which our brother was a member, will be represented at the cemetery, and will welcome all who desire to fraternise with them.—*W. M. LOCKWOOD.*

ITEMS OF INTEREST.

A Parliamentary return issued on the 25th ult. shews that in 20 years previous to and including 1851, 512 persons were sentenced to death in England and Wales, of whom 279 were executed, and 194 sentenced to penal servitude for life.

A Smoke Abatement Exhibition will be opened at Manchester, on the 14th inst. There will be many new exhibits, besides those that have been already transferred from the South Kensington Exhibition.

It is stated in connection with the International Fisheries Exhibition, which will be held in 1883, that there are about 110,000 men and boys, and 32,500 boats employed in this branch of the industry, and that the annual value of their produce amounts to more than £11,000,000 sterling.

Prince Leopold's marriage with the Princess Helen of Waldeck Pyrmont, will take place at St. George's Chapel, Windsor, towards the end of April.

The Duke and Duchess of Edinburgh, together with the Prince of Waldeck, paid a visit to the Electrical Exhibition at the Crystal Palace, on the 25th ult., on which date the exhibition was announced to be practically complete.

A great meeting of women was held in the Albert Hall, Sheffield, on the 27th ult., to discuss the subject of extending the franchise to women. Viscountess Harberton presided.

The third annual exhibition of English cart horses commenced on the 28th ult., at the Agricultural Hall.

The steamer Bahama, belonging to the Quebec Steamship Company, which sailed from Porto Rico on February 1, was lost in a gale a week after. The crew took to the boats, one of which, containing the captain and 19 of the crew, foundered, and all on board perished. The other boat containing 13 persons, were rescued by the Glenary, which arrived in New York, on the 15th ult.

In the cañon of Geneva there are 115 butchers' shops, 132 bakers, 420 grocers, and 1,600 drinking shops.

A public-house census recently taken at Osest has ascertained that between six and ten o'clock on Saturday evening, 2,179 persons, including 200 women and 150 children, entered public-houses to fetch beer for home consumption. The population is 11,000.

A meeting of representative bankers took place at the Clearing House in Lombard-street, on the 22nd ult., to consider a memorial from the clerks in the various banking establishments in the City, proposing to meet on Saturdays at one o'clock. It was received after a long discussion, that this request could not be complied with under the present system of carrying on business.

ARMY DEATH-RATE IN INDIA.

According to the Government returns, the death rate in our army stationed in India is as follows:—Of Europeans, 14 per 1,000 die per annum; moderate, 23; fatal, 11. In other words, 12 soldiers in every 1,000 die in India from moderate drinking. Again, the statistics collected by an officer of the garrison of Portsmouth for the six months ending March, 1879, shew that of non-abstainers (who numbered 3,725), five died.

Of abstainers (numbering 1,514) not one, though if the deaths had been in the same proportion, the non-abstainers would have died in the six months. With regard to sickness and health the teetotallers had the same advantage. There were in hospital 210 non-abstainers than their due proportion compared with 116 non-abstainers on consumption of drink.

While 116 non-abstainers were under charge for more or less serious crimes and delinquencies, only 20 abstainers are shown as delinquents, and that under the lightest head, "defaulters"; no court-martial, no reduction to the ranks, no forfeited good-conduct badges disgrace abstainers, thus shewing the close connection between drink and crime.

LITERARY NOTICES.

THE PHILOSOPHY OF ADVERTISING, by Henry Sell.—This is a neatly got up volume somewhat resembling in outward appearance and size the ordinary two shilling novel; its contents, however, are of a more practical character. There are useful hints, maxims, and suggestions for intending advertisers, also specimens of illustrated and other advertisements, and about 400 pages of miscellaneous, descriptive of about the same number of London and provincial and other advertising mediums.



We gladly welcome Contributions of Lodge News, or other matter suitable for insertion, but they must be on a separate sheet...

The "News of the Lodges" should constitute a public record of the important events in connection with ordinary Lodge Sessions, Public Meetings, Anniversaries, &c., in connection with the Order.

METROPOLITAN.

Islington.—"Prize of Isolation," February 24. Bro. Pant recommended as E.D. Question box; some excellent questions answered with great tact and ability.

Soiree and entertainment, conducted by Bro. Swering, about 100 present. Very enjoyable evening. Lodge improving.

PROVINCIAL.

SHEFFIELD.—"Ellesmere Road," February 22. Sister A. G. Hill, P.V.D., read his paper "A Model Good Templar Lodge," which was highly appreciated.

and A.J. Pearce, L.D.'s, Coder et Andax, Ithen Valley and City of Winchester Lodges, Bro. Rusworth and G. Barber, W.C.T.'s Coder et Andax and Heben Valley Lodges.

from G.W.C.T. read.—February 21. Ninth anniversary... about 230 to tea, and about 400 to the public meeting...

BRADFORD.—"Alpica." February 21. Annual tea and entertainment. About 75 at tea. Chair undertaken by Bro. H. J. Hunt...

WALTON-CUM-FELIXSTOWE.—"Pioneer." February 3. La Farge, L.D., presented each member with a copy of the Watchword...

DUNDEE.—January 5. Public meeting.—January 12. New Year's party.—February 9. Address by Bro. Proverbs, W.C.T. Question box.—February 16. "Fits" on Temperance...

Bristol.—"Loyal Rock of Hope." February 24. Public meeting, address by Mr. Chairman, Bro. J. Galt, W.C.T. Visiting party by Bro. T. Stamper...

FRASHER.—"Pride of Ipswich." February 24. The Scotch members of this Lodge gave an entertainment entitled "Land o' Gakes"...

BATH.—"Uniting Link." Lodge sustained by the officers, brewers, and members of the Wesleyan church, and 13 teachers in the Sunday-school...

BURTON-ON-TRENT.—"Refuge of Safety." February 25. Report of Reps. to D.L. Address by D.C. Chairman, Bro. Witheridge, D.S.J.T., presiding...

MORICE TOWN.—"Star of Morice Town." February 22. Anniversary. Public tea and entertainment. Eighty-five at tea...

BURGESS HILL.—"Burgess Hill." February 21. Gave a variety entertainment to the employees of Messrs. Gerson and Stuart...

MILITARY.

SALFORD.—"Old Tombs." February 24. After business, addresses by Bro. Rev. G. W. Peterlich, B.A., and S. B. Rogers. Songs, &c.

Rifles, No. 95, held their first Lodge meeting since their arrival from the Cape on January 12. Bro. Henry recommended as L.D.

IRELAND.

BALLYMENA.—"Sunlight." February 13. Question box—very appropriate questions, which gave rise to some instructive answers.—February 20. "Spilling Beans" very spirited competition...

DUBLIN.—"Commercial." February 22. Sisters' evening. Songs, readings, and "fortified papers" by sisters: Sister Perin on "Dress"; Sister Wilson on "Punctuality"; Sister Johnson on "The Causes of Failure in our Lodges"; Sister Cuthness on "Sisters' Work"...

COLEBRINE.—February 20. Quarterly session of the Colebrine District Lodge. Bro. John Pyper, G.W.C.T., occupied the chair. Good attendance of all lodges...

LEMAVADY.—"Decision." February 21. Town Hall; public meeting; large audience. Chairman, Bro. C. H. Campbell, D.C.T. Lecturer, Bro. John Pyper, G.W.C.T.

COLEBRINE.—"Consistency." February 22. Large public meeting. Chair occupied by Mr. J. Outhbert, J.P. Lecture delivered by Bro. J. Pyper, G.W.C.T.

PORTRUSH.—"Northern Star." February 23. Tenth annual soiree in Town Hall. Very large attendance. After tea chair taken by Rev. Jonathan Simpson. Addresses given by Bro. J. M. Bamford, W.C.T., and Messrs. Wells, Frizell, Merrick, and Wallace...

NAVAL.

NEW BROMPTON.—"Red, White, and Blue." Letter M. February 18. Eighteenth anniversary tea and public meeting. Chairman, Bro. Sergeant E. Ould, R.E. (P.W.C.T. of the Mediterranean); addresses by the chairman, Bro. Sergeant E. Ould, and Bro. Ould; recitation, Bro. Davey; songs, Miss Short, Bros. Pasley, Baunister, Baird, Woodcock, and Hisecks.—February 25. Visited and briefly addressed by Bro. Allison, V.D., late of H.M.S. Buryalis, who has been absent nearly four years. He gave an account of the Order on the East India station.

JUVENILE TEMPLE NEWS.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement. We cannot find space for news of ordinary Temple Meetings, and trust correspondents will kindly condense other intelligence as much as possible.

DISTRICT COUNCIL.

SOUTH DURHAM.—Belle Vue, West Hartlepool. February 18. Bro. E. S. Robson, D.S.J.T., presided; Bro. J. J. Woods, H.G.W.S., also present. The D.S.J.T. reported an increase of 241 members; the report also dealt with the proposed conference to be held in August, relating to Juvenile Templary, which was well discussed. The Council passed a resolution that it is desirable to elect a P. Council, and give them power to place notices of notice on G.L. Digest. It also expressed its approval of a Grand Council. It was considered very necessary that the present anomalous position of D. Councils should be remedied with as little delay as possible. Bro. Robson was recommended as D.S.J.T.; and the following were elected as D.C. Officers:—J.V.P., Sister Thompson; D.C. Sec. Bro. T.W. Swyth; D.C.T., Bro. J.W. Fleming; D.C. Ch., Bro. A.W. Smith. Bro. Smith reported the successful passage of a resolution of the G.W.C.T. on Temperance Legislation was adopted, and ordered to be sent to the Prime Minister. Next meeting at Langley Moor in June. Forty members were present at the visit to Winkleside, and the latter arrangements were made. A substantial tea was afterwards partaken of. The Visiting Superintendents were also recommended. A resolution to discontinue the presentation of a copy of D. Watchword to each quarter to the members was adopted. The session passed off very pleasantly, and from the outlook there appears to be a likelihood of a successful new official year.

JUVENILE TEMPLES.

MONMOUTH.—"True and Faithful." February 22. Excellent tea and singing. Superintended by Sister Elizabeth, 39 members present. Afterwards Temple opened, and a presentation of books was made to members who had gained the most candidates and had attended the most regularly since the opening of the Temple. The former was won by Sister Winkleside, and the latter by Bro. Elcho Selway. The members were addressed by Bro. T. Adams and Sister Southwood.

WOLFGESTON.—"Excelsior." February 20. Tea and singing. Superintended by Bro. S. C. Westwood, P.C.T. of the Safeguard Lodge. During the evening Bro. Weston presented, on behalf of the juveniles, Bro.

Nelson (the superintendent) with a beautiful photographic album with a number of the officers and working quarters' photos, as a token of his unceasing labour on their behalf. Temple increased 31 during the quarter. P.M.L.C.—"The Temple's Senior Temperance." February 28. The Temple gave its first public entertainment, consisting of songs, dits, part-songs, recitations, and dialogues, to a full and attentive audience. Bro. H. Vinnius, V.D., in the chair. During a short interval the chairman presented to a number of the Temple, the most popular prize for having introduced the most new members during last quarter; and then on behalf of the members of the Temple and other friends, presented to the Superintendent (Bro. Hawthorn, W.D. Sec.) as a mark of respect and esteem on his labours, a very handsome gift in suitable terms. Bro. Hawthorn acknowledged the gift in suitable terms. Nine applications for membership at close of meeting.

DEGREE TEMPLES.

MIDDESBROUGH.—"Eureka." February 20. Officers installed. Bro. F. Hannan, D.T. Bro. R. Skelton recommended T.D.

DAY SCHOOL TEMPERANCE TEACHING.

The following is the Temperance Article suggested to Mr. Mandella for insertion in the Elementary Schools Code:—

Section 1. No grant shall be made to any school in which tuition in Temperance does not form part of the daily routine.

Section 2. The time-table of every school shall provide for at least half an hour's Temperance teaching daily.

Section 3. In selecting songs for school use a proportion shall be chosen of such as tend to promote the growth of Temperance ideas.

Section 4. The text books and other literature introduced in connection with this article must first be approved of by the Department.

Section 5. The inspector shall at his annual (or other) visit examine the children in Temperance physiology, and if a fair proportion of these under examination pass a grant not exceeding one-tenth of that otherwise earned may be made under this article.

Section 6. The Department may appoint eminent members of the various Temperance organizations as honorary or paid inspectors or sub-inspectors under this article.

MULTUM IN PARVO.

Prussian Maxim.—"What ver you desire to appear in a nation's life, you must first put in the schools."

Mr. Bright at Llandudno.—"Much might be done for the cause of Temperance in our public elementary schools."

Mr. Mandella.—"All our education is in favour of Temperance."

Sister H. E. Young, P.G.S.J.T.—"I think it is an excellent idea to introduce Temperance teaching into the New Code, for though we shall not get all we want, the well-known motto for such work is, 'Ask enough, and you will get something.' Politics are a series of compromises."

Zarty Lane (in letter to Mr. Gladstone).—"We take infinite pains to make clear to the young in our schools the boundary and government of some petty kingdom in a far off continent, and to point out some dangerous madstrom in a distant sea, but have them in utter ignorance of the kingdom within them, of the necessity of self-control, and of the whirlpools which form their dangerous environment. The Education Department look upon the three R's as sufficient to ensure the stability and grandeur of the Empire, utterly oblivious of the fact that Temperance, Thoughtfulness and Thrift are the essential elements of a nation's wealth, and as such ought to be specially inculcated in our training colleges and elementary schools."

J. Schoolmaster.—"I would willingly teach Temperance, either as a special subject or incidentally, by introducing the lesson books you name; but having regard to the finances of my school, to the wish of my managers, and to my own inability, am bound to devote my energies to subjects that will pay, and are considered orthodox by H. M. Inspectors."

R. I. D.

LONDON TEMPERANCE HOSPITAL.

Amounts received during week ending 25th February, 1882:—

Table with columns for L.O.G.T. Lodges, District Chief Temp., and Building Fund. Includes entries for 'Crown of Surrey', 'Crest of Entertainment', 'Sunderland', 'Mid-Surrey', 'Cryst Palace', 'Nil desperandum', 'Hope of Bighgate', 'Enfield Star of Peace', and 'Military Brothers'.

A SCHEME FOR LOCAL OPTION.

The following letter from the pen of Dr. J. J. Ridge has appeared in the Church Temperance Chronicle...

There is, in my opinion, a "harometer" even more sensitive than that, which I have advocated elsewhere...

The parish, or town, has to decide whether any, or how many houses shall be licensed for the ensuing year. At a given date, the holders of old licences, and applicants for new ones, appear before the magistrates...

There is no doubt that some (as your humble servant) would vote against all licences. Others would vote in favour of all. These would neutralise one another...

J. JAMES RIDGE, M.D.

Table with columns: Name of Applicant, Name of House, Licence Applied for, and Signature of Voter. Includes names like John Smith, Joseph Brown, Richard Jones, etc.

An ingenious electrical steering apparatus, specially manufactured for the "Inflexible" will shortly be sent by the admiralty to the Crystal Palace Electrical Exhibition.

PARLIAMENT AND THE LIQUOR TRAFFIC.

INTOXICATING LIQUORS (LICENCES) BILL.—Leave has been obtained for bringing in a Bill to amend the law relative to the granting of licences for the sale of intoxicating liquors...

SPIRITS IS BOND BILL.—The second reading of this measure is fixed for April 13. Its object is for the improvement of spirits before being allowed out of bond for consumption.

SUNDAY CLOSING (WALES) ACT (1881) AMENDMENT.—In the House of Commons, on the 12th ult., leave was asked by Mr. C. N. Walton (Bridport) to bring in this Bill.

- AYES. Alexander, Col. (Ayrshire, S.), Bissat, M. P. (Somerset, W.), Asher, Alex. (Elgin), Callan, J. (Londh), Aylmer, J. E. P. (Maid), Lewis, Lord F. C. (York, stone), W. H. B., Ballou, J. B. (Chackmann), Cotes, C. C. (Shrewsbury), Bartlett, Sir W. B. (Sussex), Grey, Albert (Northumberland), Hibbert, J. T. (Oldham), Mundella, A. J. (Right Hon. shire), Grosvenor, Lord R. (Finsbury), (Shelfield), Leighton, S. (Shropshire), Fell, A. (Leicester shire), Macjorbanks, E. (Berwick-shire), Stott, M. D. (Sussex, E.), Biddell, W. (Suffolk, W.), TELLERS. Walton, C. N. (Bridport), Fletcher, Sir H. (Horsham)

NOES.

- Allen, D. (Cumbld, W.), Jenkins, J. J. (Carmarthen), Allen, H. G. (Pembroke), Lawson, Sir W. (Cradle), Anderson, G. (Glasgow), Leatham, W. H. (York), Balloun, J. S. (Famsworth), W. R. S. D., Lee, W. (Wharfedale), Brassey, Sir T. (Hastings), Le-fevre, Rt. G. H. S. (Reading), Brett, R. B. (Penryn), Lyons, R. D. (Dulhio), Briggs, W. E. (Blackburn), Lyons, R. D. (Dulhio), Buchanan, T. R. (Edinburgh), Mackin, R. B. (Walesford), Causton, R. K. (Colchester), McLagan, P. (Lidlington), Cheatham, J. F. (Dyball, N.), Mappin, P. T. (East Retford), Gibson, C. G. (New), Maxwell, R. B. (Twickenham), Courtney, L. H. (Liskenney), Maxwell, J. H. (Kircubright), Cropper, J. (Kendal), Monk, C. J. (Gloicester), Davies, D. (Cardigan), Noel, J. (Barnstaple), Fitzmaurice, Lord E. (Caine), Warton, W. J. (Stroud), Fowler, R. N. (London), Wrench, E. (Cockermouth), Gladstone, H. J. (Leeds), Whitely, E. (Liverpool), Gladstone, W. J. (Worce), Willis, W. (Colchester), Tresham, T. R. (Edinburgh), Johnson, T. E. (Kiln), Goschen, G. J. (Right Hon. Woodall, W. (Stoke) (Hilton), TELLERS. Gurn, M. J. (Wareham), Williams, S. C. (New Radnor), Dickson, P. D. (Bath), Dilwyn, L. M. (Swansea), Gillingham, A. (Bradford)

SUNDAY CLOSING (ENGLAND) BILL.—Mr. J. C. Stevenson (South Shields) has given notice of his intention to proceed with this Bill.

GOOD TEMPLARS TO THE FRONT.

BRO. GEORGE MARSHALL, of Coverdale Lodge, London, has been elected district secretary of the Independent Order of Rehabites, in which office he has served (pro tem.) during the last 10 months.

BEER, BOYS, BEER!—A SONG FOR THE CONSERVATIVES. Beer, boys, beer! no more of idle sorrow; Give us good mast, and the swells shall have their way. Reels, froth reform, and print a horse on tomorrow; Let's have, instead, the liquor of to-day. So farewell Progress, such as we do know as "four." We'll down our wrongs in the ale knee as "four." If we can suffer and drink for evermore? Beer, boys, beer! the Tories mark the country. Beer, boys, beer! be puppets in their hand; Beer, boys, beer! is the thing that's best to stand. Beer, boys, beer! and the lords shall keep the land. —Reverce.



GUY SLING.—An inquirer at a Temperance meeting interrupted the speaker by exclaiming: "I say, Mister, you think a gin sling does a fellow any harm?" To which the lecturer replied, "Not if the man averages it far enough; but when the gin sling him ever so little, then it does do harm."

A SCOTCH EPITHAM. "Here lies to pity of Tom's M Tavish, A Hielan' drover an' a terrible sawdige; She was always trunk and nefer sober; From Fort-Winton in Shue to Falkirk in Octoper, Ye trowthy wrongs trow into her poty. And make yoursel's t'runk wi' whusky-toddy."

AN ELDERLY GENTLEMAN, returning from a dissection forum, not many yards east of Temple Bar, being somewhat intoxicated, and, perhaps, enlightened by the evening's proceedings, was seen to make the acquaintance of a pump-handle, which stood too firmly to be shaken by his repeated efforts. Very shortly his hat fell to the ground, hence the following colloquy:—"If I stoop to pick you up, I fall. If I fall, you'll pick me up—therefore I leave you," and our legorian proudly staggered from the spot.

VOLUNTEER PRIZES.—A rhymester in the Hert's Mercury thus describes some of the prizes offered to the Hertford Volunteers:— Here's whisky, here in gally, here's champagne, here's port, in dozens, half-dozen, in sherry, in short, In all sorts of quantities, and all sorts of sorts But these scarce are the prizes that I think you ought Give our maršams to choose from, nor yet—bear me out— Risk dispelling their "vigour" with barrels of stout; You want an arm steady, you want an eye clear, Then shut liquors hence!—my brave volunteer.

AN INCOGNIBLE.—Judge—"Prisoner, why will you drink? Now look at me! I am sixty, and I never tasted liquor." Prisoner—"You've lost lots of fan then, Judge, sure as you're born."

SEVEN DAYS' WORK. Tom Goodfellow came to his fortune on Sunday, And Friday's came to see him in dozens on Monday. On Tuesday were with him to dinner and sup; On Wednesday in honour of Tom it kept it up; On Thursday his friends set the dinner-table afloat! On Friday, by some means, Tom lost his last guinea; And Saturday—Saturday—saw an end of the winny.

WEAK CIDER.—He was a jolly old farmer on Lord X's estate in the West, and had just paid his rent, when his lordship said unto him, "My good man, will you take a little cider?" The tenant had some, and remarked, "Did you make much cider last year, my lord?" "Yes, sixteen barrels." "Then," said the farmer, eyeing his glass, "I guess, my lord, if so be as how your lordship had had another apple, you might have made another barrel."

PRAYER FOR MEMBERS OF PARLIAMENT.—In the Michigan Legislature they had made an attempt to mar the constitution that prohibits the sale of liquor, and when their business was done they called upon a good man to pray for them, and when the members were in their places the good man prayed, "Oh Lord, we thank Thee that Thou hast been graciously pleased to watch over these men while they have been here. We ask Thee to bless them, and carry them in safety to their own homes; and, O Lord, put it into the hearts of the people to keep them at home, and to send back better men in their places."—Speech of Mr. Manning, of Ontario.

AN IRISHMAN'S TESTIMONY.—An Irishman, in describing America, said:—"You might roll England thru' it, an' it wouldn't make a dint in the ground; there's fresh water oceans inside that ye might drink off Ireland in; and as for Scotland, ye might stick it in a corner, and ye would never be able to find it out, except it might be by the smell of whisky."

AN IMPORTANT QUESTION.—Let a youth who stands at the bar with a glass of liquor in his hand consider which he had better throw away—the liquor or himself.

The Greenwich and West Kent Band of Hope Union publishes every quarter a "Reporter," which contains a weekly's plan and list of societies and other special local information, reports of meetings, poetical accounts, records of "drinking doings," papers, poetry, &c. BRO. ROSSBERRY is full of engagements at present, Ashton-road, Edge-green, Golborne, Lancashire.



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Any sized Bed will be made to order, but the above beds are on demand at the Factory, and could be sent off within a few hours of receipt of order by London Agent. Packing and Wrapper free with each Bed.

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Advertisement for KAYE'S WORSDELL'S P.L.S. BEST FAMILY MEDICINE. Of all Chemists, price 1s. 11d., 2s., 3d., and 4s. 6d. per box.

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NAVAL DISTRICT. D.C.T.—JAMES RAE, 27, Market-place, Reading W.D.S.—CAPT. W. H. PHIPPS, 25, Lea-park, Lea, S.E. D.S.J.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICT. D.C.T.—H. ROBERTSON, } 3, Elizabeth-cottages D.S.J.T.—MRS A. ROBERTSON, } Shooters Hill, W.D.Sec.—P. HAWTHORN, 10, Whitehall-pl., London.

G.S.J.T.'S OFFICIAL NOTICES.

February reports received from following districts:— Feb. 22, North Hants; West Cornwall; Leicester; Feb. 23, East and Mid Surrey; West Gloucestershire; Feb. 24, North Durham; North Lancashire; Feb. 25, Berkshire; Sussex; Feb. 27, East and Mid Cheshire; East Gloucestershire; Derbyshire.

NEW TEMPLES.

NAME. PLACE. DISTRICT. Young Thistle. Liverpool. S. W. Lancashire. White Rose. Sittingbourne. E. Kent. SAMUEL R. ROLFE, G.S.J.T. Feb. 28, 1882.

NOTICE OF REMOVAL.—Wm. Wilson, D.S.J.T. (S.E. Lancashire), of 74, Cooper-street, Bolton, removed to 163, Ky's-terrace, Blackburn-road, Bolton.

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding items of news:— Address, Editors, Good Templars' Watchword, 3, Bolt-court, Fleet-street, London, E.C. As our "News" columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by Wednesday morning at the latest. As our space is limited we can only insert a few lines in reference to any meeting, and are compelled therefore to exclude unnecessary details, and matters of merely local interest; names should be used sparingly, and written plainly. No notice will be taken of communications unless accompanied by the name of the sender.

- Mis D.—One penny does not pay for paper and postage. W. G.—We cannot now trace the cause of our condensing the paragraph. R. H. D.—We are not disposed to admit the subject into these columns, as it is outside the platform of the Order. G. B.—We are pleased to read your letter, and to know that you are still true to the work. It is hardly suitable for publication. T. E.—We do not answer questions of law and order, as we might conflict with the constituted authorities, and lead you astray, especially on ex parte statements.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Twenty words 6d.; every six words additional, 3d. Two initials count as one word, whether prefixed or affixed to the name.

BIRTHS.

HANFORD.—February 24, at Basford, the wife of Bro. J. Hanford, W.D.M. (Notts), of a daughter.

DEATHS.

ATWOOD.—On February 26th, at Victoria road, New Chesterton, Cambridge, Bro. R. C. Atwood, P.W.C.T., departed this life, aged 55.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be done at a cost of one halfpenny for a large breakfast-cup by using Cadbury's Cocoa Essence, which goes three times as far as the adulterated and starchy compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa.—(Advt.)

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Barnet - Station-road, R. Barnet, 3
Barnet - Station-road, R. Barnet, 3

St. Peter's - St. Peter's Sch., Salisbury-st., Pall Mall, 1
St. Peter's - St. Peter's Sch., Salisbury-st., Pall Mall, 1
St. Peter's - St. Peter's Sch., Salisbury-st., Pall Mall, 1

IRELAND.

RELPACT - Erin's First, Clifton-st., Leinster Hall, Friday
RELPACT - Extreme, Lancaster-st. School, Sat.
RELPACT - Waterloo, Ballinacry Institute, Queen's Edin. Mon. 2
COOK - Local Watercourse, I.O.G.T. Hall, Friday, 7:30
DUBLIN - Wesley, 24, Lower Abbey-st., Thursday.
DUBLIN - Wesley, Town Hall, Bathurst-st., Wednesday.
QUEEN'S HALL, ISLE OF MAN.
DOUGLAS - Primrose, Jaunc-street, Market-place, Thursday
WALSLEY.
CALLEPIN - Camilla, Temple Charles, Royal Arcade, Fri., 7:30
RAHISH.
ADEN - House of Aden, Isthmus, Thursday, 7.
ARGENTINE REPUBLIC.
BOBARTO DE SANTA FE - Adm. No. 1, Thursday, 7:30.

ALBERT ROAD OF BROTHERHOOD.

Alfred - St. James's Hall, North-st., Bishopstoke, 7:30
Alfred - St. James's Hall, North-st., Bishopstoke, 7:30
Alfred - St. James's Hall, North-st., Bishopstoke, 7:30

WEDNESDAY.

ABT - Abt's Hall, West-st., W. Tenn. 6
ABT - Abt's Hall, West-st., W. Tenn. 6
ABT - Abt's Hall, West-st., W. Tenn. 6

MILITARY AND NAVAL LODGES.

ALBERT - Erin's First, Clifton-st., Leinster Hall, Friday
ALBERT - Extreme, Lancaster-st. School, Sat.
ALBERT - Waterloo, Ballinacry Institute, Queen's Edin. Mon. 2

COMING DISTRICT LODGE ANNUAL SESSIONS.

1882. DISTRICT. PLACE.
Mar. 11 - Surrey, E. & M. - Victoria Hall, Lancaster-st., Blackfriars-rd.
(Signed) JOSEPH MALINS, G.W.C.T.

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For spongy foolscap of a muddy blue
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Punctuate carefully for on this score
Nothing profits but the practical writer more.
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Enclose the postage-stamps to send it back;
But first pay all the postage on it, too.
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And unmarry as they run the proof on,
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ALBERT - St. James's Hall, North-st., Bishopstoke, 7:30
ALBERT - St. James's Hall, North-st., Bishopstoke, 7:30
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See Light for Saturday, March 11th, page 23. Office of Light, 4, New Bridge-street, Ludgate-circus; or of E. W. Allen, Ave Maria-lane, London, E.C.

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(From the Christian Herald, DECEMBER 28, 1881.)

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"The case is that of a young lady, the daughter of D. Sutherland, Esq., a barrister practicing in India. In June last, by special request of her father, I visited her at his house, 45, Brockley-road, the patient being confined to her bed.

"Menorrah's from my book!"—One sister had been the victim of phthisis. Symptoms commenced with cold and fever in the spring, followed by cough, expectoration, pain, diarrhoea, great and rapid loss of flesh and strength, swelling of the right leg and thigh. Dr. K. had pronounced the case hopeless, and had the doctor in London. It could not be cured. Both lungs diseased, and seeing how rapid the progress had been I could not hold out more than a slight hope.

"The greatest error in dieting was here of much importance—milk, beef-tea, ferruginous wine, &c. A Balsam was administered with simple syrup only and 'Limbat' was applied to the chest, and the leg fomented with hot poppy water."

"An almost immediate amendment was manifested, to the astonishment of the doctors referred to, so that they reported a wonderful improvement and the patient hopes revived. In three weeks the patient rose from her bed, with the leg nearly of natural size. A letter from the father, before I saw her the second time, reported her 'gaining flesh, cough less, appetite improved.' The treatment was readily continued."

"In August last she was able to be removed to Ramsgate, and although for a short time thrown back, by unconsciously catching cold, and by certain transgressions of my rules for diet, the sickness and diarrhoea, so induced quickly passed off by use of medicine (prescribed by Dr. Brown in my absence on the continent), and she steadily improved—gaining eight pounds of flesh in two months only."

"Letters from the joyful father continued to speak of gradual progress towards health, until, length of time, he became impatient for Mr. Sutherland to return to his practice in India, I saw her for the last time in about the middle of October; I found no active disease—the progress had been stopped by all my friends but I succeeded in saving her taken, with due care."

"The following grateful acknowledgement was made by Mr. Sutherland in a letter addressed to me on October 24, 1881 (before he sailed):—

"MY DEAR SIR,—Words fail to convey any adequate idea of what we feel we owe you as the instrument by God's blessing of our joy daughter from an untimely grave. I need not utter —, an eminent physician in London, had given her up as dying of untimely consumption, and not likely to live out a fortnight, that we were so fortunately delivered from our grief, and you can imagine our thankfulness when we observed from then unmistakable signs of improvement. Our family doctor, who has watched her case, confessed to be truly marvellous. I am now stopped by all my friends to be a miracle! I am now able to take a dear child out with me to India who, according to report, was bound to die four months before. I sincerely trust that you may be long spared to be a blessing to the world, and that many may be rescued by my simple testimony, be brought to be partakers of the same benefits.—Yours very truly, D. SUTHERLAND."

"Mr. Sutherland was a member of the Rev. George Martin's church, and in a letter I received from Mr. M. recently, he speaks of him thus: 'He frequently assisted us at our Mission Services at the Hall in Amersham Grove. He is a highly respected and most worthy man. He adds: 'I visited his dear child, and it was very wonderful to see the change in her.'"

FURTHER TESTIMONY OF Rev. J. F. PORTER, of 59, DRIFIELD-ROAD, NORTH BOW, LONDON, E.

(See page 60 of my book, or page 122 of large edition.)

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Newspaper.]

ONE PENNY.



HER MOST GRACIOUS MAJESTY QUEEN VICTORIA.

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THE

Temperance Pilgrim's Progress;

ON,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 132.)

Thus discoursing, I saw in my dream that the two pilgrims arrived at the entrance to a deep valley, or mountain gorge; the rocks on either side presented the Valley a very wild and dreadful appearance. The Valley of Mental and the road on entering the gorge began Depression immediately to descend very steeply, so that it almost seemed as though it would lead into the interior of the earth. Here and there were to be seen the entrance to caves in the side of the hills, the abode of innumerable owls and bats. The pilgrims hesitated on arriving at this weird and awful place, and cast about to see if they must needs enter therein; but there was no other path to be seen; so Sobero said, "There is no help for it; we must pass through this terrible place."

"I don't like the look of it at all," replied Genial; "do you know anything about it?"

"I hardly know what to make of it," answered Sobero; "but it seems a very uncomfortable place, and the sooner we get through it the better; I hope that it may not take us long."

Then I saw that the two men began to descend into the gloomy valley with much sadness of heart, and vague fears of coming evil. They had only taken a few steps when they met two men scrambling out of the valley as fast as they could. Their names were Timid and Weakback, and when they saw Sobero and Genial, they called to them to stop. This they did, until Timid and Weakback were come to them. Then Sobero asked them who they were, and what they wanted.

"Sir," said Timid, "we were pilgrims to Teetotalland till a short time ago, and until we found the path led us into this terrible valley, but now we have had enough of it, and I shall go home again, and I should advise you to do the same."

"But you have not told us why you have turned back," said Sobero.

"Oh! the valley further on gets worse and worse," said Timid, "and I cannot describe it; I quite thought my last hour was come, and gave myself up for lost; indeed, had not turned back when I did I am sure it would have been so. Weakback will tell you the story."

"Yes," said Sobero, "but what reason had you to think you should perish?"

"For one thing," replied Timid, "I kept thinking that the rocks would fall down and crush us, for they hung over us so dreadfully; then the valley became so dark and gloomy that I felt miserable; but above all, I heard such noises proceeding from the caves in the mountains, that I expected every moment to be swallowed up, until I could bear it no longer. Was it not dreadful, Weakback?"

"It was, indeed," said Weakback, "and the road is very bad; I felt as though I was utterly powerless, and if any dreadful creature had attacked us, I could have done nothing to save myself."

"Did you see any wild beasts or goblins?" asked Sobero.

"No," answered Timid, "it was bad enough to hear them, and I would not risk it again for a thousand pounds. Take warning by us and keep out of it while you can."

During this talk, Timid and Weakback had slowly edged past Sobero and Genial, and taken several steps backward towards the entrance of the valley in a nervous manner, as though they could not feel comfortable until they were quite out of it, and when Sobero turned for a moment to speak to Genial, they took advantage of the opportunity and hurried away.

Then said Genial, "What shall we do for this place certainly does not look very promising."

"I don't attach much importance to what these two men say," said Sobero; "for I know that Timid is easily frightened, and Weakback has only a kind of gelatinous backbone, so that I believe anyone could tie him in a knot. I expect the place is not altogether

pleasant, and we shall need to summon our courage and plant our feet firmly; but there is a path right through it, and if we stick to that we shall get safely through. I am not afraid of anything we shall meet here; I have my good sword Determination with me, and with that I will promise to give a good account of anything which may attack us."

"I am much encouraged, brother," said Genial, "by your cheering words, and I will go with you if you are so minded. Two together, we shall do better than alone."

New this valley was the Valley of Mental Depression, and in a cave therein there dwelt a terrible ogre, whose name was Public Opinion, and his wife, the ogress, Mrs. Fashion. These two had made great havoc among pilgrims, but frightened away far more than they ever hurt; for their roar was a fearful noise, and even the thought or dread of it did make many quake, and caused them to turn back, and flee as for their very lives. The ogre and his wife did not confine themselves to this valley, but sought their prey elsewhere,

also; yet here their howling seemed most terrible by reason of the echoes among the mountains and the awful gloom of the Valley of Mental Depression. The ogre, however, was of a very changeable disposition; he was sometimes very easily aroused, and at others scarcely anything could move him. He was subject to fits of temper and excitement, and then would betide him who should venture to run against him!

At other times he would seem as gentle and complacent as possible, and would even on occasion take it into his head to do some travellers a good turn. Of late he had been far more tolerant of pilgrims to Teetotalland than in former years, though even now he would sometimes snarl and shew his teeth in a very unpleasant way, and would often lay hold of pilgrims and keep them as slaves to himself and his wife.

The frightful roar of the ogre and ogress was well-known in all the surrounding country, and so also was the terrifying effect it had upon pilgrims. This being so, there were certain men in the town of Scribble, not far distant, who were in the habit, after carefully hiding themselves in some secret place, of imitating as well as they could the ogre's dreadful roar through a long roll of paper. This they did sometimes for fun, that they might amuse themselves at the expense of the frightened passer-by; at other times they did it from ill-will, ignorance, or dislike; and at other times from motives of self-interest, to gain some private end, to oblige some friend, or to obtain some reward of money.

It was, of course, very necessary that they should not be seen or known, because, had the travellers known who it was uttered these dreadful sounds, they would have treated them with the contempt they deserved. It should be observed that this deception was not practised by all the inhabitants of Scribble; but yet the Scribblers who did practise it were numerous, and able to make a great noise; moreover, they had a particular dislike of pilgrims of all kinds, and especially to Teetotaland, forasmuch as they were devout wor-

shippers of the Djins, and more or less bonded up with the whole system of Djinology. Since the ogre, therefore, as I said before, was of late much less evilly disposed towards the Teetotalanders, these Scribblers did all they could to supply his lack of roaring by the counterfeit roaring of their own.

Into the Valley of Mental Depression, therefore, descended Sobero and Genial, the former with his drawn sword in his hand, wondering all the while where they were going to, and as they went down the gloom was enough to daunt the bravest heart. The path itself was beset with difficulties, which were magnified in the uncertain light. They heard all kinds of weird and unearthly noises, which their strained ears exaggerated painfully. Thus their minds became full of misgivings and foreboding fears.

In consequence of the difficulties in the way, they found it impossible to proceed as quickly as before, and hence, ere they had got half-way through the valley, night began to come on apace. The darkness greatly increased the alarm of the two pilgrims, and added vastly to the horrors of the place, for now the hideous sounds were intensified, and their excited imagination conjured up terrible shapes on every side out of the most ordinary things. Now, as they went along as quickly as they could, Sobero did get a little way in advance of Genial, so that, at one place, where the path turned round a jutting rock, Genial was, as it were, all alone in the valley. Just then, a terrible roar was heard above every other noise, but whether made by the ogre, or only by one of the Scribblers, Genial could not tell. Genial, having lost sight of Sobero, was fearfully frightened, and when Sobero shortly after turned round to speak to him, he was nowhere to be seen. Sobero called him as loudly as he dared, for he was afraid of attracting the attention of the ogre, but to no purpose, and, though he looked about for him as well as the growing darkness would allow, he could not see him anywhere. He did not know what had become of him, whether he had deserted him purposely and fled, or whether he had been seized by the ogre, or had met with some accident. This disappearance of his companion was a terrible blow to him, and he felt completely unnerved; the darkness, too, increased; the howling and moaning was frightful, and though he still grasped his trusty sword, he felt as though he could be knocked down with a straw. It was now almost impossible to see the path, and yet it seemed still more impossible to stay where he was. He even began to think he had made a great mistake, and that he ought to have stayed at home.

In this extremity he suddenly remembered the David's safety lamp fastened round his waist. This, therefore, he slatched eagerly, and looked earnestly therein; then he saw these words, "Be not afraid of them that kill the body, but are not able to kill the soul." And again, "Himself hath said, I will in no wise fall thee, neither will I in any wise forsake thee. So that with great courage we say, The Lord is my helper; I will not fear. What shall man do unto me?" The lamp, too, cast a good light upon his path, and thus enabled him to make more progress and to put on a bolder front. Moreover, the noises troubled him less, whether it was that they were found to be ineffectual in stopping him, or whether it was because he paid less attention to them. He was very glad to find by the light of the lamp that he was still on the path, and the doubts he had had whether he had gone right, and whether he had not done wrong in exposing himself to such fearful perils, began to fade away. In a very short time, too, he perceived that the path, which had been along the bottom of the valley, began to rise again in a gentle and easy manner, and ere long he was overjoyed to find that he had got out once more into the open country, and to see before him a light in the window of some house.

To this house Sobero made his way, and that he might obtain a lodging for the night, and rest after his exertions. When he drew near to it he was very glad to see on the fanlight over the door, through which a bright light was shining, the words, THE SPEEDWELL LODGE, I.O.G.S., signifying that it belonged to the Independent Order of Good Samaritans, one of whose lodges he had joined on the top of Mount Reformation. So he gave the proper signal at the door, which was immediately opened, and he was warmly welcomed by the guard on duty, and afterwards by the rest of the brotherhood. To them he told how he had lost sight

The Speedwell Lodge

of Genial in the valley, and how afraid he was that he would soon miserably perish, if he had not already done so. Thereupon the chief of the lodge called for volunteers to go in search of the missing man, and to save him if possible. Several at once came forward, and went out on their errand of mercy.

Sobero, being very tired with his journey, was taken to a room where, he could rest for the night, and was soon asleep.

Next morning, on meeting with his host at breakfast, he was very grieved to hear that the searchers had not been able to find any trace of Genial; but he was told that they would not give him up, but would search again and again until they either rescued him, or discovered what had become of him. Sobero wished to go with them, but they urged him strongly not to venture again near the valley, but to leave the search to those who were accustomed to the work. "Besides," said they, "it is very desirable that you should get to Teetotaland as soon as possible, for the sake of your wife and children."

Sobero thereupon asked them to tell him the name of the valley, and why it was so dangerous. So they told him that it was the Valley of Mental Depression, and had proved a great obstacle in the way of pilgrims; for many had been unable to endure either the gloom and darkness by night, or the sultriness, closeness, and oppressive heat by day; that it seemed to act on their nerves, and throw them into a fever of apprehension by day, or a fit of dread and despair by night, and many had thus lost their reason for a time, and yielded to every insane impulse; in this state they fell an easy prey to the ogre and his wife.

Sobero, thus reminded of the awful trial he had undergone, felt that their advice was sound, and resolved to proceed alone on his journey; so, having had his sword refurbished by the armourer of the lodge, he took leave of them, and set out once more.

Never did the sun shine more brightly, nor all nature seem more joyous and beautiful than it did this morning to Sobero after his experience of the previous night. He walked forward with a new vigour, for each difficulty surmounted appeared to give him fresh zeal and strength.

Now, at some little distance from the Speedwell Lodge, he came to a Djinn-temple built close by the side of the road. The sign thereof was THE SPIDER'S WEB.

WER, and its worship was conducted by a priestess named Delilah. There was a way through this temple to an inner chamber, which was the dwelling of Madam Strange, her whose house is the way to hell, going down to the chambers of death. In front of the door of the temple, Sobero saw a young man with blackened face, a tall, white hat, swallow-tailed coat, and red and white striped trousers. He noticed, too, that he had bands of iron round his waist, his wrists, and his ankles, connected together by heavy iron chains, and that he was fastened to the inside of the temple by another long and very strong chain, which was attached to the band round his waist. As Sobero came up to him he found that he was singing songs of scarcely disguised lewdness, and accompanying the words with the clanking of his chains. Sobero could not help pitying the poor fellow, as it was very clear that his laughing was forced, and his life a constant effort to forget his misery. In order to see if he could help him, Sobero stopped and asked him who he was.

"Prodgal, sir, at your service; walk in, sir, and see the—"

"Nay, friend," said Sobero, "I stopped to see you, and to ask you if I could help you in any way."

"Ha! ha! I capital idea!" laughed Prodgal. "Go in and let Mrs. Delilah put you on a collar and a cold chain, and let's have a duet."

"Do you not know that One has borne a heavier load than that in order to set you free?" replied Sobero. "Let me ask Him to come and break off these fetters for you?"

This answer caused Prodgal's forced gaiety to vanish like a dream, and he looked as morose as possible; then, gathering up his chains in his arms, he hugged them tightly, as though he were afraid they would be taken forcibly away. Sobero, seeing the effect his words had had on him, endeavoured to follow up his advantage with a kind speech. But, though the Prodgal's manner softened a little, he still

continued in the same position. At length Sobero said to him, "You know that I wish you well; will you not give me a little of your confidence, and tell me how you came hither?"

"You are the first man that has spoken a kind word to me for many a long day," said Prodgal. "So, if you wish it, I will tell you briefly how it happened. I was born in Teetotaland, whither I perceive you are going. Do not look at me so, or I shall leave off."

"God help thy friend," said Sobero. "I could not help starting at your remark, but I do not wish to embarrass you. Why did you leave that country?"

"My father and mother were as good people as ever lived," replied Prodgal, "and little thought I should ever come to this."

Prodgal's History It's not their fault. They cautioned and warned me against this infernal place times without number; but when I was getting on in my teens, having heard from different people about this Djinnatory, and the delights to be found in this country, I thought I would just come and see what it was like, you know, and then go back again. Not being a man, too, I thought it was necessary to do something that men do, in order to appear more like one. So (as usual, I believe), I imitated the bad men instead of the good, and became altogether more like a devil. Well, I came to see what it was like, and there always appeared some reason, or excuse, why I should stay a little longer, and have a little more of this sort of thing. It wasn't long before I found my way to this temple, and Delilah and her lodger took good care to bind me tighter and tighter, until at last they fixed these iron fetters on my limbs; and then the wretches left me to shift for myself, and I work like a slave to get a little money to go and join the worshippers within."

"Is it possible?" exclaimed Sobero. "Then let me call Him who will set you free."

"Nay," returned Prodgal, hugging his chains afresh. "I love it; I LOVE IT; I LOVE IT. I've been a fool to tell you all I have. Get off I say, get off. And he shrieked out these words with a violence which might have been taken for energy, but was rather prompted by despair.

Aroused by the noise, Delilah came out to see what was the matter, and perceiving the situation at a glance, she first of all gave, or almost threw, a little Djinn-liquor to Prodgal, her abject slave, who fawned upon her like a dog and emptied his pockets at her feet. Then she approached Sobero, who stood watching the pitiable spectacle. She saw he was a pilgrim, but she was not disconcerted at that; she often "sat at the door of her house to call passengers who got right on their ways," and she had often been successful. "For she had cast down many wounded, yea, many strong men have been slain by her." Some she would take in to see Madam Strange, and occasionally Madam Strange would watch outside, and do the same service for her.

Sobero, however, was so horrified and disgusted at the abominations which she gazed over and fostered, that her painted face, hypocritical flatteries, and pretty speeches only produced a loathing which had nearly made him sick. Then he felt indignant at the authorities who permitted such abomination to exist, and gave it the protection of their licence; he would fain have hewed Delilah in pieces before the Lord, and razed her house to the ground, and as he began to feel that if he stayed there he should either do something desperate, or be inveigled by her nefarious arts, he crossed over to the other side of the road, and got away as quickly as he could. Yet could he not for a long time get out of his mind the thought of that poor slave, Prodgal, hugging his chain.

His journey in the lot was begun at length to make Sobero thirsty, and he was very glad when he came to the bank of a small stream. By the side of the stream were erected a number of stalls or booths, intermingled with Djinn-temple, for the benefit of thirsty travellers, of whom there were many, since here several cross-roads met. Most of the people kept going in and out of the various Djinn-temple, the thirst-quenching liquors of the one appearing to render them more anxious to quench their thirst at another, till the amount consumed in some cases amounted to three or four gallons!

The keepers of the other stalls were loudly vaunting their wares, all professing to be great improvements on the water of the spring from which they were derived. Many people were partaking of these, and certain evil men, seeing this, did disguise some of the

Djinn-liquors very cunningly, and sold them in some of the stalls, and by this means many were led to enter the Djinn-temple themselves, and join in the worship. Sobero was persuaded to taste some of the genuine waters; but, still being thirsty, he made his way towards the pure bubbling spring itself, as it gushed forth, clear and cool, as though fresh from the Creator's hand. Observing his object, many, who had taken no notice of him while he was hesitating which of the artificial and (some of them) even noxious compounds he should take, now came running forward and offered a host of objections and warnings, as though he were about to run the greatest risk, or even commit the unpardonable sin. This marvellous, unobtrusive solicitude for his welfare at first astonished, then amused, and finally disgusted Sobero, and so in spite of their denunciations he pressed on to the fountain-head. There he sat down, and

Nature's provision for his thirst with a moderate draught of the sparkling water. The spring was surrounded with luxuriant ferns and foliage, and covered by the boughs of an enormous tree, whose gnarled and massive roots drew abundant nourishment from the well-watered soil. Close by the spring a little pool was formed, and here birds of all kinds, and every living animal, came on occasion to quench their thirst, and were satisfied. Sobero's heart was filled with gratitude at the beneficent provision of the Almighty for the need of His creatures, a natural provision for a natural want, direct from the hand of Him who "opens His hand and satisfies the need of every living thing." He too, joined Universal Nature in partaking thereof, and was satisfied. Thus refreshed, he went on his way rejoicing.

(to be continued.)

GOOD TEMPLARS' WARD FUND. LONDON TEMPERANCE HOSPITAL.

The third of a series of concerts in aid of the above fund took place on February 27 by the permission of St. Pancras Vestry, in their beautiful hall. The Rev. Z. B. Woffendale presided most ably, Messrs. Collard and Collard lent a splendid grand piano, and a choir of 100 voices, under the leadership of Bro. Robert Watts, of the King's-cross Excelsior Lodge, acquitted themselves remarkably well. The night was very wet, but the hall was well filled, 500 persons being present. The Regina Lodge kindly adjourned their session to support this concert. Mr. James Blackney sang "Big Ten" in splendid style, and responded to the encore with "For ever and ever"; later in the evening singing "The Grandeur," accompanied by the composer, Mr. Percy Reeve; and in response to another encore sang for the first time an unpublished song, "The Miser," by the same composer. Miss Lenora Howe was encored for her singing of "Kiss me and I'll go to sleep." She also sang "Jessie's Dream," which was also repeated. Mr. E. Gorrod sang "Poor Little Sweep," which secured a most enthusiastic hang "Don't leave your mother when her hair turns grey." Mr. Alfred Warren recited "Joe Spron's Idea of the Beautiful"; also "A Night with a Baby," and "My Father's Pipe"; keeping the audience in one continued roar of laughter. Sister Mrs. J. F. Purchase, of the King's-cross Excelsior Lodge, both sang and accompanied on the piano in pleasing style. Miss White, Mr. and Mrs. Crouch, Miss Christie, and Sister Mrs. Clumpion also deserve great praise for their singing. A vote of thanks was moved by Bro. W. Purcutt, J.E.D., and seconded by Bro. Vincent, to the St. Pancras Vestry, and to the Rev. Z. B. Woffendale, to the ladies and gentlemen for their services, and to the choir and conductor. The committee worked well under the leadership of Bro. Farncutt as honorary secretary; and so well pleased are they with their success, considering the inclement weather, that they will shortly announce another concert for the same fund at Holborn Town Hall.

Thomas Kirkwood and John Phillip, the two men who were arrested a few days ago for having stolen the body of the late Earl of Balcarres, have been liberated, the Procurator declining to proceed against them.

NEWCASTLE-ON-TYNE.—On Friday, March 3, the Grand Worthy Council dropped into the Centre Lodge, Newcastle-on-Tyne, and was warmly received. He pointed out in the course of an earnest address reasons why Lodgees fail, and showed how they may succeed. He was heartily thanked by the brethren present.

EARL CURMBELAND.—On Thursday, March 2, a large and enthusiastic public meeting was held at Kinkeay Hill, when addresses were delivered by Bro. D. Y. Scott, G.W. Co., and Councillor S. Todd, D.C.C. Honorary reading by Bro. Paterson, V.D.; Temperance songs by Bros. Hogg, Canobie, and members of the Lodge. Bro. Reilly, L.D., in the chair.

THE GOOD TEMPLARS' PROMISE.

A Paper written for a local organ by the late Rev. I. WHEELER, when D.C.T., South Devon.

THE TEMPLARS' PLEDGE is not an oath in which he kisses the Sacred Book, appears in solemn attitude to God, and swears vengeance against Liquorism; and yet every true Templar is stirred with strong detestation of the national vice which so impoverishes and dishonours the country.

It is not a vow made in a religious posture, in the presence of God only, in which he promises entire separation from the drinking customs of society, and yet it is the consecration of himself to the interests of Temperance as a moral question, which does not so interfere with the progress of religion and seriously cripple Church work.

It is a promise, thorough in its nature and breadth, taken in the presence of homo, universe and amid various influences, which after all make it sacred and imperatively binding.

The true Templar is a radical teetotaler: he has deep convictions and strong feelings on the drink question; he cannot miss matters, he contends with half measures, or flouts on the title of expediency. The upas tree must be cut down, the soil cleared of its roots, and occupied with some more useful plant. Expediency is a fallacy, compromise inadmissible in the face of the evil which is the Goliath of the age, and the only road to the conquest of this other giant that stalks amid the provinces of vice.

What is that promise? Personal abstinence for life. From all liquors that will intoxicates he has pledged to abstain. The use of such liquors is wrong, physically, morally, and socially. Body, mind, and soul are injured by them; therefore his resolution of abstinence. The propriety of this resolution, science, experience, and fact have demonstrated. This action consequently is that of clear, decided, and intelligent conviction.

Yet more, his pledge has social bearings of the most decisive character; abstinence being right for himself, is right for the community. He "will not furnish" with his own hands, nor "cause to be furnished," as a beverage, or alcoholic drinks at his expense or with his countenance, in the circle where he has control. If drinking alcoholics is wrong for the individual, it is wrong for the multitude: he is "to raise the fallen," also "to save others from falling." He is not to use, or to give these drinks, also "to discontinue their use in the community." Now, how can he do this if in any way he plays into the hands either of the custom or the trade which helps to perpetuate the curse? He is "not to buy, make, sell, or therefore cannot, either in social intercourse or political action, support the traffic which yields so detrimental an influence in this country.

The Good Templar is to all intents and purposes "a member of one idea"—not crestfallen, bigoted, narrow-minded. A Chinese proverb says, "The small sees nothing beyond its own shell, and thinks it the grandest thing in the universe." That is not the genius of a Templar's idea: it takes in the whole of the interests that cover the broad area of the country's intelligence, morals, commercial progress, education, religion, and general liberties. On the loyalty, therefore, of our members to their promise, how much depends? One question is the worth of sobriety; no question is before the country of equal importance, Universal Suffrage, Disestablishment, war, the Burials Bill, are not worthy of mention beside it. Around our Good Templar's banner let us rally and be faithful to our pledge.

GOOD TEMPLARS TO THE FRONT.

BRO. ROCKETT.—On Shrove Tuesday a somewhat novel athletic performance took place at Sheffield, in which one of our brethren proved once more that teetotalism conduces to physical force and vitality. The contest was a "go as you please" race from Sheffield to Baslow (12) miles, over a somewhat "hilly" road. Bro. A. H. Rockett, E.D., Ellesmere Road Lodge, had been taunted that teetotalism was impairing his strength. Bro. Rockett had never previously similarly contested nor undergone training, whilst his opponent had previously proved victorious over the same ground with a competitor of his own views on the value of drink. With Bro. Rockett, however, he had more than his match, for our brother succeeded in reaching the goal in 33 minutes under two hours, being 25 minutes ahead of the other competitor, who, however, Bro. Rockett had passed a given point in advance, availed himself of the nearest "pub" to revive his energies by "pouring spirits down." Bro. Rockett was no worse for his efforts at the end of the journey, being, in fact, quite capable of continuing the contest long, if necessary. A local paper, which circulates in every public-house, describes Rockett as a teetotaler, and his opponent as "the otherwise man."

ARMY pensioners are in future to be paid at the post-office of the places in which they reside, instead of at public-houses.



NATAL.

We are glad to learn that a Lodge has been instituted at Kokstad, Griqualand East, under very favourable auspices. A charter for a Regimental Lodge has also just been issued to the 2nd Northamptonshire (58th) Regiment, stationed at Fort Napier, Maritzburg, on the application of 20 members previously connected with the city civil lodge. The latter Lodge was instituted at Fort Napier on the 2nd ult. The Safeguard Lodge at Pietermaritzburg has just built a new Lodge-room, and a Temperance hotel has been opened at Durban.

OBITUARY.

Sister Thackeray.—We regret to have to record the death of Sister Thackeray, wife of Bro. F. Thackeray, Nether Lodge, Sheffield. In the unsearchable dispensation of Providence, this pious and useful sister was suddenly seized with painful illness and expired on Tuesday morning, February 28, in the forty-fourth year of her age. Her remains were committed to the tomb, in the Sheffield General Cemetery, on Saturday afternoon, March 4. In addition to the distressed and bereaved family and relatives, a large concourse of friends, consisting for the most part of church members and Good Templars, attended the funeral, with their voices, testifying the memory of departed worth, and thus evidencing the affectionate esteem cherished for the amiable character of the sister so prematurely removed; but amid and above this natural sorrowing was the consoling remembrance, so markedly sure life and a rapid departing testimony. Throughout her brief illness she preserved a very heavenly frame of mind. Every word was prayer and praise, and just before falling asleep she committed, in the most tender and touching manner, her husband and children to the care of Him with whom she conversed in her last moment, saying "I am comin'." The many Lodges in South Yorkshire unparagonably shared in the affection and labours of Sister Thackeray. Her tender heart, happy face, genial manner, pleasant voice, and rare intelligence, combined with persistent effort and devotion to the Order, made her a most welcome visitor. She joined the Nether Lodge in 1874, and patterned as she was of a loving parent and excellent housewife, she possessed a heart that ever endeavoured to rescue the perishing. She never wearied in well doing, and her activity was at all times conspicuous trait in her character. By the many who enjoyed her friendship and co-operation in efforts to alleviate human suffering, her removal will be most felt, and still more by those who form "jewels in her crown."

T. H. B.

LITERARY NOTICES.

HISTORY OF THE WORLD (With original high-class engraving). London: Ward, Lock, and Co. Salisbury-square, E.C.—The first three numbers of this thoroughly solid history contain comprehensive sketches of the earliest human epochs, including the Oriental nations, amongst which the Egyptians and people of Israel stand out in relief. The history of the great Grecian world is also commenced, and will be continued in the next number. It is a most readable history, and who complete will be a valuable addition to any library.

AMATEUR WORK ILLUSTRATED. By the author of "Every Man his own Mechanic." London: Ward, Lock, and Co.—We are glad to see from the continuous monthly parts that the merits of this amateur magazine were not over-estimated in our early notices. We have searched for errors in the details of each subject, but those we have detected are so trifling that we should be hyper-critical to refer to them. The articles treat of the several subjects in an introductory manner, and are evidently intended for the foundation on which to build. We doubt not that the fabric will do credit to its foundation.

PARLIAMENTARY NOTE.

NORTHAMPTON.—On the 2nd inst. Mr. C. Bradleigh (L) was re-elected by 3788 votes, against 8,687 polled by Mr. Corbett. On the question of Local Option Mr. Bradleigh has hitherto maintained a position of neutrality.

TEETOTAL CRICKETERS.—Five of the English cricketers now in Victoria are practical abstainers.—Barlow, the "stonewaller," Shrewsbury, the Nottingham crack batsmen, whose grand innings of 80, not only was the feature of the first Test, but of the wicket-keeper of England; Pests, whose bowling contributed so much to the well-earned victory of the Englishmen; and another, whose name we have not ascertained.—Melbourne Temperance News.



Degree Temples.—Many thanks to Bro. Simeon Shorter for his letter. I remember the palmy days of the past, and feel thankful that we at Grimsby have not entirely lost the earnestness for the 1st, 2nd, and 3rd Degree, nor have we lost the refined taste which revels in the luxuriant avenues of the Degree Temple. I still hold that they are sublime retreats of serene grandeur, and I do not envy any one who does not feel them to be such. We in Grimsby, who would not break down but build up the Degree Tower Temple, have held our monthly sessions, and the results are 10 in the 2nd and 3rd Degree; on the whole, 10 increase to the Temple. We have just the same difficulty at Grimsby as our brothers have at Stratford-on-Avon: our Lincoln district is a very long one; and we give a working in or trade-man having to go 50, 60, or more miles to take his degree at his own expense. We are glad to know what it costs us to get to D. L. 30s, has not cleared us the last two D.L.s, and the Lodges cannot afford to allow their Reps., any mileage, much less their members to take their degrees.—R. B. WHITEHEAD, Temple Degree, Tower Temple, Great Grimsby.

PRIZE Essay Scheme.—Seeing that the above subject is again to be considered by the Grand Lodge Executives, it should like to suggest that if again carried out, the papers should be sent in direct to the appointed adjudicators, and not be first singled out by district competition. This would occasion a little extra paper, but I believe the result would be more satisfactory, and there would then be a better guarantee that the best paper would get the best prize.—YOUNG ROBIN, 2274.

Inebriates' Tea Party.—Will you kindly allow me space to ask the best mode of getting up and carrying out successfully a tea party for inebriates.—JAMES S. AUSTON'S HOPE LODGE.

Good Templars and Public-houses.—I think that our correspondent, "Jno. C. A.," is quite right, that a Good Templar cannot conscientiously enter a public-house according to the strict letter of obligation. But he has never occurred to him that we have the sons and daughters of publicans in our Lodges, who are constantly going in and out of these houses? Would "Jno. C. A." reject such candidates for that simple reason? I think if he will study our policy a little he will find that we are not according to time and circumstances "Jno. C. A." questions whether we are acting up to our obligation if we enter a public-house. I think that depends on what has called us there. If it's to visit the sick or dying, or should he be on any business calling, I cannot think it would be any way a violation or a going away from our pledge; but to practice the visiting of such places otherwise than to obey the call of duty is certainly not in accordance with our principles.—A. P. W.C.T.

Good Templars and Public-houses.—Your correspondent, "Jno. C. A.," asks—Are we acting up to our obligation when we voluntarily enter a public-house where the demon drink is sold and imbibed freely? I would answer much depends upon the circumstances that have caused you to enter. At any rate, whatever the circumstances, we ought to discontinue whilst there, as far as possible, the use of these drinks "in all proper ways," or we fall in the discharge of our duty as Good Templars.—W. J. G. Birmingham.

Good Templars and Public-houses.—In reply to "Jno. C. A.'s" letter, I contend that those brothers or sisters who enter public-houses for or upon business are not acting contrary to their obligation. My own business frequently calls me into public-houses almost daily, and I visit many villages every week, where I am glad to call in and get a "soap" after walking 10 or more miles, there being no other place to procure refreshments. I would remind our worthy brother of that portion of the ritual which the W.C.T. reads just before the candidate takes the obligation:—"They notwithstanding with your rights as a citizen," &c.—WILIAM H. MARKWELL, Sacramento Lodge.

LONDON TEMPERANCE HOSPITAL.—Amounts received during week ending 31st March, 1882: I.O.G.T. Lodges, Teasdale Refuge, No. 1949, 5s; Goodwin Light, 21s; Reformers, 5s.

NOTHING TO YOU.—"I only spend sixpence a day in beer; that's nothing." Quite so, my friend, it's truly nothing to you at the end of the year, but it's just nine pence more and sixpence to the landlord of the Green Dragon.

In connection with the Union Methodist Free Temperance League, of which Bro. Rev. J. Thornley, P.D.C.T., is secretary, a public conference was recently held at Leeds, when several interesting papers were read and discussed.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent us as News. We can only publish such announcements as determine...

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaars, &c. are placed in this the most prominent position in the paper, and are charged by space at the following rates:—

March 14.—Dove Row, Hackney, Bro. Joseph Cheshire's Musical Temperance Entertainment, Organ Solo, Sweet Fairy Hells, Patriotic Songs, Lip Organ, Recitations, Silver Bells, &c.

March 27.—Surrey Masonic Hall. "Buy your own Cherries," Temperance Story, with Song. Consecutive readings in the J. W. Kirton, F.G.W.M. Musical Entertainment, by Choir of 250 Juvenile Templars. Conductor, Bro. Holte, G.S.J.T.

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During the year, special trains will run from all parts of the United Kingdom, and this will give friends from a distance an opportunity of taking part in the celebration.

Notice.—West Central of London Degree Temple. Benjamin Franklin Hall, Castle-street, W., will meet on last Friday in each month, instead of fourth Tuesday.

Notice of Removal.—The Palmerton Lodge now meets in the Drill Hall, Whitehall, on Thursday evening, and the Lady Sorcery J. T. at 6.45 same night.

UNITED KINGDOM BAND OF HOPE UNION. GREAT GATHERING OF SENIOR MEMBERS OF Metropolitan and Suburban Bands of Hope (Young Men and Women and those over 14 years of age), EXETER HALL, MONDAY, MARCH 20, 1862.

SPECIAL ADDRESSES. By Rev. WILLIAM BARBER, M.A. (Chaplain in Ordinary to the Queen), Rev. J. P. CROWE (Minister of Broomfield Chapel, London), and Rev. J. W. BAKER (Barrister at Law). Vocal Music by Pupils of the Royal Normal College and Academy of Music for the Blind, and Performances by the Royal Household Band of King's Singers.

SITUATIONS WANTED AND VACANT. SCALE OF CHARGES. First twenty-four Words.....3d. Every six Words additional.....3d.

WANTED, a young man as Cook and Carver; age 18 or 20; an abstinence. Apply, Coffee Tavern, 25, Aldgate, London, E.C.

TO TAILORS.—Wanted, a young man as Cutter, with a good eye for his line in sewing, or to assist in shop, if necessary. Wages moderate.—Apply, stating terms, &c. to S. J. Carter and Co., Tailors and Drapers, Devizes, Wilts.

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to BOWERS' PATENT Blacking, 80, Blackfriars-road, London, S.E. Bowers' Temperance Shafts on every phase of the movement, 500, 3s. 3d.; 1,000, 4s. 9d., with announcement of meeting at back of paper, charging free

Retail Purchasers are informed that John Kempter and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

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THE

GOOD TEMPLARS' WATCHWORD, MONDAY, MARCH 13, 1862.

OUR SOVEREIGN LADY THE QUEEN.

We unite with all sections of her Majesty's loyal subjects in joy and gratitude on account of the preservation of her Majesty's life, when imperilled by the reckless pistol-shot fired by the poor being who is now in the hands of justice. With all the turmoils and troubles of political life, a general survey of her Majesty's reign must convince impartial observers of the great blessings we have enjoyed as a nation, owing in no small degree to the broad and generous sympathies, instinct with so much common sense, which have been the prevailing characteristics of the Queen's reign. Although Good Templar principles are not yet the rule in her Majesty's household, there has been an exceptional absence of those excesses which have so often tarnished the reputation of Royal Courts; and the Queen's personal patronage of the Church of England Temperance Society may be taken as an indication of her Majesty's sense of the evils of our national intemperance. As Queen, wife, and mother, all England delights to reverence the august Lady who has so long reigned over us, and sad indeed would be the day were any untimely event to deprive us of the advantages of her benign rule. These sentiments are held by all classes in the three kingdoms, by all political parties, and by men of all religious and even irreligious creeds; and we may assure her Majesty that no section of her subjects is more loyal, more solicitous for her continued health and happiness, or more zealous for the well-being of her people, than are the great body of Good Templars, whom we have the honour to represent.

GOD SAVE THE QUEEN.

THE SOVEREIGN ORDER OF ST. JOHN OF JERUSALEM.

By BRO. JOSEPH MALINS, G.W.C.T.

The newspapers of last week contained the following paragraph:—

A BRAVE WOMAN.—At the Town Hall, Newcastle-on-Tyne, on March 2, Marian Smith was presented with a medal and diploma of the Sovereign Order of St. John of Jerusalem, by Major-General Alexander. Mrs. Smith, who is only 26, is the widow of a bandmaster of the 21th Regiment. During the Transvaal she attended the wounded throughout the battle of Brunker's Spruit. Even after being struck by a ball herself she tore up her dress for bandages.

Of course our readers will recognise in the Marian Smith above-named our brave sister whose portrait we gave a few weeks ago, together with an account

of her marvellously courageous conduct on the battle field. But our readers may not all be aware of the nature or origin of the Order of St. John, which has just bestowed its decoration upon her. Our own Good Templar Order in part derives its name from the ancient Order of Knights Templars, but it would seem that this Order of St. John dates its origin to the veritable Order of the Hospitaliers of St. John, whose existence even preceded, as it has survived, that of the Knights Templars.

More than eight centuries ago—in the year 1048—certain Christian merchants in the East, by leave of the reigning Caliph, built two hospitals or places of refuge for Christian pilgrims at Jerusalem, and dedicated them to St. John. Fifty years later the Crusaders captured the Holy City, and bestowed upon the "Hospitaliers" manorial possessions in various countries. Growing in wealth, they soon constituted themselves by solemn vows a fraternity not only to succour the helpless but to fight for the faith; and thus arose the Order of St. John's Hospitaliers, the first of the series of "Orders" of which we read in history. St. Bernard described these warriors as "Faith inside, iron outside."

Ninety years after the birth of St. John's Order, the Order of Knights Templars was formed also at Jerusalem. This was in the year 1118. The new Order, like its precursor, grew rich and powerful, and, with the Crusaders generally, long held Jerusalem and kept the Moslem army at bay. Eventually the Christian warriors were, however, driven out, and in 1198 the Hospitaliers settled at St. Jean d'Acre, and took part in the interminable warfare still waged by the Moslems against the invaders. During periods of inaction the feeling of rivalry between the two Orders—the "Templars" and "Hospitaliers"—became so intensified that in 1259 they arranged and carried out a pitched battle against each other, when the Hospitaliers prevailed, only eight Templars surviving the battle.

The Templar Order, nevertheless, revived through its branches in European countries; but, as we have shewn in a previous issue, it was suppressed by Pope and monarchs in 1312, when its power and pride had made it obnoxious, and when reckless perfurers were suborned to falsely impute to it awful crimes of which it was innocent; whereupon the Grand Master of France was roasted alive, and the Grand Master of England was left in a dungeon to die of a broken heart.

In the meantime the St. John's Hospitaliers (to whom some of the confiscated property of the Templars was made over) had been swept out of Acre by the Saracens—in May, 1291—after 60,000 lives were lost, and the remnant of them had to quit the Holy Land and take refuge at Cyprus. There they multiplied, built war ships, and successfully coped with the Moslem vessels which had paralysed European commerce in that part of the Mediterranean.

In the year 1309 they captured Rhodes, its Government being in alliance with the Saracens. To this historic place the St. John's Hospitaliers transferred themselves, fortified it, and were joined and supported by the flower of European chivalry. They then changed their name to that of the Knights of Rhodes.

But the Moslems would not leave them in undisturbed possession. In 1480 Mahomet II. besieged Rhodes 89 days, and was hopelessly defeated; but in 1522 Solymán brought a vast army against Rhodes, and after six months' fighting the knights were beaten and driven to seek a resting place elsewhere.

At length Charles V. of France gave these knights the island of Malta, which they fortified, and where they built ships which carried destruction to Moslem vessels until Solymán, who had driven them from Rhodes 40 years

before, came against the island with 193 ships carrying 46,000 men. Three months' fighting ensued, during which the garrison was reduced from 9,000 to 600, while the Turkish assailants lost 30,000 men. The defenders, at times, used Turks' heads as cannon-balls, and the assailants' departure was hastened by a Spanish fleet appearing. The Grand Master at this time was La Valette, by whom was built, and after whom was named, the chief town of Malta—Valletta.

After the death of La Valette evil days came upon the Knights of Malta. Their contributing "Commanderies" in England, France, and Italy were suppressed, and their properties seized; and Napoleon the Great, when on route to Egypt, invaded Malta and drove the Order out, "and it was quietly transferred to Rome, where it still continues to describe itself as the Sovereign Order of the Hospitaliers of St. John of Jerusalem," and where it has in keeping the original relics of the Order.

Such, in brief, is the unparalleled career of this strange Order. Its career is written in blood. Begun in benevolence, to succour the injured, it changed into a reckless, though valiant, fighting host. Its cradle was the hospital; its original mission was to bind up wounds, not to make them. And of late years the Order has been quietly reverting to its original name and purpose, and has bestowed its distinctions upon those who have signally distinguished themselves in succouring the wounded on the battle field. It has even recognised that in such places woman too can be heroic, and so has recognised heroism in both sexes. In Marshall's "History of Ceremonials" he says that its decorations "were to be seen in the Prussian ambulance on the breasts of two well-known English Catholics; and that was the last public appearance of the famous badge of Jerusalem, Rhodes and Malta." But yet again it appears on the breast of our brave sister, who, as above stated, has just been decorated with it by Major-General Alexander, in the Town Hall of Newcastle-on-Tyne.

These "Knights Hospitaliers of St. John of Jerusalem," who became the "Knights of Rhodes," who became the "Knights of Malta," and are now of "St. John of Jerusalem" again, have kept as their chief emblem what has in recent centuries been known as the "Maltese Cross," which can be seen across the shield of our Grand Lodge seal in another column, and which cross has now become the recognised military international emblem worn by those engaged in attending the wounded in war. The name of the ancient Order also reappears in part in the designation of the "St. John's Ambulance" branches now formed in our populous centres to teach non-professionals how to afford temporary surgical relief in cases of accident and physical injury. Of course we have in our own Order "St. John's" Lodges in plenty, and a "Knights of Malta" Lodge too, and have, moreover, long since established our "Good Templar" Order in Malta's stronghold—Valletta—among the brave soldiers there, and that without any danger of another Napoleon sweeping them out of the fortress.

MR. CARBUTT, M.P. FOR MONMOUTH, is forward again with his Bill to close Licenced Houses on Election Days.

HEALTH OF BRO. MALINA.—The G.W.C.T. has had some return of the acute bodily pains, and he is still barely able to walk out of doors. On the whole, however, he has gained in general strength during the past week.

A BILL TO AMEND THE LAW relating to Parliamentary elections has been brought in by Mr. Lloyd, Mr. Dillwyn, and Mr. Cohen. Its main objects are the prohibition of canvassing under severe penalties, and the compulsory closing of public-houses during the hours of polling.

THE HOME SECRETARY received a deputation on Wednesday, 1st inst., when representations were made to him in favour of the Sunday Closing Bill for Cornwall, which Mr. Pendarves Vivian introduced into the House of Commons on Thursday night. This Bill is drawn on precisely similar lines to those of the Welsh Act.

A RETURN has been issued relating to licences. The number of new licences granted to England and Wales during 1878-9, was 54; in 1879-80, 58; and in 1880-81, 50. There is also a table giving the number of new Excise licences granted for beer-hops in England and Wales, which shows the following results:—1864, 8,213; 1865, 9,546; 1866, 18,494; 1867, 11,111; and 1868, 10,853.

HER MAJESTY THE QUEEN.—There have been five attempts on her Majesty's life, similar to that which took place on Thursday, the 2nd inst. The first occurred on June 10, 1840, and the fifth on the last day of February, 1872, so that exactly ten years and two days have elapsed since the last attempt on the Queen's life. A telegram from Mr. Knocker, of Dover, on the 3rd inst., stated that he had defended a man named Mauleen, charged at the Maidstone Assizes, in 1874, with attempting to upset a train.

OPPOSING NEW LICENCES.—At the instance of Bro. E. Wood, P.G.W.M., the Churchwardens and Overseers of Battersea adopted a resolution urging the magistrates not to grant any new licences. As the law provides that notices of application for licences be served on overseers of the poor, it is clearly intended that their objections should have weight, if not legal force. This is a form of Local Option. Bro. John Mann, P.D.T., has moved a similar resolution at a meeting of the Lambeth Guardians, but the drink influence was a little too strong to carry it. Resolutions from all such public bodies are calculated to be of great service.

A DEEPLY interesting memento of our late Bro. the Rev. Henry Wheeler, G.W. Chaplain, is printed in another column in the form of a paper written by him for a local organ of the district of which our brother was then D.C.T. The paper is a complete confession of our deceased brother's faith, and an outline of his practice, as a Good Templar. It indicates his thorough grasp of the broad bearings of the Temperance question, and its demand upon intelligent Christian energy for thorough devotion to its advancement, as a question of supreme importance, affecting all moral and spiritual interests. We are indebted to Bro. Ernest D. Hawke, D.C.T., East Cornwall, for the MS. from which we print.

AN AMUSING INCIDENT occurred at the public meeting in connection with the Wilts District Lodge (reported elsewhere). The meeting was being commenced by the hymn, "Standing by a purpose true," &c., and just as the verse commencing "Many giants, great and tall," was being sung with more than ordinary gusto, the door at the extremity of the hall opened, and in walked Bro. the Rev. J. E. Hargreaves, our bulky and respected Past Grand Chapter. These of our readers who have had the privilege of sitting behind the goodly proportions of our reverend brother at a public meeting will best appreciate the ludicrous side of the incident, which none seemed to enjoy more than did our jovial and good-tempered brother, whose arrival at this moment threatened for a time to upset the gravity of the meeting.—Contributed.

A WARNING.—Bro. SAWYER, W.S., Enfield Star of Peace, writes us concerning the end of M. F. Kavanagh, late of Notting Hill, and formerly police-constable and a member of our Order at Southgate. Deceased went back to his drinking habits, lost his position in the police-force; kept bad company; was found half-poisoned in company with a woman, who was found dead from the effects of poison, which it is supposed they took together; was charged with murder; and subsequently hung himself in the prison cell. Bro. Sawyer writes:—"Let the fate of poor Kavanagh make us more earnest in our work of saving souls that are being dragged down to perdition by the demon drink," and refers to this case as "a warning to those who fancy they can drink in moderation."

POLITICAL ACTION.

MEMORIALS TO MAGISTRATES.

The Grand Lodge arranged that during the month of February every District Lodge in England should memorialise the Bench of Magistrates in their respective jurisdictions on the subject of licences for the sale of intoxicants for consumption off the premises; and to that end a ready drafted memorial, a copy of which is given below, was sent to every D.E.D. prior to D.L. session, together with envelopes for the enclosure, addressed to the clerk to each Bench of Magistrates in the district. There are about a thousand Benches of Magistrates in England, and by the first day of March the respective clerks of the whols of these should have received this important document. It is hoped that the response of the magistrates will be such as to promote the passing of the Bill which Mr. Fry, M.P. for Bristol, has introduced to the House on the subject.

FORM OF MEMORIAL.

To the Worshipful the Bench of Magistrates,
This District Lodge of _____ of the Independent Order of Good Templars do by present the following Memorial.

WHEREAS the law, as it at present exists, does not give the licensing authority any effective power of refusing to grant licences for the sale of intoxicants for consumption off the premises.

AND WHEREAS in consequence of this many thousands of such licences have been granted by magistrates who were themselves opposed to granting them, but who had no option in the matter.

AND WHEREAS certain Benches of Magistrates have memorialised the Government to initiate legislation whereby licensing magistrates shall be invested with full power to refuse such applications; it is therefore RESOLVED that this Meeting respectfully urges upon the Benches of Magistrates of this District to determine by Memorial to Government, and otherwise to press for such a change of legislation as will prevent this indiscriminate multiplication of houses licensed for the sale of intoxicants off the premises. Signed,
February, 1882.

HARTLEPOOL.—A vacancy having occurred in the Town Council of this borough, a bye-election took place on the 3rd inst. Bro. Francis Yeoman, P.D.E.D. (South Durham), was nominated, and an energetic and well-organised committee of members of the Order formed in his support. A large amount of interest was created in the contest, and more promises were recorded in his favour than for a Temperance candidate in any previous election. Unfortunately, however, a new feature was introduced into the contest, viz. that of the proposed incorporation of the Parliamentary borough under the one municipal charter. Bro. Yeoman announced that he wished the decision on this question to be given by the burgesses, whilst his opponent announced his intention to oppose the scheme. On this issue the election is admitted to have been decided, and at the close of the poll the figures were—Proctor 819, Yeoman 571.

In the evening a well-attended meeting of Templars was held in the Temperance Hall, presided over by Bro. James Woods, C.P., when addresses were given by Bro. Yeoman, J. E. Robson, D.S.J.T., W. Dodgson, D.E.D., E. Oliver, W.D.S., and most of the local leaders, much regret being expressed that "incorporation" question had been current at that time, as but for it the issue would have been almost certainly in our favour. The present condition of the council is admitted to have been decided, and at the close of the poll the figures were—Proctor 819, Yeoman 571.

MEMORIALS TO THE PRIME MINISTER.

Lodges and other public bodies desirous of memorialising Mr. Gladstone, may adopt the following form at the commencement and ending of their memorials:—TO THE RIGHT HONOURABLE WILLIAM EWART GLADSTONE, First Lord of the Treasury, and Chancellor of the Exchequer.

The Respectful Memorial of the "Hope to Win" Lodge of the Independent Order of Good Templars, in Session assembled at Dunstable.

Sheweth—

[Then follows a statement of the evils complained of couched within the prayer or plea of the memorial. The latter may be worded as follows:—]

Your memorialists would therefore respectfully urge upon her Majesty's Government that, &c.

[The memorial may be signed by the President, or other officers of the meeting, or society, or Lodge. A plain and simple statement, not overdrawn, but respectful and emphatic, should form the body of the memorial.]



COMPILED BY BRO. D. Y. SCOTT, G. W. CO.

EDUCATE YOUR MEMBERS.

WORK.—Yes, work we must if we are to succeed Work, eye, and hard, if we are to reach the masses still outside our Order.

AMUSE.—No objection to a little amusement if it be of a legitimate kind. For "all work and no play makes Jack a dull boy." EDUCATE.—If we would be efficient workmen we must educate and instruct our members in the principles of total abstinence as well as Good Templary.

This may be done in various ways. That adopted by the Carlisle Lodge the other week suggests itself to my mind as one very good plan. A prize was offered for the best verbal answer to the following questions?

- 1st. What is alcohol?
2nd. What is the common effect of alcohol on the system in small quantities?
3rd. What is its effect in large quantities?
4th. Can you show the false position of a moderate drinker?
5th. What evidence have we that Christ used fermented wine at the Last Supper?
6th. If asked who you abstain, what answer would you give?
7th. How do you defend your principles against Paul's advice to Timothy, "Use a little wine for thy stomach's sake," &c.?
8th. If you were assailed with the following assertion—"Christ made water into wine at the marriage in Cana of Galilee," how would you defend your Good Templary principles?
9th. Have Temperance reformers any reasons for claiming the Pharaoh of Egypt as being favourable to their side of the question? If so, give the reasons.
10th. Give your opinion of the present position of Good Templary in your own neighbourhood—if favourable or not. Have you any suggestions for the better working of the Order?
11th. How would you act as presiding officer if more than one member claimed the floor at one time?
12th. Give the Good Templar interpretation of the "Previous Question."

Just as my pen scribbled off the last question, the idea has struck me that I might do worse (with the permission of the Editor, who is always willing to oblige) than offer my "Good of the Order" column next week, or rather the following week, for the insertion of the best answer to these questions. What do you say? Let the answers then be brief and to the point, and let them reach me at Lymington-place, Carlisle, no later than Friday, the 17th March. Write on one side of paper only.

"WATCHWORD."—Talking about "work," "amusement," and "education"; I will promise those who do not read our weekly organs that they will find instruction, not a little to amuse, and much to help them to carry on the earnest and important work in which we are engaged in the columns of that paper.

In fact, if our members would get outside their own little selves and realise the greatness and grandeur of the work in which we are engaged, they must get beyond their own—to them—isolated Lodge. If their Lodge is declining, or their own district on the decrease, what is more encouraging to them than to see that the Order is not "dying out," but that in "other parts" it is growing and flourishing? That while they are idle where they are working, &c., &c., &c. This knowledge comes through the columns of the "WATCHWORD." How many of you read it? If you don't read it, why don't you? If you have no good reason, will you begin at once? Order it for next week. The time is opportune. Grand Lodge is at hand, and EVERY MEMBER SHOULD KNOW WHAT IS DONE AT YORK.

TRAIN YOUR GUNS

directly at the enemy, and you'll find gunners plenty. Its only the Lodges that are at target practice eternally that run short of gunners, for good gunners love to shoot at something that's got life in it; this blazing away at nothing tires the true Temperance workers, and when there's nothing given them to do they stay at home. Give your members work to do outside your Lodge-room; if you don't, two's 't' loner before there'll be nothing to do inside yours. Your Lodge and girl, the young man or woman, the middle-aged, the old; enlist the total abstinence, the moderate drinker, the drunkard; gather any and all inside your Lodge, and gunners will be plenty.—Worcester Journal.

THE OLD SOLDIER

It was a dreary afternoon,
The snow was falling fast,
As o'er a dark and lonely heath
A weary wanderer passed.

A stick was in his feeble hand,
A burden on his back,
And oft he paused, for oft he strayed
From off the beaten track.
Add many hours he jorjareed on,
And miles he wandered o'er,
Until all worn and faint he stopped
Beside a cottage door.

With trembling hand he raised his stick,
And knocked and then he sighed,
As to a kindly voice within
He tremblingly replied:

"I crave your shelter, honest dame,
For I am old and poor,
And long and sore has been the way
Across your dreary door.

Your shelter from the blinding storm,
Good folks, is all I crave,
And God will bless the hand that saves
An old man from the grave."

"Come in, come in, and welcome," said
The cheery voice once more,
"No honest man on such a night
Shall die beside our door."

They took him in the poor old man,
They set him by the hearth,
The children stayed their boisterous games,
And hushed their songs of mirth.

They gathered where the old man sat,
Around his knee they crept,
They looked up in his wrinkled face,
And wondered why he wept.

"Now say I old man, from whence thou art,
And whither lies thy way?
Do wife and child await thy return,
And wander at thy day?"

"Alas, alas, no wife, I fear,
Is waiting now for me,
Or little child with curly locks
To sit upon my knee.

Good people, it is long ago,
Ay, twenty years and more,
Since I lived to see to face the foe
Upon a foreign shore.

To youth I lived in Meadow Vale,
A village here hard by,
And I am on my way once more
To see it ere I die.

If you have lived these parts about
Perchance you've heard the tale
Of Mary of the Hawthorn Glen
And William of the Vale.

How he in dreadful times of war,
Was forced with aching heart,
From wife and child and happy home,
And loving friends to part."

What alas the dame? her face is white,
The tear is on her cheek;
She falls upon the old man's neck
And sobs, but cannot speak.

The children look with startled eyes,
And round their mother creep,
They wonder why she sobs so loud,
And what has made her weep.

"Oh praised be God," at length she cried,
"O father, father dear;
I've prayed for this both night and day
For many a weary year."

Oh children, come and take his hand,
And kiss him o'er and o'er,
For he's your grandad come at last,
To leave us now no more.

No more he'll leave his native land,
In foreign parts to roam,
No more he'll wander weak and worn,
For this shall be his home.

Though granny be no more shall see,
We'll soothe his every pain,
And try to bring the sleeping back
To his old heart again."

JANE MILTON.

The Rev. J. H. Lighthorn, formerly of Baltimore, says Temperance is obedience to God's laws. The crime is in the drinking of liquor, not in the staggering.

There is nothing more nourishing and warming in cold weather than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at any millinery for a large breakfast cup by using Cadbury's Cocoa Escoce, which goes three times as far as the adulterated and starchy compounds ordinarily sold, the smallest packet making fourteen breakfast cups of strong Cocoa.—[Advt.]



EDITED BY BRO. MALINS, G.W.C.T.

A LEGAL JOKE.—Lord Eldon tells us, in his "anecdote book," that at an assize in Lancaster about the year 1782, James Boswell, the biographer of Dr. Johnson, was found dead drunk, and stretched upon the pavement. His merry colleagues, of whom the sage Lord Eldon was one, subscribed among them a guinea at supper, which they sent next morning to Boswell, with instructions to move in Court for the writ of "Quare adhaest pavimento." In vain did the perplexed and blundering barrister apply to all the attorneys of his acquaintance for information as to the nature of the writ for which he was instructed to move, and great was the astonishment of the Judge when the application was made to him. At last one of the Bar, amidst the laughter of the Court, exclaimed, "My Lord, Mr. Boswell adhaest pavimento last night. There was no moving him for some time. At length he was carried to bed, and has been dreaming of what happened to himself."—Daily Telegraph.

RECIPE FOR A COLD. WRITTEN IN 1430.

Put your feet in hot water
As high as you can thigh
Wrappe your head up in flannelle
As low as your eyes;
Take a quart of rum & groelle
When in bed as you d do;
With a nure of strawe pappe
Well tallow your nose.

SMUGGLING DRINK IN SIBERIA.—In a prison a man was repeatedly found in his own cell the worse for liquor. His wife brought milk, and the officers tasted it, but still the man got drunk. At length it was found that the milking-had a false bottom and a hole in the hatch, which will not tapere do for drink. On arrival at Werchue Ulichin heard of a woman smuggling drink by putting it into pig's entrails. And one gentleman, through whose hands many thousand's of exiles had passed, gave it as his opinion that the crimes of 80 per cent. of the exiles were traceable to drink.—Times Correspondent.

COURT FEASTING IN THE SEVENTEENTH CENTURY.—"There were daily at his (Charles the First's) Court eighty-six tables, well furnished each thereof with a variety of dishes, but not more than twenty-eight dishes, the Queen's twenty-four; four other tables, sixteen dishes each; three other, ten dishes; twelve other, seven dishes. . . . in all about five hundred dishes each meal, with bread, beer, wine, and all other things necessary. There was used yearly in the King's house, for drink, six hundred tons of wine and seventeen hundred tons of beer."—Present State of London, 1681.

DIGNITIES TO ANTIPISTIUS.

Clyd' with ragades, you scorn my simple food,
And think good eating is man's only good;
I ask no more than Temperance can give;
You live to eat, I only eat—to live.

MODERN PARABLE.—And it came to pass as a certain man journeyed from the cradle to the grave, he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and kicked him out worse than dead. A moderate drinker came down that way, and when he saw him said: "He's but a dog; they served him right; let him go." He is at once to his way. And also a licensed vicer came that way, and when he saw him he said: "The brute! I put a ball and chain on his leg and work him on the street." A frantic teetotaler came that way, and when he saw him and compassion on him, and raised him up, assisted him home, and ministered to his wants and the wants of his family; got him to sign the pledge, and started him on his journey in comfort and happiness. Who, think you, was the greater friend of humanity?—the saloon-keeper, the moderate drinker, the licensed vicer, or the frantic teetotaler?—Christian Messenger.

LOLD PALMERSTON'S OPINION.—Lord and Lady Palmerston were visiting in Derbyshire, and as it was known all over the Kingdom that the Premier would have to respond to a complimentary address, about twenty reporters, representing most of the principal journals, visited Melbourne. Lord Palmerston was informed of the presence of the gentlemen of the press before the opening of the meeting, and being told that an important speech was expected from him, he said, "Well, I am sorry for the gentlemen who have come so far for nothing; tell them what Janoing once told a deputation who asked him for a manifesto:—'Obstet Ministers are like fishes; they drink a good deal, and eat very little.'"



BETTER LATE THAN NEVER.—Two young men went on a spree. After they were pretty well under way one of them said in an inebriated tone of voice, "Let's bid each other good night, Bill." "Why you ain't going home already?" It's right in the shank of the evening. "Of course. I'm not goin' home now, but after a while we won't know each o'zer from a side of sole-leather, so let's shay 'good night' now before it's too late."

FELLOW FEELING.—An inebriate got into an omnibus and became very troublesome and annoying to the other passengers—so much so that it was proposed to eject him. But a genial and kind-hearted reverend doctor, who was also a passenger, interposed for him, and coaxed him into good behavior for the remainder of the journey. Before leaving, however, the inebriate scowled upon the occupants of the bus, and muttered some words of contempt; but he shook hands warmly with the doctor, and said: "Good day, my friend! I see you know what it is to be drunk."

CONJUNDREUM.—WHAT is that which every man can divide, but which no man can see where it has been divided?—Water. Why is Ireland like a wine-bottle?—Because it has a cork at the top. Why are there three objections to taking a glass of brandy?—There are three scruples to a dram. Why ought superstitious people to be necessarily temperate?—Because they are afraid of spirits. Why is a handsome woman like a woman?—Because she is often teased. When is a lady like a publican?—When she is doing exact work.

FRENCH TOAST.—At a dinner party in France a toast was given, "The land we live in." With all my heart," responded an Irishman present, "Here's to poor old Ireland!"

HOME MISSIONARY.—"Are you a Son of Temperance?"—"Y-ep:." "No relation at all. I can assure you, sir; not even an acquaintance."

DON'T WAIT.—"If I am not home to night at 10 o'clock," said a husband to his better and larger half, "don't wait for me." "I won't, my dear," replied the lady significantly, "I'll come for you." And what do you think she did? At ten o'clock precisely she slipped on her bonnet and went for him, and gave him a bit of her mind before a large company.

FAR BETTER.—Some years ago a person opened a shop on Fish-street-hill, and being in the immediate neighborhood of the docks, the sailors were good customers. However, he was rivalled in trade, another shop was opened directly opposite by a person of the name of Farr, who placed a flaming sign-board over his window, and wrote upon it, "Farr's." The sailors now flocked to the new shop. Upon this the original vendor had a new sign put up at his door inscribed,—"Farr better tobacco than his bet tobacco by Farr." He carried his point and ran his rival out of breath.

WOMAN'S WRONGS.—"My dear," he remarked to his wife about a dish she was going to have all the home comforts. "Indeed," sneered his wife, "and which is our home to have all the club comforts?" He gazed it up; yet she wants an answer to her question.

A FRIENDLY NOTE.—Quakers are temperate to a degree—yet an apt motto for them would be "Brimful."

EXTRAORDINARY QUESTION.—Can cheating the sewers rate be called "doing a drain"?

NEW USE FOR A WIFE.—The friends of a wit expressed some surprise that, with his age and fondness for the bottle he should have thought it worth while to marry. "A wife was necessary," he said, "they began to say of me that I drank too much for a single man."

TRUE.—The New York Commercial Advertiser says: "Beer and troubles are frequently brewed together."

A NARROW ESCAPE.—"Boyd you know what that can contain?" said a tramp to a lad, who was hurrying along with a tin full of lager. "Beer," responded the striding prompter. "That's right," continued the tramp, "and that beer contains quinine, cocaine, indians, ornate strob, rice meal, and raw grape sugar, all deadly poisons, and enough to kill any man." The lad set the pail down and moved off a little from it, whereupon the tramp picked it up and was raising it to his lips when the boy interrupted him by saying, "Ain't you afraid of it?" "Yes; it's dreadful to me," said the tramp, "but I don't care to live," and draining it empty he handed the pail back. "He's a goner," muttered the lad, as he walked thoughtfully off. What a narrower escape dad had!

WHY ARE WAITERS LIKE BARRISTERS?—Because they often go to the bar with brief instructions, and get their living by serving the public.—*July.*



We gladly welcome Contributions of Lodge News, or other matter suitable for insertion, but they must be on separate sheets, written on outside only of the paper, and duly authenticated with the name and address of the writer. Lodge news should be sent as early as possible, and cannot be received after Tuesday morning for insertion in the following issue, except from Lodges meeting on Tuesday night, from which reports can be taken up to 10 a.m., on Wednesday.

The "News of the Lodges" should constitute a public record of the important events in connection with ordinary Lodge Sessions. It should contain items not of mere local interest but such as are of national importance, and it should mention Essays and Papers read, Competitions in Reciting, Reading, and Singing, and such like. And ONCE A QUARTER the total of membership, &c., may be given. Singing, &c., at ordinary Lodge Sessions should not be reported. When, however, a Public Anniversary, or other Meeting or Demonstration in connection with the Order takes place, the names may be given of the chairman and of those taking part, and these should be classified thus: Chairman, Recitations by, Readings by, &c., &c.

METROPOLITAN.
Cambridge Street.—"Cambridge." Fraternal visit of the Regina Lodge; vocal and instrumental music.—[The date of meeting is not furnished to us with this report.]
Edge Road.—Margate. M. Curry, J. Roberts, & Co. Arrangement made for holding united concert in aid of the Temperance Hospital. Recommendation of Deputies: Bro. Kimmins, L.D., 10th night; Bro. Shepherd, E.D., 2nd night; and Sisters: Mrs. B. Chapman, 1st night.
Ferry Road.—25th Surprise visit to General Garfield's Home, 23rd Lavender Hill—"Shatesbury Park." March 2. Visit of St. John's Hill Lodge. Pleasant evening. Good singing and recitations by visitors. Lodge progressing.

Marleybone.—"John Clifford." March 3. Bro. D. J. Hammett read a paper, "Woman's Influence." Short recitation, and Sisters: Mrs. Martin and Haarnack, V.S.J.T. and Bro. Rainard, M. J. Curry, 1st night.
Long Acre.—"Pride of Soho." March 4. Visited and entertained by the Peel Lodge.
Edgware Road.—"West End of London." March 7. Addressed by Bro. T. C. Macrow, Lockwood, and Knight. Progressing.

Battersea.—"John Bunyan." March 3. Visit of James McCurry and Lambeth Pioneer Lodges. Songs, recitation, and readings by the visitors. Excellent address by Bro. T. C. Macrow, V.D. Refreshments supplied.

Commercial Road.—"Fide of St. George's," March 1. Motion adopted, and local opinion ratiated in favour of the Premier. (Question box full of important questions; satisfactorily answered by Bro. J. Groves, L.D.)
Wimbledon.—"Palmerston." March 1. Visited, offered and entertained by North Lodge, 25th night. Members attending. Address by Bro. Beach, P.W.D.M. Songs, readings, and recitations. Selections on conceits by a sister of the visiting Lodge.

Stratford.—"Hope of Southampton." March 2. First anniversary. Tea and public meeting. About 140 tea. Larger number afterwards at the public meeting. The annual report showed that the Lodge, which started with 13 members, had steadily progressed, till now it numbers 70 members. A Juvenile Temple which was instituted in connection with the Lodge five months ago, now numbers 90 children. First-rate speeches were given by the chairman, Bro. F. Jester, and Bro. G. Kerr, George Thorneloe, P.D. and W. Young. The Juvenile Templars, under the direction of Bro. Beach, sang several pieces during the evening. A most enthusiastic and successful gathering. Several members of the membership.

Fimion.—"Grosvenor." February 28. Public meeting and entertainment. Chairman, Bro. McAllister, L.D. Songs by Sisters: L. Dyke, J. Lee, Thomas, Colbeck, A. McAllister, K. Shurey, V.D. A Good Thomas, W. Thomas, F. Colbeck, H. Steel. Recitations by Bro. F. Colbeck. Addresses by Bro. McAllister and Sister McAllister, sen., who urged everyone present to become a Good Templar, and to contribute to the 100th anniversary at the penultimate. Several names for membership.

March 3. Lodges offered and entertained by the Chelsea Juvenile Temple. Fifty juvenils present. Much credit to be given to the superintendent for the entertainment. Six honorary members admitted for the winter night. "Lincoln and Garfield." March 4. Sisters' night. Aylesbury entertained the brothers.
Barnet.—Valuable presents to full Lodge. (Date of meeting is not furnished to us with this report.)
Greenwich.—"Of the Order." March 6. Officers of Bro. John Bowen, D.C.T., Bro. Allwright, D.S.J.D., and Bro. Shurey, V.D. A Good Thomas, W. Thomas, F. Colbeck, and Thomas, and Sister Dunmore, D.C.T. said that the Good Templar Bes was one of the best in the country.

Chelsea.—"Marlborough." March 7. Address by Bro. J. Taylor, L.D. Bro. T. C. Macrow, L.D., recommended as E.D. for the ensuing year.
Lewisham.—Brother's surprise night. A number of presents handed in and drawn for by the sisters.

PROVINCIAL.

LEICESTER.—"Belgrave." February 14. Officers' reports. Net increase 17 on the quarter. Present number 30.—February 21. Social tea and entertainment by members and friends. Good meeting. About 100 presents for names given for membership.

EXETER.—"Abraham Lincoln." February 25. Letter read from Bro. Mallin, G.W.C.T., acknowledging vote of sympathy passed in his sickness. Also from Bro. Rumson, P.D.C.T., thanking the Lodge for vote of sympathy passed in his sickness. Public meeting held. Several names given for membership. Capital reports from Absentee Committee. Lodge decided to drape the Charter with crepe, and placarockets on the regalia, in memory of Bro. Wheeler, G.W.C.—Somes, reading on Feb. 28. Special prayer offered for Bro. Mallin's recovery.

BRIGHTON.—"Advance Guard." February 20. Public meeting, chairman, Rev. A. Forster. Bros. S. Vinnal, D.C.T. Sussex; W. W. Wood, V.D., Southampton; and J. C. D. Hudson, Brighton, delivered stirring Temperance addresses, which were much appreciated by a crowded audience. Bro. and Sister Goddard, with Miss Fathers and Mr. Scriveners provided the musical part of the programme, and recitations were given by Sisters Taylor and Stevenson, and Bro. Lyall. Six propositions for membership.—Friday, 24. Fruit banquet and visit of Lodges. Lodge instituted October 31st last, with 13 members. Songs by Bro. and Sister Goddard.

CHARLES.—"Anchor." February 28. After usual business several members entertained the Lodge with a choice selection of songs and readings. Pleasant and interesting evening.

BRIGHTON.—"Vindict." February 15. Visit of Bro. S. Vinnal, D.C.T. Discussion of D.L. digest.—February 22. Fraternal visit from Brighton Lodges. Songs, recitations, and readings by Bro. and Sister Goddard. March 1. Public entertainment arranged by I.O.G.T. Local Conference, Chairman, Bro. E. Lowther, L.D. Recitations by Bros. C. Molton, Lyall, F. Filmore, and Miss Goddard. Songs by Bro. and Sister Goddard, Smith. Readings by Bro. Osborn (S. C. B. Hall), G. H. Halman. Earnest address on Total Abstinence by Bro. T. Robinson. Several pledges taken. Room well filled. LARKS.—"Lark Lodge." February 23 and 24th Anniversary. A lecture on Thursday night by J. Ripley, and on Friday tea and public meeting, addressed by Mr. J. Ripley and Mr. Lacey. This has been one of the best anniversaries the Lodge has had. Number of members reported, 152. Fifty increase for year.

HULL.—"Hope of Hull." February 28. A memorable session, viz., the presentation to Bro. J. Marrow, L.D., of the above Lodge, in recognition of his long and arduous labours as a symbol of the high regard in which he is held by members of the Lodge, and for services rendered to the Lodge as L.D. for the past seven years. The address is as follows:—I.O.G.T. of Hull Lodge No. 3159. To Bro. Marrow, P.D.G.W.C.T.—"Dear Brother,—We, the undersigned, members of the Testimonial Committee, have much pleasure on behalf of the officers and members of the above Lodge, in presenting you with this writing desk, in recognition of your past valuable services to the D.G.W.C.T., which office you have so ably filled during the past seven years, and as a symbol of the esteem and respect which you have so long and so faithfully deserved, and you may be long spared to us and to the Order, in which you will continue firm and steadfast in the path you have chosen, and when soever ask, &c. What do you gain by being a Good Templar? Good health, good wife, good self-respect here, and pointing to this testimony to our love and esteem of those who know me best," &c., &c. The address bore the signatures of four brothers as follows:—I.O.G.T. of Hull Lodge No. 3159. Presented to Bro. J. Marrow, P.D.G.W.C.T., by the officers and members of the above Lodge, February 28, 1882.—Bro. Woodall, P.D.C.T., Bro. Morrison, D.E.D. Bro. Taylor, and Bro. Perry, P.D.E.D., addressed the Lodge, and in kindly terms referred to the eminent services rendered by Bro. Marrow to the Lodge and the Temperance cause in general. Bro. Marrow acknowledged the gift in feeling terms, and in the course of his remarks stated that the Lodge has more than doubled its membership within the last three months.

LANSHOUGH.—"Parian." March 2. Lecture and Refreshments by Bro. H. Hayland, S.H. Six examinations on "Phrenology," by Bro. Hayland, S.H.

ANDWICK.—"Happy Home." February 15. Pointed notice of our enterprising John, 22. Entertainment by members of the Anceals Excelsior. Pleasant evening. Bro. C. Cook recommended as L.D.

WORCESTER.—"Star of Worcester." March 6. Social tea followed by Lodge meeting. Capital programme of speeches, songs, readings, and recitations. Good attendance.

ALSTON.—"The Alston." March 5. After usual business room thrown open to the public at 8.45 for the sisters' open entertainment. There were five contributions, viz., Sisters: Whitton, Marshall, Hurford, Moneys, and E. Mossell. At the close of the contest readings by Sister Williamson and Bro. Jones, recitation by Sister Bowker.

ALSTON.—"S.S.A."—"Fide of the Ocean." February 28. Fourth anniversary public tea and entertainment. Chairman, G. Clarke, Esq., R.N. Instrumental duties by Sister E. Cooper and Miss Dutcher; songs by Sister Cooper, Bro. W. Black, and the choir; recitation by Sisters: Whitton, Marshall, Hurford, Moneys, and E. Mossell; the dialogue was sustained by Bros. Cooper, Ward, Sawyer, and Smith, and Sisters: Periton, Thorne, Smith, Joy, Tattersell, and Cooper.
HAMMAM FIELD.—"Happy Home." February 28. Presentation, said to be beautiful, by Mrs. J. H. B. Mycroft. The L.D., Bro. J. Shimwell, in making his presentation, said that at the commencement of the Lodge over two years ago, the members agreed to present the first brother and sister that should get married.

with a tenor. After wishing them much happiness, the teapot was handed to the happy couple, amid the ringing cheers of the members. Other members also spoke. Bro. Mycroft thanked the Lodge for their handsome present.

LEIGHON BUZZARD.—"Sir Joseph Paxton." The interesting address by Bro. Joseph (Glasier) readings.

WEST BISHWICK.—March 6. A very interesting gathering took place recently at the residence of Bro. and Sister Dann, it being the eightieth anniversary of their joining the Order. There were 21 persons present, 19 being Templars. After tea games and singing were much enjoyed. Congratulations and votes of thanks were given.

MOTHPONT.—"Speed Ye Well." March 1. Public meeting to forward resolution upon G.W.C.T.'s circular. Chairman, Bro. H. Green, L.D. Resolutions unanimously adopted by a crowded meeting. Afterwards the Lodge was opened, and six initiated.

DULLEY.—"Haste to the Rescue." February 8. Visit of Dunley Castle Lodge. Songs, recitations, readings, &c., by visitors.—February 15. Entertainment by Bro. J. Chamberlain and D. Mason, W.C.T.—February 22. Tea meeting. After tea a public meeting. Ten proposed to join the Order.—March 1. Visit of Epton Green Lodge. Songs, recitations, readings, &c., by visitors.

THEBURY.—"Stability." A crowded meeting was held at Epton Green on March 6, when the members of this Lodge gave recitations, dialogues, &c.—February 27. The Templary, the object being to help to raise aapsed Lodge. Mr. Connellor White (Norwich) presided. Bro. J. R. Deane, Grand Lodge.

BURGH.—"Uosting Link." March 1. Question box. Questions discussed relating to "Local Option," "Vaccination," and "Capital Punishment." Bro. J. Ibberson, Chairman.

COVENTRY.—"Sandford Example." February 25. Public meeting. Bro. J. Reeves presided, about 160 present. Government programme.—March 4. A Night with the Poets, by Bro. Reeves and J. Johnson. Business-like session, 90 present.

HULL.—"Paragon." February 28. Ninth anniversary. The great success of the evening was an entertainment given by Chairman, Bro. Craven, W.T., who gave an interesting report of the work done during the past year. Interesting addresses by Bro. Woodall, P.D.C.T., Rowton, P.C.T., and Oliver, S.V.E., followed, including interesting recitations, &c., by members. (The names of those taking part in the songs, &c., we are unable to record, as they are not classified according to our instructions as to the head of the two new columns.)

MANCHESTER.—"C.T." February 2. Officers installed. Bro. D.L. Shelton, W.O.T.; Sister C. E. Kightley, W.S.; Bro. J. B. Barrett, L.D. Rep. of W.C.T. P.D.C.T. 15. Question box. Questions of a most interesting character answered for the City Temple M.S. magazine.—February 9. Gospel Temperance Mission, Blue Ribbon Army; speakers, Mr. Deane, Grand Lodge, Bro. G. B. Savory, chairman, Bro. R. Hunter, L.D.;—February 23. Monthly session of No. 1. Open meeting. Bro. H.kinson, C.C.T. Discussed after tea the best means of relieving Bro. Elbborn's poverty. Reports on our Lodges. Bro. C. D. Shelton and Bro. H. Hunter in the Good of the Order.—Visitors from No. 3 Convention.—March 2. Single members night. The lodge: dialogue, songs, and recitations: milk, fruit, and cakes. Good attendance.

MANCHESTER.—"United Effort." February 21. Sister R. T. recommended a donation for the purchase of a liberal supply of packages.—February 28. Unanimously resolved—"That this meeting desires to place on record its deep sense of the loss to the Order and the cause of Temperance generally, through the untimely death of Bro. Rev. Henry Wheeler, G.W.Ch., and begs to offer his bereaved widow and family its deep sympathy with their affliction; that a complimentary offering be sent and entertained by the Newton Mount Tabernacle Lodge. Good attendance.

LANDBURY (Portsmouth).—"Templars' Alliance." March 2. Dougess. One initiated, making a total of 19 during the present quarter, and one on c.c. Report of D.L. Rev. Lively discussed. Total present, 110.

GLOUCESTER.—"St. Luke's Hand and Heart."—February 28. The Present and Future of Our Lodge," by Bro. G. Millard, L.D.—March 4. Visited and entertained the Goldstream Guards. Songs, readings, recitations, addresses, selections, fairy balls, &c.

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reclaim its pledge to introduce a measure dealing with the liquor law, moved by Bro. Stevenson, E.D. and promptly passed. Scags, &c., at intervals. Good meeting, much enjoyed by about 300 people.—January 25. The Rev. W. A. Watson (Primitive) presided over membership upon an Ancient Temple.—January 17. A very creditable, and most instructive and interesting address by Bro. Hunter (I.O.R. Secretary), and a member of the Manchester City Lodge, on "Power, and the Rev. Elias George, D.C.T., and the Rev. W. A. Hill, Vicar of St. Mary's. There was a good attendance and the meeting was very much enjoyed. The Maidenhead Temperance Dram and Pipe Band was present, after playing through the town before the meeting. Bro. Daniel Evans died on Sunday, February 19. His funeral was attended by the Good Templars and members of the Manchester City Lodge.—February 17. The Lodge meeting in the evening sympathy was shown on behalf of Sister Evans in her bereavement, and several brethren spoke highly of our deceased leader.

WEST HATFIELD.—"I. H. Raper." February 16. Entertainment given meeting. Programme provided by Bro. J. Palmer, W.S. Song, Bro. Finken, recitation. Bro. Sewell; song, Mr. Henderson; duet, Messrs. Paxton and Pinkney. A Temperance discussion, entitled "Sobriety and Abstinence." Over 100 present. Lodge flourishing.

HALIFAX.—"The Halifax." A very interesting and instructive lecture has just been given by Bro. Edwin Blakey on "Sobriety and Abstinence." The lecture was very suitably enlivened by appropriate music by accomplished violinists. As the result of the entertainment, £5 has been added over to the treasurer of the Lodge Temperance Hospital.

SHERBORN.—"Sir Isaac Newton." March 2. Coffee supper; 45 present, chairman; Bro. Woods, W.C.T. Songs, recitations. Flute and instrumental performance. Eloquent addresses by Bro. Hill, Thompson, and Walk. Meeting closed with vote of thanks and prayer. Lodge making good progress.

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larged every member to do his best to make the present year a great success. The report of the Council Executive, recommending the grouping of the Temples, and Bro. Hyde, Humphreys, Joselyn, Hargraves, Ashton, Edging, Cotnam, Stephens, Edwards, and P.D.S.J.T., and Sister Dimbleby, P.W.D.V.T., as visiting superintendents for the coming year was adopted. The Finance Committee reported assets over liabilities to be £375 8d. on a balance sheet of D.S.T., as to forming a Good of the Order Committee of the Executive and V.S.J.T.'s was further discussed by Bro. Hall, Chase, Lewington, Rolfe, and Clarke, and adopted. The recommendation of D.C.S. of disposing of the lantern apparatus was adjourned. A vote of thanks was sent to the Surrey County Temperance Society for the kindness they had shown in reference to the Standard and True Juvenile Temple. Bros. Parrish, Same, and West appointed as Finance Committee. Credential Committee reported 19 Temples, representing 13 Superintendents, 13 Representatives, and 12 visitors.

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JUVENILE TEMPLES.

SITTINGBOURNE.—A new Temple, the "White Rose," was instituted, February 22, by Bro. Butterworth, P.S.J.T., with 27 juveniles and eight honorary members. S.J.T. Bro. John P. Sweetman. This Temple has been selected for about seven years.

BIRMINGHAM.—Zion's Crusader. March 4. This Temple was instituted February 12 last year, and has since initiated about 75 juveniles and nine honorary members. Bro. Walter J. Glover, V.D., re-elected S.J.T.

ST. HELENS (Jersey).—"Prince Consort." February 28. Tea and entertainment. A hundred children, at tea, provided by Sister Malard, Executive Tr. Children afterward entertained a select audience with songs, readings, and recitation. During the evening the Superintendent (Bro. D. P. Marquis) presented two special prizes to Bro. George E. S. Marquis and Henry Couper for introducing the largest number of new members during three months; the said prizes having been offered by the Executive Committee to induce the children to make an effort to increase the membership during the Christmas holidays. The W.D.C. addressed the meeting.

DEGREE TEMPLES.

Edgware Road, Paddington.—March 1. Degree of Fidelity conferred by Bro. H. Yeedell, D.T. Address by Bro. T. C. M. Brown, W.C.T.

Castle Street.—"West Central of London." January 26. Confered the second degree on 14, and the third on seven members.—February 21. Second degree on one; Sister Fryce recommended, D.T.

NOTES FROM TEXAS.

Bro. Rev. A. G. Marment writes—"Temperance and Local Option is booming here now. During the past month several important victories have been won. Lamar Co. Kopperel, Meridan, Delta, and several other places have voted Local Option, and banished the "drunk devil."

The Christmas holidays were productive of many violent deaths, &c., caused by the social drinking customs. The fend still pursues his destructive way, and Hon. George Williamson, late U.S. Minister to Central America, is one of the latest of our victims. He died of the same disease from excess drinking.

Our own county is excited on the "Local Question and soon the citizens will vote for 'whisky or no whisky.' We are working hard, and hope to free Grayson county from 'D.'s."

At the exposition held at Atlanta, Georgia, which was attended by thousands of people from all parts, the managers thought proper to set apart a day and call it "FREEDMAN'S DAY." Well, the day came round, and was noticeable from the fact that the colored people were very busy. Truly, the little leaven is working. In Texas the work moves slowly, but we have not lost ground, thanks to the help given by the Negro Mission Fund Committee.

We are a little to fight. The moneyed interests are against us. They have the press, lecturers, telegrams, with railroad managers for reduced rates, and so are enabled to worry us considerably. Owing to my long illness I had to suspend publication of the *Banner of Truth*. Ten points we set us going again, and assure you of permanent success.

We must have an organ through which to speak to our people or we may fail.

Owing to the failure of crop last year, money is very scarce, and provisions high, which makes the work so much harder.

In the Indian Territory we are gaining ground, thanks to the hard work of our G.W. Chaplain. We are satisfied with the result of the Conference between the friends of Equal Rights at Dallas. Though weak and unwell, I am able to do much. I shall "keep pecking away" till victory is achieved, and freedom won from the curse of drink and caste prejudices.—In F. H. and C.

A. G. MARMENT.

JUVENILE TEMPLE NEWS.

DISTRICT COUNCIL.

EAST AND MID SURREY DISTRICT COUNCIL.—March 4. Schoolroom, Charles-street, Camberwell New-road. Bro. W. Robinson, D.S.J.T., presided. All officers present. The following resolution was passed: "Resolved, that a list of members on February 1, exceeded 2,000, and

Bro. SHERBORN H. ROBERTSON is, we regret to learn, so unwell as to be unable to attend to his business or correspondence for the time being, and members are requested to forward all communications to Bro. Peter Hawthorne, W.C.T. Sec., 10, Whitehall-place, S.W., until further notice.

Bro. ROBERTSON is full of engagements at present.—Aston-road, Edge-green, Golborne, Lancashire.



G. W. C.T.—JOSEPH MALINS, J. Grand Lodge Officers, Cong. W. Sec.—JAMES J. WOODS, J. grev-st., Birmingham G.S.J.T.—S. R. ROLFE, 45, Paulton-rd., Camberwell, S.E.

NAVAL DISTRICT. D.C.T.—JAMES RAE, 27, Marko-park, Reading W.D.S.—CAPT. W. H. PHIPPS, 25, Leo-park, Le, S.E. D.S.J.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICT. D.C.T.—H. ROBERTSON, 3 Elizabeth-cottages D.S.J.T.—Mrs. A. ROBERTSON, J. Shooters Hill. W.D.Sec.—P. HAWTHORN, 10, Whitehall-pl., London.

G.S.J.T.'s OFFICIAL NOTICES.

February reports have been received as follows:—March 1, East Cumberland; West Kent; Isle of Wight; West Somerset; March 2, West Cumberland; March 3, North Yorkshire; March 4, Northumberland; Salop; Worcester; Central Yorks; Market; Norfolk; East Yorks; East Kent; March 7, Berks; South West Lancashire; Warwick; South West Yorks; Bode.

RECOMMENDATION OF D.S.J.T.'s.

These have not been forwarded from the undermentioned districts. Will the W.D. Secretaries kindly send us the forms at once? Bucks; Cheshire, E. and M.; Cheshire, W.; Cornwall, E.; Cornwall, W.; Cumberland, E. Cumberland, W.; Derby; Devon, N.; Devon, S.; Gloucester, W.; Gloucester, N.W.; Hants, S.; Herts; Isle of Wight; Kent, W.; Lancashire, N.E.; Lancashire, S. (Wales); Leicesters; Middlesex; Naval; Northampton, S.; Northumberland; Somerset, E.; Stafford, N.; Surrey, E. and M.; Surrey, W.; Warwick; Worcester; Yorks, Central; Yorks, E.; Yorks, N.W.; Yorks, S.W.

SAMUEL R. ROLFE, G.S.J.T.

March 7, 1882.

BREWING IN THE UNITED KINGDOM.

From a return issued yesterday morning it would appear that in the year ended September 30, 1881, the number of barrels of beer brewed and the amount of duty paid by the four largest brewers were as follows:—The largest brewed over 1,000,000 barrels, and paid duty to the amount of £231,176 6s. 3d.; the next brewed between 900,000 and 950,000 barrels, and paid £225,413 2s. 6d.; the third between £800,000 and £850,000, and paid £234,477; and the fourth between 450,000 and 500,000, and paid £140,749 8s. 9d. The total number of persons licensed to brew was 17,110, of whom 14,948 brewed less than 1,000 barrels each; and the total duty was £28,498,044 2s. 5d. The total quantity of beer exported from the United Kingdom during 1, 1880, to October 1, 1881, was 421,068 barrels, of a declared value of £1,717,591. Of this, India, Australia, the British possessions in South Africa, and the United States took the major portion. Of the Continental nations France was the largest customer, Germany the next, then Belgium, Holland, and Russia—Austria taking only to the value of £261.

THE RIGHT HON. H. C. CHILDERS, M.P., presided at a meeting of the Council of the Royal Army Coffee Taverns Association, at the War Office, on Monday, the 6th inst.

PLEASANT words never come amiss. To the poor the giver, to the sorrowful, comfort; to the happy, greater happiness. Perhaps we are always careful to speak kindly to the poor, the sick, the aged; but are we always as ready to give a pleasant word to the rich, the gay, the apparently happy? Do we not sometimes forget that there are diseases of the heart; that there is a hunger other than that for bread—a hunger of the heart?

SOME boys as well as some men are quick-witted enough to turn a mistake into an advantage. When a child, in a small Bavarian village, was being catechised by a priest, and asked how many things are necessary in a service of baptism, he promptly replied: "Three, father"—"Ah, not so rapid," retorted the holy man, "I thought everybody knew that only two are absolutely necessary—first, water and what are the Bible. Now, young air, would you tell me what are the three?" The boy looked up with a bland smile and answered, "My father, the three are—first, water; second, the Bible; the third, a baby."

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding their news. Address, Editor, GOOD TEMPLARS' WATCHWORD, 3, Bolt-court, Fleet-street, London, E.C. As our "News" columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by Wednesday morning at the latest. As our space is limited we can only insert. See these in reference to any meeting, and are compelled therefore to exclude unnecessary details, and matters of merely local interest; names should be used sparingly and written plainly. No notice will be taken of communications unless accompanied by the name of the sender.

T. R.—Clearance cards are sold only at the G. L. office. We sent you 2s. 6d. and letter on to Birmingham.

J. W.—Mr. S. C. Hall is still living. We believe his full name is Samuel Carter Hall.

A. C.—Exeter.—When a Lodge meets at eight o'clock, the hour does not require to be stated. See notice at the head of "Visitors' Guide" page.

G. W. P. F.—We regret we cannot find room for reports of Temperance meetings except of a national character, or of very special interest.

MEMBER.—No persons are excluded from our Order because of their religious creed, all persons of good character being admissible who can avow their belief in God and take our obligation.

BIRTHS, MARRIAGES, AND DEATHS.

Births, Marriages, and Deaths are announced at the following rates:—Weddy word 6d.; every six words, additional, 3d. Two initials count as one word, whether prefixed or affixed to the name.

BIRTH. DALLAWAY.—On March 8, 4 p.m., at 21, Devonshire-street, Brighton, Sussex, the wife of Bro. Wm. Dallaway, W. Sec., Brightonstone Lodge, 1, 273, of a son.

MARRIAGE. CUTTING.—HUNT.—On March 6, at Saxonmudham Church, by the Rev.—Margaret, Bro. Albert Cutting, to Julia Jane Hunt, members of Saxonmudham Lodge.

REV. E. J. SILVERTON

SPECIALIST FOR DEAFNESS.

All sufferers from Diseases of the Ears and Eyes, or from general debility, should send for the new Illustrated Book of Health, which contains a list of questions for the guidance of the patient (price 1s.), free to the readers of this paper for two penny stamps. Invaluable to all. Address: Rev. E. J. Silvertou, 27, St. Bride Street, Ludgate Circus, London.

10,000 PAGES OF THE Best Matter ever Issued, Suitable for all Seasons.

DIALOGUES! Sunday-School, Humorous & Temperance. See Catalogue and Specimens of the Series. List on application to Wm. Walker & Co., GLEZE, Yorkshire.

CHEAP STYLOGRAPHIC PENS

Supersede in one instrument Pencil, Pen and Ink. Prices, Is. to 7s. 6d. Send for List and Particulars to LETTS, LIMITED, LONDON BRIDGE.

KAYE'S WORSDELL'S PILLS

ARE THE BEST SPRING MEDICINE. Of all chemists, price in 1ld., 2s., 9d., and 4s. 6d. per box.

CRYSTAL PALACE MUSIC.—Friends arranging for concerts, &c., requiring copies of the words and music, as sung at the afternoon and evening concerts at the Crystal Palace, may obtain the same as follows:—On Monday, Afternoon Concert; Tuesday, Sol-fa, Afternoon and Evening Concert, in quantities, at half the published prices, from the office of this paper, Bolt-court, Fleet-street, London, E.C. This published prices are 6d. each book of music, and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand.

NOTE.—Important. The Book of Words with music, Evening Concert, Old Notation, is no longer obtainable, and only a few copies remain on hand of the EVENING BOOK in the NEW NOTATION.

GOOD TEMPLAR AND TEMPERANCE OLEPHANAG, MARION PARK, SECRETARY OF TRADES.—For anonymous Orphan Children of Total Abstinence. Contributions earnestly solicited. Collecting Cards and any information may be obtained from the Hon. Sec., Mr. EDWARD WOOD, 3, Shalgate-road, New Westminster, London, S.W.

GRAND FINE ART GIFT.

THE SOUTH KENSINGTON FINE ART ASSOCIATION has much pleasure in announcing that they will present Free to every holder of this Paper (subject to conditions named below) the Large and Magnificently Coloured OLEOGRAPH, entitled—

"VENTNOR, ISLE OF WIGHT."

(Size, 283 inches by 174 inches.)

From the Original Oil Painting by H. HILLIER, Esq.

This Picture combines in the happiest manner the double beauty of Landscape and Marine Scenery. The blue waters of the pretty inlet by its break white and foaming upon the yellow sands, which are dotted here and there by bathing machines and other objects usual to a seaside resort. Far into the ocean stretches the noble pier, from the watch tower of which a flag is seen flutter on the breeze. Several boats are sailing over the waves, and the tall white cliffs, glistening in the sunshine, form striking objects in the picture. Away inland spread the fragrant and luxuriantly situated, embowered in green foliage. At the foot of the slope, and fronting the Parok, is another line of habitations, completing a most faithful view of the town itself. The foreground of the picture is composed of a refreshing seafront, bordered by a rustic stile, through the woodwork of which grows a mass of rich verdure. On the face of the huge and rugged brown rocks, which define the ferry of the tempest, appear broad and pleasant walk, and the rough shingle of the beach, with the pools and eddies left by the retreating tide, is seen, as it were, some forty feet below. The story of the summer 857, with its grey and snowy white rolling clouds, is depicted with grandeur and truth, and the whole work is one which presents a picture in her most delightful aspect, and as its lover's appear upon the shores of this sea-curt island.

Twenty-three colours are used in the production of this large and splendid picture, and they are so well blended that it is really next to impossible to detect the Picture from an oil painting. There appears to be a great security of good marine subject, representing true English scenery, and the Association, having now supplied the want, trust the demand will be large. The picture is in her most delightful aspect, and as its lover's appear upon the shores of this sea-curt island. Twenty-three colours are used in the production of this large and splendid picture, and they are so well blended that it is really next to impossible to detect the Picture from an oil painting. There appears to be a great security of good marine subject, representing true English scenery, and the Association, having now supplied the want, trust the demand will be large. The picture is in her most delightful aspect, and as its lover's appear upon the shores of this sea-curt island.

APPLICATION FORM. G. T. W. (Please send under within 14 days, unless from abroad). On receipt of this Application Form, accompanied by a Post Office Order for Two Shillings (or 26 stamps), 1/2pence to forward, carriage free, securely packed, the large and magnificently coloured Oleograph, entitled, "VENTNOR, ISLE OF WIGHT" (size 283 in. by 174 in.), from the original Oil Painting, by H. Hillier, Esq.; and, provided the picture does not meet with approval, I hereby agree to return the amount in full. (Signed) WALTER H. BACON.

The South Kensington Fine Art Association, Exhibition Road, South Kensington, London, S.W.

An Assortment of Our Work was forwarded to the REV. C. H. SPURGEON,

and, in acknowledging the same, he wrote as follows:—"These are the greatest and the best things I have ever come under my notice." Our Catalogue contains: Fresh Opinions, Testimonials, &c., which will be happy to forward Free of Charge. N.B.—Readers are most respectfully informed that, owing to the extraordinary increase of our business, we cannot guarantee to Dispatch Goods by Return; at the same time we use every effort to execute all orders with as little delay as possible. We deem it necessary to give this notice in order to avoid complaint.

WALTER H. BACON The South Kensington Fine Art Association, EXHIBITION ROAD, SOUTH KENSINGTON, S.W.

TO SPIRITUALISTS AND INQUIRERS.

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TOURDAY.

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BIRMINGHAM - Birmingham Silver-plate, Devon Hill, 418, 5.
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CAMBRIDGE - Ribbow, Infant School-room, Park Hill-st. 11.

WEDNESDAY.

BATH - Happy Home, Coffey Tav, Queen-st., Arwick, 730.
ASHTON - ODEON - Lyceum, Hope-st., London, E. 111.
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THURSDAY.

BATH - Weston, Gospel Hall, Weston, 730.
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ISLE OF MAN.

DOUGLAS - Primrose, James-street, Market-place, Thursday.
CARDIFF - Cambria, Temple Chambers, Royal Arcade, Fri., 730.
DOR - Hope of Adam, Isbham, Thursday, 7.

ARGENTINE REPUBLIC.

BOSARIO DE SANTA PE - Alpha, No. 1, Thursty, 730.
QUEENSLAND.
DOWNSVILLE - Northern Bazaar, No. 1, Waterloo Hall Monday, 730.

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SPAIN.

ORLEANS - Nil Desperandum, No. 1, Boles Tom, West 1730.
GALATHEA - Strangers and Pilgrims, Hertsacks Job-st. No. 7.

THURSDAY.

PORT OF SPAIN - Temple Hall, Brunswick-square, Thurs. 7.
MILITARY AND NAVAL LODGES.
AUBURN - Christian's Hope, PE. Me. W., Farm-wood, Fri.

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A disastrous landslide took place on the 3rd inst. at Drogheda, near Sheffield. A great mass of rock gave way and six persons were buried in the debris of their own houses.

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Table with columns: DISTRICT, PLACE, Mar. 11 - Surrey, E. & M., Victoria Hall, Lancaster, street, Blackfriars-road. (Signed) JOSEPH MALINS, G.W.C.T.

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MR. GEO. THOS. CONGREVE'S TREATMENT OF CONSUMPTION.

(From The Christian Herald, DECEMBER 28, 1881.)

The following recent Case of Recovery under Mr. George Thomas Congreve's Treatment is, perhaps, one of the most interesting ever yet published. Mr. Congreve has furnished us with the following particulars:—

"The case is that of a young lady, the daughter of D. Sutherland, Esq., a barrister practising in India. In June last, by special request of her father, I visited her at his house, 45, Brockley-road, the patient being confined to her bed.

"Memoranda from my book:—'One sister had been the victim of phthisis. Symptoms commenced with cold and fever in the spring, followed by cough, expectoration, pain, diarrhoea, great and rapid loss of flesh and strength, swelling of the right leg and thigh. Dr. K. had pronounced the case hopeless; so had another doctor in attendance. I found both lungs diseased, and seeing how rapid the progress had been I could not hold out more than a slight hope.

"The greatest care in dieting was here of much importance—milk, beef-tea, ferruginated wine, &c. The Balsam was administered with simple syrup only; a liniment was applied to the chest, and the leg fomented with hot poppy water.

"An almost immediate amendment was manifested, to the astonishment of the doctors referred to, so that they reported a wonderful improvement, and the parents' spirits revived. The patient was enabled to get up from her bed, with the leg nearly of natural size. A letter from the father, before I saw her the second time, reported her, 'gaining flesh, cough less, appetite improved.' The treatment was continued.

"In August last she was able to be removed to Ramsgate, and although for a short time thrown back, by continuing imperative for Mr. Sutherland to return to his practice in India, I saw her for the last time in about the middle of October; I found no acute disease—the progress had been stopped, and was able to sanction the voyage being taken with the care desired.

"Letters from the joyful father continued to speak of a gradual progress towards health, until at length, it becoming imperative for Mr. Sutherland to return to his practice in India, I saw her for the last time in about the middle of October; I found no acute disease—the progress had been stopped, and was able to sanction the voyage being taken with the care desired.

"The following grateful acknowledgment was made by Mr. Sutherland in a letter addressed to me on October 24, 1881 (before he sailed):—

"MY DEAR SIR,—Words fail to convey any adequate idea of what we feel we owe you as the instrument by God's blessing of saving our daughter from an untimely grave. It was not twice weeks that my eminent physician in London, had given her up as dying of galloping consumption, and not likely to live out a fortnight, that we were re-visited by you, and into our hearts to return to you can imagine our thankfulness when we observed from then unmistakable signs of improvement. Our family doctor, who has watched her case, confesses it to be truly marvellous. His confidence in my friend, to return to me, I am now able to take a dear child out with me to India who, according to report, was bound to die four months before. I sincerely trust that you may be long spared to be a blessing to the world, and that many may, by the personal of my simple testimony, be brought to be partakers of the same benefits.—Yours very truly, D. SUTHERLAND.

"Mr. Sutherland was a member of the Rev. George Martin's church, and in a letter I received from Mr. M. recently, he speaks of him thus: 'He frequently assisted us at Mission Services at the Hall in Amersham Grove. He is a highly respected and most worthy man. He said: 'I visited his dear child, and it was very wonderful to see the change in her.'"

FURTHER TESTIMONY of Rev. J. F. PORTER, of 53, Driffield-road, North Bow, London, E.C. (the page 60 of my book, or page 122 of large edition.)

In answer to the inquiry of a captain, J. M.—suffering, with softening of the lungs, Mr. Porter wrote as follows:—and has continuously sent me a copy of his letter:—"I have six boxes to Mr. Congreve within the last three years; out of the six four have been thoroughly cured, and the other two have been benefited in the proportion to which there was benefit to Mr. Congreve's instructions. I believe Mr. C. to be a first-class specialist in cases like yours; and if any case were such, I should be pleased to put my life into such able hands.—JULY 28, 1881."

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THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

VOL. IX. No. 426.

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[as a Newspaper.]

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THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 133.)

New I saw in my dream that, as there were many turnings out of the road to Teetotalland down which pilgrims might go astray, such as that to the City of Great Danger, the City of Self-Gratification, the Town of Good Company, and so on, to these same roads, and many others, served to enable the inhabitants of these and other places to reach the road to Teetotalland at various points. Thus it happened that just as Sobero reached a place where a road joined his, he saw coming towards him a company of people, some of whom he immediately recognised as fellow-citizens. First of all

Fellow-Pilgrims came Mr. Impulsive, a little way in front of the rest; behind him were Mr. Creulous, Mr. Unsteadfast, Mr. Thoughtless, Mr. Impatient, Mr. Novelty-hunter, Mr. Touchy, Mr. Ailing, Mr. Incautious, and Mr. and Mrs. Nervous.

Impulsive, catching sight of Sobero, rushed up to him and embraced him: the others also were delighted to see him. Sobero could not help being filled with wonder at the sudden increase in the number of pilgrims, which surprised him greatly. As soon as he had greeted them and had recovered a little, he asked how it was so many of them had set out on pilgrimage.

"After you had gone," said Impulsive, "there was a great talk all over the city about the reason of your departure and the place to which you Impulsive had gone, and many were very curious about it. The next day, as it happened, there came a man, named Temperance Advocate, from that very place, for the purpose of obtaining emigrants, and he gave such an enthusiastic description of the country of Teetotalland, that I made up my mind to go there at once, and before long these good people also resolved to join me, and by this time, I doubt not, there are many more on the way."

"Can you tell me anything of my wife and children?" asked Sobero.

"I believe they are well," replied Impulsive, "but your wife is still very much annoyed at your pilgrimage, and I heard her say that she expected every day to hear some bad news of you, and perhaps to see you brought back more dead than alive, and injured for life."

"I don't think she need fear that," said Sobero, smiling; "I don't look very bad, do I? and I never felt better in my life."

"But how is it you have only got as far as this?" said Impulsive, "I never expected to catch you up."

"I don't think you can have come the same way as I did," replied Sobero, "or else you would not have come up this by-road. Did you climb up Mount Reformation?"

"Oh no!" said Impulsive: "there was no need for me to do that. I came the easiest way I could, and

want to get to Teetotalland as soon as possible. I don't know how many people have joined us as we came along, for I blow a loud trumpet and rouse the people up."

"Where are they all?" asked Sobero.

"Oh! they are coming along, I dare say," said Impulsive: "but I couldn't wait for them all, you know."

"Then you haven't been through the Valley of Mental Depression?" said Sobero.

"No indeed, not I," answered Impulsive. "I don't know where it is: and if I did, I don't believe in such things."

"Well, it is a good thing for you if you don't have to do so," said Sobero: "but you have nothing to boast of, for if the path had brought you that way you must have gone through it."

"I suppose, Sobero, Teetotalland isn't very far off now, is it?" asked Impatient.

"I cannot tell you exactly," said Sobero, "but I fancy it is a long way off yet, and we shall have some difficult and dangerous places to go through."

"A long way off!" exclaimed Impatient. "Why Mr. Impulsive assured me that it was only a short distance, and that we should reach it in no time and without any trouble at all."

So I saw that Mr. Impatient looked very black and angry, and kept muttering to himself. At length he began to quarrel with Mr. Impulsive, and accused him of getting him to join under false pretences. "See here!" said he, "we have been tramping along for two or three days, and putting ourselves to great inconvenience, and for aught I can see or learn we are practically no nearer our goal than we were before. I consider that I have been cruelly deceived. It's a regular wild-goose chase: and you deserve to be shut up in Bedlam, or else to be prosecuted, for raving so wildly about it."

Impulsive thereupon, being of a very excitable temperament, flew into a passion, and there would probably have been some damage done had not Sobero stepped in between them. "Gentlemen," said he, "will you compose yourselves. What a disgraceful thing 'twill seem for two pilgrims to quarrel and fight, and in the enemy's country, too: how they will gloat over it!"

"They fight and squabble ten times as much themselves," replied Impulsive; "and I won't allow anyone to say 'I'm a lunatic and a liar!'"

"Then why did you say there wasn't the slightest difficulty in the way?" said Impatient. "Mr. Sobero, here, has met with several, and says there are a good many more!"

"How should I know what difficulties you would have to meet with?" said Impulsive. "Everybody doesn't meet with the same: and the faster you go, the sooner you will get out of them."

"That's all very true in one sense, Mr. Impulsive," said Sobero, "but yet it is often true that 'the more haste the less speed!' I think you ought to have told Impatient before this that he would have some difficulties to contend with."

Upon this Impulsive went off in a huff, and walked

Impulsive so fast that he soon got a long way

offended in front of the rest. Impatient went along muttering, and looking very sullen and discontented, wanting to know every now and then whether they were not soon going to

get there, and disagreeing snappishly with every suggestion which any of the pilgrims might happen to make for promoting their journey. Presently he

mounted a little hill by the side of the road, and came down very excitedly, saying that he could see a short cut which would save a good deal of time and trouble, and he wanted all the pilgrims to start off that way immediately. To this Sobero objected, and urged the rest very strongly not to forsake the plain path. Impatient, therefore, became very angry, and said he was disgusted with the whole business; he wished he had never started, as he didn't believe they would ever do any good. So after a little more talk of that sort, he turned his back on them and went home again.

When Impatient had departed, I saw that Mr. Novelty-hunter soon began to

Yawn and lag behind, and that he took hold of Mr. Unsteadfast's arm, and kept him back also: not

by force, however, for he, too, began to grow weary of the journey. The rest of the pilgrims, having their eyes forwards, did not observe this, and had got a long way in front, and beyond call, before they noticed their backsliding. Thus Novelty-hunter and Unsteadfast, being left alone, soon came to a standstill. Then they pried about for something to interest them, and were seen by some men in a field not far off, who were revelling in the day-time. These men soon enticed them to come and join them, "promising them liberty, while they themselves were the bond servants of corruption." So they forsook the right way and went astray, and their last state was worse than the first.

Now, as the rest walked along talking together I saw that Sobero, quite by accident, trod on Mr.

Touchy's toes. Thereupon he flew into a rage, and declared it had been done on purpose; and all they could say or do to

pacify him seemed only to irritate him more. Presently, in order that he might vex them, and give vent to his spite upon them, he called out that he should not walk with them any more, nor have anything more to do with Teetotalland. So he started off towards a Djin-temple on a little hill close by, called POLLY'S HEARTH, the priest of which, one Suck-em-dry, welcomed him with open arms, and I saw him no more.

Sobero and his companions watched him till he disappeared, and then went on, rather relieved than otherwise, because this man had caused a good many unpleasantnesses at various times by his nasty temper. They were sorry for his sake that he should give up his pilgrimage, and yet they could not help smiling at his childish folly in injuring himself and foregoing all the advantages of Teetotalland under the idea of injuring them.

"It reminds me," said Sobero, "of the boy who wanted his mother to give him a penny and sail to her that if she didn't give it to him he would go and catch the measles! 'No' wonder knaves are plentiful while there are so many fools about."

Now, as they went along, talking pleasantly together, and encouraging one another, they overtook a man and a woman on the road, pulling a small cart or truck in which were several articles of furniture and two little

Man and Wife

children, but while the man was pulling the cart in front in the direction of Teetotaland, the woman was behind dragging back the other way with all her might; the consequence was the man made very little progress. Round them were several other children, some clinging to the father and some to the mother, crying, and not knowing what to do.

"This is a sad business," said Sobero, "I'm afraid you can't get on very well like this."

"No, sir," said the man, "I've been many months on my journey, and pulling hard all the while, and Heaven only knows when I shall get to the end of it. I think I shall have to give it up as a bad job."

"Where have you come from?" asked Sobero.

"We have come from the town of Misery," replied the man, "where we led a wretched life. I was always in and out of the Djin-temples, and my wife and children had scarcely any clothes on their backs or shoes on their feet, and more bruises than ha'pence," as they say. Things have been much better since I set out to Teetotaland, but yet my wife there drags me back all the same."

"It is possible," said Sobero, "Is it true, ma'm, he used to treat you so badly as that?"

"Oh! yes," said the wife, "that's true enough; the children and I were sometimes starving, and we've had to hide from him many a time, or else I think he'd have killed some of us."

"And doesn't he treat you so now?" said Sobero.

"No; he's all right when he doesn't go to those Djin-temples," replied she.

"Then why on earth do you try to pull him back to Misery?" asked Sobero, in great surprise. "You ought to be the very one to pull him on as fast as you can to Teetotaland, both for your own sake and the children's. Man and wife should always pull together."

"What business is it of yours, I should like to know," said the wife. "I hate this Teetotal work, and I don't see why I should leave my native place, and my favourite little Djin, because he makes a beast of himself."

"If you love your husband now, as I suppose you did once," said Sobero, "you can answer that yourself. I think. Don't you care whether your husband is sober or not? For the sake of the children, too, you might rejoice, and forward anything which saves them from such misery, poor little things, and makes a happy home. But if you only consider yourself, I should think you could see which side your bread is buttered. If you still pull against him, it will be very clear that you love your Djin better than you love your husband, your children, and your own comfort."

"Just leave us alone, if you please; we don't want your lectures," replied the wife.

Then Sobero, turning to the man said, "If you like, we can help you on a little way."

This the man thankfully agreed to, so, some taking the children and talking to them, others pulling at the cart, they got it along a considerable distance in spite of the wife's sudden opposition, until the man said it was time to give the children some food. So he thanked them very heartily for their help, and said it had put new life and courage into him. Then they left him and went on their way.

"It seems to me," said Sobero, "that the only fit place for that woman is the lunatic asylum. She either can't or won't see what is clearly to her greatest advantage. If she were the only sufferer, it would serve her right to let him to go back and treat her as he did before; but her obstinacy would ruin her husband, and perhaps her children too, if she could get her own way, besides doing no one knows what damage to other people."

"Is it always the wife that drags back like this?" said Mr. Credulous.

"Certainly not," said Sobero, "I know of men that are just as bad, and will be to the end of the chapter. They are what are called 'natural brute beasts, speaking evil of things which they understand not'; it is of no use to appeal to their reason, for they are utterly unreasonable, and as blind as a mole to their own best interests. When the time comes, as come it will, in which the people vote to put an end to all Djinolatry, these men will strive to maintain it with all their might; they will have to be made to yield by force, for nothing else will move them; like the horse or the mule, which have no understanding, they must be held in with bit and bridle, lest they come near unto thee."

Then I saw that the pilgrims drew near to a very flat part of the country, of a very

marshy and unhealthy nature. It was known by the name of the Sickly Swamp, and extended for many miles. Into this

The Sickly Swamp
marsh flowed the drainage of several large towns, and all the ill that flesh is heir to haunted its oozy slime and festered among its poisonous vapours.

Many factories were situated there, and these added many impurities to its original danger. Several roads had been made across this marsh in various directions, and among them were all the roads to Teetotaland, so that every pilgrim thither must go through it sooner or later. The pilgrims, therefore, Sobero, Credulous, Thoughtless, Ailing, Incontinent, and Mr. and Mrs. Nervous, began to cross the swamp, not being aware of its sickly nature. Before long, they met a man named Job's Comforter, one of a numerous family and well-known to several of the pilgrims. This man stopped in front of them, and, with all possible concern, said he was sorry to see them looking so poorly, and should advise them to go back as quickly as possible before they got farther into the swamp.

Job's Comforter
"Much obliged to you," said Sobero, "but, if I may speak for the rest, I don't think there is any occasion for that; there is not much the matter with us, and so we need not take your advice."

"Very well, very well," replied Job's Comforter, "if you are not very bad now, you very soon will be, if you keep along this road." With that he walked off whistling.

"I declare," said Mr. Nervous, "I begin to feel ill. I think he must be right. Just let us stay and consider a moment what Nervous we had better do."

"Come, friend," said Sobero, "if you think about it you will soon find out that something is the matter. Help Mrs. Nervous along and forget all about yourself, and then you will be as well as ever."

Just then, another man passed them, who looked particularly at Mr. Nervous; for the fact was his terrified countenance was becoming marvellous to behold.

"There, did you see that, Sobero!" said he.

"See what?" said Sobero.

"Why, see how that man looked at me. I'm sure there must be something the matter. Oh dear! oh dear! what shall I do?"

Mrs. Nervous, too, began to share her husband's fears, and it was as much as the other pilgrims could do to get them along.

"I know I shall be ill," said Mrs. Nervous; "I'm sure this place won't agree with me."

"Of course you will be ill sooner or later," replied Sobero, "and all the sooner if you frighten yourselves into it. Come, it's no use to meet troubles half way; keep up your courage and come along, and then we shall get out of this place all the sooner."

"Oh, dear! I declare I have such a pain in my little finger," broke in Mr. Nervous; "I'm afraid it will turn to mortification."

"Turn to fiddlesticks!" said Sobero, "let it alone and come along; you don't have to walk with your little finger."

"That's all very well," answered Nervous, with a miserable countenance; "you don't feel it, or else you wouldn't make light of it. I'm afraid to go on; I'm sure this place doesn't agree with me. Oh! I wish I could see a doctor."

Now, not far off, there was a house by the side of the road, and, as it happened, there dwelt there a celebrated physician, named Dr. Convenient.

Dr. Convenient
Mr. and Mrs. Nervous were greatly relieved at seeing this, and at once said they should go in and consult him. Accordingly they knocked at the door, and Sobero went in with them. They were shown into an inner room where the great doctor met them with much politeness.

Dr. Convenient was a rather short, stout man, with a bald head, and little, sharp, twinkling eyes, which surveyed his visitors from top to toe, and took in the situation at a glance. His face was round, and his mouth extended broadly with an habitual smile. With the greatest abatement he began by saying, "May I ask you to what I am indebted for the honour of this visit?"

"Oh, sir," said Mr. Nervous, "I'm very ill, and I need your advice."

"Certainly, my good friend," said the doctor, "I shall be delighted to relieve you; nothing affords me

greater pleasure than to be the means of alleviating the sufferings of my fellow creatures. But what is the matter?"

"I have a terrible pain in my little finger," said Mr. Nervous. "But I think, sir, I ought to tell you that I never had it till I came along this road."

"Oh indeed!" said the doctor.

"No," broke in Mrs. Nervous, "I can answer for that; and we both think that this road doesn't agree with him, nor with me either; and we want you to tell us whether you think so too."

"It shows very great wisdom on your part, my dear madam," replied Dr. Convenient; "you have no idea, I can assure you, how many persons have come to see you would scarcely credit how often it happens that pilgrims come to me with some terrible complaint or other."

Mr. and Mrs. Nervous here exchanged most significant glances and nods of the head, and the doctor continued:—

"In fact, if I am not much mistaken, I have had several members of your family here before, at one time or another."

"I darestay you have," replied Mr. Nervous; "I believe several of them have ventured on this pilgrimage; but it seems very trying to the constitution, and I'm afraid I must give it up. What do you think, doctor?"

"You have lost a considerable amount of vital force," said the doctor, looking very grave and shaking his head.

"Have I?" answered Mr. Nervous, more wretched than ever.

"Yes, sir, you are very low indeed; and I must really advise you, as you value your life, and for the sake of your friends, to seek the mountain air to recruit your strength."

"What mountains shall we go to?" asked Mrs. Nervous.

"The place is not of great consequence," replied the doctor, "so long as you get out of this low position; there are the Self-delusion Mountains very handy, or the Pick-you-up-and-throw-you-down-again Mountains over yonder."

"Thank you, doctor, thank you, thank you," said Mr. Nervous, in a dawdling way, as though he was thinking of something else.

The doctor bowed, but as he did not speak, Mr. Nervous began again.

"I—I was thinking, doctor, that perhaps you could give me a prescription, or something to put on my finger, or something to shew to people, in case I should meet anyone as I am going back."

"Certainly," said the doctor, "I have some capital ointment, which will be just what you want."

Saying this, the doctor made his way to an enormous jar, on which Sobero noticed the label, SALVE FOR CONSCIENCE, and began to fill a small pot for Mr. Nervous.

"You seem to keep a good stock of that ointment, doctor," remarked Sobero.

"Yes, my good sir," replied the doctor, "you have no idea what a great demand there is for it. It is, indeed, a wonderful salve, and extremely useful, and many patients who have tried it are continually sending from all parts of the country for more when they get a little relapse. I should recommend you, Mr. Nervous, never to be without it."

"Will it suit me, too, doctor?" chimed in Mrs. Nervous.

"O yes, madam, it's the very thing for you; it will enable you to hold up your head, and cure all kinds of disagreeable stings. It will enable you to bear all sorts of home thrusts with ease and comfort, and to treat them with indifference."

"I am sure we are deeply indebted to you, doctor," said Mr. Nervous, rising from his seat. "I shall always remember you with gratitude, and shall not fail to take your advice and send for some more of this salve when I need it."

Mrs. Nervous also thanked him, and declared she felt better already; so, having given him a handsome fee, they came away.

"What a nice man!" said Mrs. Nervous.

"So clever, too!" said her husband; "he seemed to understand my case at a glance. What a mercy it is to have such men to go to!"

"As you feel better, Mrs. Nervous," said Sobero, "we shall be able to get along more quickly."

"Oh!" replied Mr. and Mrs. Nervous, in a breath,

LET IT ALONE.

"A present for you, Thomas," said my mother the other day, after sending a letter from her daughter in Wales, "your sister has sent you a new tobacco pouch. I took it, and discovered it to be a small-sized pouch of the ordinary kind, but hearing the legend in raised letters, "Let it alone." I may premise that I have been an abstainer from alcoholic beverages for forty years, and have never been able to get over the vile habit of tobacco-smoking. I purchased an ounce of the best bird-eye—though I doubt whether the superlative "good" can properly be used in respect of a thing utterly bad—whereupon I supplied the new pouch; but not on stem of that tobacco has yet been smoked by me. There is not now abstention from consumption by the prohibitive motto, "LET IT ALONE." My sister's plot for my emancipation from a slavish practice succeeded perfectly.

Why should I let it alone? was the question I asked myself each time I took out the pouch, with the intention of replenishing my pipe, and "Lighting up" it is called; and each time I differed my expenditure in favour anewer to the question. The seventh time I handled the pouch I placed it on the mantel-piece, the legend conspicuously displayed, where I hope it may prove an effective though silent monitor to my male visitors; and I threw away, after destroying the same for all practical purposes, my briar-root pipe and face-case. The "six repress for not smoking" which I excogitated are as follows:—

1.—Because smoking is expensive. A two-penny cigar, or half-an-ounce of tobacco daily amounts, without interest, to £60 lrs. 6s. in 28 years, including the Leap-days. That is about the time I have smoked, yet, allow for new pipes, occasional cigars, fuses, and so on, I don't think my expenditure can be represented by less than £100. Very few smokers spend less, especially cigar-smokers spend a great deal more than this sum, which is exactly 6s. per annum. And how much money is wasted on "drinks," to which the narcotic acts as a sort of fish, and the alcoholic draught. Even as that anomaly, a teetotal smoker, I found that smoking begat thirst, and thirst involved considerable outlay in the non-alcoholic beverages to which I restricted myself. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" (Isaiah lv. 2.) Many a man on the verge of pauperism has smoked away in 20 years what, if invested in a land or building society would have made him comparatively independent.

2.—Because it is dangerous. Soon after I began smoking I was an outside passenger on an omnibus running between Hythe and Ekestone. I had for companion a young man who, as soon as I proceeded to smoke, took an apple out of his pocket. "This is my amusement," he said, "I don't believe in yours." I smiled, and just then the fiery fuscoid which I had left in my pipe, dropped upon my brand new overcoat, and burned a large hole in it. I blew it off, and in the twinkling of the danger of smoke-smoking. Since then, my clothes have been several times on fire through combustible vesuivae in my pocket. Other smokers probably have had more unfortunate experiences, perhaps in a bedroom or even house on fire through their dropping oil to sleep in the case of smoking, or carelessly throwing away a lighted match.

3.—Because it is unwholesome. Without endorsing to the full extent the varied counts of King James's "Counterblast," I am persuaded that, whether as regards the person clothing, or the habitation of the smoker, the utterances of the leper "Unclean, unclean," may justly be pronounced upon tobacco-taking in all its forms. The very breath is polluted by this odious practice, and the teeth are discoloured beyond all remedy in the shape of dentifrices. As to the clothing I am sure if Jacob had been a smoker, Isaac would never have said when "he smelled the smell of his raiment, and blessed him": "See, the smell of my son is as the smell of a field which the danger hath polluted." (Genesis xxvii. 27.) And in the home or in any place resorted to by smokers the aspect of the surroundings is most repellent to a refined mind, to say nothing of the vitiated atmosphere which pervades such localities.

4.—Because it is unwholesome. The association of the sexes, which is so conducive to social happiness, is impossible while men are smoking, and most unpleasing to the female sex. The objections of the smoking rooms in houses, and smoking carriages in trains, implies a separation of men and women in order that the former may indulge a selfish gratification. There is no other habit whatever of which the same thing might be said.

5.—Because it is unwholesome. This would require a little defence, perhaps. What I mean is that smoking excludes its votaries, not only from the society of the other sex, but from churches, class-rooms, libraries, lecture-halls, and other places where good can be got either for body or for mind. Instead, it leads the way to music-halls, tavern-parlours, billiard-rooms, and

* These pouches are actually sold in South Wales, and I suppose elsewhere.

Similar places of resort. What a waste and misapplication of God's great gift of time as a preparation for eternally due the slavery of this evil habit involve!

6.—Because it is unwholesome. Tobacco, like alcohol, is a real poison, and though slow, is sure in its evil effect. Its first introduction into the system produces more or less violent vomiting, and is the forcible protest of nature against such an inimical thing. Chewing is the worst form of taking tobacco, next comes snuff-taking, and the least hurtful, smoking. It is impossible, however, to take it in either form without injurious consequences. The disposition to work is paralysed, the memory impaired, and the brain partially retained. The digestion of food is interfered with because the gastric juice intended to aid it is absorbed and diverted into unnatural expansion. Physical hardiness is also caused by the mixture of saliva and nicotine, necessarily swallowed when the spittoon is not used. "Do thyself no harm" (Acts xvi. 28) should be the self-imposed law of every one who aims at the perfectibility of his physical, mental, and moral nature. I sincerely hope that this common sense appeal will induce some smoker or consumer of tobacco to adopt anti-narcotic principles, and "let it alone!"

Zed.

PARLIAMENT AND THE LIQUOR TRAFFIC.

SUNDAY CLOSING BILL FOR CORNWALL.—A very influential deputation waited last week upon the Home Secretary in connection with this measure. Without pleading either the Cabinet or himself, the right hon. gentleman expressed himself in favour of the principle of localities determining such questions (the principle of localities, the second reading of this bill is fixed for the 22nd inst., The Central News is informed that the Government will support the measure for closing public-houses on Sunday in Cornwall, in compliance with requisitions from both political parties in that county.

CLOSING PUBLIC-HOUSES ON ELECTION DAYS.—Instead of introducing his bill on this matter, Mr. Carbant has given notice, "On the second reading of the Parliamentary Elections (Corrupt and Illegal Practices Bill) to move that no bill will prove satisfactory which does not provide for the closing of public-houses on the day of the election."

BEER (ADULTERATION) BILL.—This bill, of which Colonel Baine is the sponsor, seeks to make it illegal to sell or expose for sale, either retail or wholesale, any beer brewed from or containing any ingredients other than those specified from barley, except the vendor keeps conspicuously posted at the bar a legible notice stating what other ingredients are contained in such beer. This looks something like "This is sold as a mixture of chicory and coffee."

THE NEW LICENSING BILL FOR SCOTLAND.—Lord Colin Campbell, M.P., has a measure in hand which proposes to establish a licensing authority in burghs; one licence for each 500 population; ratenage for towns; no more licences as they please, or for no licence whatever; in no case can they vote for more than one to 500 inhabitants; areas to be school board or ward districts; if the majority of those voting favour total prohibition, the minority may obtain a few weeks requisition for the same authorities to a licence for each 300 ratepayers. This clause certainly wants and must be knocked upon the head. Licences to be sold by auction every 10 years; compensation to be granted to those whose claims are annulled. When will our legislators have the common sense to cease to pass regulative measures, and "let the voice of the people decide."

HOME BEER BREWERS.—In reply to Mr. Biddell, Mr. Gladstone stated that during the year of the operation of the Act of 1880, 83,469 licences in England and 2,285 in Scotland were issued to persons to brew, who paid no beer duty.

AN OLD SALT.—Canon Basil Willberforce, on January 25, at a meeting of the Southern Help-Meet Society, described a recent visit to a mission room at the London Docks, where he had asked anyone who wished to get up and say what God had done for them. An old sailor rose and said how bad he had been—felt that he was even a devil's castaway; but six years ago, in that little room, he was saved. He said that was a great sin, but that Christ was a great sinner, and that on the Cross was nailed every one of his sins. He signed the pledge and threw away his pipe and it had been upheld by God, because every morning he prayed that he might be protected. Returning recently from Hong Kong, this old sailor had an accident and was badly scalded; he said the sailor, "When you get into the St. Katharine's Docks, go round to the little room and tell them that the old man died sober." But he did not die!

BRO. BARNSTON is full of engagements at present.—Ashton-road, Edge-green, Gullburns, Lancashire.

MR. WINSKILL'S HISTORY.

BRO. COLONEL CALDWELL

'LOCAL OPTION' AND 'SUNDAY CLOSING,' AND THE PAYMENT OF WAGES AT PUBLIC HOUSES.

Str.—As Mr. Winskill claims for his so-called "Comprehensive History of the Temperance Reformation" the merits of our country and its people, it may be well to take, as one of many test-cases, the account given of the Temperance Fites at the Crystal Palace.

First, as to accuracy. The account appears on page 23, and is mixed up with references to the proceedings of the United Kingdom Band of Hope Union. Two minor inaccuracies occur in speaking of "Frederick Smith" instead of "Frederic Smith" and in reporting him as conducting all the Band of Hope concerts at the Crystal Palace, whereas, for some years past, that office has devolved upon another gentleman. Another inaccuracy consists in referring to the Alexandra Palace as Alexandra Hall. But the most extraordinary circumstance is the entire omission of the National Temperance League as the organization which arranged the whole series of fites except those held in July, 1875, July, 1880, and July, 1881. The only inference possible from the statements of Mr. Winskill is that the fites were got up by the U. K. Band of Hope Union. By this a gross injustice is done to the National Temperance League. In regard to the number attending each fite, we would have suggested that with the full list in the "National Temperance Year Book" for 1881 mistakes would have been impossible, but Mr. Winskill has not been giving for the fite in 1869 the numbers for 1870, while 1879 is taken from the list entirely! So much for accuracy! Secondly, impartiality. In 1870, as is well known, two fites were held—one in July by the Good Templars, and under Mr. Malins, and one in February by the National Temperance League. How does Mr. Winskill deal with these plain facts? Does he state them in plain words? Not at all. He writes:—"In 1870, the numbers were only 32,166, owing, probably, to the fact that the Temperance Fite at Exeter was not held before, when 36,874 persons are said to have been present." So that Mr. Winskill is so impartial that he does not name the body by whom the first and most successful fite was held that year. And to add to the meanness of this confession, he writes—"36,874 persons are said to have been present"—as if there were any reasonable doubt as to the correctness of the figure.

Another significant fact, that though Mr. Winskill's book was not published till the October of 1881, reference is made to the fite held in the July of that year under the control of the Good Templars, acknowledging Mr. Malins as their chief. All this blundering and shuffling occurs on one page of the "History."—Sincerely yours, DETECTOR.

ARTIFICIAL PORT WINE.

The Scientific American thus refers to Bro. Dr. Collett's, G.W.C.T. of the Channel Islands—"Dr. Collett, a Jersey physician of Temperance principles, lately gave a lecture on the Manufacture of Old Crusted Port. One of the audience was induced to purchase from a local wine merchant of repute a bottle of port, for which he paid six shillings. This, which colwch, &c., was deposited on the lecturer's table. Dr. Collett then, in a few minutes, in a course of five-farthings. A judge—a gentleman said to be well-qualified—was then elected by the meeting. A committee was chosen to come on to the platform and witness the operation. This consisted of weighing out ingredients. The basis of the composition was cider; bullock's blood was used for a rich tawny colour; tartaric acid to give age, cream of tartar mixed with gum water was smeared on the inside of the bottle, and gave a beautiful crust. Outside colwch with dust and whitewash was applied to give an ancient look, and the bottle was stoppered with a well-stained cork. The expert was introduced, and tasted a glass from the bottle, declaring, with a knowing wink at the audience, that the wine Collett was the genuine article; the Temperance audience of course applauded to the echo."

HANLAN'S FEAST.—The London correspondent of the Toronto Mail referring to the Royal Aquarium banquet given to Hanlan, the champion oar-man, whose home with Hanlan has been well-known, remarks: "I drove with him last night, and he decidedly announced that infinitely as he had enjoyed himself, and proud as he felt, that must be his last dinner party before the match. "They would make me taste all the good things," he plaintively continued, "and they seemed so sorry that the wine Collett was water and seltzer. And yet I feel now as if I weighed about two tons."

There is nothing more nourishing and warming in cold water than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large, and one penny cup by using Cadbury's Cocoa Essence, which goes three times as far as the adulterated and starchy compound ordinarily sold. The smallest packet makes fourteen breakfast cups of strong Cocoa. [Advt.]

Speaking at a Blue Ribbon Army meeting at Southsea, Colonel Caldwell said he was exceedingly gratified to be back in Portsmouth again. They had had a very wonderful success in their work since they had left the town. The blue ribbon had been cut up into a good many little badges—10,000 in Bristol with between 23,000 and 21,000 new pledges. Then 26,000 new pledges and new badges in Swansea (appliance)—with success at Newport and other towns they had visited. Some of the Welsh places they had been to were situated right up in the mountains, and God had blessed their work up there. He had not been aware that it was the custom in England to pay men's wages in public-houses. He had never heard of such a custom in America, and it seemed marvellous to him that it should exist there, and it seemed as if the devil had got control of those things who concocted it. They were to gather up the fruits of their labours they were first to call them into law. In building a bridge they did not fit in their second pillar until they had put in their first. The first bridge was for them to have Sunday Closing all over England. The foundation of the arch had been already laid, and they were building up first one stone and then another; the arch was going up, but the Sunday Closing stone went in before the key-stone. Absolute prohibition was the key-stone they would go at the end. But in their fight for Sunday Closing they would have a great many men with them who did not believe in total abstinence as a principle, but who would come to that by their belief in keeping holy the Sabbath the best way. He also mentioned the principle would bring them into the fight, they were not to fight them. It seemed to him a comparatively easy fight if they only united their forces and strength. When the people of Great Britain were aroused to a great all over England. They finally quitted. John Bull had a great deal in him which once woke him up, and he didn't go to sleep again very soon. The Colonel concluded by pressing all those who were not total abstainers to come up and sign the pledge at the tables placed for that purpose.

EXETER AND ITS ROWDYISM.

There are signs that at length even long-suffering Exeter is getting tired of the exploits and the temper of its Captain Bent. It is true that by dint of hard pushing an apologetic report of the Watch Committee was got through the Exeter Town Council by a majority of one. But the admissions of feebleness and irritation, if not of actual impotence, made by the chief constable in his own report of the proceedings at the late riotous Sunday closing meeting, so disgusted the Council that those who had supported Captain Bent up to that point would not stay further to defend him, and a resolution to the effect that the chief constable in fact was to send an adequate force of police to the hall had disroyed the Mayor's instructions was passed almost unanimously. The Mayor seems to have acted with foresight, energy, and a due regard for public order. But the police failed miserably when summoned; they acted tardily, and they acted feebly. Of course, this was not the fault of the policemen, but of those under whose orders they ought to have acted. The fact is that in Exeter the idea has grown up that to riotously interrupt a public meeting, to pelt a Bishop with flour-bags, and to smash chairs and furniture, are offences that will be readily condoned by the "powers that be" so long as the publicans and their ruffianly supporters are pleased. Something was done yesterday that the chief constable of Exeter, and that there can be no lesson needs to be reprinted and enforced, for the educational process is as yet far from complete.—Western Morning News, March 9.

ARCTIC TETTERALS.—Lieutenant Dauenbarger, of the Jeannette Expedition, in a letter dated the 11th from Irkutsk to the New York Herald, bears testimony to the advantage of abstinence from spirits during the hardships they endured in that arduous undertaking. He says:—"The general health of the crew during 21 months was excellent; no scurvy. We used distilled water, bear and seal meat twice a week, but no rum. During the first winter the mean temperature was 33 degrees below zero; second winter, 30 degrees below."

FREQUENTERS OF THE ROYAL POLYTECHNIC will be glad to learn that some of its popular dissolving views are now being exhibited at Royal Victoria Hall, Waterloo-road, where also the ballad concert are being continued on Thursday evenings. Lady and gentlemen amateurs, as well as first-class professionals, give their services freely to promote a desire for higher intellectual entertainment, to combat the miserably inferior music-hall entertainment.



COMPILED BY BRO. JOHN B. COLLINGS, P.G.W.C.O.

REPROBOS.

Knowledge. Edited by R. A. Procter. (November 18, 1881).—"The excessive use of stimulants produces on a mistake which mischievous effects. Temporary attacks of loss of memory have been caused by intemperance. By an old Spanish law, Dr. Winslow mentions, "no person was admitted into the witness-box to give evidence in a disputed case who was proved to indulge in habits of intemperance, as an excessive use of stimulants was considered to weaken and destroy the memory."

Daily Telegraph.—"We are agreed that stimulants are dangerous at all times; that they are fatal when used in excess; that they are questionable even when used in moderation; and that to employ them as fuel—or to adhere more closely to our analogy—as a quickening habit in the great furnace of life is simply to discount the years for which the machine will be able to endure."

Times (November 3, 1881).—"Increased consumption of strong liquor, and therefore increased drunkenness certainly co-exist with increased prosperity of the masses."

Leisure Hour.—"The morality of children forms a frightful chapter to add to the responsibility of drunkenness. It is not merely the miserable poverty that kills them. The children of drunkards are more predisposed than other children to many maladies. They are born with vitiated blood. Frequent drinking, contracted by the bad example of the father, will complete the ruin of those constitutions in the delicate time of youth, when nature has need of all its force. Morally and physically they are lost beings, and why? By the fatality of their origin, retained by the parent—by him who ought to be the safeguard of health and of morality in a comfortable, happy home."

Chester Courant (February 2, 1882).—"That the drink traffic, under its present condition, is a curse to the country cannot be gainsaid by any persons, who care to look beneath the crust of our social condition. Nay, it is apparent on every hand, meeting one at every street corner, starting one in the face at every work-house and presenting itself in the very worst guise in our gaols and lunatic asylums. This is no merely sentimental grievance. It is a subject vitally affecting every ratepayer of this country."

Scribner's Monthly.—"The liquor interest knows there is to be a great struggle, and is preparing to meet it. People both in this country and in Great Britain are beginning to see the enormity of this business and beginning to react. The Christian civilization, is poised at its foundation, and that there can be no purification of it until the source of poison is dried up."

ALCOHOL A POISON.

Professor Yeomans.—"Alcohol is invariably ranked among poisons by physiologists, chemists, toxicologists, and all who have experimented, studied, and written upon the subject, and who, therefore, beest understand it."

Professor Reignault.—"Concentrated alcohol acts as a poison on the animal economy, and will produce death when taken in large quantities, ejected into the veins, it produces almost sudden death by coagulating the albumen of the blood."

Dr. Michael Levy (Paris).—"The influence of alcohol upon the nervous system, and particularly upon the brain, is manifested by a progressive and constant series of symptoms which, in different degrees of intensity, are produced in all individuals. These constitute a true poisoning; and this morbid state is exhibited under three phases: (1) excitation, (2) perturbation, (3) abolition of the cerebral-spinal functions."

London Medical Surgical Journal.—"When pure ardent spirits are taken into the stomach, they cause irritation, which is evinced by warmth and pain experienced in that organ; and next inflammation of the delicate coats of this part, and sometimes gangrenes. They act in the same manner as poisons. Besides the local injury they produce, they act on the nerves of the stomach which run to the brain, and if taken in large quantities cause insensibility, stupor, irregular convulsive action, difficulty of breathing, profound sleep, and often sudden death. The habitual use of ardent spirits causes a slow inflammation in the stomach and liver, which proceeds steadily but is often undiscoivered too late for relief."

BRO. D. Y. SCOTT, G.W.Co.

"THE ELEPHANT, JUMBO," VERSUS THE "DEMON DRINK."

Jumbo is—I beg pardon, is going to be—dangerous, and is consequently to be shipped off to America. But Jumbo has no bad advisers, who think they could manage him, and would fain keep him. Alas! however, he is already sold to the great American showman, who, proud of his bargain, is determined to have him at whatever risk to the elephant, or his fellow passengers. Fellow passengers, be on your guard! Ah, that introduces a new feature into the case, and has given Jumbo a position he might not otherwise have attained, viz., an entrance to the British House of Commons. Mr. Labouchere has discovered that this "force and dangerous animal" ("sic) is to be removed to the United States upon a line of steamers which usually carry emigrants."

True, poor Jumbo has not killed anybody. He has, to their great delight, carried many hundreds of children about the Zoological Gardens, and so far as I know never injured one of the least of them. He has begged, and thanklessly received, bread and biscuits from the hands of frequenters of the "Zoo," but has always been content to take the food, without in any way damaging the hand that fed him. But then, you see, another elephant, the one brought over from India by the Prince of Wales, is said to have killed two or three men on his passage. Hence the anxiety. Therefore it is that the officials of the Board of Trade have received instructions to be present at the embarkation of Jumbo, and "to take every care that no danger to the ship or the passengers is caused by the presence of the animal on board." They are, we are told, "to look especially to the strong character of the steers, and to the firmness of its position; and satisfy themselves that the presence of the animal would not in any way interfere with the ventilation or the comfort and convenience of the passengers."

Now, I have no complaint to make against all this. On the contrary, it is just as it ought to be. Jumbo has never killed anybody, and, perhaps, perhaps, perhaps, so; and under conditions very similar to those in which Jumbo is to be placed.

Prudence therefore says, "be careful, see to the strength of the cage, the firmness of its position, &c.,—and this on account of the common comfort and safety of the passengers."

But what has all this to do with drink, or the Drink Traffic? We shall see. Bentham, one of the best writers on jurisprudence, says: "The tendency of an act is mischievous when the consequences of it are mischievous, either the certain consequences or the probable."

The "consequences" of Jumbo's trip to America on board an emigrant ship are uncertain,—the probable consequences are that, if care is not exercised, the convenience, comfort, and perhaps safety, of the passengers will be endangered.

By Act of Parliament public-houses for the sale of intoxicating drinks have been established. It was predicted, shall I say from the first, that their "tendency" was evil, and that the "consequences" of their existence would probably be "mischievous," and that the traffic in this and every other country where it is carried on more than justifies the prediction, and proves only too conclusively that the "certain consequences" are "mischievous"—always and only "mischievous"—and, in the very nature of the case, necessarily.

Mr. Ashley M.P., on behalf of that department, said:—"The Board of Trade could not possibly have any control over what Mr. Labouchere called the uncertain temper of the elephant Jumbo."

No, nor can he, or any Government, or Government official, control the "drink fiend." He is not merely going to be, but he has been, and is, and must always be, "dangerous." And no "usage" has yet been or can be constructed—no matter how "firm its position"—capable of conveying him on board "the ship of state" without interfering, and that very seriously, with the "convenience and comfort," not to say safety, of our fellow passengers. The emigrants are not obliged to accompany Jumbo; they may go by another ship, or another line if they choose. But not so with the thousands upon thousands who fear the "drink fiend"—fear him because he has destroyed, and is daily and hourly destroying, the health and lives of our land. We therefore, to protect him, and deny the right of the Government to "protect" him.

It does not belong to any American Barman. He is our own peculiar, very, very peculiar property. For the sake of his "right," if we be so minded, to protect him, and deny the right of the Government to "protect" him. To quote Bentham again:—"The sole object of Government ought to be the greatest happiness of the greatest number of the community."

Why, is it not a fact, demonstrated over and over

again, in almost every street of nearly every town where drink is sold, that the very existence of the traffic is incompatible with the safety, not to speak of the "greatest possible happiness" of the community? Happiness, did I say? If the object of the Government were to produce the greatest possible misery, I defy them to do it more effectively than by legalising the common sale of intoxicating drinks.

One dangerous elephant, and the House of Commons is moved, and the country stirred! Why if Jumbo killed all the emigrants on board—great as would be the calamity—it would be as a "drop in the bucket," compared with the mischief which will certainly be done by drink, even during the few days he is on board.

"Two or three men killed by the elephant brought over from India by the Prince of Wales." I would not undervalue the lives of the poor fellows. But how many during the time occupied by the voyage, how many during the interim, have had their "convenience, comfort," and safety endangered by drink? I believe six years have elapsed since then, and that is now allowed to be a low computation, that gives a total of over SEVEN HUNDRED THOUSAND directly and indirectly slain by drink!

When will our legislation, and when will the country wake up to the realisation of this awful fact!

When they can be induced to look at this question in such a way as to give them a chance of understanding it, of understanding it, we say, and fully realising that danger, suffering, and death are inseparable from the drink traffic. Strange, it is our business, our special business, as Good Templars, to do all in our power to bring this truth home to them; to "speak by means of literature, visitation, and public meetings; to our members of Parliament by the right exercise of our power at the ballot-box."

IN MEMORIAM.

REV. HENRY WHEELER, DIED SUDDENLY, FEBRUARY 14, 1882.

Gods home—yes, home—to the land of the best, To the palace of God, to the weary one's rest; He has laid down his armour, has finished his fight,— To the long-promised mansions has taken his flight.

He will stay in that home, our beautiful home.— He will be there, and will welcome us, when we reach His home.

Enoch "was not" when his turn to go came, Elishah went up in a chariot of flame. Bot for him God hath chosen a different way To pass from earth's sunshine to heaven's bright day: When no more with the best-loved of earth he might roam His place was prepared—He was wanted at home.

With his hand to the plough he was looking ahead When a heaven-sent messenger silently said, "Tis enough, come up higher, He calls thee for thee; Leave the struggle to others, arise now with Me To the palm and the crown, and the Master's 'Well done!'"

Thy mission is ready, make haste and come home, And he went: at our feet fell the now useless clay, Like a long fettered captive the soul fled away, And a jewel was added, a ransom'd soul given, For the anguish of earth is the rapture of Heaven— That beautiful home where so many are gone, And have made it more joyful for him to come home.

Ours is the less, his the infinite gain. He has gone—yes, for ever—from sorrow and pain. Shall we murmur 'at what God has done, Who knows best,

Or say we wish him away from his rest? Let our stricken hearts answer, though 'tis with a groan, God forbid! since he now is with Jesus at home.

JAMES H. WHITE.

G, Camden-street, Plymouth.

The Scottish Band of Hope Union annual meeting will be held in Glasgow this month, when Bro. the Rev. G. Gladstone, P.R.W.G.T. will preach the annual sermon.

WHAT IS INTOXICATION?—The Rev. George Medan, of Dursley, Gloucestershire, thinks the best definition of it is "intoxication," would be—"Any use of intoxicating liquids beyond what the laws of God permit."

WOMEN AND WINE.—A writer in Scribner's Monthly uses the following strong language, which will be responded to by the women who have suffered all over the land:—"Of the worst is that women have to do and to encounter, who stand at the head of intoxicating liquors beyond what the laws of God permit. WOMEN AND WINE.—A writer in Scribner's Monthly uses the following strong language, which will be responded to by the women who have suffered all over the land:—"Of the worst is that women have to do and to encounter, who stand at the head of intoxicating liquors beyond what the laws of God permit. The appetite for strong drink in men has soiled the lives of more women, ruined more hopes for them, brought to them more shame, sorrow and hardship, than any other evil that lives. The country numbers tens of thousands—my hundreds of thousands of women who are widows to-day, and sit in hopeless grief because their husbands have been slain by strong drink."



NOTES AND SUGGESTIONS BY BRO. D. Y. SCOTT, G. W. Co.

MULTUM IN PARVO.

Mr. D. L. Moody says—and he knows—"Send the people away hungry and they will come for more." I say ditto, and would add, that if this applies to a religious meeting it is doubly true of a Good Templar Lodge session.

I don't want you to *swamp* through the work, but if you have work to do it is worth doing well, and worth taking the necessary time over. What I object to is the W.C.T., W.S., and W.M., and almost everybody else, but particularly the W.C.T., acting as if he had made up his mind to end his days in the Lodge-room. Get to know, as far as possible, what is the work of the evening, and fit yourself for doing it well. Go through your programme with spirit, as if you believed what you are engaged in is of some importance. When you have finished, close the Lodge and go home, and don't be like the minister of whom I have heard of in Scotland at one time it was not an uncommon thing for those who were much engaged with home duties to go to church at what was called "half-time." A woman on her way intending to enter this met a man leaving the service, and "if accosting" him, the good sister inquired, "for this (the minister) was done?" "Na, na," was the answer, "he's no done; he's speaking away yet, but he's said 'a' he's got to say lang syne!"

He'd hold our meetings in a large room if you have a little Lodge. If you do, the chances are it will grow less—I mean the Lodge will grow less.

If any brother—the sisters won't—should ask you when you go to collect his arrears, "what benefit he will get" for what he has paid into the Lodge, remind him that it only amounts to a penny a week, ask him if he expects to get *treasure* for it! If he is not a Juvenile Templar ask him how much a week he sends in arrears and watch if he does not blush. If he does not think shame of himself, and looks as if he would like to pass the point, don't waste time arguing with him. He's not worth it. Tell him that if he is not prepared to give this little as a freewill offering for the sake of perishing humanity, he had better leave the Lodge for the Lodge's good.

Talking about "benefit"—although our Order is not a benefit society—that man is greatly benefited who joins a Good Templar Lodge. Benefited in many ways which I need not suggest to readers of the WATCHWORD. So much benefited that I would join the I.O.G.T., or a similar organisation, solely on account of the benefit received, even if the drunk cars were removed. You who have not viewed the matter in this light, give it five minutes' consideration. It's worth it.

If you would find a great many faults be on the look-out, but if you want to find them in unlimited quantities be on the look in."

Accept the office you can best fill—not the one you would most like.

Most members are fit for some office: a few for all. If the Electoral Deputy kept a list of voters on hand, he would in most cases be able to tell when a new member is introduced whether he is an elector or not.

Great works are performed, not so much by strength, as by perseverance.

Whispering is not often to be commended in company: it bad manners; it's all that at least when indulged in by ordinary members in a Lodge-room; but when practised by a W.C.T.—oh, dear, what shall I say? He who is supposed to set an example of propriety and keep up the dignity of the whole Lodge, will not venture to characterize it; but only add that he should not have anything to say in the Lodge-room that is not worth saying aloud.

Don't make Guards of your very young members. Will the W.V.T.'s whose eyes may catch this ask themselves how many times they have asked the Guards for the *knocks* as well as the password, before reporting the same to the proper officer? And as the doors are in their charge, perhaps at the same time they will inquire—of themselves—how many times in their experience they have heard the *knocks* given correctly, and consider whether it might not be well to instruct the Guards not to open the doors in response to any kind of noise.

It could hardly feel much confidence in a man who had never been imposed upon."

Don't find fault with your W.M. for being there five minutes, or with the other officers for being there 15 minutes before the time of opening. For then there will be a chance of the Lodge opening promptly at the hour!

"Of what use are forms, seeing that they are often empty? Of the same use as barrels, which at times are empty too."

TOBACCO.

WILL-POWER.

The tobacco plant belongs to the botanical order of Solanaceæ, or the deadly nightshade tribe, which comprises belladonna and other plants noted for narcotic qualities. . . . The element in it which makes it so fascinating and so dangerous to health, is nicotine, one-tenth of a grain of which will kill a middle-sized dog in three minutes. Persons who have died in a few hours after swallowing tobacco, or a little snuff. The first time that any one uses tobacco, its noxious properties are evident enough; if these seem to pass away the evil is not removed, because it is stored up. Tobacco, which acts on the optic nerve, frequently causes blindness. The smokers sore throat and diseases of the tongue and gums are also notorious. A physician to insurance companies has stated that if persons whom he had rejected, after examination for life policies, nearly every one had brought on an affection of the heart through excessive smoking. . . . It is said to soothe the troubled nerves and to enable a man to do a larger amount of intellectual work. This is also the plea of the wine drinkers, but whatever may seem their temporary effects, certain evils result. The inferiority of the smokers to the non-smokers at the examinations in the Polytechnic and other schools of France has led the Minister of Public Instruction to issue a circular forbidding the use of tobacco and cigars to students. Similar testimonies have been reported from America. . . . It may be reckoned that some 75 million pounds are sold annually, which would be at the rate of about 10s. a head of the population, smokers and non-smokers. How much time is spent in this way which might be well working use to the benefit of their children, to discharge their debts, or to lay by for the future! . . . As regards freedom, we are fond of boasting that Britons never will be slaves, and to profess a horror of tyranny. Now-a-days the abject slave among drinkers is not compelled to drink, but he among smokers he is compelled to be smoked, if not to smoke, and even when pipes and cigars may be gone out of sight, they may not be gone out of smell. A leading article in the Times of September 13th, 1879, remarked: "The absolute indifference to the comfort of society which public smoking is sure to produce," as exemplified in the streets, railroads, &c. "Tobacco (says the *Times* writer), is a powerful drug, administered through the respiratory organs, that is, through the atmosphere. The smoker compels you to smoke, may, to breathe the smoke just discharged from his own mouth. It is true there is no malice in it. The tobacco smoker does not wish you harm when he puffs a cloud of nicotine in your face. He does not care whether you are happy or miserable. The Manchester Corporation is not of this opinion, for they fine a man if he smokes while conveying a passenger. The movement of the sea often blows the smoke upon those who feel anything but grateful, even if they are not made faint and all but. A smoker should ask himself whether he has any more right to foul or poison the air which others breathe, than to foul or poison the water they must drink. . . . The tyranny of the smoker towards others is a sign of his own bondage. The constant inhaling of nicotine takes away the desire and almost the power to be free; the smoker who can be nowhere without his cigar or pipe has become with him the visible sign of his bondage. Of course only a minority either of smokers or drinkers, shew the worst effects of the habit, but others may be conscious of the truth of Ruskin's saying, that "it is not easy to estimate the demoralising effect on the youth of Europe of the cigar in enabling them to pass their time happily in idleness." . . . It has been found where investigations have been made as to those who have broken their Temperance pledges, that the majority of them were smokers. It is not now unusual to pledge the young against smoking as well as drinking; but as long as their elders seem to think smoking a manly privilege, the boys will not be disposed to shun it. It is no easy thing for those who are controlled by tobacco to give up its use. Let them remember the penalties of defeat and the glory of victory. He who rules himself is better than the mighty, and though tobacco is but a weed, he who can trample on it may prove a hero. Never despair!—*Extracted from a public lecture on Tobacco by the Rev. R. L. Carpenter.*

It is strange to few have any will-power: so few that have a granite wall between them and temptation, built high and strong of facts and truths cemented by the trial and test of pre-accusations; and the barriers are down and so many slaves to the same invitation offers. There is a station of right and wrong are never answered: the first encouragements have them. They are for ever objects for redemption. Lackadaisical persons whom the wise can or any other form of the devil can tempt. Will-power is not principle, but a matter of teaching; and if once taught only holding while watched, or presented in an agreeable or easy form. The economy that makes persons honest at any self-denial; and workers, though at ever so low a salary.

We need more clear force of mind that don't have to be reformed, that don't drink to die and indulge in any way to imbecility. Will-power that is so easy to acquire and inures grand self-respect. As the people stand to day the government of good is in the hands of a few miles—divinely appointed kings, and queens, and emperors, but they can only control a few. We need a Republic of equal self-governing souls before earth can approximate the happiness we might enjoy.—*The Rescue, San Francisco.*

The writer of the foregoing might with advantage have recognised the Divine Power as the sole Source of good government whether in individual or national life.—*Ed.*

THOUGHTS FOR WORKERS.

Suggested by the recent death of Bro. WHEELER, G.W.Ch., Sister FOSTLETHWAITE, and others.

Devil has been busy in our ranks of late,
Taking those foremost in the battle front;
They who have laboured in our cause so great,
Nobly and bravely bearing well the brand;
Brothers and sisters who have honoured been
Alike by Templars, and the Church, and world;
They who most loyal to our State and Queen
Have kept our flag of Temperance well unfurled.
Lifting on high the standard loved so well,
That of true liberty, and truth, and right;
Struggling for victory, in the ranks they fell.
Even while the goal appeared far out of sight.
Oh! may we courage take whom God has spared,
And with new vigour brace our armour on,
Trying to serve Him, by His strength prepared,
Fighting the drink-fend, till the victory's won.
Yes, we must labour on till Britain's isle o'er,
The sway of Bacchus doth no longer own,
Till other nations, too, bask in the smile
Of Temperance, and have ceased to groan
Beneath the yoke of sorrow, sin, and war,
By drinking caused, but seek its overthrow,
And may our much loved chief soon be restored
To health and vigour, so to lead us on
To greater triumphs for our Saviour Lord,
Heating us just from Him the glad "Well done."
Then when the world is from drink's thralldom free,
And God has blessed our efforts with success,
We'll join with these who now His glory seek
In hall-lullabies for His wondrous grace,
Till then this motto we must keep in sight—
"We trust in God and battle for the right."

W. T. FRANCIS,
Southend-on-Sea, February, 1882.

THE BLUE RIBBON MOVEMENT.—It must have been gratifying to all the friends of temperance to read the reports of the progress of this movement. Great things have been done, and among these thousands of men who had been regarded as beyond hope. The greatest enthusiasm has been excited, and wondrous deliverances have been wrought. Unto Him who giveth all good be the praise. Already, of course, many are prophesying that the movement will prove evanescent. Perhaps it may. But instead of prophesying evil it is the duty of all to seek that the good already achieved should be made permanent. Very sorry to note that some contend for the lack of organisation as if it were a virtue. The forces of evil are organised, and they will only be met and overcome by organised forces of good. No one who has donned the Blue Ribbon should seek to stand aloof, or assuredly he will lessen his influence for good and multiply the chances of his own retrogression. In union and organisation will be found, under God, the blessing of permanency. And hence if the Blue Ribbon movement is not to be itself organised, we trust that all blessed through it will, without delay, connect themselves with other societies or lodges. In so doing they will help themselves and others.—*Scottish Good Templar.*



PREPARED BY BRO. MALINS, G.W.C.T.

BY JOHN MILTON.

Within the navel of this hideous wood,
Incurved in cypress shades sorcerer dwells,
Of Bacchus and of Cerberus, great Comus,
Deep skilled in all his brother's witcheries,
And here to every thirsty waster
By sly enticement gives his baneful cup,
With many mortars mix'd, whose plasing
poison
The visage quite trans-forms of him that drinks
And the inglorious likeness of a beast
Fixes instead, unamending Reason's mischief
Character'd in the face.

A CURIOUS BURIAL.—In 1724 Thomas Clay, an innkeeper of North Wingfield, Derbyshire, died, owing the village innkeeper, named Allington, twenty pounds. As the relatives would not pay the debt he resolved to seize the body, but the door was kept locked till the hour of the funeral when he took possession of the corpse and exposed it for some days on a board in front of the house of the dead man's parents. As they would not pay he buried it in a basin chest, and a stone inscribed as follows was subsequently put over the grave in the churchyard.—"In memory of Thomas, son of John and Mary Clay, who departed this life December 16th, 1724 in the 40th year of his age.

"What though no mournful kindred stand
Around the solemn bier,
No parents wring the trembling hand,
Or drop the silent tear?
No costly oak adorned with art
My weary limbs enclose;
No friends impart a windigo-sheet
To deck my last repose."

A YARD OF ALE.—This phrase is met with in old works and refers to the long drinking glasses sometimes used. Thus John Evelyn, in his Diary, states that, at the proclamation of James II., 1685, there was present, in the market place at Bromley, a contingent of the Kentish troop, over 500 strong, two of the royal trumpeters, and an immense crowd of onlookers, in presence of whom, after the reading of the official document, the sheriff, the commander of the troop and his officers, and the principal gentlemen present, drank His Majesty's health in "a fint glass of a yard long."

"BULL."—To the uninitiated, "Bull" seems an innocent term enough, but when applied to liquors, and used in a business sense, it is apt to bring trouble on the venditor, as the two enterprising tradesmen who were fined the other day £80 and costs for dealing in it must have felt. The fact is, "bull" is the name given to the liquor obtained by pouring hot water into casks which have contained spirits. The decoction is not very strong of course, but seems to be used for mixing with more potent beverages.—*Temperance Worker.*

FROM A MAHOMEDAN PROLOGUE.

"A drunkard lay close to the way asleep, one summer's morn;
A priest of Allah, passing by, beheld his plight with scorn,
His heavy head the stoner raised, and said: 'The Koran teaches
That God loves tenderness to man much more than
pious speeches;
I am indeed, a shameful thing, with vice and sin
defiled;
But look with pity on my faults, for am I not God's child?
Though I am not heroic, and my vices are not few,
Thou, a good man and hero, shouldst not as herosa
do."

A NORWEGIAN CUSTOM.—Sometimes the farmers of the far north will meet, during their long winter, for a fest. They first fill a small keg of liquor, which they call Dr. Dunk. On the morrow, after the cask has been emptied and its effects remain, the farmer would say to the traveller, "Paul, Dr. Dunk is never so nice the day after his arrival as when he comes to us."—*Clerical World.*

PALRY ON DRUNKENNESS.—"Drunkenness is a social festive vice. The drinker collects his circle, the circle naturally spreads; of those who are drawn within it, many become the corruptors and centres of sets and circles of their own: everyone countenancing, and perhaps emulating the rest, till a wide neighbourhood be infected from the contagion of a single example."

NEW SOUTH WALES.—By telegram from Sydney, it is stated that the new Licensing Act, which provides for the closing of all public-houses at 11 p.m. every week day and throughout Sunday, came into operation at the beginning of the year, and its effect is beneficial.

PUBLIC MEETING AT BURGHT.—A largely attended and enthusiastic meeting was held at Burght, on Wednesday, March 8, when addresses on Temperance and Prohibition were delivered by Bros. D. Y. Scott, Grand Counselor; and General Thompson, Agent of North of England Temperance League. Miss Dixon presided at the harmonium. Mr. and Mrs. M. A. Dixon were several pieces in good style. Mr. Borradaie occupied the chair.

GREAT GATHERING OF SENIOR MEMBERS OF BANDS OF HOPE AT EXETER HALL.

To the Editor of "THE GOOD TEMPLARS' WATCHWORD."

DEAR SIR,—The Committee of the United Kingdom Band of Hope Union will feel obliged if you will kindly allow them to call the attention of those of your readers who signed the pledge in connection with Bands of Hope, who, although still abstainers, are unable through removal or other causes to attend the meetings, to the specially interesting gathering which will be held at Exeter Hall on Monday, March 20. We are sending particulars of the meeting to all our societies, but feel that the occasion will be especially interesting and useful to those who are no longer registered members of societies. In London, too, there must be hundreds of young men and women who joined Bands of Hope in the provinces, but who have not become associated with Metropolitan societies. These will be specially welcome. Tickets will be issued under three divisions—first, abstainers from birth; second, abstainers for five years and upwards; third, abstainers for less than five years. I shall be happy to forward application forms for tickets to anyone who may apply. It will be a most interesting sight to see Exeter Hall crowded with young men and women who have been induced to become abstainers through the instrumentality of our Bands of Hope. Yours faithfully,

FREDERIC SMITH.

United Kingdom Band of Hope Union,
4, Lodgegate-hill, E.C., March 8, 1881.

Full particulars of the meeting will be found in our advertisement.

PROGRESS OF THE COCOA ROOM MOVEMENT IN LIVERPOOL.

On Friday, 10th inst., the forty-sixth cocoa-room in connection with the Liverpool British Workmen Public House Company was opened. In addition to these houses the company has seven cafés for the use of ladies and commercial men, and two cocoa carts.

In declaring the room open, Mr. William Oulton, J.P., said that 20,000 gallons of cocoa, coffee, and tea were sold every week, while upwards of 55,000 persons used these houses daily.

During the past year over £75,000 was taken over the counters, and there can be little doubt that but for these houses a very large proportion of this sum would have gone to swell the profits of the publicans.

The company is in a very flourishing condition, having declared a dividend of 10 per cent., and carried forward a sum to the reserve fund. The success that has attended the efforts of this company to cater for the masses of the people gives evidence that there will be an opening for many of those now engaged in the drink traffic, when public opinion has so ripened as to bring about the prohibition of the sale of intoxicating liquors.—C.

TWO HORRIBLE TRAFFICS.

A correspondent writes to the *Echo*—"I beg to forward you the following from the Chinese, knowing your interest in the suppression of the horrid opium traffic."

SIGNS OF PROSPERITY.

- Where spades grow bright,
- And idle words grow dull;
- Where goals are empty,
- And where banners are full,
- Where field paths are
- With frequent feet overhead,
- Law Courts and weedy,
- Silent and forlorn;
- Where doctors foot it,
- And where fathers ride;
- Where age abounds,
- And youth is multiplied;
- Where poisonous drinks
- Are chased from every place;
- Where opium's curse
- No longer leaves a trace,
- Where these signs are
- Their clearly indicate
- A happy people,
- And a well-ruled State.

LONDON TEMPERANCE HOSPITAL.—Amounts received during week ending March 11, 1882.—I.O.G.T. Lodges—Chelmsford, 5s.; Star of Bethlehem, 5s. 7d.; Emmanuel, 10.1.6d., 5s.

AN ELDER WITH A CONSCIENCE.—An elder in a Free-bytown in the State of New York, who owned an extensive brewery and also a barge upon which to transport his beer to market, refused the use of said barge to a Sunday-school picnic because he was afraid there would be dancing on board.—The *Temperance Herald*, New Zealand, December, 1881.



MID-SURREY.—A convention of E.D.'s and representatives of our Lodges was held in Tyneham Hall, Shaftesbury Park, March 9 (by the courtesy of the Shaftesbury Park Lodge), Bro. J. S. T. Hodges, D.E.D. elect, in the chair, Bro. Pryke, V.D., acting as secretary. An exhaustive report by Bro. Robson, the retiring G.D., was unanimously adopted. The office of G.D. being vacant, a number of brothers were nominated, the balloting resulting in the re-election of Bro. Robson. After an able address on our political work by the chairman, followed by the G.D. and others, the proceedings terminated with a hearty vote of thanks to the Shaftesbury Park Lodge for the use of their room. Representatives were present from Sutton, Carshalton, Epsom, Wandsworth, and Battersea.

THE IRISH SUNDAY CLOSING ACT.—The people of Ireland are gathering their strength, not only for the renewal of the Irish Sunday Closing Act, when the period of its operation shall expire, but also for the admission to participation in its benefits of the five great towns hitherto excluded. An exciting local struggle is going on, or soon to commence in Dublin, Belfast, Cork, &c. The Sunday Closing house-to-house canvass in Dublin exhibits a glorious majority of 25,922 votes in its favour. At Belfast, on February 4, a most influential gathering of the citizens took place to meet the borough members, and consult with them as to the best means of getting the town brought within the Act. It being rumoured that the publicans were getting up a counter-petition of a similar kind to their former one, which contained some thousands more names than there are inhabitants in the town, it was resolved to rely on measures to which they dare not appeal, viz., a house-to-house canvass and large public meetings, &c., a special subscription for which was at once set on foot. The issue in each town will be decided by the keenest anxiety for English Temperance friends.

PARLIAMENTARY NOTES.

MALMESBURY.—On the 7th inst. Colonel Miles (C) was elected by 491 votes against 135 polled by Mr. Lucc (L). The vacancy was caused by the unfortunate death of Mr. Walter Powell (C) whilst hallooing. Mr. Powell was *oppositus* Local Option. Colonel Miles is in favour of Sunday Closing and some form of Local Option, which the *Alliance News* describes as "not yet clearly defined."

CARNARVON.—On the 8th inst. Mr. W. Bulkeley Hughes (L) died, and a vacancy is thus created. The deceased member was in favour of Local Option.

ESSEX CORNWALL.—By the death, on the 10th inst., of Lord Roberts a vacancy is caused in the representation of this county, his eldest son, Hon. T. C. Agar Roberts (L), being raised to the peerage. The hon. member is in favour of Local Option.

LITERARY NOTICES.

THE REV. E. J. SILVERTON, of 17, St. Bride-street, Ludgate Circus, E. C., has sent us two little books, one entitled "Ears and Eyes," the other a "Book of Health." By the frequent advertisements that have appeared it is well known that Mr. Silverton has long devoted himself to the physical healing of the people. We do not say he has given up the spiritual work, in token of which we assume it is that he still bears the title "Reverend," but it is as a physical healer he is most publicly known. The "Book of Health" gives some useful information, but is chiefly devoted to recommendations of the remedies which are associated with Mr. Silverton's name, and to a number of testimonials, such as would at least encourage sufferers to try the prescribed remedies.

NEWSPAPER BYE-LAWS.—Be brief. This is the language of telegraphs. Be pointed. Do not write all around a subject without hitting it. State facts, but do not stop to moralise. Plunge at once into your subject, like a swimmer into cold water. If you have written a sentence that you think particularly fine, draw your pen through it—it is pretty sure to be rubbish. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. Thoughts are wanted in their quintessence.

EFFERVESCENT GINGER-URIC POWDERS.—Take of pure carbonate of soda three-quarters of an ounce; powdered white sugar, two ounces; powdered ginger, two drachms; essence of lemon, twelve drops. Put the essence of lemon to the carbonate of soda, well mix in a mortar; then add the ginger, and again well mix; finally, add the white sugar, and let the whole be thoroughly incorporated and passed through a fine sieve. Divide this quantity into twelve powders, each packed in blue paper. Take of powdered tartaric acid seven drachms, and divide into twelve equal parts, each powder to be put into white paper.



INDIA.—The Journal of Proceedings of the last Annual Session of the Grand Lodge of India evinces considerable activity in that jurisdiction. The membership is reported at 2,266, an increase of 232 on last year. The Lodges have increased 50 per cent. The Grand Lodge was greatly in debt, but during the year 3,500 ropes have been paid off, being the greater part. The G.W. Sec. reports that one district has suffered through the W.D. Sec. absconding with the funds, the said W.D. Sec. being Private Charles Counts, 1st Senfords Highlanders. Two candidates in the Punjab walked 40 miles to be initiated into our Order: The Lodge Deputy sagely remarks in his report they cannot attend every week. We are glad to note that through the energy and zeal of some of our members in Madras, ministers of the London Mission and Baptist Church, respectively, have consented to preach Temperance sermons at an early date.

ITEMS OF INTEREST

Her Majesty the Queen left England for Mentone on the 11th inst.

The Prime Minister's house in Downing-street has been connected by telephone with his private room in the House of Commons.

The new reply postcards will cost one penny. They will be folded, and the reverse is to be used for the reply as is done on the Continent.

From the *Publisher's Circular* we learn that the total number of books published in the United Kingdom during 1881 was 5,406, against 5,708 in 1880.

Captain Fawcett, who died on the 3rd inst., at the age of 91, was one of the few remaining officers who served under Nelson in 1804-5.

A serious railway accident occurred on the 4th inst., near Stratford. The engine and some of the carriages left the lines. Happily no lives were lost, but nine persons were more or less injured.

An alarming colliery accident took place on the 14th inst., at the Lamley Colliery, near Durham. One hundred and twenty men and boys were imprisoned for some hours, but were eventually all saved.

Captain Hans Buek, author of "The Rifle and How to Use It," died on the 11th inst., in his 68th year. He claimed to be the originator of the Volunteer movement.

According to the second report of the Carlyle Memorial Committee, the sum of £1,300 has been received towards the statue to Carlyle on the Chelsea Embankment. This is only £200 short of the required amount.

Mr. Gladstone, accompanied by Mr. Childers, Lord Salisbury, Sir Stafford Northcote, and Sir Edward Watkin, M.P., paid a visit to the Channel Tunnel on the 11th inst. The boring has now reached about 1,250 yards.

From a Russian Government return we learn that 8,111,490 peasants have been freed from serfdom since 1861 by means of the Purchase Fund, an organisation which assists them to pay their dues to their masters and to become quite free from serfdom.

A letter from her Majesty the Queen appeared on the 13th inst. in the *London Gazette*, expressing to the nation "her warmest and most heartfelt thanks" for the loyalty shown on the occasion of the recent attempt on her life.

The North Metropolitan Tramways Company made some interesting experiments at their works in Leytonstone, on the 4th inst., when a tram car was driven by electricity for the first time in England. It was found that the car, weighing 5½ tons, travelled at a speed nearly equal to 10 miles an hour.

A return relative to the proceedings of the Irish Land Commission up to February 24, 1882, was issued on the 11th inst., from which it appears that the total number of agreements and applications for fair rent was 71,588, of these 2,365 rents were fixed, 3,806 fair rent cases were decided in court, and 2,180 agreements to fix fair rents were entered into.

An attempt to cross the Channel in a balloon was made on the 14th inst., by Colonel Brine and Mr. Simmonds. Owing to the wind suddenly changing they were obliged to descend in the Channel, 10 miles off Dover, where they were picked up by the Calais mail boat. The first successful balloon voyage across the Channel took place in 1785, when a Frenchman and an American physician crossed over from Dover to Calais.

"THE WATCHWORD" is publishing Dr. Riddge's "Temperance Pilgrim's Progress," for which, when issued in a separate form, we prognosticate a very large circulation.—*Temperance Worker*.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent us by News. We can place in this column notices in the following terms: We offer, however, Special Publicity at very Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional Six Words.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaar, &c. can be placed in this most prominent position in the paper, and are charged by space at the following rates:— For One insertion ... 4s. 6d. Any space One Inch ... Two insertions at ... 3s. 6d. (more or less of Three ... 2s. 6d.) at same rate. Space, (Four and beyond ... 2s. 6d.) at same rate.

Including a reference to the Event in the "Forthcoming Events" column.

March 20.—Great Gathering of Senior Members of Bands of Hope. (See Advt.)

March 21.—Brexley Heath, Kent. Bro. Joseph Chesbire's Musical Temperance Entertainment, Octavia Halls, Sweet Fairy Bell, Patriotic Songs, Lip Organ, Lectures, Silver Bells, &c.

March 27.—Buy Your Own Cherry. Temperance Story with song, at the Surrey Masonic Hall, Catherine's New-road, S.W. Commencement readings by Bro. Kirton, P.G.W.S. and musical illustrations by choir of 200 voices. Conductor, Bro. Hoyle, G.S.T.C. Choir to be taken by Bro. Rev. Dr. Bedford Hoyle, G.W.C.T. at 8 o'clock. Admission, 6d.; reserved seats, 1s.

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During Easter, special trains will run from all parts of the United Kingdom, and this will give friends from a distance an opportunity of taking part in the celebration. On Easter Monday a Procession will leave Exeter at 10 a.m., en route for Exeter Hall, where three meetings will be held, commencing at 11 a.m., 3 and 7 p.m. Friends desiring information are requested to send full address, enclosing stamp for reply, to WILLIAM NOBLE, Honorary Director and Founder, Blue Ribbon Army, Headquarters, Hoxton Hall, London, N.

April 8.—10 G.T. Templars' Hall, Kent-street, Portsea. The North-hill Lodge, C.29, Military District, intends holding a Special Session Entertainment at 7.30. All members of Volunteer Corps, who may arrive in Portsmouth, and other visitors on that date are cordially invited.

To Conductors of Choirs.—At the Temperance Fete, to be held on Whit-Sunday, at the Monument Grounds, Colindale Park, Derbyshire, a great contest in part singing will take place, open to all Temperance choirs. For further information as to prizes, &c., apply to the Secretary, A. Carrington, Marlow, Derby.

UNITED KINGDOM BAND OF HOPE UNION. GREAT GATHERING OF SENIOR MEMBERS of Metropolitan and Suburban Bands of Hope. (Young Men and Women and those over 41 years of age). EXETER HALL, MONDAY, MARCH 20, 1882.

WILLIAM S. CAHNE, ESQ., M.P., WILL TAKE THE CHAIR AT 6.45. SPECIAL ADDRESSES By Rev. WILLIAM BARKER, M.A. (Chaplain in Ordinary to the Queen), Rev. J. P. CHURCH (Minister of Bloomsbury Chapel, London), Miss KNOWLES, Esq. (Barbican at Law). Vocal Music by Pupils of the Royal Academy of Music, and a Band of Music for the Band, and Performances by the Royal Hofkammer, Handel Hall, London.

Tickets.—Reserved Seats. Tickets will be issued gratuitously on application, to those who have abstained from flesh or during the last five years. Tickets for Abstainers of less than five years, Threepence each. A limited number of Reserved Seat Tickets for friends, One Shilling each. All Tickets must be secured previous to the date of the meeting. Those applying for Reserved Tickets of those who at Threepence must do so on forms to be had of Secretaries of Societies; or in the case of abstainers who, through removal or other causes, have been compelled to re-entrance their Membership, of the Secretary of the United Kingdom Band of Hope Union, 4, Langdale-hill, E.C.

United Kingdom Band of Hope Union, 4, Langdale-hill, E.C. GRAND LODGE SESSION, YORK.

REPRESENTATIVES requiring accommodation are requested to make early application for Forms to Chairman of Lodges Committee. BRO. WM. SESSONS, 13, LOW OLSGATE, YORK.

SITUATIONS WANTED AND VACANT. SCALE OF CHARGES. First twenty-four Words ... 6d. Every six Words additional ... 3d. Name and Address counting part of the Advertisement.

WANTED by a young man, Situation as Joiner: three years member (L.O.G.F.) apply, T. G. Williams Villa, Station-road, Enfield, Middlesex.

Retail Purchasers are informed that John Kempton and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

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TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to BOWERS BROS., 59, Leckfriers-road, London, S.E. Bowers' Temperance Shirts on every phase of the movement, 50s. 3s. 3d.; 1,000, 4s. 9d., with announcement of meeting at table. Prepaid, carriage free

THE GOOD TEMPLARS' WATCHWORD, MONDAY, MARCH 20, 1882.

THE OPIUM CRIME.

PUBLICATIONS for promoting the stoppage of this evil traffic remind us that in England it has been determined by law that opium is a poison, that its sale has been regulated as such, and further, that our Indian Government has discouraged the consumption of opium in India. In British Birmah, about two-thirds of the opium shops have recently been closed by our Government, because of the unanimous protests of the people. Sir Benjamin Brodie says:—"I cannot but regard those who inflict a most serious injury on the human race." and Sir Thomas Wade, Her Majesty's Ambassador to China, writes, "The use of the drug in China is many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home." The Chinese Government consider opium as a poison, and prohibit its importation.

WHY OPIUM IS IMPORTED INTO CHINA! How, then, was opium introduced in China, and why is it still imported? The answer is that England, for the sake of gain, forced the poison at the point of the bayonet upon the Chinese nation. Some maintain that opium had been long known in the extreme south-west; none can deny that Englishmen introduced it into the east of China, and fostered it till it has spread through the whole empire. In 1779 the Emperor, K'ien-lung, prohibited the import of opium. From that time until 1839, British and other merchants smuggled the drug into the country. In 1839 the Chinese Commissioner seized and destroyed 20,291 chests of opium, valued at two millions sterling. In 1841, Great Britain went to war with China in defence of the smugglers. The war closed in 1842, by a treaty by which the Chinese paid six million dollars for the opium destroyed, besides the war expenses. The smuggling was resumed until 1860, when at the close of a second war the Chinese Government was compelled to legalise the trade. In 1869, the Chinese Government addressed a despatch to the British Ambassador,

imploiring the British Government to permit them to prohibit the entrance of the poison. This petition was ignored.

However, in September, 1874, they obtained from the British Ministers concessions to restrict the trade, in consideration of which they opened four fresh ports to our commerce as agreed, but the British Government has not ratified its own part of the contract.

The monopoly of the growth, manufacture, and sale of opium in British India is in the hands of our Indian Government. At present it brings in an average revenue of from six to seven millions annually.

The fact that we, at home, legalise the sale of alcoholic beverages is quoted in justification of this distant iniquity. Sir Richard Temple, ex-Governor of Bombay (and ex-President of the Band of Temperance Society), recently defended it by saying it was no more immoral to legalise the opium traffic in the East than the traffic in intoxicants at home. But how wrong do not make one right. The Bishop of Victoria (Hong Kong) says:—"I have been again and again stopped, while preaching, with the questions, 'Are you an Englishman? Is not that the country that opium comes from? Go back and stop it, and then we will talk about Christianity!'"

The responsibility does not rest with any one Government, either Liberal or Conservative, for every Government we have had this century has had some share in the guilt, either by accepting the responsibility of the trade or by not ridding itself of it. But Government is not an independent body acting for itself alone; it has the people to consider, it has to act for them, and in the present state of the English Constitution it has to act to a great extent in accordance with the wishes of the people.

The money loss resulting from stopping the opium trade could be lessened by the growth of rice and other crops in the districts of India now devoted to the poppy, and a consequent lessening of expenditure in the matter of famines and by the growth of a legitimate trade with China, hitherto remarkably small. Some of the London private bankers have given it as their opinion that "the purchasing power of China is paralysed by the opium trade." If the necessary action be not speedily taken, it may be too late to rescue China from the curse which we have inflicted upon her. THE SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE, 8, Buckingham-street, Strand, London, W.C., is the centre of the movement, and its officers would doubtless give any needed information about it.

DRINK AND MURDER.

The tragical story which has been before the public during the past week has ended in the sentence to death of the culprit, Dr. Lamson, who has been found guilty of using his medical skill, and taking the basest advantage of his relationship, to torture and kill the unhappy youth whose sister was the wife of the murderer.

We cannot say that drink has had anything to do with the crime of murder in this case, as it so frequently has, but we refer to it because it affords a fair parallel to the crimes which we charge upon the drunk itself. Drink is a murderer; though it has not a conscious existence like a human being, even like the demon to which we so often compare it, it is nevertheless the murderer of countless thousands. And though this is so well known, the murderer is still at large, still permitted by law, still encouraged by fashion, still abetted by religion, to go on with its deadly slaughter, whilst men like Lamson are hung by the neck till they be dead.

If a human murderer ought to be thus murdered, surely an unconscious agency of murder ought to be suppressed. When a human being is hung, the eternal destinies of the soul are dealt with. The criminal could

be safely deprived of his liberty, and society thus protected; but no, the law demands retribution, and takes no less than life for life.

But how many thousand lives may be slain by drink, and not one life demanded in return? The unconscious agent is not amenable to punishment, because it has not conscious power. But what of its abettors? Legislators know that the drink has slain—and will ever slay—its thousands, and they permit the sale; nay more, they refuse to permit anyone to prevent its sale. The electors know what the drink has done, and what it will yet do, and they elect the rulers who are bent upon perpetuating this well-ascertained and acknowledged murderous agency. What then follows? Drink is a murderer, and ought to be suppressed; but it is permitted by responsible and conscious individuals and communities. The drink is unconscious; but the people are conscious, and therefore responsible. Who are the murderers and what should be their punishment? It is not for us to decide as to others, but may we not decide for ourselves, and see to it that our own hands are clean?

"THE GREAT GATHERING" of the Senior Band of Hope members, which is called for Monday evening, deserves all the attention which Mr Smith claims for it in our columns. It is a most useful and important expedient.

BRO. THE REV. F. WAGSTAFF, our readers will regret to learn, has been again very unwell, through overwork, and has been compelled to leave home for a brief period of absolute rest in the South of England.

IMPOSTORS AND SWINDLERS still find their way into Lodges, and in various ways dup the members. We have descriptions and warnings sent us; but they are useless, as the visitors adopt new names and dodges. The only protection is for members to refuse relief to strangers.

HEALTH OF BRO. MALINS—The G.W.C.T. continues to make favourable progress, the mild weather enabling him to get out of doors a little almost daily. Two or three weeks, however, at least must elapse before he can fully recover the use of his limbs, even under the most favourable circumstances.

BRO. JOSHUA POLLARD, P.G.W.M., and late of Bradford has been unanimously chosen by the North Nottingham Temperance League as organizing secretary. The League takes Prohibition and Sunday Closing as part of its work, as well as ordinary Temperance operations.

A CORRECTION.—Referring, in a recent issue, to the sacramental rite of the Brahmo Somaj denomination, we remarked that Keshub Chunder Sen joined the Order when in England. This is erroneous. It was Baboo Saapad Banerjee, the leading spirit of the same denomination, who was in England about the same time.

SENDING CLOSING IN IRELAND.—Mr. T. W. Russell, attending Mr. Herbert Gladstone, M.P. the other day on behalf of a deputation on this subject, stated that a recent house-to-house canvass in Dublin had resulted in votes, 34,696; noes, 8,117. Thus a majority of 26,480 favoured total closing, 5,822 voters had also signed a declaration in favour of closing, a number exceeding the number polled by any candidate at the general election.

"BEER, BOYS, BEER!"—We owe an apology to our Conservative brethren and friends for publishing from the *Referee* a short song in the WATCHWORD of March 6, under the above heading, with the addition of the words, "A song for the Conservatives." There are many Conservatives as strongly opposed to beer and its work as are many Liberals, and the party bias was overlooked by us at the time of its insertion. We don't mind how hard it hits the Conservatives who the cap of the song fits, but they are not Good Templar Conservatives; and as to the Liberals who get the same road, well, we should like to strike them still harder. We meant no offence, and in this paper we know no political parties but the Temperance party and the otherwise party; so may we be forgiven.



BY BRO. F. WAGSTAFF, F.R.I.S., EDITOR OF THE "TEMPERANCE WORKER."

IV.—BIBLE PRECEPTS.

In giving the following lesson the blackboard may be utilised by writing or printing on it the several points of the lesson thus:—

BIBLE PRECEPTS:

**DRINK ONLY FOR GOD'S GLORY.
ABSTAIN FROM ALL APPEARANCE OF EVIL.
ENTER NOT INTO TEMPTATION.**

We have already seen what teetotalism really is (WATCHWORD, January 6); we have learned some of the first reasons for teetotalism (January 30); and we have seen what are the general steps in the progress of temperance (February 27). We have next to learn something of what the Bible has to say on this subject. Do you all know what the BIBLE is? [Invites answers freely to this and every question.] "God's Word," "God's Book." The Book that contains God's law—the Book in which He tells us what we are to do, and what we are not to do. The Bible is the rule of life; our guide through this world to another.

Some say the Bible is not a teetotal book. Well, we shall see. If by "a teetotal book" men mean a book that is all about teetotalism, or one that contains all we can learn about strong drink, then, of course, the Bible is not a teetotal book; for it has to tell us about a thousand things beside eating and drinking. Yet it does tell us about that; and that brings us to what will be the starting point in the present lesson, which, shall be about the BIBLE PRECEPTS.

I. THE BIBLE TEACHES WHAT WE SHOULD DRINK FOR.—Why do we drink? [Answers.] Some say, "Because we are thirsty." But what is thirst? It is a feeling that tells us our bodies want a fluid of some kind, just as hunger tells us it is time for us to eat. Our bodies must have drink of some kind; they can't be healthy and strong without; but we shall learn all about these things some other day. So we really drink, or ought to drink, for the same reason that we eat, namely, to keep the body strong and healthy; that we may be able to run and walk, and play and work, and so serve God and do His will. The Bible has a text about this very thing. Does any one here know what it is, or where it is? [Elicits replies.] "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. v. 31.) Scotch children learn a catechism the first question of which is, "What is the chief end of man?" And the answer is that "Man's chief end is to glorify God." This exactly agrees with that Paul says in the text we have just learned. Now we know that the drunkard does not, and cannot glorify Him, therefore drinking *much* is to break His law.

But does it matter what kind of drink we take? Let us see. Suppose I eat bad meat, or anything that will make me ill. Is that right? No. If we eat anything that weakens the body or prevents us from doing our duty, that is clearly not eating to the "glory of God." So, if we take any thing that tends to make us drunk. Some say we may drink wine, beer, &c., but not too much. Let us again see what the Bible says.

II. THE BIBLE TELLS US TO AVOID THINGS NOT EVIL IN THEMSELVES.—Abstain from all appearance of evil. (1 Thess. v. 22.) The Revised Version translates it "every form of evil," but "appearance" is retained in the margin, and the word really has that meaning. This clearly teaches us to keep as far away from evil as possible. The Bible forbids swearing; but we know that it is also wrong to use words that *imply* like swearing. We are not to steal, nor to do any action which, though it may not be actual stealing, may be very like it. Two men drink; one takes several glasses of wine or pints of beer, and gets right down drunk. The other, perhaps, takes as much, only he takes a little at a time, and does not get all him sober. But does it not look very much like the other? "Abstain from all appearance of evil."

III. THE BIBLE TEACHES US TO AVOID TEMPTATION.—Here are Christ's own words, "Watch and pray that ye enter not into temptation." And in another place He says, "What I say unto you I say unto all, watch." But there is nothing about teetotalism in that; it is all wrong to use words that *tempt* did Christ mean when He said "Enter not into temptation?" [Question.] Did He not mean that they were not to run into danger—to keep as far from it as possible? But it is very dangerous to use strong drink at all. Although many use it moderately, as they say, and never become drunkards; many more try to do the same, and the temptation is too strong,

Every drunkard was a moderate drinker once. [Illustrate by story of conchman applying for a situation. How near can you drive a ditch without going in?" On "said," "I can drive within a foot." Another, "I can drive within six inches." Another said, "I should try to keep away from it altogether," and which was the wisest?" By signing the pledge and joining the Bard of Hope or Juvenile Temple, and being your pledge as you grow up, you avoid danger, and the shame of the Bible precepts.

We must leave some of the Bible warnings, and Bible examples, and Bible commands for future lessons.

THE SACRAMENTAL WINE QUESTION.

Dear Sir and Brother,—In your "Notice to Correspondents" in the WATCHWORD of February 20, I read with interest a reply to "A. B.," evidently on the subject of the use of fermented wine at the Lord's Supper. Could you allow me space to say a little on the subject, it may be a small service, for a more unopposed thought and action on this urgently important and hitherto much neglected part of our work. I long that all teetotals should have their consciences fully awakened by the light of God's teaching on it, and so become bold to maintain an uncontradictory standard; for certainly a greater anomaly does not exist amongst Christian abstainers from alcohol than their making the use of it at the Lord's Supper the excuse in their testimony, although some of them go far in their testimony as not to deal with grocers who sell intoxicants. I do this myself. If the use of fermented wine at the Lord's Supper is not wrong, it is not wrong for grocers to sell it. Those who abstain from alcoholic drinks only for the sake of the "weak ones," and remain under the idea that in so doing they are denying themselves, "a good creature of God," ought surely to be amongst the foremost of those who are denouncing the "weak ones," carry out their self-denial at the Lord's Supper, and not stop short at the commemoration of Calvary, that fountain source of all true principle. And our band of Hope children and Juvenile Templars, are they not to be thought of, when on coming to the Lord's Supper, to desire to place themselves amongst those who write in this holy commemoration? Are they to be obliged for the first time to break their vow "to taste not," and who can say at what a fearful cost it may be? I have been a teetotaler for 20 years, and a Good Templar for nearly six. Very soon after I had become a teetotaler the subject of the use of fermented wine at the Lord's Supper was brought to my notice by some men (reclaimed drunkards) in whom I was interested. They felt very strongly on it, and how impossible it was for them to partake of the Lord's Supper with alcohol was used at it. Since then this subject has been increasingly written on and discussed, but notwithstanding all argument, too many Christian abstainers are still holding back their full testimony, many of them in glowing days. My reply was ought to be used, but I have not the courage to take decided action in favour for it. On one occasion, not long since, when "A. B." asked for advice stating his scruples to taking it, another "Brother" who was present said, "That in this matter ours should be taken not to cause 'schism' in the church." My reply was then, and is now, "When in glowing days, I feel that I have to uphold a great fundamental principle has to be upheld faithfully before God and man we must be prepared to carry it out through good report and evil," and if faithfulness produces what some call "schism," can it, ought it to be avoided? Not acting up to principle for fear of giving offence will ever carry any great question, and so long as alcohol is retained at the Lord's Supper, so long will an integral part of all true Church work be curtailed. "No man liveth to himself," and at this ordinance as elsewhere we are our "brother's keeper," and have come to feel this so strongly that, after having for years past been in favour of it, now I feel that it does not reach to the necessity of the case, and as my unfermented wine is not provided where I have been wont to worship, I must withdraw and go where I can get it, although doing so involves personal sacrifice and pain. The use of alcohol in churches, as well as in public-houses, has to be fought against; and until our position is won let us work on in faith, hope, and charity, faithful to our motto and principles.

I greet all brothers and sisters with a sister's greeting.

L. J. FRIEND.

We have reason to believe that the Ministerial scheme of local government will give power to localities to control their own liquor traffic.—*London Daily Chronicle*, March 9.

Last year the *Toronto Globe* in its annual review made mention of the liquor sellers, and under the head of provision trade classed intoxicants. In its annual trade review of this year it has ceased to class the liquor sellers as traders, and instead of placing intoxicants under the head of provisions has placed them under the list of manufactures.

for nearly an hour with readings, dialogues, and recitations. Bro. Harhall briefly addressed the children. This notice has been sent to the Premier and the two county members of the G.W.C.T.'s members and Bro. Lowe has received a reply.

LANSFORD.—"Templars' Alliance." March 9. A paper read by Bro. W. Lowe on Local Option. Spirited discussion; adjourned. Bro. Robinson (Chief Clerk in H.M.S. Prison, Portsmouth) took the negative side.

PETERBOROUGH.—"Medeaus-tede." February 21. Notice sent to Premier to take steps to form a Juvenile Temple. A good practical speech on the progress of the Order was given by Bro. Jones of the Jabez Branch Lodge, Paddington.—March 3. Resolved to engage Bro. J. Dyson, of Sheffield, to lecture.—March 10. Entertained by the Hope of Village Lodge. Resolved: chairman, Bro. J. W. Davis, W.C.O.T. Addressed by the chairman, also by Sister Gee, and Bro. G. Wood; a poem by Bro. John Hughes; recitation by Sister Davis, and duet by Sisters Wood and Hughes. Twelve visitors present, and 24 members; the largest meeting held since the formation of the new Lodge.

PAIGNTON.—"Pride of Devon." February 21. Offi-cered and entertained by the Onward and Upward Lodge, Dartmouth. Several songs, recitations, &c. highly rendered.—February 28. Open meeting. Good programme. Songs, readings, recitations. Good attendance.—March 6. Second degree conferred.—March 11. A public meeting. Good programme by the choir of the Torquay Excelsior Juvenile Temple. Crowded house.

SOUTH BANK.—"Hope of Cleveland." Through the energetic influence of Bro. W. E. Trueman, C.D., of the above Lodge, the above Lodge was re-instituted on Wednesday, March 1, with 13 members. Bro. S. Stanton, D.E.D., assisted by Bro. Leicester, D.T., acted as instituting officer.

SWANNINGTON (Leicester).—"Hope of Swannington" has been doing good work in the adjoining villages. On the 14th inst., a meeting was held at Colerain. Addresses by the chairman, H. Barraclough, Esq., Bro. W. Browlow, W.C.T., and J. S. Vorley. Fifty-seven signed the pledge and put on the blue ribbon.—On the 26th inst., a meeting was held in the village. Addresses were given by the chairman, Mr. W. Wale, and Messrs. Barraclough, Kendrick, and Bro. J. S. Vorley. At the close 90 signed the pledge and put on the ribbon, most of whom were asked to hold their meetings in the neighbourhood until new Lodges can be formed.

HULLINGHAM.—"Never Venture Never Win." March 13. Impromptu speaking followed by an oration very successfully conducted by Bro. H. F. Thake, L.D. The W. Sec. was instructed to convey the sympathy of the Lodge to Bro. E. Greenwood in his sad late bereavement.

SHEFFIELD.—"Bethel." This Lodge has received a strong impetus from the circular issued by G.L. Good of the Order Committee, and in consequence public meetings have been held. Lodge is anxious to hold other meetings which bids fair soon to collect the desired amount, and Sunday evening meetings have been organized. Initiations are frequent; attendance good.

NAVAL.

GILTRALTAH.—H.M.S. Northumbrian Channel Fleet, Lodge, Letter A. February 23. Usual business. Lodge to purchase a dozen of the WATCHWORD weekly. Vote of condolence sent to Sister Wheeler in her great bereavement. Lodge in general temporary is doing a good work at Giltraltah among the military.

MILITARY.

SANDWICH.—"Bedfordshire's First." Good session. Comhded Camerons First. Expressed our sincere sympathy at recent publication in WATCHWORD of Bro. Robertson, D.C.T.'s, illness. Letter of condolence sent. Quarterly programme adopted.

DEGREE TEMPLES.

EXETER.—"Star of the West." March 3. Second degree conferred on 11, and third degree on two. Capital meeting.

MANCHESTER.—"Temple of Peace." March 11. Degree of Fidelity conferred on five. Afterwards coffee and entertainment. A number of copies of "Penmanship of Pilgrim's Progress," from the Good Templars' WATCHWORD was read by Bro. Mosely, D.T.

PORESHOTON.—"Alpha." February 20. Degree of Fidelity conferred on five. Refreshments. A copy of "Penmanship of Pilgrim's Progress," from the Good Templars' WATCHWORD was read by Bro. Cox's house, when both degrees were conferred.

IRELAND.

NEWTONWARDS.—"Ebenezer." March 6. Successful soiree to celebrate the eleventh anniversary of the introduction of the Good Templar Order into this town. After tea the chair was taken by the Rev. William Williams, D.D., of the University of Exeter. A paper on "What is Wine?" by Bro. John Poyer, P.G.W.C.T., of Ireland. Vocal selections by Messrs. N. Duggart, A. Duggart, and E. Duggart; recitations by Messrs. Pops, Morrison, and Apperson, Jan. Bro. McCann, a visitor from Belfast, gave several humorous and instructive readings. The proceedings were interspersed with musical selections given by the choir under the leadership of Mr. Edward Duggart. Miss Jones presided at the harmonium.

DUBLIN.—"Bethel." March 6. Concert and literary entertainment. Chairman, Bro. W. L. Lawlor, G.W.C.T. of Ireland, who made a humorous speech, and afterwards gave a very telling address. Attractive programme, readings, &c., by several friends.—March 14. Refreshments provided for about 80 present; pleasant evening; songs, readings.
Belfast.—"John Pyper." February 23. Visit of

Bible Temperance Lodge. Large attendance. Excellent programme. Addresses by Bro. H. Pyper, and J. Pyper, D.C.T.—Songs, recitations.

Belfast.—"Bible Temperance." March 1. Addresses by Bro. J. Pyper, D.C.T., and J. Stewart, D.S.—March 8. Quarterly paper meeting. Good attendance.

Belfast.—"Bible Temperance." March 11. Addresses by P.G.W.Ch. Dr. McMillan, D.M., and D. Istace, W.C. Belfast.—"Anchor." March 2. Pleasant social meeting. After tea interesting programme. Chairman, Bro. John Pyper, D.C.T.

Belfast.—March 9. Quarterly session of the Belfast District Lodge. Bro. John Pyper, D.C.T., presided, and there was a good attendance of D.L. officers and members, as well as visitors. Reports highly encouraging submitted by Bro. J. Stewart, D.S., shewing a considerable increase of members in Belfast during the past quarter. Financial statement, submitted by Bro. W. J. Barry, P.E.S., was also of satisfactory character. Several proposals of the D.L. Executive for the furtherance of the cause in the district were discussed and cordially adopted. Resolutions in support of Sunday Closing and Local Option were unanimously adopted, to be forwarded by the D.C.T. and D.S. to the Prime Minister, the Chief Secretary for Ireland, and the two M.P.'s for the District.
Belfast.—"Extreme." March 4. Quarterly paper meeting; full attendance. Address by Bro. Pyper, D.C.T.

Glasteney.—"Day-spring." March 12. Eleventh anniversary sermon by Bro. John Pyper, P.G.W.C.T.; large congregation.

JUVENILE TEMPLE NEWS.

Under this heading it is quite impossible that we can do more than name or quote in special interest and importance to the movement. We expect that reports for news of ordinary Temple Meetings, and trust correspondents will kindly condense other intelligence as such as possible.

WEST BRIGHTON.—"The Cliftonville." March 9. Public meeting; chairman, Bro. J. Nurcombe, D.E.D. Addresses by Sister Jones, D.S.J.T., and Bro. E. T. Pender, Messrs. W. and H. Pullen, Bros. Watson and Rhodeswell, and Linscombe. March 10, by Bro. G. Gover, D.S.J.T.; assisted by Sister Haarnack, V.S.J.T.; Bro. Macartney, V.S.J.T.; Healy, V.S.J.T.; Scott, D.E.C. J. R. Couch, V.D.; J. H. Kettleack-Moloney, W.D.S., and members of several Juvenile Temples with their Superintendents. The Temple starts with 12 active and eight honorary members. The Superintendents are Mr. Charles Kettleack and Mr. L. W. Wandsworth.

Limerick.—"A new Temple, the 'Hope of Coveralls,' was instituted at the Limerick Castle Coffee Palace, Broomfield road, Limerick, on March 10, by Bro. Gover, D.S.J.T.; assisted by Sister Haarnack, V.S.J.T.; Bro. Macartney, V.S.J.T.; Healy, V.S.J.T.; Scott, D.E.C. J. R. Couch, V.D.; J. H. Kettleack-Moloney, W.D.S., and members of several Juvenile Temples with their Superintendents. The Temple starts with 12 active and eight honorary members. The Superintendents are Mr. Charles Kettleack and Mr. L. W. Wandsworth.—"Star of Peace." March 9. Interesting lecture on Chemistry interspersed with humorous experiments, by Mr. Freeman, Mr. James Lockhart and a host of good attendances of members, several of whom from the Little Pilgrim Temple present. Membership increasing weekly.

KING'S CLIFF.—"The King's Norton." February 23. Visited and addressed by Sister Miss Inwards, P.D.Ch., of Leamington.—March 13. A deputation of 25 members from the Temple and Band of Hope visited the Temperance Colonies at Norton Lodge, with their recitations, and a Temperance dialogue, several of the children's friends being also present. Encouraging address by the W.C.T., Bro. C. Humphrey, and Bro. E. H. Tyndale, P.W.C.T. The Superintendent of this Temple is making use of readings from the "Temperance Pilgrim's Progress," now appearing from week to week in the WATCHWORD, illustrated by a greatly enlarged copy of the map of the pilgrim's route which heads the story.

TOBACCO AND PROVIDENCE.

It is the custom among Cornish miners to have a "pipe of hacca" before going down and after coming up from the shaft. For this purpose the miners often bring tobacco with them to work, and have frequently concocted a scheme by which he appeared unable to lend. He kept two tobacco-boxes. The one, which was always empty, he named "The World" and the other, often full, was called "Providence." When a miner asked for a "pipe of hacca" he would reply, "I haven't a bit in 'The World.'"
"What are you going to do for a smoke, then?"
"I trust to 'Providence,' my boy, trust to 'Providence,' for it rarely ever fails."
Thus he deceived his comrades for many years.

THE BITES BITTEN.—Bro. Thomas Daughton, of Leicester the new D.C.T. of Central Yorkshire, a most energetic brother, who has been conducting open-air meetings, was arrested recently by a policeman, who took him to the station and charged him with being drunk and riotous. The policeman himself, however, was not sober, and endeavored to shew that the station refused to detain Bro. Daughton. The matter came before the Watch Committee, and several policemen on oath tried to corroborate the charge. The Watch Committee, however, as the result of their investigations, declared the charge unfounded and the evidence false, dismissed the constable from the force, and reduced three constables from first class to third class, and also warned a sergeant.



G.W.C.T.—JOSEPH MALINS, (Grand Lodge Offices, Con-G.W.Sec.—JAMES J. WOODS, (Governor.—Birmingham G.S.J.T.—S.R. ROFFE, 46, Paulet-road, Camberwell, S.E.

NAVAL DISTRICT.

D.C.T.—JAMES RAE, 27, Market-place, Reading
W.D.S.—CAPT. W.H. PUFFERS, 25, Lee-para, Lea, S.E.
D.S.J.T.—J. BUTLER, 39, Prince George-street, Portsea.

MILITARY DISTRICT.

D.C.T.—H. ROBERTSON, } 3, Elizabeth-cottages
D.S.J.T.—Mrs. A. ROBERTSON, } Sheepshead Hill,
W.D.Sec.—P. HAWTHORN, 10, Whitehall-pl., London.

GRAND LODGE OF ENGLAND.

THIRTEENTH ANNUAL SESSION AT YORK, COMMENCING ON MONDAY, APRIL 10th.

SERMONS AND PUBLIC MEETINGS.—Members will give their services for Easter Sunday, and for meetings during the week, are invited to communicate at once with Bro. J. Glaysher, 2, Castlegate, York.

LONGINGS.—Members requiring lodgings should make application to Bro. Glaysher, enclosing a stamp for a printed form.

QUALIFICATIONS FOR GRAND LODGE DEGREE.—(a) Past and Acting Deputies of the G.W.C.T. (b) Past and Acting Superintendents of Juvenile Temples, (c) All Third Degree Members who have completed their term as elective Officers of Sub-Lodge or Degree Temple. (d) All Members of Three Years' Third Degree Standing. ONLY SUCH OF THESE AS ARE MEMBERS OF DISTRICT LODGES, AND HAVE NOT FORGOTTEN THEIR DEGREES, OR THEIR QUALIFYING TITLES, BY EXPULSION, WITHDRAWAL FROM THE ORDER, OR VIOLATION OF PLEDGE, ARE ELIGIBLE.

ENTRANCE.—No member of the Grand Lodge (excepting Representatives who have District Credentials) can enter the Session without first presenting Certificates certified by his W.C.T. and W.D. Secs. The G.W.S. will supply these Certificates and also Credentials for new Candidates on application through the L.D.

REPRESENTATIVE CREDENTIALS.—Advance Credentia Forms are sent to W.D. Secretaries for return to the G.W. Secretary. Personal Credentia Forms are also sent to the W.D. Secretary for each Representative, and these forms will have to be presented to the Credentials Committee in exchange for Representative Tickets. Any Representative not receiving such Credential Certificates by April 1 should immediately give to the G.W. Secretary full particulars of the claim, certified to by the Officers who signed the Certificate.

DIBET AND BALANCE SHEET.—The G.W. Secretary will send copies of the Dibet Returns and Balance Sheet to each Grand Lodge Representative by April 5. The Reports of the G.W.C.T. and G.W.S. will appear in the WATCHWORD the week before the Session.

VOTING.—The voting power is confined to its Officers and Past Officers, Representatives and Past Representatives, but only Representatives vote in the Election of G.L. Officers, and when the Yeas and Nays are called. Representatives will sit together according to their Districts, the places being previously fixed by ballot under the direction of the Reception Committee. The numbers of the members of the Grand Lodge, and their names will be exhibited in the Victoria Hall on the first day of the Session.

REGALIA.—No Member or Visitor can be admitted without Regalia. All Grand Lodge Members must furnish themselves with either Grand Lodge, Third Degree, or Sub-Officer's Regalia.

J. MALINS, G.W.C.T.

G.S.J.T.'S OFFICIAL NOTICES.

February reports have been received as follows:—March 8, West Surrey, South Lancashire (Welsh); March 9, Mid-Kent; March 11, South Hants, East Somerset; March 12, North Devon, Durham, Lancashire, South Northampton; March 14, North-West Gloucester, Suffolk.

NEW TEMPLES.

NAME. DISTRICT.
Maybloms's Hope ... Freshwater ... Isle of Wight,
Onward Blackheath W. Stafford.

RECOMMENDATIONS OF D.S.J.T.'S.

These have not yet been forwarded from the undersentitled districts. Will the W.D. Secretaries kindly send the forms at once? Bucks; Cheshire, E. and M.; Cheshire, W.; Cornwall, E.; Cornwall, W.; Cumberland, W.; Devon, N.; Devon, S.; Here; Isle of Wight; Kent, W.; Lancashire, S. (Welsh); Naval; Northampton; N.; Northumberland; Somerset, E.; Watwick; Yorks, Central; Yorks, N.W.; Yorks, S.W.
March 11, 1882. SAMUEL R. ROLFE, G.S.J.T.

VISITORS' GUIDE.

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When no hour is stated the Lodge meets at 7 P.M.

METROPOLITAN LODGES.

MONDAY.

Ast of Safety, St. John's Sch., Wallington-st., Walthow, W. Tem. G. H. H. ...

TUESDAY.

Albert Bond of Brotherton, St. James's School-room, Hatcham Lewick. Co-operative Hill, Lower Norwood ...

THURSDAY.

British Queen, Miss Taylor, High-street, Kensington Citizen. Shorefield Coff. Hall, Kingsland-road, Railway Arch, 815 ...

FRIDAY.

Albert, 47, Inadite, Wilton-street, Kenish Town, N.W. ...

SATURDAY.

Cambridge, St. John's Sch., London-road, Colindale, W. Corner Stone, Temperance Hall, 51, High-street, Poplar ...

PROVINCIAL LODGES.

BIRMINGHAM—Havlock, St. John's Chap., Ince-street, Horsfall ...

LEASWATER—Christa's Fishery, Templars' Room, Friar-ch. 7.30 ...

TUESDAY.

BIRMINGHAM—Alfred Mohel, St. Saviour's Sch., Farm-street, 7.45 ...

WEDNESDAY.

ARLWICK—Happy Home, Coffee Tavern, Queen-street, 7.30 ...

THURSDAY.

BATH—Victoria, Gospel Hall, 7.30 ...

FRIDAY.

ALDERSTAY—Bill-Khushia, Mrs. Slovid's School, Alder-st. 7.30 ...

SATURDAY.

BARROW-IN-FRANCE—Jude of Barrow, Temp. Hall, Greengate ...

IRLAND. BELFAST—Erla's First, Clifton-street Lecture Hall, Friday ...

ISLE OF MAN.

DOUGLAS—Primrose, James-street, Market-place, Thursday ...

WALES.

CARDFIFF—Cambria, Templar Chambers, Royal Arcade, Fri. 7.30 ...

ARGENTINE REPUBLIC.

BUENOS AIRES—St. John's, Victoria, Monday, 7.30 ...

SPAIN.

BARCELONA—St. John's, Victoria, Monday, 7.30 ...

TRINIDAD.

PORT OF SPAIN—Templars' Hall, Bonwell-square, Thursday, 7 ...

AUSTRALIA SOUTH.

Adelaide, S.A. Grand Lodge of South Australia I.O.G.T. ...

Members of the Order entering at St. Thomas, P.C.S., Grosvenor-st. Adelaide, S.A.

MILITARY AND NAVAL LODGES.

ADVERTISE—Christa's Bone, F. S. M. H. A. Farber's, Fri. 7.30 ...

CHATHAM—Old White Horse, 12, Chatham Barracks, Tuesday 7 ...

CHATHAM—Red Star and Blue, 17, G.T. Hall, Old Droppin, Sat. ...

CHATHAM—Hornet, 10, Hornet Island, Monday ...

LONGBERY—Falcon, Sat. 11.30, E.C. Y. Rect. Wed. 7.30 ...

PORTSMOUTH—St. John's, Victoria, Monday, 7.30 ...

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NOTHING BUT A "MEAN HOUND."

Two horny-handed workmen at the tavern. First workman (bursting into tears): "Lemme lone; I tell you I want to die and be buried; I'm only a mean miserable hound, and no good, anyway."

Second workman: "But what makes you keep on blathering like that, and weeping so? D' be a man."

First workman: "Because I am! I'm a mean, miserable hound, because I tried to lick my wife, and I'm no good anyway, because she licked me!"

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CONSUMPTION, ASTHMA, CHRONIC BRONCHITIS, &c.

Further Notice of Mr. G. T. Congreve's Treatment in relation to the Extraordinary Case of Miss Sutherland, &c.

"The case of recovery above referred to has appeared in the WATCHWORD, the patient's progress being fully described, a letter from the joyous father being also the testimony of Rev. G. Martin, as to Mr. D. Sutherland being a highly respectable and Christian man.

It was mentioned in that letter that Mr. Sutherland had just sailed for India (where he practices as a barrister), taking his beloved child with him.

Mr. Congreve informs us he has just received a letter from Calcutta. Mr. Sutherland arrived there on the 4th, and states that his daughter bore the voyage well. "We have given your medicine (he adds) to a brother-in-law of mine who has been very ill for some months with BRONCHITIS & A COMPLICATION OF DISEASE, and from the time he began to take it he has improved considerably.

Regular supplies of medicine for friends of his shortly, he says, "Address me care of Messrs. Thacker Spink & Co., Calcutta."

We subjoin the following article written on the foregoing subject by the Editor of the "Christian Globe."

CONSUMPTION PROVED TO be CURABLE.

"Of all the dreaded maladies to which humanity is exposed, that terrible scourge, Consumption, is the most destructive. It first rears its head in the household in such an insidious manner that its presence is scarcely ever suspected, until suddenly on the cheeks of a beloved wife, or other dear one, there comes a hectic blush, accompanied by an unnatural languor and an ominous cough. As time wears on medical advice is called in, but in the majority of cases too late to save. Fortunately, the curability of consumption has been placed beyond doubt by the important discovery made by Mr. Congreve, of Coombe Lodge, Peckham, who has made public the particulars of a most remarkable case of recovery under this treatment. We can assure for the authenticity of the particulars connected with the special case cited by Mr. Congreve, having had the original letters in our possession, and being fully satisfied of their genuineness. "The case is that of a young lady, the daughter of D. Sutherland, Esq., a barrister now practising in India. In June last, by special request of her father, he visited her in Calcutta, where she had been long confined to her bed in an apparently hopeless condition. After Mr. Congreve's balsam had been administered according to directions, and in conjunction with a prescribed diet, &c., the change for the better which took place astonished the doctors who had been attending her. At length it became imperative for Mr. Sutherland to return to his practice in India, and he accordingly returned there for the last time about the middle of October, when he found that the progress of the disease had been stopped, and he had no hesitation in sanctioning the voyage. A letter is published from the patient's father, reviewing over with gratitude to Mr. Congreve for the recovery of his daughter, by the aid of his treatment, under God's blessing, from what seemed to be an untimely grave. The letter is too long for our space, but its sincerity speaks for itself. It may be added, however, that Mr. Sutherland was a member of the Rev. George Martin's church at Brockley, and frequently assisted him in the mission services at the hall in Amersham-grove."

A WORD FOR THE POOR.

Mr. Congreve's medicines are by no means expensive seeing that the larger quantities will last a patient about three weeks or six weeks respectively, and he has expressed himself willing, in all cases of necessity, to reduce the charge to meet the circumstances of the poor, upon the recommendation of any Christian friend, which may be followed, which is given as a sample (the writer was formerly one of Dr. Barnard's workers at the East End).—

"Young Women's Christian Association, 2, Park-street, Croydon, 29th December, 1881.

"Dear Sir,—Having come to you about this time some two or three years ago and received the benefit of your treatment (for which I am deeply indebted to you), I want Mr. Congreve's medicine. I am anxious if you too late that she may receive the same. She is not overladen with this world's goods and is a widow. If you will reduce the charge for her it would help her greatly, &c., &c."

"Faithfully yours, ALICE T. NEWMAN." Such requests are most cheerfully acceded to.

A paragraph on this subject will be found at the latter end of Mr. Congreve's book, which our readers may obtain from his address—Coombe Lodge, Peckham, or of T. Spink & Co., Paternoster-row, post free, for 1s., or large edition, 1s. 3d.

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THE GOOD TEMPLARS' WATCHWORD

THE OFFICIAL ORGAN OF THE GRAND LODGE OF ENGLAND.

Vol. IX. No. 427. [Registered at the G.P.O.] MONDAY, MARCH 27, 1882. [as a Newspaper.] ONE PENNY.

I.O.G.T.
PRINCIPLES.—Total abstinence, by life-long pledges, and the absolute prohibition of the manufacture, importation, and sale of intoxicating liquors.
POLICY.—Broad, allowing Lodges to act according to locality, time, and circumstances.
BASIS.—Non-beneficiary, the object being to do good, rather than receive benefit.
TERMS OF MEMBERSHIP.—A small Entrance Fee and Quarterly Subscription.
ELIGIBILITY.—Both sexes are admitted, and are eligible for office.

Mr. John Lobb, who is already favourably known as the author of the "Life of Uncle Tom," has just issued a very handsome volume which he has edited from an American source, of the "Life and Times of Frederic Douglass." The portrait we now print forms the frontispiece to the volume, which also contains twelve other illustrations, including the portraits of several well known abolitionists. The book is prefaced in very cordial terms by the Right Hon. John Bright, who says, "I have read the book with great interest." It shows what may be done, and has been done, by a man born under the most adverse circumstances; done, not for himself alone, but for his race, and for his country. It shows also how a great nation, persisting in a great crime, cannot escape the penalty inseparable from crime. History has probably no more striking example of the manner in which an offence of the highest guilt may be followed by the most terrible punishment than is to be found in the events which make the history of the United States from the year 1860 to the year 1865. The book which you are about to offer to English readers is one which will stimulate the individual to noble effort and virtue; whilst it will act as a lesson and a warning to every nation whose policy is based upon injustice and wrong. I hope it may find its way into many thousands of English homes.

We gather that the hero of this story is about 65 years of age. Born in the lowliest estate of slavery, he has become "one of the foremost orators of the age," with a reputation established on both sides of the Atlantic; a writer of power and elegance of expression; a thinker whose views are potent in controlling and shaping public opinion; a high officer in the National Government; a cultivated gentleman whose virtues as a husband, father, and citizen are the highest honour a man can have; and this notwithstanding that 23 years of his life were years of slavery, obscurity, and degradation. Like many another man, Douglass commenced his public life as a local Methodist preacher. He ultimately became a member and agent of the Anti-Slavery Society, and in that capacity his eloquent speeches and writings excited remarkable enthusiasm. He has shown himself a man of rare pluck, physical and moral, and utterly free the aspersion of inferiority cast upon his race, for he is a man of whom all men may be proud, as honour to God's humanity.

A brief sketch of Douglass' life and character from the pen of George L. Ruffin, follows the detailed narrative of the interesting autobiography, and from the concluding paragraph of this sketch we learn at a glance how Douglass, since the time of chattel slavery, has also had to contend against that social slavery which is yet far from extinct. Mr. Ruffin says:—"The writer of this remembers well, because he was

present and saw the transaction, the John Brown meeting in Tremont's Temple in 1860, when a violent mob composed of the rough element from the slums of the city, led and encouraged by bankers' brokers, came into the hall to break up the meeting. Douglass was presiding; the mob was armed, the police were powerless; the mayor could not or would not do anything. On came the mob, surging through the aisles, over benches and upon the platform. The women in the audience became alarmed and fled. The hirelings were prepared to do anything; they had the power,

We may fitly conclude this notice by a further quotation. The Rev. David Thomas, D.D., has written a commendatory chapter, and he says:—"Having read every line of this book and being assured that it is re-published in this country with the author's consent, I have heartily acceded to the request of the enterprising publishers to write this brief note. To me the book itself supplies the interest of "Uncle Tom's Cabin," and recalls tragic adventures equal to the boldest creations of romance. It will, I trust, rouse and kindred works, but exert at the same time a more potent and beneficent influence."



FREDERIC DOUGLASS.

and could with impunity. Douglass sat upon the platform with a few chosen spirits, cool and undaunted; the mob had got about and around him, he did not heed their howling, nor was he moved by their threats. It was not until their leader, a rich banker, with his followers, had mounted the platform, and wrenched the chair from under him that he was dispossessed. By main force and personal violence (Douglass resisting all the time), they removed him from the platform. Free speech was violated; Boston was disgraced; but the chairman of that meeting was not intimidated."

The book itself abounds in thrilling incident and noble sentiment. It should be in every Good Templar's library, for every Good Templar's heart must beat in sympathy with the author and hero of this narrative. The price of the work is 6s., and it is published at the office of the *Christian Age*.

CANTEENS AND NAVAL DISCIPLINE.
 —A retired vice-admiral writes respecting two naval courts-martial at Devonport:—"I observe both the prisoners advance the plea of drunkenness as an excuse for their misconduct. On one occasion an attempt at rescue of one of the prisoners from the ship's corporal was made by the men leaving the canteen on its being closed for the night, leading one to believe that but little discipline and much intoxication must exist. Men would hardly venture to assault the ship's police in the execution of their duty if proper discipline was maintained, and I much doubt if it can be when a canteen is open on board ship. From the account published one infers that the closing of the canteen and the shutting of the wings public-house on a Saturday evening are evidenced by much the same scenes of drunkenness and disorderly conduct."

THE OPIUM TRAFFIC.—A large and influential meeting took place early in last December in the Albert Hall, Sheffield, the Archbishop of York in the chair, to protest against the opium traffic with China. H. Richard, Esq., M.P., in a forcible speech, declared that the only argument which still supported this iniquitous traffic was that the Government wanted the people should say unambiguously that they would not have revenue obtained at such a price but were willing to make sacrifices to clear themselves from blood guiltiness. He also refuted the sophisms of Sir R. Alcock and others defending the traffic in some recent papers and magazines. It is a sign of the extent to which this question is stirring the conscience of the country that the Church of England is taking it up. At the annual Church Congress held at Newenton, Mr. Moulle, a missionary in connection with the Church Missionary Society, urged it upon the clergy to master the subject, to bring it before the people and prepare them for self-sacrifice. He said:—"The cry of 'cheap morality' has been heard;—we must be ready for dear morality, for righteous dealings at any price. And until the people have spoken, we cannot expect the Government to act."

[All rights reserved.]

THE

Temperance Pilgrim's Progress;

OR,

SOBERO'S SEARCH FOR HIS FATHERLAND

By J. JAMES RIDGE, M.D., B.S., B.A., B.Sc., Lond.

(Continued from page 179.)

When Sobero came up to them he found them in considerable trouble on account of Mr. Ailing, who was really very ill and had to be carried along. Sobero was much more concerned, especially as he himself, and Incantions, too, did not feel quite well. Sobero could not account for his own ill health, but Incantions, thinking that, now he was a pilgrim to Teetotaland, and on the road thither, he could run any risk with impunity, had jumped across a ditch to pick a flower and had fallen and sprained his wrist.

Sobero found that Mr. Ailing was suffering from a sick headache, and was feeling too wretched to walk. He was just saying, "Put me down, and let me die. Oh! this wretched place! why did I ever come?" "Cheer up," said Sobero, "we'll do all we can for you. But what makes you think this road is the cause of it?"

"See how ill I am," groaned Ailing. "Yes," replied Sobero; "but I heard you say once that you have been subject to these attacks all your life. However, we will see what can be done."

Just then a medical man came by in his carriage, and seeing Ailing being carried along, he stopped, and got out to see if he could do anything. Dr. Dogmatic, for him. His name was Dr. Dogmatic, and he lived at Know-all House, in the town of Self-Conceit.

"Let me see what's the matter. I'm Dr. Dogmatic," said he. They laid Mr. Ailing on the ground, and the doctor proceeded to examine him, and ask a few questions. "Bad case!" said he; "where's he going to?" "We're on our way to Teetotaland," replied Credulous.

"Humph!" said Dr. Dogmatic, "if you take him that way he'll die, that's all."

"Die, sir?" asked Credulous. "Yes, sir, die, and you too," said the doctor, sharply. "Good gracious me!" exclaimed Credulous; "what a terrible thing!"

"But, doctor," interrupted Sobero, "don't you think they will die if they go any other way?"

Dr. Dogmatic looked at his questioner rather narrowly and suspiciously, as though he would find out from his face what he meant; but Sobero looked so bland and innocent that he simply said:

"That place won't agree with Ailing's constitution, and the road's as bad; so the sooner you take him home the better."

Sobero ventured to suggest that Dr. Dogmatic had had very little time or opportunity for finding out Ailing's constitution, to say nothing of that of Credulous; but the great doctor cast a withering look at him, and then, saying sharply, "Well, sir, if you know best, you must take the responsibility of the case," he jumped into his carriage and drove off.

When he had gone, Mr. Ailing was more depressed than ever, and Credulous was trembling from head to foot.

"What is to be done?" said Incantions; "we seem to be a nice lot of cripples!"

"I am sure there is another doctor not far off," replied Sobero, "and his name is Common Sense. Old Experience told me of him and recommended me to consult him if I could, before doing anything rash. He lives at a place called True Science, and if we can only get there we may get some good advice."

So they hobbled along as best they could until they arrived at Dr. Common Sense's house.

They knocked at the door, and were soon in the presence of the doctor, a thoughtful-looking and unassuming man. He was one of those men more anxious to arrive at a right conclusion respecting his patients, and give the best advice according to the latest well-authenticated results of science, than to make a profound impression upon them. He was not half positive and dogmatic enough to suit some, who therefore jumped to

the conclusion that he did not know half as much as Dr. Dogmatic, and he was too truthful and upright to please those who swore by Dr. Convent.

After the pilgrims had explained the case to Dr. Common Sense, the doctor said that what Ailing needed was quiet rest for a short time and some medicine, after which he would be better, and be able to continue his journey, and that he would probably have fewer attacks in Teetotaland than elsewhere. Incantions was ordered a simple remedy for the sprain and told to be more careful in future; that he was not to think he could do everything, nor get wet through and sit in a draught with impunity, in Teetotaland, nor to expect immortality and freedom from all illness anywhere in this world. Credulous was recommended not to take any assertion for granted, but to inquire if it were founded on reason.

"I should like to ask you one or two questions, doctor," said Sobero.

"Certainly," replied the doctor.

"Then why did Dr. Dogmatic say that Mr. Ailing and Mr. Credulous would die if they went on to Teetotaland?"

"Well," said Dr. Common Sense, "I really think Dr. Dogmatic ought to be made to answer that question himself. There could be no excuse for saying so unless one of these things were true:

The Sentence of Death first, that every Teetotalander dies early as a result of his pilgrimage; or second

that the peculiar disease from which Ailing suffers is never recovered from in Teetotaland; or third, that there were special conditions known to be present in Ailing and Credulous, making it impossible for them to recover in that country. The first and second of these conditions are totally untrue, and the third is beyond the knowledge of Dr. Dogmatic and everyone else. Therefore, we are obliged to believe that he spoke rashly; indeed, as he is in the habit of thus condemning Teetotalanders to death, it is impossible not to believe that he does it with a motive. I know he hates Teetotaland, and so he does all he can to frighten people away from it; and then, if he succeeds in doing so, and the patients recover, he takes (and often gets) all the credit of having saved their lives!"

"What can you say as to the healthiness of Teetotaland?" asked Sobero.

"I can say this," said Dr. Common Sense, "that every Teetotalander is sure to be ill, and even to die, sooner or later.

The only question which can arise, then, is, Will a person be likely to have more illness, and die sooner, in Teetotaland than in Drinkland? No guesses will answer that question; it must be decided by facts. Now all true experience goes to show that, other things being equal, there is less illness in Teetotaland, and people live longer. Therefore, as no one can live in Teetotaland and also out of it, at the same time, the probability must always be that whatever illness a man may have in Teetotaland, he would have had more out of it; and whatever he has when not there, he would have had less if he had only been there; I mean, of course, as far as the difference of climate is able to affect the case. I can well believe that there may have been an individual case of disease which was more severe and long continued in Teetotaland than a similar case in Drinkland; but it is not possible, in comparing two cases together, be certain that every other condition is exactly alike; in fact, it would be almost miraculous if it were so. Therefore two cases can never furnish any sound conclusion. When you consider large numbers you get rid of this source of fallacy, increasingly in proportion to the largeness of the figures, because you diminish increasingly the influence of unusual and extra-ordinary cases; and so you get a true average, which shows the general influence of the one common point of difference. As I said before, this is always in favour of Teetotaland."

"But," said Sobero, "may not individual constitutions be differently affected?"

"It is quite possible," replied the doctor, "but is it

so? What kind of constitution is it that cannot live and do better in Teetotaland? When a doctor says, 'Teetotaland won't suit your constitution,' he can only mean that you are one of a class who have more illness in Teetotaland than out of it. What class is it? what kind of constitution? and what statistics can be brought forward to prove the assertion? I know of none, and do not believe there are any. At all events until I see them I have no right to assume that which is contrary to the general result which has been proved before."

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"May he not mean that there is a condition of the system present which makes recovery impossible in Teetotaland?" said Sobero.

"That is only putting the same assertion in another form," said Dr. Common Sense. "No one has ever stated, or can state, what condition makes recovery impossible in Teetotaland, and if they did, there are plenty of cases which could be brought forward to confound them. It is mere quackery to go on making such statements without proof."

"But do not a good many people suffer from illness in this Sickly Swamp and in Teetotaland, who have had little or no illness before?" asked Sobero.

"Yes," replied the doctor, "and there are several reasons for it. First, there are sure to be

The Illness of Pilgrims some people ill quite weak, and next month, who are quite well now, and after meanwhile they set out for Teetotaland, they may think that their illness is due to this cause, whereas they would certainly have been ill as soon, if not sooner, had they stayed in Drinkland. Second, there are some who imagine that when they become pilgrims they must eat a great deal more; or, perhaps, they eat much more because their appetites improve; so, eating too much, or what they ought not to eat, they become ill. Third, others, like our friend, Incantions, imagine that now they can do anything with impunity, and by running into danger or trying to do too much, they break down. Fourth, in other cases the change in their habits, either one habit, or many, causes for a time a disturbance in the system, which results in some form of illness; in such cases perseverance sets all right."

"Yes, but I meant," said Sobero, "that there are some people who say they always become ill if they start off for Teetotaland, and get better when they go home again."

"True," answered the doctor; "I know a man, False Witness by name, who used to say that, until he was found out. But others besides him, honest men and women, do say so, and think so, sometimes. Indeed, in some cases the facts seem to prove it. Still, I say, because I believe there is always an explanation, a key to the mystery, if one were omniscient and knew all the circumstances. I say this more confidently

Explanation because I have been able in certain cases to find the solution of the puzzle. I have known people who have suffered as you say, three or four times even, on going to Teetotaland; each time some doctor has told them to go back, and they have recovered, but at length they have succeeded in going and keeping well, thus proving beyond the shadow of a doubt that those doctors who had previously said their constitution could not stand it, were utterly wrong, and only said so to make themselves appear wise. In some cases they have escaped illness for many years, in others, the illness has come, but they have been fortunate enough to get well without a doctor, or have had the good sense to consult one who does not make such outrageous assertions, who does not try to get a reputation by frightening his patients, or pandering to their prejudices."

"Then you don't think we need hesitate to go on?" said Sobero.

"My advice is this, live in the town or country where the death rate and the amount of sickness is lowest, and live there as healthily as you know how. Don't be bamboozled by anyone who tells you of half-a-dozen or more very old men living in a filthy town, in which the death rate is half as high again as that in another, (that is about the difference between Teetotaland and Drinkland), and tries to persuade you that there can't be much to harm you there; nor on the other hand, if he tells you of some bad case of disease in the place with the lowest death-rate. Choose the healthiest country, I say, and stick to it."

"Then you don't think that people's 'feelings' are to be taken into account?" said Sobero.

"Certainly not!" replied the doctor, "there is nothing more fallacious; self-deception is extremely easy, and the more it is practised the easier it becomes. Moreover, in leaving Teetotaland, (and I specially refer to the Djin-worship which those who forsake that country always resort to,) in using the Djin-liquor, the judgment itself is confused, so that you are less able to come to a right conclusion. Sensibility is deadened by this stuff, and some pains and uneasy sensations are thereby for a time relieved—indeed, they may seem to be cured if the attack passes off before the nerves recover their full sensi-

bility. But you cannot cheat nature, and in the end she will make you pay to the uttermost farthing the whole of the score you have run up."

"Does one drop of this liquor do harm?" said Sobero.

"As I wish to say nothing but the truth, to say nothing but what I know, I cannot say that I know what a drop does to the body, nor how

How much is necessary to produce the first harmful effect? Thirty drops will I know, in some cases lower the heat of the body, and lessen the sensibility of the nerves, and therefore it is not wise to take as many as that, though what effect thirty drops a day would have in shortening a man's life, if any, I cannot say, as I have no figures which show it. I do not know how much you can take without doing yourself any harm, either now or in course of time, but the less the better, both of this and every other poison. Any amount worth the pleasure of taking will be far beyond the few drops which I have found able sometimes to do something to the body. If no one might take more than that, I don't suppose any one would care to take it at all. It is well-known that these Djin-liquors do harm to the body when used every day in quantities which do not seem nearly too much to those who take them. The feelings are no guide whatever to the right quantity (if there were one)."

"Thank you, doctor," said Sobero: "I see it all very clearly now. But what shall we do with poor Mr. Ailing?"

"Leave him to me," said Dr. Common Sense, "and I'll take him into the hospital and send him after you when he is ailing for the present."

Sobero then talked to the doctor of his own ailment, and of the effect of Djin-liquors on the body and mind, and asked him to tell him the best way to get out of the Sickly Swamp. The doctor prescribed for him, and assured him that the quickest way out would be to keep straight on. So, with many expressions of gratitude, Sobero, Thoughtless, Incantations, and Credulous went on their way.

"Doesn't Dr. Common Sense ever use any Djin-liquor as a medicine?" asked Thoughtless, "because I have heard that many doctors use a great deal."

"He told me that he never uses it as a food, a tonic, or to give strength," replied Sobero:

Medicinal Use of Djin-liquor "that its only action is that of a sedative and a relaxer of spasm, and that there are other drugs even more powerful for these purposes. He said he never sent any patient to a Djin-temple for the abominations sold there, and if he wished to use any, it would be in the purest form and so mingled with other things, and flavoured, that the patient would not know that he was taking it. But yet, although he had no objection to giving it thus, his experience had shewn him that the value of these liquors had been immensely exaggerated; that they often did as much harm in one way as they seemed to do good in another, and that, tested by results, recoveries being on the average quicker and more numerous when none was used, it would be no loss to the sick if such things were unknown."

"Do you think he talks like this to increase his practice?" said Thoughtless.

"Not he," answered Sobero, laughing. "He loses a good many patients by telling them the Popularity plain truth, 'I'll warrant you. Most of the people have brought on their own illnesses by some fault, mistake, or bad habit, but they hate to be told so. They like to have it said 'It's the weather,' or 'It's the water,' or 'It's the liver; the sluggish liver, that ought to know better.' Then they like to be ordered to 'live well,' and indulge their animal propensities. Most people don't want the causes of their diseases removed; they want to keep their agreeable bad habits, but escape the consequences. So they go to the doctor, saying, 'Speak to us smooth things, prophesy deceits, and if any medical man who does not pander to their little vices is avoided, if not reviled, and contrasted with others who are willing to indulge them and give them good excuse for doing what they like.'"

"Then I suppose most of the doctors are rogues?" said Thoughtless.

"O dear no!" replied Sobero, emphatically. "I pray don't run away with that hinderer idea. There are all sorts of reasons why Pilgrims they recommend Djin-liquors. I can

tell you of some. For instance, some are prejudiced against Teetotalism, and never miss a chance of speaking against it; some know very little about it, and never hear of the statistics which prove how much healthier it is; others have no strong convictions either way, and not having realised their responsibility and the results of their advice, do not see any necessity for irritating or displeasing their patients, humour them, in fact, wherever they can without any palpable injury: others have been misled by early training, or by some fallacy which they have never heard exploded, or by some particular case in which Djin-worship seems to have been beneficial: others have persuaded themselves that the patients alone are responsible for after results, and that they themselves incur no moral responsibility in recommending the moderate use of these liquors; and others like to worship the Djins themselves, and in certain form of pride prevents their being addicted to a practice to which they themselves are addicted, lest the proverb should be used, 'Physician, heal thyself.' These reasons, and doubtless some others, account for the attitude of the majority of the medical profession; the principal causes may be summed up as first, lack of information and experience respecting Teetotalism; second, prejudice; third, fashion; fourth, mistaken views; fifth, self-interest. The time will come, no doubt, when these things will be only used under the control and direction of the doctors, as *bona fide* medicines, perhaps along with other drugs, and only for what they may be worth, the whims and desires of the patients not being considered, but their true good alone."

"I wonder when that will be?" said Credulous.

"When the public begin to see which doctors are most to be trusted, those who tickle their fancy and their palates, or those who are prepared to sell them unpalatable truths; and to consult such accordingly. The path of duty becomes wonderfully plain when it is the same as that of self-interest."

(To be continued.)

TOBACCO-A PARABLE.

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though exceeding small, being cast into the ground, grew and became a great plant, and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon.

And it came to pass, in the course of time, that one came to look upon it, and did think it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew therof. And some it made sick, and others to vomit most filthily.

And it further came to pass that those who chewed became very manly, and said "We are enlarged and cannot cease from chewing it." And the months of that were evolved became foni; and they were seized with a violent spasm; and when did spit, even in ladies' parlours and in the House of the Lord of Hosts. And the saints of the Most High were greatly pleased thereby.

And in the course of time it came also to pass that others sniffed it; and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, inasmuch that their eyes filled with tears, and they did look exceedingly silly.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck complacently at the other end thereof, and did suck very grave and civil like; and their smoke ascended up for ever and ever.

And the cultivation thereof became a great and mighty business upon the earth; and the merchants thereof were rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeas'd therewith, and said: "Wherefore this displeas'd therewith, and why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat; and put this evil thing far from you; and be separate, and defile not yourselves any more, and I will bless you, and cause My face to shine on you."

But with one accord they all exclaimed: "We cannot cease from chewing, snuffing, and puffing—we are slaves."

BRO. ROSBORO is full of engagements at present.—Aighton-road, Edge-green, Golborne, Lancashire.

There is nothing more nourishing and warming in cold climates than a cup of really good Cocoa, but the difficulty has been to obtain it pure. This may be secured at a cost of one halfpenny for a large breakfast cup by using Casbury's Cocoa Essence, which goes three times as far as the adulterated and starchy compounds ordinarily sold, the smallest packet making ordinary breakfast cups of strong Cocoa.—[Advt.]



COMPILED BY BRO. JOHN B. COLLINGS, P.G.W.O.

PRESS ECHOES.

ALCOHOL OR MILK?

"THE TIMES," September, 1881.—There could not be a better service done to the State than a supply of milk equal to the actual demands of the population of guaranteed purity and strength. It is very true that we have other and even more serious difficulties to contend with—the dishonesty of producers, retailers, and servants. The great difficulty of all is the depraved taste of the fathers and mothers of families. If they preferred good milk to alcoholic drink, or if their children had the ordering of the milk, the consumption in this country would be what is most unambiguously called strong drink, and the children have no voice in the matter, being obliged to put up with what they can get. A very little calculation of the proper milk-requirements of a child will show how inadequate the present stock of milk cows is for this rich and populous country. The taste for strong drink, it is a proverb, grows with the use. But so, too, does the taste for milk, for it is as ascertained fact the more you give your children, the longer they keep to that diet, the less inclination have they to what really is not a natural indulgence, that is strong drink.

"THE LANCET."—Large numbers of persons occupying decent positions in society, systematically sterve their children in respect of that article of food which is most essential to their nutrition—milk. The consequence is that there are thousands of households in which the children are pale, slight, unwholesome-looking, and, as their parents say in something like a tone of remonstrance, "always delicate." Parents do not know that their wisest economy is to let their growing young ones have their fill, even though the dairyman's bill should come to nearly as much as the wine-merchant's, so confirmed apparently is the idea that a wine-merchant's bill is a necessary item of domestic expenditure. We would suggest that the dairyman's bill should be substituted for the wine-merchant's. Then both parents and children would be less likely to be "unwholesome-looking."

"MEDICAL REORDER."—Milk that is heated to much above 100 degrees Fahrenheit loses for the time a degree of its sweetness and its density. No one who is fatigued by over exertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its having rendered some one less acceptable to the palate. Hence the promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately; and when exhausted by fatigue will find in this simple draught an equivalent that shall be abundantly satisfying and more enduring in its effects.

EMINENT TRAVELLERS ON DRINK.

CAPTAIN COOK the great navigator in his "Voyage Round the World" says in his voyages he came on an Island inhabited by savages, whose state of health was found by such a description as to excite the attention of himself and his crew. They had no appearance of being subject to any skin diseases, nor to any complaint whatever. Their old people were not decrepit; even when bent and coughing they had the fullest use of every faculty and were in perfect health. On inquiry, he found that none of them had ever tasted intoxicating liquors.

COLONEL GORDON (of Colonel Gordon in Central Africa's).—"Edn spoke to Berber from Khartoum, October 25, 1877.—and a hard time of it at Khartoum, being at 18 hours notice, a noted murderer, which will tend to keep the town quiet for some months. You can have little idea of the amount of work I have to do, and I never have a Sunday or day of rest. Now that I have given up all drinking of wine or spirits I feel better, my bowels are regular, and I am as fit as I lead. Were it not for the very great comfort I have in communion with God, and the knowledge that He is governor-general, I could not get on at all."

PAUL B. DU CHAILLU in the "Land of the Midnight Sun."—"When (the weather was a calm or when very tired, the tea and coffee or other very refreshing beverages, it is a great mistake to think that the drinking of spirits refreshes the system when overcome by fatigue; the immediate effect is stimulating but half an hour after one feels more exhausted than ever."

THE COLOURED POPULATION of the United States is said to be 6,747,990, the highest number in one State being 724,707 in Georgia.

A MILITARY MEDLEY.

The Military Dist'ct Lodge, whose annual session in London on the 20th and 21st ult. was reported by us, is fortunate in having an official in its W.D. Sec., who has many accomplishments. He can play and sing, keep accounts, and use fire-arms, write poetry and read, it, agitate and soothe, rule and advise, labour and wait, all with equal goodwill and ability. The annual session is usually favoured with a kind of poetical report, which is not only received and applauded, but ordered to be printed. We hope officials of other districts will not imitate this propensity. It is all well well for one district, but let its originality be its charm; for we could not promise to publish such effusions for every district. But because it is exceptional, and will doubtless interest many military brethren who could not attend the session, we gladly reproduce Quarter-master-Sergeant Hawthorne's poetical report:—

Another year has past and gone, and once again we ask of you
Have you done in our Templar Field? and what do you intend to do?
Have you fought as heroes true? have you striven with all your might?
To rescue sons from drink's fell sway, to bring them to the Heavenly Light.

Brave "Assaye" sits with us to-day, with "Sons of Mars" and "Lily White,"
Each of them with cheering words, to help us all in doing right.
With th' "Christian's Hope" our hearts inspired, we march in God's great name
To save the drunkard from his doom, his wife and children from their shame.

Our "Safe Guard" loss we deeply felt, but gladly greet the "Pompadours"
And "Ugine" too the best of all, where one they had now six.
Our friends rejoice when "Homeward Bound" comes proudly on with banners raised,
Th' "Old Stubborns" also, hand in hand, while foes shrink from the sight amazed.

The "Cameronians First" in every field, can yield to none in daily strife
Against the drink, by word and deed save souls for me, for our life.
In "Portsmouth Garrison," "Shobarriness," and "Perthshire," all find "Happy Home,"
Each drunkard saved from drink's abysses, they welcome all that freely come.

Then "Onward Bound," with "Royal Blues," and "Celer ad Andax," in front,
We'll fight our way through every foe, with brave "Byland" to bear the brunt
Of battle fierce, of right' gainst wrong, until the song of victory clear,
Shall ring throughout our Island home, our native land, Old England dear.

We welcome here the dark "Zaimokht," the young "Old Toughs" we gladly greet,
We know that they our cause will press upon our comrades, those they meet
In daily life, and strive to win them from their fatal downward road,
In our homes, then hand in hand, march on wards, hear'nwards up to God.

We miss the noble "Westmoreland," who with "Lord Sandhurst" forth has gone,
With "Hantsingdon" and "Howard's Greens," to quell disturbance near our home,
Would God our rulers here with us, who have the power would find the will,
To send the drink to hell, then might they say crime and riot peace be still.

These four have gone at duty's call, with deep regret we lose each one
And other too "The Flying Star," "The Borderers, Hope," "The Slashers Own,"
"Hurst Castle," too torn from our midst, by laws' gainst which we raise our voice,
United stand on this point, that all such lodges have their choice.

Not so the "Advance," an' "Rising Star," called forth to fight their country's foe,
We miss them from our circle here, but bid them fight where'er they go
The foe of all mankind so dread, the curse of every man and maid,
The demon drink of many names, of every taste and every shade.

As in my list I've accused of losing from our ranks good men,
So "Staunch and True" has professed now, and we no loss do mourn again,
That each one would prove sincere, and labour only for the cause,
N'er mind the man who works for self, but save the drunkard from drink's jaws.

And now of Joe, though far away, is represented with us here
The "Inskilling," long may she uplift our flag to all most dear,
Proclaim aloud the stirring news, that in our homes we safely find
For all the slaves of drink, and prove a boon sad blessing to mankind.

Our youngest born we now salute, a vigorous, strong, and healthy child;
"Bedouins First," n'er fear the foe, or from your pledges be beguiled,
But earnestly and nobly fight against temptation, drink, and shame,
Ask God to bless you day by day, to win the higher, holier fame.

A backward glance let all now take, when lost we met how numbered we?
Of members eighteen score and ten, in Lodges Twelve
Not much was said of purpose firm, that fixed each mind and filled each heart,
Resolved that time its tale should tell how every one had borne a part.

Now look around, just scan the lists of membership and Lodgees see
The first Eight hundred you can count, the latter numbers twenty-three,
Yes, even God gained his man for man, each won a brother to our fold,
Let the world see when next we meet our ranks increased a thousandfold!

The past has proved it can be done, why should we think of failure then?
Press forward in the glorious work, and help to rescue suffering men,
Have faith in God, fresh courage take, to truth "stand firm," "dare to be true."
Then "work and win," by God's great help, you'll "persevere and prosper too."

O. A. K.

PROHIBITION OF THE LIQUOR TRAFFIC.

(From an American point of view.)

During all ages and in all countries drunkenness has been an acknowledged sin on the part of the individual and a crime against society. To prevent it has been a problem which prophets, priests, and kings, in all times past, have tried to solve, and yet seems a puzzle to the statesmen and legislators of the present age. Three methods of treatment have been advocated. They are: First, unrestricted sale; second, license; and third, prohibition. In the earlier ages the first or unrestricted sale and sale was the custom. The growth of population and the rapid increase of drunkenness developed by the customs of an advanced civilization led to the demand for the restriction of the traffic. Out of this idea grew the license system. It was based on the idea of restriction by limitation or tax. On the increased expense to the saloonkeeper resulted in increasing efforts on his part to increase sales, and it thus became a premium on vice. The only classes in the license law of any value were the prohibitory classes. Where it says, "Thou shalt not sell on Sunday" it prohibited sales to that extent. Where it said, "Thou shalt not sell on a holiday or election day," it again prohibited the sale. Where it prohibited sale after certain hours of the night it again decreased the sale. But the license to sell on six days of the week produced untold drunkenness. It proved beyond a peradventure that "license does license." It was the selling of indulgences to commit crime. For the sake of the license fee and tax, the drunkard-maker was granted immunity from the crime. It caused an entire disregard for law. As well might parents be in the habit of lying and expect to raise truthful children as for a nation to legalize crime making and expect to raise law-respecting citizens.

The last and as yet not fairly tried remedy is prohibition. In Maine it has destroyed the traffic in all but a few cities, and in those the sale is greatly reduced. The testimony of the enemies of Prohibition ought to be regarded as conclusive when they make such confessions as the following:

"Very severe is the injury which the brewers have received in the so-called temperance States,"—Louis Schade, Secretary National Brewers Association.
"The very best brewers, distillers, and saloonkeepers prefer license to prohibition in proof that it would injure their business. The testimony of every Governor of Maine is on the side of the Prohibition law, and were it not for the liquors lawfully manufactured and sold in adjoining States very little would be sold in Maine. Gov. St. John's testimony concerning the effect of prohibition in Kansas has been so widely published as not to require repetition here. The tendencies of all temperance work during the past few years has been towards prohibition. It is the only legal permanent remedy and can be more easily enforced than the prohibition laws of 'Thou shalt not steal,' etc.—National Liberator."



TRINIDAD.—The annual meeting of the District Lodge took place on February 15. The business was very much of a routine character, though locally important, and was not of general interest. The Rev. William Isaac Keay, incumbent of St. Thomas's parish, was elected D.G. Templar, no other candidate being nominated. He succeeded Dr. Knaggs in that office, the latter gentleman (who is a most enthusiastic member of the Order), only retiring from inability to continue in the office at present. At the same meeting John Gordon Douglas, Esq., a former District Deputy, now travelling in Europe for his health, was elected representative to the Grand Lodge of England.

LITERARY EXTRACTS.

COMPILED BY F. LONGWORTH-DAMES.

A POINTED ANSWER.—Sheridan is reported to have once fallen into a cool-colour on his way home after a good supper at Drury-lane. Sheridan abused the owner or not keeping a light at his door. "Do you think," cried Sheridan, "I want to pocket your coals?" "No!" replied the man, "but your nose may get the coal on fire!"

RIFE FRUIT.—Douglas Jerrold describing a drinker says: "The man has a loose, pottable look; it was plain that his face, like a hot-house fruit, had ripened under a glass."

TAVERNS SEVEN HUNDRED YEARS AGO.—The following description of a tavern is from the "Confession of the Waldenses," and was written at least so far back as 1120, notwithstanding which, it will be seen to be applicable in these days:—"A tavern is the fountain of sin, the school of the devil; it works wonders fitting the place. It is the manner of God to shew His power in His mercy, and to work miracles; and that is to deny to give sight to the blind, to make the lame go the dumb to speak, the deaf to hear. But the devil doth quite contrary to all this in a tavern, for when a drunkard goeth to a tavern, he goeth in uprightly but when he cometh forth, he cannot go at all, and he is left with his sight, his hearing, and his speech; that is the lectures that are read in this school of the devil are gluttonous oaths, perjuries, lying and blasphemies, and divers o'er villainies; for in a tavern are quarrels, slanders, contentions, murders."

PANEGYRIC ON TEMPERANCE.—In Dr. Short's "History of Mineral Waters," is the following passage:—"O Temperance! thou support and attendant of other virtues! Thou preserver and restorer of health, and protector of life. Thou maintainer of the dignity of rational being from the wretched inhuman slavery of sensuality, lust, and vice, and example! Thou brightener of the understanding and memory! Thou sweetener of life and all its comforts! Thou companion of reason and guard of the passions! Thou beautiful rewarder of thy admirers and followers! How do thine excellencies extort the unwilling commendations of thine enemies! and with what rapturous pleasure can thy friends raise up a panegyric in thy praise!"

WISDOM OF THE CELESTIALS.—The Chinese say that a drunken man is one like a lighthouse, warning us of the little water that passes underneath.

WHO IS RESPONSIBLE?

The great daily papers of New York City cry out against the daily murders, assaults, crimes, fights, &c., which are the direct result of the liquor-traffic, and these do all they can to protect, foster, and legalize the business which brings about such results. The opponents of prohibition fill their columns with false statements about its enforcement, and defame its advocates. Such papers are greatly responsible for the crimes and assaults which arise from the traffic, which could be suppressed should they unite with the friends of temperance in their efforts for that purpose. The legislature must go to the root of the evil if it would cure it. It has tried license laws for a century, and they have always and everywhere proved on utter failure. Now, gentlemen, give us a chance for a constitutional amendment and submit it to the people for a popular vote upon the whole question.—The National Temperance Associate, N.Y.

LONDON TEMPERANCE HOSPITAL.—Miss S. Ellen Orme, the lady superintendent, writes:—"It has been suggested that among your readers there might be some one who possesses, but so longer requires, an invalid chair, and who might be willing to present it to our hospital. We are much in want of one or two of these chairs in which patients can wheel themselves about the wards easily and without noise. We shall indeed feel thankful if this appeal meet with a response."

BAND OF HOPE MEETING AT EXETER HALL.

Under the auspices of the United Kingdom Band of Hope Union, a most interesting and highly successful gathering of sister members, past, present, and friends, was held at Exeter Hall, on March 20, W. S. Caire, M.P., presided. Rev. J. P. Chown delivered an address of welcome in the course of which he alluded to the possible founders, as the Williamses, and the M.P.'s of a future generation which might be contained in that meeting. He also referred upon the young folks the importance of an integrity and purity of character, and the development of that character in the work of Temperance, and in graphic and picturesque language he described Temperance as not so much a branch of, as a tree with many branches. The secretary, Mr. Frederic Smith, next gave a brief historical sketch of the gathering, by which he showed that there were on the platform 865 M.P.'s absent, and 11 years and 6 months, in addition to these figures, nearly 700 applications for tickets of admission had to be refused, and the average totalism thus represented was seven years. The Chairman briefly referred to the enormous social and political benefits which have ultimately resulted with such a "host" as is represented by the one million members of Bands of Hope throughout the country; he also said he did not know of anything more moving to a man who had the welfare of the country at heart than such an assemblage as this. Mr. Cairns having to leave early for "another place," Mr. Shirley presided for the remainder of the evening. Mr. Mark Knowles, barrister-at-law, who has risen from a very humble position in life, details his own personal experiences in Lancashire work-houses and factories, and stated the many disadvantages to the sober workman arising from the inferior workmanship of his drinking colleagues. Mr. Knowles is a teetotaler, and although he has only just reached the middle of life has registered as many as 17 patents. He said, referring to the immense advantage before him:—"The trading community owes a debt of gratitude to the man who has the power to bring up a generation of total abstinence."

Rev. W. Barker, M.A., Chaplain-in-Ordinary to her Majesty, desired to impress upon the young people before him the importance of remaining faithful to their vows, and to resist temptations which were sure to arise. Alluding to the health benefits of teetotalism, he said:—"I see no signs of incipient consumption, or of premature decay among the 800 life abstinence on the platform."

"GOOD TEMPLAR CATHOLICITY."

The Templar, the universal organ of the Grand Lodge of Nova Scotia, published at Halifax, in an able article on the Re-union Conference, thus summarizes its views upon the situation:—"We are told that we are *ascertains*. We most respectfully decline the title. We are not sects, and we are not *ascertains*. We also declare that we are not *ascertains* or *dissectors*. A dissenter is one who believes it to be wrong to follow the principles of the body to which he belongs, and therefore steps down and out. This we have never done. We hold the same charter, we hold in 1808, the only incorporated Charter of Good Templary in Nova Scotia. We have never altered one item of the original constitution as embodied in our declaration of principles. We have never altered one word. What are we then? We give ourselves a new title, and call ourselves *ascertains*, who, in striving to assert and continue the fundamental law and rules of our Order, were obliged to decline our support to the injurious amendments to a right Royal Constitution introduced for the purpose of pandering to prejudice and wrong doing, and assert a still firmer allegiance to first principles. Thus we were forced out of the communion. In those who are not *ascertains*, but who are not and never can be hostile to Good Templary, but we can be hostile and intend to be so to a violation of its laws and usages wherever they exist. We have deemed it necessary to make three statements that no doubt will reach the minds of other friends, or be as to our position in reference to these great questions

MR. WINSKILL'S "HISTORY."

SIR,—As I did not see a proof of my communication I have to ask you to correct the misprint as to the page, which should have been 257, not "259." "Confession" ought to have been "omission." It was a mistake on my part to say that the numbers attending the fête of 1881 were not stated. They are given; but not a word is said as to the body—the Good Templars under Mr. Malins—by whom the fête was arranged and conducted.—Sincerely yours, DETECTOR.

P.S.—To the other inaccuracies pointed out on page 257 of Mr. W.'s "History" it is to be added "1872" instead of "1875."

PARLIAMENTARY NOTES.

BRO. E. D. K. HAWKS, D. C. S., telegraphs us as follows:—

EAST CORNWALL ELECTION.—The Liberal candidate, Mr. Acland, comes out very favourably on the Government question. At Saltash on Monday he felt he is wishful and ready to do all he can to help on the Temperance movement. The Conservative candidate, Mr. Tremayne, whilst favourable to the proposed Sunday Closing Bill for Cornwall, is opposed to Local Option. It is therefore considered certain that Mr. Acland will secure the undivided Temperance vote.

TAKE HOLD AND LIFT.

By GEO. W. YOUNG, in the *Dilettante Signal*.

"Take hold and lift!" Why stand you there?
"With it! hands and folded arms, details!
When valiant hearts are chilled with fear,
And danger rings her dread alarms!
From ruined homes the cry is heard,
From ruined hearts the wail comes up,
From ruined hopes the plaintive wail,
"O save us from the deadly yoke,
Through North and South, through East and West,
De-struction flies fierce and swift!
Roll up for play, no room for rest,
Roll up your sleeves!" "Take hold and lift!"

"Take hold and lift!"—The Buckeye State
Personified before you stands,
Lamenting now her helplessness,
With shackled feet and fettered hands.
The chosen ones, to whom she gave
Her royal seal, have proved untrue;
It will not seem to see her freedom land,
They cry to her—be cries to you,
She pleads for servants wise and just,
With hearts of truth and brains of truth,
Whom none can doubt, whom all may trust,
God, send them out—"Take hold and lift!"

Columbia's "Genius" lifts her hand,
Implores, "gainst the demon's power;
And would to see her freedom land,
In bondage to his dread control—
He scures the humble and the great,
Unwaved by station or degree;
He reveals in her hall of state,
And states her nation's royalty.
She pleads for statesmen true and bold
In honor worthy of her gift,
Men who are neither bought nor sold,
God, seek them out—"Take hold and lift!"

"Take hold and lift!"—Almighty God,
Is calling, soon for Christian zeal—
He marks the shadow, dark and broad,
That spreads upon His kingdom's well—
An abn cloud of storms and night,
Veiling His church around, above—
It shuts His children from the light,
And has them from a Father's love.

The heathen robe is in the tent,
The heathen treasures there concealed;
And Israel's deed are on the field,
Prepares the "Lot," whose just decree
Shall Zion's from the loyal sit,
That Zion's song again may be,
"Jehovah leads!"—"Take hold and lift!"

"Take hold and lift!"—The mystic band
Of human kinship none may shun;
And stand upon an Almighty hand,
It ties you to the suffering one,
And through its golden cords to-day,
Both charity and duty call—
"The yours crimson fold to stay,
Or save us from a brother's fall,
Shipwrecked, from sober land afar,
And in the midnight storm adrift—
No beacon light nor friendly star—
Reach forth your hand—"Take hold and lift!"



Alcohol in Nature.—I have cut out the following from a local paper of to-day:—"Mr. Mann, the celebrated chemist, has discovered alcohol in all natural waters, and he has reason to think it must exist in the air, and in fact everywhere in nature." What can be said in answer to it?—JOHN WILLIS, W.F.S., Perverse Lodge, Exeter.
Our brother has not long been a reader of the WATCHWORD, or else he has forgotten that in our issue of April 4, 1881, we dealt with this "mate's nest." The proportion of alcohol to average water is "one gramme per cubic metre;" or, as we explained at the time about one inch to 15 1/2 miles. The proportion increases with the impurity of the water, and water perfectly filtered contains none at all. The more alcohol, then, the nearer is the approach to sewage; but had we sought does not contain as much as beer. What then? should we drink it? God forbid!—E.D.]

GOOD TEMPLARY IN AUSTRALIA.

The following letter has been inserted in the *Newcastle Examiner*.—Sir,—Having recently returned from Sydney, New South Wales, after a residence of over 12 months, and with your kind invitation I have deigned to give your readers an idea of the state of "Our Order" so far away across the sea. Who that has been at Sydney does not wish to return? The harbour (acknowledged to be the prettiest in the world) is indeed a charming place, where the water itself fully equals any of its size in dear Old England, or, as the colonists would say, "Home." I had not been in Sydney many hours until I found myself seated in the Grand Lodge Office, after receiving a very cordial welcome from the Executive, viz. Bro. G.W. Sec. It did not take long to discover that Bro. John Wright, G.W.C.T., and the executive were thoroughly in earnest, and by all means in their power endeavoring to promote the cause of the power and advantage of the Good Templars in New South Wales (96 of which are in Sydney and suburbs) with a membership of over 13,500. The meetings in the various Lodges are, as a rule, well conducted, and the attendance fairly good; all are working harmoniously together, and we very seldom a meeting takes place without receiving an official visit; indeed, it is a common thing for one Lodge to be thus visited by five or six others at the same time. I joined the Harmony, No. 48, by clearance card, which includes membership in its membership, viz. Bro. John Wright, G.W.C.T., and W. M. Bowman, G.S.J.T. The family of Bro. Wright are members of the Harmony, and to their zeal and exertions the prosperity of the Lodge is largely due. His son, Bro. Stewart, J. Wright, holds the office of D.G.W.C.T., and is a young brother who on several occasions has proved his ability, and from whom great things are expected in the future. There was a meeting of the week takes place in the Temperance Hall on Saturday evening, when the sailors of her Majesty's Navy hold their meetings. It is then the members of Sydney rally up in strong force, official visits from eight or ten Lodges, with an attendance of 500 or 600 members. The success of these meetings is largely due to Bro. John S. Shearson, P.G.W.V.T., and D.D.R.N., who spares neither time nor labour in promoting Jack Tar's welfare. The juveniles are not neglected. Bro. W. M. Bowman, D. P. Fitzcheam, and many others are hard at work, conducting 42 Temples; much good is sure to follow. The political department is ably conducted under the leadership of Bro. T. L. Nicholson, G.E.D. As a proof of this, let me state that the Grand Lodge of New South Wales, in 1881, secured the satisfaction of sending a majority of members to Parliament, pledged to support Local Option, gaining many seats where he had for some time predominated, and twice defeating Mr. J. O'Hill, president of the Licensed Victuallers' Association, once at Sydney, and again at Bega. It was my privilege to attend the whole of the Grand Lodge Session, held in April last, which was largely attended by representatives and visitors, and was most harmonious and successful meeting. Bro. John Wright, who for four years held the distinguished position of G.W.C.T., declined re-election, and was succeeded by Bro. Alexander Hutchison, who has since resigned the office. A Grand Lodge lecturer has recently been appointed, the executive having secured the services of Bro. Wm. Trouble, who is certainly the right man in the right place, he having been the means of doing much good, and opening several new Lodges. The visit of our distinguished lecturer, Bro. Joseph H. W.G.T., is most anxiously looked forward to, and he will receive a most cordial reception at the hands of our brothers and sisters in the far-off land of fate Australia. I trust you will find space for this rather lengthy account, and will not forget the forgotten connection with the Good Templars.—Yours respectfully, W. J. FRATER, Gosforth.

TENNYSON & THE TETOTALERS.

(From the Birmingham Daily Mail.)

The irritation caused in total abstinence circles by the convival tone of the Poet Laureate's new "national" ballad is being manifested in resolutions of protest from different parts of the country. This feeling, not in itself unreasonable, is, however, based on a rather slender foundation. The glorification of drink in song has no doubt been responsible for many a ruined home and many a drunkard's end. But Mr. Tennyson's main object, of course, was not to apothecise Bacchus, or to sing the praises of either whiskey or wine. He seems rather to have aimed at rivalling the theatrical patriotism of which Mr. Macdonald was at one time the loud-lunged exponent. "Jingoism" furnishes the key-note of his latest effusion, and the decanter is only brought in by way of giving it a change of venue. He is to be "pledge the Queen," to drink to the "great cause of Freedom," and to the "great name of England round and round." Now, it must be conceded that there is no reason why the patriotism of the English people should need to be stimulated by invitations to drink, or why they should not indulge in a self-glorifying flourish of the Union Jack without the accompaniment of rum and tobacco. The resources of Mr. Tennyson's muse ought to have enabled him to have dispensed with this somewhat "tap-room" flavour. From one who has made good his claim to a high place in the temple of poetry, for associating a right and proper original mode of treatment than that which obtains in the model lyrics of the "free and easy." It is really time the traditional idea were dispelled that John Bull can not rise to the true appreciation of his constitutional advantages and his country's imperial importance without the assistance of the most potent of stimulants, enlivening his stomach. Why, to put it plainly, should we "drink to the great cause of Freedom"? Is Freedom a heritage we cannot properly enjoy without the assistance of the bottle? Cannot the "traitor's" hope be "confounded" without Irish hot "Ale" pastimes? Is it not the responsibility of the "great name of England" require to be pronounced with a bibulous stammer before we can appreciate the vastness and the power of the Queen's dominions? Mr. Tennyson surely does not think so. It is not even likely that he intended to convey the impression that the drinking of spirits should be regarded as a duty, or that it is imperative "drink" in a conventional sense. Although some of his own verse shows him to be fond of a bottle of fine old port, it does not follow that he is voluntarily putting himself at the head of a movement for associating liberty and liquor.

The tetotalers object to Mr. Tennyson's song on the ground that it serves to keep alive the idea that health-drinking and toasting are correct and beneficial customs. There can be but little doubt that the literature of liquor has a great deal to answer for; but the Poet Laureate is a very mild offender in comparison with some authors. Thirty or forty years ago nearly every page of fiction teemed with admiring allusions to the bottle. No gathering could be described without the writer waxing eloquent over the "generous juice of the grape," or the "steaming and useful arm of the well-composed spirit." There were few greater offenders in this respect than Dickens and Charles Lever. The former, especially, was always sounding the praises of liquor in some shape or other—foaming tankards of nut-brown ale, or bottles of choice old crusted port, or pineapple rum, or a brew of hot and craftily-qualified spirit. The minor poets of that era rivalled each other in the praises of tipping. Bentley's *Magnific* had ode after ode devoted to the pleasures of conviviality, and one merry contributor, whose themes harmonised with his *nom de plume*, called himself "The Irish Whiskey Drinker." It was through the production of Tennyson's expatiating upon the social and convivial customs at which Bacchus is a prominent figure, and an impartial critic would certainly have to admit that this constant deification of drink must have had an evil tendency, and probably led a good many weak-willed people on the downward path to destruction. Tennyson's vague apostrophe has no such dangerous character as the fondations of wine poured forth by the Anacreontic school of a generation ago. He simply says "drink" to this, and "drink" to that, probably without the smallest idea that those who sing his song or those who listen to it, will accept the invitation to anything but a figurative sense. If it is absolutely essential that the action should be suited to the word, there are plenty of non-intoxicating beverages in which these clap-trappings can be drunk. Perhaps it seems a little shocking to couple "Freedom's oak" with lime-juice cordials, and "The great name of England" with zedone; but this, after all, is purely a matter of sentiment, and there would be nothing, more incongruous in it than there is in "Freedom's oak, and "Fourpenny," or "The great name of England" and cheap whiskey adulterated with fuel oil.

another, has come to be pretty much associated with an unostentatious liberality in wines and spirits. A little dinner is not considered perfect without three or four different kinds of wines; a quiet social evening cannot be finished without the inevitable production of the spirit-tand. If two friends meet, they must interchange their confidences over a "glass," if a call is made, the hostess is prompt to offer her guest a little more or less sophisticated sherry. Most of us are ardent in one or other of these respects, if not in all of them, and there can be no question that a lot of this drinking is unnecessary, that people get to like it, that it encourages bad habits, and in some cases leads to intemperance with its terrible train of attendant curses. Now is the drinking of health the least of these evils? Custom, inexorable in her laws, has decreed that at any public or private dinner, where speech-making forms a part of the proceedings, a peg shall be found for the speeches in the shape of a toast. So we drink the health of persons, of institutions, of abstract principles, of practical deeds; of clubs and of companies—nay, we not only toast the living, but we drink to the immortal memory of the illustrious dead. With the large majority of sensible men this, of course, is only a form; it does not really detract from the taste. The day of "bumper" and "hoop-lads" has long gone by. Still, there are some weak brethren to whom these facilities of custom are a sore temptation. Many a bright young fellow, with rare prospects and a great richness of promise, dates his ruin from these post-prandial ceremonies. Tetotalers who know that every drunkard began his downward career with small beginnings, and ignore the fact that millions of moderate drinkers never get drunk at all, and are ever in the least danger of getting drunk, grow alarmed at anything which tends to popularise or encourage our drinking customs. This is the ground of their objection to Mr. Tennyson's rather hollow verses. It would have been better, we must say, if the Laureate had avoided all these common-place injunctions to drink. Even if they do nothing worse, they smother vulgarly his song. There is too repeating an Ibibulous dourer of ale. The refrain, with its thrice-repeated "drink my friends," is too suggestive of the clumping of mugs upon a publican's table, and the hiccupping cheers of alehouse patriots. Mr. Tennyson can write better than this boisterous clap-trap—something worthier at once of his reputation and his theme. At the same time, we don't think his "national song" is ever likely to be popular enough to do much mischief, even in the direction contemplated by the tetotalers. To speak the truth frankly, there is nothing in it to make it popular, and to give the wild day with the smallest tincture of the patriotic chord that vibrates in every Englishman's breast.

FETTERED AND SHAMED.

Look at it, gaze on it, say what it is,
Which stirs each pulse with a tumult of bliss,
Waking a glimmer of ecstasy,
Making the blithe rowls gladness and free?
Give it me now—
To be the one I bow—
Bind his ties symbols about my brow.

Born of it; drink of it; say, we are free
To sip its sweet draught in our sin country;
The worthy landlord lets us not rest
Ere asking us kindly to take a glass;
Joyous and bright,
We revel this night,
Sparkling wine maketh life a delight.

To-morrow we know we'll call these words mad;
The morrow will find us desperate—sad.
We rail at ill luck at dawn of morn,
Cursing the wild day on which we were born—
Then we shall see
But life's misery,
Yet to-night we'll spend in revelry.

Madman beware, there is danger nigh!
And it glances forth from such sparkling eye:
Thou in thy frenzy cannot now see
That cup is crushing loved liberty.
Drunkard, take care!
Moderator, beware!
It is luring thee on to its snare.

Look at it—gaze on it—morning hath come,
To see the day with its sun—
Struck in the brand one lieth cold dead,
The murderer homeless, hopeless, hath fled,
One killed through drink,
One poised on the brink
Of madness—in self-reproach—pause—think!

[VIVIAN.]

LIVERPOOL DRUNKENNESS.—In the report of the Liverpool Head Constable it is stated that the drunken cases, which were 2,164 in 1873, 20,551 in 1876, 15,763 in 1877, 16,859 in 1878, 17,719 in 1879, and 14,251 in 1880, are now 14,207. Of the total arrests of inebriates, the greater proportion were between six o'clock on Saturday evenings and midnight.

THE HASTY WORD.

BY CAROLINE B. LE ROW.

I can tell just how it happened, though it's fifty years ago,
And I sometimes think it's curious that I can remember so;
For though things that lately happened slip my mind,
And fade away,
I am so that I shall never lose the memory of that day.

Job was coming to Thanksgiving—so he wrote us in the Fall;
He was Ezra's oldest brother, and his favorite of them all.
We'd been keeping house since April, but I couldn't always tell
When my pie-crust would be flaky, or the poultry roasted well;
So I felt a little worried—if the truth must be confessed—
At the thought of Ezra's brother coming as our household guest.

Just a week before Thanksgiving Ezra rode one day to As I need'd things for cooking—flour, sugar, white and brown;
And I worked like any beaver, all the time he was away,
Making mince and stewing apple for the coming holiday.
I was hot and tired, and nervous, when he galloped home at night—
All that day my work had plagued me, nothing seemed to go just right.

"Here's the flour, Lucyndy," said he; "it's the best there is in town;
I forgot the other sugar, but I've brought enough of now."
"You're a fool!" cried in fury, and the tears began to fall;
"Ride ten miles to do an errand, and forget it after all!"

I was cross and clean discouraged, as I thought he ought to know;
But he turned as white as marble when he heard me speak so.
Not a word he said in answer, but started for the door,
And in less than half a minute galloped down the road once more.

Then I nearly cried my eyes out, with grief, and fear,
And shame;
He was good and kind and patient; I was all the one to blame.
And the hours wore on to midnight, and my heart seemed turned to stone,
As I listened for his coming while I sat there all alone,
With the daylight came a neighbour; "Ezra has been hurt," he said;
"Found beside the road unconscious; taken up at first sight."
Just behind him came four others, with a burden slowly brought;
As I stood and dumbly watched them you can guess of all I thought!

Oh, the days and nights that followed! Ezra lived, but that was all;
And with tearless eyes I waited for the worst that might befall.
Wandering in a wild delirium, broken phrases now and then
Dropt from fevered lips, and told me what his painful thoughts had been,
So Thanksgiving dawned upon us. Job came early, shocked to meet
Such a broken-hearted woman for the bride he hoped to greet.
Not a word we spoke together in that hushed and shadowed room,
Where he waited for the twilight darkening down to deeper gloom;
For the doctor said that morning, "There is nothing more to do;
If he lives till after sunset, I, perhaps, can pull him through."

Just as five o'clock was striking, Ezra woke and feebly stirred;
"Did you get the sugar, darling?" were the words I faintly heard.
How I cried! You can't imagine how I felt to hear him speak.
Or to see his look of wonder as I bent to kiss his cheek.

Well, I've told a long, long story—Ezra's coming up the walk—
But I've had a purpose in it; 'twasn't just for idle talk.
Don't you think, my dear, you'd better make your quarrel up with Gray?
It may save a world of trouble, and it's near Thanks giving Day.

FORTHCOMING EVENTS.

Announcements of Forthcoming Events are frequently sent as News. We can only publish such announcements as advertisements. We offer our best Special Publicity at very Cheap Rates, charging only 6d. for the first 24 Words, and 3d. for every additional Six Words.

DISPLAYED ADVERTISEMENTS.

Anniversaries, Annual or Public Meetings, Lectures, Bazaar, &c. are placed in this, the most prominent position in the paper, and are charged by space at the following rates:— For One insertion ... 4s. 0d. Any space Over One Inch ... 2s. 6d. more or less of Three ... 3s. 0d. at the Space. Four and beyond ... 2s. 6d. same rate. Including a reference to the Event in the "Forthcoming Events" column.

March 27.—Local Option Meeting at Hawtstone Hall (See advertisement). March 27.—"Buy Your Own Cherries" Temperance Story with songs at the Surrey Avenue Hall, Camberwell, New-road, S.E. Commencive readings by Bro. Kirtton, P.G.W.S.; musical illustrations by choir of 250 voices. Conductor, Bro. Rolfe, G.S.A.T. Choir to be taken by Bro. Rev. D. Barford Hoole, G.W.C.T., at 8 o'clock. Admission, 5d.; returned 6d.

March 28.—Wollington Barracks. Bro. Joseph Cheshire's Musical Temperance Entertainment, Oleana Solos, Sweet Fairy Jells, Patriotic Songs, Lay Oleana, Recitations, Silver Bells, &c. March 30.—Temperance in the Navy. Address by Miss Weston. (See Adv.)

March and April.—Blue Ribbon Army. Arrangements are being made for holding a series of Mass Meetings and Processions in London during March and April next, to celebrate the Fourth Anniversary of the inauguration of the Blue Ribbon Army in England. During Easter, special trains will run from all parts of the United Kingdom, and this will give friends from a distance an opportunity of taking part in the celebration. On Friday morning a Procession will leave Hoxton at 10 a.m., en route for Euston Hall, where three sessions will be held, commencing at 11 a.m., 3 and 7 p.m. Friends desiring information are requested to send full address, enclosing stamp for reply, to WILLIAM XONAS, Honorary Director and Founder, Blue Ribbon Army, Headquarters, Hoxton Hall, London, N.

To Conductors of Choirs.—At the Temperance Fete, to be held on White Monday, at the Mounton Green, Collier Park, Derbyshire, a great concert in part singing will take place, open to all Temperance choirs. For further information, apply, by A.C., to the Secretary, Carrington, Maripool, Derby.

GRAND LODGE SESSION, YORK.

REPRESENTATIVES requiring accommodation (by enclosing stamped envelope) to Chairman of Lodgings Committee, BRO. -W.M. SESSIONS, 15, LANE OUSEGATE, YORK.

Temperance in the Royal Navy.

The Committee of the NATIONAL TEMPERANCE LEAGUE have pleasure in announcing that Miss AGNES E. WESTON has kindly consented to deliver an Address in the Lecture Room, EXETER HALL, on THURSDAY EVENING, March 30, on the Progress and Prospects of Temperance Work in the Royal Navy. Chair to be taken at 7.30 p.m. by The Right Hon. Lord CLAUD HAMILTON.

SITUATIONS WANTED AND VACANT.

SCALE OF CHARGES. Fir t two four Words ... 6d. Every six Words additional ... 3d. Name and Address counting part of the Advertisement

TO ALL WHOM IT MAY CONCERN.—Those who require any description of Printing speedily and economically executed should send for samples and estimates to BOWERS BROS., 89, Blackfriars Road, London, S.E. Bowers' Temperance Shafts on every phase of the movement, 50s. 3s. 3d.; 1,000, 4s. 9d., with announcement of meeting at hack. Prepaid, carriage free

Lambeth Local Option & "Alliance" Union

THE TENTH ANNUAL PUBLIC MEETING Will be held in HAWKSTONE HALL, Westminster Bridge Road, on Monday, March 27th, 1882. Chair to be taken by REV. NEWMAN HALL, LL.B. Addressed by Sir Wilfrid Lawson, W. S. Caine, F.R.S., M.P., Rev. A. W. Jephson, M.A., Rev. Dawson Burns, M.A., G. Laveley, Esq., Chas. J. H. Banger, Esq. Doors open at Half-past Seven. Admission Free.

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Retail Purchasers are informed that John Kempster and Co.'s publications may be readily obtained at the National Temperance Publication Depot, 337, Strand, London, W.C., to whom they have disposed of their Retail Business, where also a great variety of Temperance and General Publications are constantly on sale.

THE GOOD TEMPLARS' WATCHWORD, MONDAY, MARCH 27, 1882.

OUR DECEASED OFFICER AND HIS WIDOW.

By BRO. JOSEPH MALINS, G.W.C.T.

In another column will be found the resolutions wherein the Grand Lodge Executive fifty mark the decease of one who has shared with them their onerous responsibilities and duties throughout the past year. Living at Plymouth, the fact that the regular Executive meetings were held at Birmingham was no deterrent to our brother's attendance. He had nearly a day's journey to the meetings, sat next day throughout the business, and then journeyed nearly all night to get home again. Our Special Grand Lodge Sessions sometimes found him journeying hundreds of miles and giving several successive days for neighbouring meetings; and our Re-union Conference arrangements and Lawsuit proceedings found him ever ready in council to plan, and in the arena to do battle, for truth and right. In previous years, too, many a sudden summons from the G.W.C.T. called him to special honorary service. His presence and that of his dearly loved wife could be counted upon for attendance and work at our Annual Sessions, where he thought deeply and spoke wisely. He ably served his district as District Chief Templar and in other capacities, while his attendance at, and interest in, his Subordinate Lodge was far above the average. Perhaps few members know that every day of the weeks of time he has given the Grand Lodge was a financial loss to him. As Secretary Chaplain he had to attend the cemetery daily to bury the dead, and he had to provide a substitute at his own cost when absent on all such occasions. It will thus be seen that he sacrificed much more than time and labour to the Order, and that Sister Wheeler lost more than her husband's welcome company when he was away working for us. The deep grief which has so long prostrated Sister Wheeler—who was always far from strong—testifies to the greatness of her loss; and the great sympathy expressed by our membership towards her shews that they realise, to some extent, her heartstricken con-

dition. The circumstance that she is left with no material resources cannot cause much surprise, and the Grand Lodge Executive could do no less than endorse the local proposal to raise a fund—not to provide a handsome income, but simply to help our bereaved sister to help herself when she becomes stronger enough to again fight the battle of life. This to 10,000 spectators at the funeral who witnessed 500 Good Templars attending in regalia, and heard the G.V. Treasurer's appropriate eulogium upon the indebtedness of the Order to the work of the departed labourer, look to the Order throughout England to make a substantial donation to the fund now started for his widow. The idea of a monument to Bro. Wheeler cannot be allowed to precede needed help to his widow; nor are we to wait for the Grand Lodge Session to inaugurate a relief fund. We should each contribute our mite now, for at G.L. we shall have other financial matters to consider. If members and Lodges will generally respond small contributions will suffice, and they can be sent to the G.W. Secretary, at the Grand Lodge office, or to our G.W. Treas., Bro. John Kempster, at the Watchword office, 3, Bolt-court, Fleet-street, London, E.C. In this matter "He gives twice who gives quickly." We elsewhere publish a small list to start with and hope next week to announce a proper production of additions thereto.

FOUR THOUSAND PETITIONS FOR A SOBER SUNDAY.

SOME years ago—partly by an indirect yet powerful lift to Sir Wilfrid Lawson's action in Parliament—we Good Templars astonished the House of Commons by sending to it about seventeen hundred petitions for Imperial prohibition. Each M.P. had to present some, and as we had arranged, the petitions mainly arrived on a given day, like an unexpected flock of birds. Cabinet Ministers and members could not but comment upon it in the debate, and no doubt a deep impression was produced by our simultaneous action.

New we are going in for another simultaneous effort, and this time it is to secure sober Sundays in England. At considerable trouble and expense the Central Sunday Closing Association have, at our request, prepared and furnished us with four thousand written petition forms and leaflets to accompany them. The petitions are of two kinds—the one, a public meeting petition, and the other an inhabitant's petition. One of each kind is now being sent to every Lodge in care of the present Lodge Deputy. Every Lodge is expected to report their action thereon to the local newspapers, as well as to fill up a form of report to the Watchword, in which we shall every week announce each Lodge which by attending to its duty in this matter merits a place on our "Roll of Honour." Let no "retiring" Lodge Deputy withhold these documents from the Lodge; let no neglected Lodge fail to ask for them, or to send to the L.D. for them if he is absent. The retiring and newly chosen Electoral Deputies (the list of whom is not yet sufficiently complete for us to send these papers to them direct) should be on the alert to push this matter to completion, and all should carefully note the following circular of instructions sent with the petitions by the G.W.C.T., to be read to every Lodge:—

"Office of Grand Worthy Chief Templar, "Birmingham, March 23, 1882. "IMMEDIATE TO BE READ TO THE LODGE MEMBERS. "SUNDAY CLOSING. "DEAR BROTHERS AND SISTERS,

"The time has arrived for us to specially ask the public to unite with us in eliciting from Parliament the Sunday closing of drink shops. By an agreement with the Sunday Closing Association I am enabled to send you a ready-prepared Public Meeting Petition to

Parliament. If you are holding a public meeting of any kind within a month, be sure to move such meeting to adopt the petition, and then let it be signed by the chairman, who, if influential, may be asked himself to forward it to a Member of Parliament with a letter in its support. If you have no public meeting already arranged, please arrange one on a social night, and invite leading residents, whether abstainers or not, to speak; or else arrange to close the Lodge by 8.30 some night and then throw open the room to the public and adopt the petition. The Lodge should be formally closed before the public are admitted; the use of the full closing ceremony being imperative. You can help to announce any such meeting by ordering Templar Arrows, like enclosed ones, which will only cost 2s. for 500 or 3s. per 1,000.

"Po those from Lodges, as such, are not regarded as equal to petitions from an *Open Meeting* at which the public are at liberty to attend and vote on the matter. The petition when adopted in open meeting should be sent to any local Member of Parliament, and should be addressed to him at the House of Commons, with a letter asking for his support. The London *Times* announces each petition presented to Parliament.

Your Electoral Deputy, if present, should take charge of the petition; but, some of his officers should be appointed to see that it is enclosed, and to report the fact to the WATCHWORD on demand form — so that the Editor can announce that your Lodge has done its duty in the matter.

I also enclose an *Inhabitant's Petition* for the same object. Please get all members and friends who are 16 years of age at once sign their full name in their own handwriting, and give their addresses in the opposite column. No writing should be put on the back of the petition. When the sheet is full, forward it to one of your local Members of Parliament at the House of Commons, for presentation. If you can arrange to secure more names write to the Rev. F. J. Perry, 14, Brown-street, Manchester, saying how many more sheets you want, and he will send them, and will also send trace like enclosed if you want them for use in canvassing the public for signatures to the petition. The additional sheets of the Inhabitant's Petition can, when filled up, be grammated to the Inhabitant's Petition sheet I row send. If other societies can be got to co-operate in canvassing the whole neighbourhood so much the better. Petitions can be sent post free to the House of Commons if endorsed "Petition to Parliament," and order 32 ounces in weight. Please keep the petitions clean and deal with them promptly. Arrange for the public meeting petition above, and, if you cannot get a good speaker, let a member read to the meeting enclosed printed paper, which gives good reasons why the petition should be adopted."

Yours sincerely and fraternally,

"JOSEPH MALINS, G.W.C.T."

In any case where the local member of Parliament may be inaccessible, the petitions may be sent to Mr. Stevenson, M.P., who has charge of the Sunday Closing Bill. In case a special deputaion is required to address a large public Sunday Closing meeting, application may be made to the Rev. F. J. Perry, secretary to the Central Association, 14, Brown-street, Manchester, or to the district agents of the Sunday Closing Association—Bro. H. J. Osborn, Raglan-road, Bishopston, Bristol; O. Binkhorn, 129, De Beauvoir-road, London, W.; and G. J. Watson, 133, Varna-road, Birmingham.

J. M.

HEATHENISH RITES AT A CONGREGATIONAL JUBILEE MEETING.

BAD customs die hard. The association of strong drink with heathenish rites is of very ancient date, and the exhilaration of the wine cup has for many generations been substituted for religious fervour. Spirituous drinks have been thought to promote spiritual feelings in thousands of instances, both before and since Milton wrote:—

"As with new wine intoxicated both,
They swim in mirth and fancy that they feel
Divinity within them."

The bad customs of heathenism have survived, while some of its devotion to duty has died out; and now, in this nineteenth century, we find that the leaders of the denomination that perhaps most prides itself on not conforming to mere forms and ceremonies are lending themselves to participate in the most objectionable form of public toast-drinking: a sociating

it, in fact, with a meeting for the special work of extending the power and wealth of their religious denomination.

The particular instance to which we now refer was a good meeting recently held at Colchester in connection with the Congregational Jubilee celebration. That good and munificent veteran of Nonconformity, Mr. James Spicer, was in the chair, at the head of a table in the large banqueting room of the Three Cups Hotel, presiding over a jubilee luncheon, which we read was served in Host Besford's well known style. As to the guests, they were not brought together on the primitive principle which the early Nonconformists may be presumed to have followed in accordance with the Divine injunction, "When thou makest a feast," &c., but they were composed of men who could pay a good price for their tickets, to say nothing of the extras provided for the good of the house and for the advancement of convivial Nonconformity. Dr. R. W. Dale, of Birmingham, and the Rev. J. G. Rogers, of Clapham, were present, as was also the Liberal member for Colchester, Mr. W. Willis, Q.C., with mayors, ex-mayors, a host of ministers from the Eastern Counties, and other celebrities.

To give a familiar description of the proceedings would be to say that, after luncheon, the "Queen" was drunk, the "Jubilee" was drunk, "Congregationalism in Essex" was drunk, the "chairman" was drunk, and the "local committee" was drunk. We do not mean that all the people and institutions were actually intoxicated in the sense ordinarily understood; no, their healths were drunk; and we are not aware that the participants in this bacchanalian proceeding were any more "the worse for drink" than we presume everybody to be who responds to such frequent calls as were made to drink heartily. The local report in the *Essex Weekly News* says the first toast "was heartily drunk." As to the second, it was responded to by Messrs. Dale and Rogers, who spoke ably and well. The third toast, "Success to Congregationalism," was proposed by Mr. F. Wells, of the firm of Perry and Wells, the great brewers, and Mr. Wells generously announced two donations of a thousand pounds each for himself and partner. Mr. Causton, M.P. asked the company "to drink to the very good health of their chairman," and the "Local Jubilee Committee" having been drunk to, on the invitation of Mr. Albert Spicer, "the collecting cards were then handed round the room," realising promises of money to the amount of £3,261.

We can only say we deeply regret that gentlemen so deservedly honoured and so widely influential should lend themselves to a practice which is coming to be regarded by right-minded people as highly objectionable. Were we unreservedly to express our feelings and those of a vast body of Temperance Reformers, we should speak more strongly than we do on this subject. But we content ourselves with referring the leading participants in this proceeding to the excellent remarks from a newspaper by no means known as an ultra-Temperance organ, which we reprint in another column; and rather than express any strong feelings of our own, trust that our Congregational friends will, upon further thought feel some regret and shame, such as shall prompt them to discontinue this practice in future; for surely it reflects no credit upon religious Nonconformity in general, nor upon Congregationalism in particular.

EASTER HOLIDAYS.—The WATCHWORD for Monday, April 10 (Easter Monday), will be supplied to the trade at our office on Wednesday, April 5, with a view to its reaching country subscribers before the Easter holidays. Contributions should reach the editor during the week prior. Our space will be very restricted for some weeks to come.

THE FOLLOWING DISTINGUISHED VISITORS, as we learn from the R.W.G.Sec., may be expected to be present at the approaching Session of the English Grand Lodge at York:—Rev. William Ross, Rothessy, P.R.W.G.T.; Mrs. A. M. Green, Liverpool, R.W.S.J.T.; Mrs. M. Lucas, London, R.W.G.V.T.; William W. Turnbull, Glasgow, R.W.G.Sec.; John Sutherland, Edinburgh, G.W.C.T. of Scotland; James Hamilton, Glasgow, G.W.V.T. of Scotland.

CLOSING DRINKSHOPS ON ELECTION DAYS.—It will be seen in the report of the G.L. Executive meeting which lasted two full days, that in addition to the Sunday Closing action, the G.L. Executive are, by circular direct to every member of Parliament, urging support to Mr. Carbutt's proposal to close drink shops on election days. The G.W.C.T. has invited other G.L.'s and organisations to move in the same direction. Mr. Carbutt will not reintroduce his former Bill, but will propose this legislation as an addition to the Government Corrupt Practices Bill at its second reading.

THE MILITARY DISTRICT, whose completed returns have been sent us (in multiplicity) by Bro. Hawthorne, W.D.S., shows a remarkable advance in membership. Its 22 Lodges contained 862 members in February, 1881, as compared with 370 in February, 1881. The growth seems partly due to the transfers of Lodges from Scotland, the Mediterranean, India, and Natal, whilst two Lodges have been transferred to Ireland; four new Lodges and increased activity also, doubtless, are main contributors to this growth. The returns are admirably compiled.

THE G.W.C.T.'S HEALTH.—Bro. Malins, after absence from the office during his several weeks' illness, attended at the recent Executive meeting, which lasted two whole days, and was not much the worse for it! His condition varies, but in spite of work and weather, he is somewhat stronger than a week ago. Throughout his illness he has given almost daily attention to all the correspondence in his department, having dictated about 1,500 letters, besides writing many important circulars to his Deputies, and articles, &c., for this paper.

ANNUAL SESSION OF G.L. AT YORK.—The fact that Easter is approaching induces us to call attention to the circumstances that the railway companies have not conceded any facilities in the shape of reduced rates to the Annual Session; but Representatives and others in different centres in making up their parties might secure some advantage by applying to their own local railway companies. Of course, we assume that all the regular Representatives know whether they can attend or not, and that they will very promptly notify the D.V.T. and W.D.Sec. of their inability, so that the next highest on the poll can be substituted. The regular Annual Session now opens on Monday, April 10, at 3 p.m., and the roll will be called at 10 a.m. on Tuesday, and again just before the closing ceremonies, which will probably be on Friday.

TENNYSON'S DRINKING SONG.—In another column will be found an able and not unfriendly article from the *Birmingham Daily Mail* on the action of our G.L. Executive on this matter. A few days ago the same paper in a leaderette declared our protest was absurd, but it has apparently reconsidered, and discovered that there was reason in it. The leading article we reprint vindicates our resolution fully. It shows that such a song is unworthy the Poet Laureate and that its spirit belongs to a past generation. We find indeed that this so-called new national song is really only a revision of a song published under a *nom de plume* by Tennyson in 1853. True neither in spirit nor in fact does it belong to the more bibulous era of a past generation, and this the more justifies our protest against its being re-hashed for the present day. True, the advance of Temperance teaching and practice compels non-Temperance papers to acknowledge that toast-drinking is practicable in non-alcoholic beverages, but in spite of the London *Daily Telegraph's* criticisms upon our action we still maintain that the song smacks of strong drink, and panders to the fast decaying convivial customs whose results are admitted by the *Birmingham Daily Mail*.—J. M.



We gladly welcome Contributions of Lodge News, or other matter suitable for insertion, but they must be on separate sheets, written on one side only of the paper, and duly authenticated with the name and address of the writer. Lodge news should be sent as early as possible, and cannot be received after Tuesday morning for insertion in the following issue, except from Lodges meeting on Tuesday night, from which reports can be taken up to 10 a.m., on Wednesday.

The "News of the Lodges" should constitute a public record of the important events in connection with ordinary Lodge Sessions. It should contain items not of mere local interest but such as are of national importance, and it should mention Essays and Papers read, Competitions in Reciting, Reading, and Singing, and such like. And, ONCE A QUARTER, the total of membership, &c., may be given. Singing, Reciting, &c., at ordinary Lodge meetings should not be reported. When, however, a Public Anniversary, or other Meeting or Demonstration in connection with the Order takes place, the names may be given of the chairman and of those taking part, and these should be classified thus: Chairman, Readings by, Recitations by, &c., &c.

METROPOLITAN.

High Holborn.—"Lincoln and Gersford." March 11. After our business meeting the Metropolitan Degree Temple meeting, eight members taking up their degrees.—March 18. After usual business pound night; salesmen, Bro. Piercy, W. J. G., realised to Lodge funds. Afterwards songs and recitations.

South London.—March 17. Public meeting and elocutionary competition, Bro. James Russell presiding. There were 10 competitors, and a very large gathering. Songs by Sisters Gratton and Clough. Some claps by the choir of the chapel. The three adjudicators awarded to Bro. Deville the first prize, a silver medal for recitation; to Bro. Piercy, the second prize, a very handsome book, for recitation; to Bro. Veitch the third prize, a book, for recitation. There were three others, Sister Gwynne, and two ladies, each with a small number of marks, and the chairman gave to each a book.

Long Acre.—"Fidei de Soho." March 18.—Fraternal visit from Banner of Peace Lodge, who gave a good entertainment. Letter read from the Right Hon. W. R. Gladstones, acknowledging receipt of resolutions on the Housing system.

Chesham.—March 10. After business open meeting and pound night. Chairman, Bro. J. Taylor, V.D. Songs, recitations by members and visitors. Refreshments. About 100 present. After tea, a very enjoyable evening of songs and Irish night. Songs and recitations by members and visitors.

Camberwell New Road, S.E.—"William Tweedie." Some commencement of the quarter the Lodge has been doing good work, and making steady progress. Twenty names have been added to the roll since February 1. The quarterly prayer meeting was attended by nearly every member and Bro. Price, W. C. Young, Elsie Gardner, Miller and Sister Woodver took part in the devotional exercises.—On Saturday 18th, the Lodge occupied the platform of the Red White and Blue Temperance Society, Bro. Rolfe, G.S.J.T. presiding, when a selection of songs, recitations, tris, and readings, were rendered by Sisters Rolfe, R.W.G.V.T., and Woodver; Broos, Williams, Hargreaves, Bateman, and Game. Three names were afterwards given in for membership in the Lodge.

Commercial Road.—"Pride of St. George's." March 15. Irish ballad concert. Chairman, Bro. J. Groves and E.D. Pianist, Miss Hammon, Artistes, Sisters Cushey, H. Hill, Hill, Coshway, Skelton, J. Groves, E.D. Dick; Brothers A. Hill, B. Hill, B. Hill, W. S. T., and W. D. M. and Mr. H. Billingsley. Hall crowded.

Leighton.—"Pride of Isledon." March 15. Interesting paper by Bro. H. Ansell, entitled "Our Home Life and Health." Lively discussion followed.

Blackfriars Road.—"John Hopkins." March 16. Usual business; visit and addresses by Bro. Rev. J. Annton, W.D.Ch., J. Hill, Collicott, W.D.M., and T. C. O'Connell, P.D.G., Hilditch.

Spitfields.—"Bedford." March 17. Lodge entertained by Grand Lodge members. Songs by several brothers and sisters. After tea, a very enjoyable evening at the Empire, Park Road.—"St. Andrews." March 18. Usual business; visit and addresses by Bro. Ballard (John Bunyan), T. C. Marrow, L.B.E. (Marshall), W.S.T., Degree of Sons of G.D. Marrow, W.S.T.; degree meeting; Degree of Fidelity, 11; Degree of Charity, 7. Bro. Jones, D.T.

Aldegate Street.—"City of London." March 20. Visited and offered and entertained by the Juvenile Temple; songs, recitations, piano solos, violin solo, duets, and choruses; a highly interesting and lengthy programme. President, Bro. F. C. Marrow, W.S.T. Degree meeting; "Mitary Brothers." March 9. Degree meeting; song.

PROVINCIAL.

Newport Pagnell.—"Excelsior." March 20. As one among the many results of the Temperance Mission

Week, 23 new members have joined the Lodge, and several others are proposed for membership. Wigan.—"Henry O'Connell." March 18. Anniversary of the Order of the Good Templars was provided over by the W.C.T. Excellent programme, consisting of songs, speeches, recitations, &c. Telling speech by Bro. E. Banks. There were some 100 persons present. It is not classified according to our rules printed every week over the first column of Lodge News.

Worcester.—"Fidelity." March 18. Fraternal visit of members from Herold Lodge, Oldham. Capital entertainment, appreciated and enjoyed.

Buigg.—"Rushmore." March 18. Fruit banquet, Rev. T. Wallis presiding; a light refreshment, fruit, &c., handed round. Singing and music, interspersed with readings and recitations. [The names of persons taking part in the songs, readings, &c., have been furnished to us but we are unable to print them as they are not classified according to our rule.]

Ballymena.—"Sunlight." March 6. Public prayer meeting conducted by Bro. Rev. R. Cole, W.C.or. after which Lodge session.—March 13. The question of a public demonstration dealt with.

Scunthorpe.—"Hope to Win." On Thursday evening the Lodge met in the P. M. Hall. At 7.30 the Lodge was opened up by Bro. E. Driffill, W.C.T., and afterwards thrown open, when members and friends met to witness the child of our W.M., Bro. Ward, being initiated into the Order of the Good Templars in our Lodge on March 16, 1882. This being the pound night, each member brought one pound of something, also a friend. All enjoyed themselves with the good things that were handed round from time to time. Readings, singing, addresses, and games were carried on till nearly 10 o'clock, when all went home, appearing to have enjoyed themselves with the entertainment provided for them. In addition 10 or 12 members from this night's meeting to join our Lodge.—[The above report is printed as received, without revision.]

Leicester.—"Peace." March 8. Quarterly devotional meeting, sustained by Bro. R. S. Nash, D.Ch., Bro. Hallett, D.S.J.T., J. Tolton and Johnson, and the choir of the church. Visitation of the Lodge of Gainsborough, which after singing, singing, addresses, and games were carried on till nearly 10 o'clock, when all went home, appearing to have enjoyed themselves with the entertainment provided for them.

Leicester.—"Visit of Eusane Lodge." Capital entertainment by members and visitors. About 300 newly-ploughed abstainers are being visited by members of the Lodge.—"Harbly Welcome." March 15. Public tea; 70 present. After delaying expenses there was £1 6s. to hand over to a distasteful matter. Entered hands round from time to time. Readings, singing, addresses, and games were carried on till nearly 10 o'clock, when all went home, appearing to have enjoyed themselves with the entertainment provided for them.

Leicester.—"Don't Monfort." March 15. Public meeting. Chairman Bro. Flint. Address by Bro. Allen, L.D., on Good Templary. Recitations, songs, and readings.

Leicester.—"St. Luke's Heart and Hand." March 14. Surprise night. Songs. Pleasant session. SHEFFIELD.—"More of the Good Templars." Bro. W. H. King, W.C.T., presiding. Bro. W. H. Hall submitted his annual report, which was adopted, and Bro. Hall unanimously elected to serve the remainder of the year.

Leicester.—"The Temperance Society." Bro. W. H. Hall submitted his annual report, which was adopted, and Bro. Hall unanimously elected to serve the remainder of the year. Bro. Hall submitted his annual report, which was adopted, and Bro. Hall unanimously elected to serve the remainder of the year. Bro. Hall submitted his annual report, which was adopted, and Bro. Hall unanimously elected to serve the remainder of the year.

Leicester.—"Colour in Public Meeting." Chairman Bro. H. Bush. Earnest addresses by Mr. Thompson and Bro. C. Allen and E. Batterbee on Local Option and Sunday Closing. Resolution in opposition to and in favour of Sunday Closing adopted.

Leicester.—"Success of Worcester." March 8. Open meeting. Full room. Chairman, Bro. J. F. Downes, E.D. Capital programme of songs, readings, and recitations.—March 11. Local Option and Sunday Closing read and discussed. Visit from Norton Excelsior Lodge, whose members provided a good programme. Refreshments.

Leicester.—"Sabrina." March 16. Fair attendance. Essay on "The Necessity for Greater Harmony in our Lodges," by Bro. R. M. Curtis, W.C.T., assisted by other members.

Brighton.—"Cliffonville." March 15. A public tea and entertainment by Bro. Moore, W.C.T., who urged all present to man up for the coming year. Addresses, songs, recitations, &c., by several members and friends, whose names we are unable to print as they were not notified in the report unable to print as they were not notified in the report. Visit from Norton Excelsior Lodge, whose members provided a good programme. Refreshments.

Leicester.—"Harmony." March 11. Annual tea and entertainment by Bro. Moore, W.C.T., who urged all present to man up for the coming year. Addresses, songs, recitations, &c., by several members and friends, whose names we are unable to print as they were not notified in the report. Visit from Norton Excelsior Lodge, whose members provided a good programme. Refreshments.

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Byth, and by Bro. Tucker, H. Blith, L. Littlewood, and Messrs. R. Bee and R. Bell.—March 18. Refreshments. About 90 attend. The report read by the secretary, Bro. S. H. Maddison, showed a large increase in the membership. Addresses by Bro. Meigs, Bro. English, Rev. Tucker, H. Blith, and Mr. R. Bell.

Worcester.—"City of Worcester." March 7. Visited and entertained by the Malvern Link Lodge Songs, recitations, &c. Good attendance of visitors. Refreshments.—March 14. Public meeting. Chairman, Bro. J. D. Clark. Songs, readings, recitations, &c. by members and friends. Address by Bro. H. Richardson, J. D. Clark, and James, jun. Bro. Stanley Jones presided at the pianoforte.

Stilton.—"Excelsior." March 17. Visit of Shirley Road and bringing with them the Challenge Shield. Bro. Nichols, D.T. In an able speech presented the same to the Stilton Excelsior, the Lodge having more than trebled its numbers during the past six months. Bro. Hedley of G. W. Johnson also spoke. The visiting members ably entertained the Lodge.

Burgess Hill.—"The Burgess Hill." March 7. Monthly public meeting. The question of establishing a coffee palace was advocated by William Stewart, followed by earnest addresses by Rev. R. P. Jones, Messrs. F. Burnett, Crick, Smart, and Bro. J. D. Child and T. Cheal. A public tea was afterwards served to the 60 of the members of the Lodge and their friends present.

Manchester.—"Faithful and True." March 9. Public meeting, Bro. Rev. C. T. P. presiding. Refreshments by members and friends. Address by Mr. J. H. Henry, Sec. M.V.S. Temperance Union, also delivered an excellent address. Songs, recitation, dialogue, &c., by members.

Leicester-on-Tyne.—"Northern Light." March 20. Bro. W. J. Erator read an excellent paper—"Individual Templary," composed by Bro. Stewart, J. H. Wright was ably treated, and met with the approval of all present.

Brighton.—"Queen's Park." March 6. Children of the Juvenile Temple regaled by the choir of the church. Addresses by Bro. Meigs, Bro. English, Rev. Tucker, H. Blith, and Mr. R. Bell.

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was given by Bro. Owen, of the Temperance League, which was well received.

LEADS.—"Will Desperandum." March 19. Bro. Boyes, E.D., provided a coffee supper in connection with the birthday of himself and Sister Boyes. The D.C.T. and several members of the District Executive were present.

GREENHNS.—"Caledonia." March 17. Social tea party. Address by Bro. T. Underwood, W.D., presided, and urged upon the members to persevere in the good work of the Order.

St. LEONARDS-ON-SEA.—"Bohemia." March 14. Open social. Good programme arranged by Bro. A. Booth. St. Leonard's Lodge, well attended. Lodge prospering.

FARLEIGH Anchor. March 20. After regular business, paper by Bro. W.C.T. of this Lodge, but none of Nottingham, entitled "Richard Cobden, the Advocate of International Arbitration versus War."

BRADFORD.—"Resolution." March 17. Service of songs by the members of Mr. Brownson's Band of Hope, assisted by some of the scholars of the school.

JUVENILE TEMPLE NEWS.

Under this heading it is quite impossible that we can do more than note events of special interest and importance to the movement.

CRICHELTER.—"Ivy Green." March 8. Songs, readings, and recitations by Juveniles. Prizes offered for best written Juvenile pledge from memory.

BRADFORD.—"The Flower." March 16. A new Temple. "The Flower," instituted by Bro. F. Bolton, D.S.J.T., with 10 juveniles and six honorary members.

RATCLIFF.—"Hope of Ratcliff." March 15. Dissolving views entertainment by Mr. G. Day on behalf of the London Temperance Hospital and the Children's Hospital, Shadwell.

St. LEONARDS-ON-SEA.—"Bohemia." March 14. Entertained by members and Sister Hondson, President of English.

POPULAR.—"Limpet." March 15. Special entertainment. Chairman, Bro. T. Grigby. Songs, Mr. and Miss Dick, Miss Swanson, Miss Simons, Messrs. Egan, Shadwell.

DEGREE TEMPLE.—"Nottingham." March 16. Free coffee supper and entertainment to over 70 poor people. Bro. Youens, Degree Templar, presiding.

THE GRAND LODGE SEWARCH.—Bro. John Glinney, D.C.T., Castlegate, York, is now the chairman of the Grand Lodge Reception Committee.

LET US RISE. AIR. "RED, WHITE, AND BLUE."

Let us rise in our numbers and vigour, And join in the cause hand in hand, To crush out the ills that disfigure, And mix the fair face of our land.

So ne'er let us daily or waver, But live ere we're willing to fight; For our country is sinking, let us save her, And drive the fell-foe from the land.

His reign we should swiftly abolish, Had we but the souls of our sires; His empire of oaths and demerits, His temples—extinguish his fires.

Mark, hark to the voices that call us! 'Tis his heart on rest—such appeal; Press onward, whatever befall us, The truth is more mighty than steel.

The prayers of the children shall aid us, The prayers of the men, and the maid; Give praise to the Power that hath made us, All eager to strive for the right!

DISTRICT LODGES.

It is most important that the reports appearing in the official organ should be accurate and satisfactory, and we must rely upon voluntary aid in furnishing these reports, we trust the Secretaries who, of course, are always in possession of accurate and full particulars by best bold and true; Let us stand by our colours, and never Recede while there's ought left to do.

NORTH LANSHIRE.—Clarence-street School-room, Morecambe. February. Bro. A. J. Garnett, D.C.T. presided, and reported as to the general working of the Order.

St. LEONARDS-ON-SEA.—"Bohemia." March 14. Open social. Good programme arranged by Bro. A. Booth. St. Leonard's Lodge, well attended. Lodge prospering.

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SUB-DISTRICT CONVENTIONS, &c.

MIDDLESEX.—Brentford Sub-District Annual Session. Well Done Lodge-room. March 15. Members present from Hope of Isleworth, Honslow, Lord Clyde, Well Done, Chiswick and Richmond Lodges.

THE SWORN EXPORT AND DIRECTOR OF THE CHEMICAL LABORATORY OF THE LAW COURTS.



EDITED BY BRO. MALINS, G.W.C.T.

A YARD OF ALE.—This is an instrument made of flint glass about a yard high, and of sufficient capacity to admit of the spherometer swimming in it, which was a test of its strength and quality.

"SQUASH."—What is "squash"? "Squash in the schoolboy tongue, stood for beer—school beer."

ANGLO-SAXON DRINKING.—The story of the association of King Edward while drinking, by command of Eilfrida, is sometimes quoted in illustration of a practice which existed among the Anglo-Saxons.

SANDWICH ISLANDERS.

Burns's "Tectolath's Companion" (1817) tells of the Sandwich Islanders forming what they quaintly called "A Company to put out the Drinking of Rum."

IS LAGER BEER INTOXICATING?

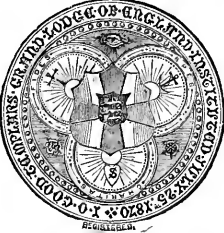
The German production known as lager beer is being introduced into England, and representations are made of its non-intoxicating character.

Having been requested to analyse the export beer of the Berlin Brewery Co., Ltd., I was given a certificate as to its quality and general composition, personally selected and drew samples for the analysis from the cullars of the company for this purpose.

Table with 4 columns: Name of substance, Quantity, Volume per cent, Weight per cent.

"The Sworn Export and Director of the Chemical Laboratory of the Law Courts,

Dr. ZIUREK."



G.W.C.T.—JOSEPH MALINS, | Grand Lodge Offices, Con- G.S.O.—JAMES J. WOODS, | greve-st., Birmingham G.S.J.T.—S. R. ROLFE, 45, Pan-st., Camberwell, S.E.

NAVAL DISTRICT. D.O.T.—JAMES RAE, 27, Market-place, Reading W.D.S.—CAPT. W. H. PHIPPS, 25, Lee-parc, Leo, S.E. D.S.J.T.—J. BUTLER, 39, Prince George-street, Fortsea.

MILITARY DISTRICT. D.C.T.—H. ROBERTSON, | 3, Elizabeth-cottages D.S.J.T.—MRS A. ROBERTSON, | Shooters Hill, W.D.Sec.—P. HAWTHORN, 10, White's-pl., London.

G. W. SEC.'s OFFICIAL NOTICES.

Announcements of the Grand Lodge Annual Session to commence at York on Easter Monday, April 10, will be found elsewhere. It is important that every member intending to be present should realise that no one can enter the Grand Lodge when working in that degree without possession of a credential.

A specimen credential form for applicants for the G. L. Degree, with a programme of the Session, has been sent to every Lodge Deputy in the kingdom. Candidates for the Grand Lodge Degree should apply at once to their Lodge Deputies for credentials, which will be supplied to these officers on application. Any Grand Lodge members may obtain credential forms by applying direct to the G.W.S., giving their G.L. status, as past Representatives, or simply as G.L. members, giving at the same time the name and number of the Lodge through which they joined, and the particular Grand Lodge Session. A stamp should be enclosed for a reply.

Tickets will be sent to every District Lodge Representative with the annual balance-sheet, digest, and abstract of returns. The G.W.T. should be apprised at once of the inability of any Representative to attend, with the name of the substitute.

Table with columns for date, location, and amount. Title: TAX RECEIVED FOR FEBRUARY QUARTER. Rows include Mar. 10-Worcester, 14-Military, 14-Surrey, W., 15-Stafford, N., 15-Durham, N., 15-1st of Wight, 15-Northingland, 15-Hants, S., 16-Surrey, E. & M., 16-Antigua, 17-Bucks., 17-Suffolk, 18-Nottingham, 17-Middlesex, 20-Cumberland, E., 20-Yorks, N.W., 21-Wilt., 21-Northingland, S., 21-Glos, N.W., 21-Herts., 21-Military (astrars).

CHARTER DEFENCE FUND. Received during the week:— Tytham Lodge, M. Kent, £ s. d. 0 0 0 James J. Woods, Hon G. W. Sec. G. L. Offices, Congreve-street, Birmingham.

G.S.J.T.'s OFFICIAL NOTICES.

Table with columns: NAME, PLACE, DISTRICT. Rows include Excelsior (Hastings, Sussex), Working (Wexham, Southants), Wilberforce (Southampton, South Hants), Hope of Coverdale (Stepney, Middlesex), Regina (Kenilworth, Hants), Mayflower (White Abney, East York).

March 21, 1882.

NEGRO MISSION FUND.

Table with columns: Name, Amount. Received with sincere thanks:— From Lodges of G.L. of New South Wales (Australia) per Bro. B. Price, G.W.S. 10 0 9; Excelsior 'L, Bideleigh Salterton, 0 6 0; 'Mentor' 'L, per Bro. F. Sheffield, 4s., 0 5 0; Sis. Simmons, Ia., 0 6 6; Per Sis. M. Lewis, 0 7 0; Executors of late Edward Pease, 19 10 0; 'Darlington' 0 7 0; Sub-Lodges in Guernsey, per Bro. Rev. H. M. E. Price 1 0 0; Hope of Alldorney, per Bro. Rev. H. M. E. Price, 0 4 0; Per Sis. Elizabeth Hadakis Belfast 0 6 6. CATHERINE IMPEY, Hon. Sec. Street, Somerset.

EXECUTIVE COUNCIL.

A meeting of the G.L. Executive was held at the office, Birmingham, on Thursday and Friday, the 16th and 17th of March, 1882, commencing at 9.30 a.m. There were present:—Bro. J. Balfour, G.W.C.T.; D. V. Scott, G.W.C.T.; S. R. Rolfe, G.S.J.T.; J. J. Woods, G.W. sec.; and Sister M. E. Doowers, G.W.V.T. Apologies for non-attendance were received from Bros. J. Kempster, G.W.T.; and T. W. Glover, G.W.M.

DEATH OF BRO. REV. HENRY WHEELER, GRAND WORTHY CHAPLAIN.

The G.W.C.T. reported the sudden death of Bro. H. Wheeler, G.W. Chaplain, at Plymouth, on the 11th inst., and of his funeral on the 18th, when at the Grand Lodge was officially represented by the G.W.T. and the A.G. Sec. The following resolutions were thereupon adopted:—

That while gratefully acknowledging the merciful Providence which has during its nearly 12 years' existence preserved unbroken the successive Executive Committees of this Grand Lodge, yet the first gap made in the Executive circle by the recent sudden death of their brother, the Rev. H. Wheeler, of Plymouth, while holding office as Grand Worthy Chaplain, which they painfully realise in the death of Bro. Wheeler, the loss of a most estimable colleague, and the loss by the G.L. of a able officer; the District Lodge a faithful representative, and the Subordinate Lodge a devoted member; while the entire Order and cause has an earnest worker, alike in the pulpit, in the press, and upon the public platform.

That they tender to the devoted partner of his life and work, Sister Mrs. Wheeler, for whom her heartfelt sympathy in the great bereavement which she has thus been called upon to suffer; and they fervently pray that Almighty God, "the husband of the widow," may comfort and console her with the knowledge that her loss is our departed brother's eternal gain.

APPEAL FUND.—Resolved that the Executive Committee heartily endorse the proposal, for raising a fund to afford material aid to our loved sister, and earnestly call upon the membership to contribute to the same.

MESSAGE OF CONGRATULATION TO THE PRINCE OF WALES.

Resolved, that the following telegram be sent to the Prince of Wales: "The Executive Council of the Grand Lodge of England, now sitting, on behalf of 90,000 subscribing members, unanimously send the happy congratulations of Her Most Gracious escape from the Royal Highways upon the happy Majesty the Queen, for whose continued preservation they as loyal and patriotic subjects will ever pray.

The following telegraphic reply was received from the Prince of Wales: "The private secretary, Francis K. W. Wake, of F. Knollys, Marlborough House, London, to J. Malins, Esq., G.W.C.T., I.O. of Good Templars, Grand Lodge of England. Prince of Wales thanks you sincerely for your telegram, and for the loyal and hearty congratulations of the Good Templars of England on the Queen's escape."

PROTEST TO MR. ALFRED TENNYSON, THE POET LAUREATE.

The Executive having before them the new English and Colonial national song, written by the Poet Laureate, entitled, "Hands all Round," in which the following lines occur:— "First pledge our Queen, my friends, and then, A health to England, ever good; Hands all round in every groat's hop you confound! To the great sea, Freedom's drink, as my friends." Therefore resolve: That this Executive observes with regret that this song invites to repeated drinking as alike expressive of loyalty, patriotism, and freedom,

thus pandering to a fast decaying convivial custom, which inflicts manifold injury upon so many of our most valued subjects, hinders their national advancement, and endures both body and mind.

SPECIAL G.L. SESSION IN LONDON.—The G.W. Sec. reported that at a special session held in London on February 20, for the purpose of conferring the G.L. Degree on members of military and naval Lodges, there were 43 candidates. The G.L. officers present were:—The G.W.V.T., G.W.T., G.S.J.T., P.G.W.C.T., and the A.G. Sec.

ANNUAL SESSION ARRANGEMENTS.—The A.G. Sec. reported visiting York and conferring with the local committee as to the forthcoming session.

RAILWAY ARRANGEMENTS.— Replies from the leading railway companies were read, in which it seemed that in consequence of the arrangements which the companies had entered into with one another, reduced fares at the holiday season were not possible; but the running of some special excursion trains, giving increased accommodation from some parts, might be expected.

ANNUAL RETURNS.—Returns of the adult and juvenile membership were submitted and adopted.

TEMPERANCE TEACHING IN ELEMENTARY SCHOOLS.—The G.W. Sec. reported that a correspondence had been opened with the National Temperance League, and the United Kingdom's Grand of Hope Union, inviting the Education Department, with a view to the introduction of systematic teaching in schools under Government inspection; the former body replied that in its opinion, the time was scarcely opportune for such action, and the latter appointed a sub-committee to see if a practical effort can be made.

TEMPERANCE LESSONS FOR USE IN JUVENILE LODGES.—The writing of a course of Temperance lessons suitable for use by Superintendents and workers in juvenile societies, was discussed and arranged for.

PRIZES FOR THE JUVENILE TEMPLE EXAMINATIONS.—Resolved, that the sum of £10 be granted in prizes for the annual examinations.

NATIONAL PRIZE ESSAY SCHEME.—Resolved, that the communication from Essex District Lodge asking that the Executive continue the prize essay competition, and that the prizes be offered for papers which comprise, in a given number of words, the strongest arguments in favour of total abstinence and prohibition, be placed on the G.L. agenda.

POLITICAL ACTION.—The G.W.C.T. reported that memorials to benches of magistrates throughout the country had been sent to the various District Lodges, as well as resolutions to Sub and District Lodges in favour of Sunday Closing, Local Option, &c.

CLOSING PUBLIC HOUSES ON ELECTION DAYS.—Resolved, that the G.W.C.T. be instructed to draft and to support Mr. Carbutt's resolution in favour of this measure.

SUNDAY CLOSING BILL FOR CORNWALL.—Resolved that this Executive express its hearty sympathy with a resolution proposed by Bro. R. H. Kirtou, of Cornwall, and wishes the movement every success.

CHARTER DEFENCE FUND.—An abstract of this fund to February 1, was submitted by the G.W.Sec.

DISTRICT AGENT'S FUND.—Resolved, that in consequence of the meagre nature of replies received from Districts the Executive are unable to recommend the G.L. to proceed further a present with the proposal, which was adopted.

TRADE.—A report was given of the trading department, which was adopted.

OFFICIAL FORMS.—The G.W.Sec. reported an examination of all the official forms in use, and made various suggestions.

EXECUTIVE COUNCIL AND ORDER OF PROCEDURES REPORTS.—Progress was reported on these reports.

DELEGATIONS.—The G.W.S. had attended Cleveland and D.L. G.W.V.T., Monmouth and Herford; A.G. S. Cheshire E. and M. and Derby; P.G.W.C.T., Norfolk and Cambridge; Bro. Mansergh, Kent Mid. and Surrey West.

SUNDAY CLOSING CONFERENCE AT MANCHESTER.—A report of this conference, attended by the delegation, Bro. Rev. G. Edwards, M.A., J. B. Collins, and J. E. Fowler, was read and adopted.

SPECIAL SESSION AT WYCOMBE ON MONDAY, MAY 29.—Resolved that the application for this session be granted.

CRYSTAL PALACE FETE, TUESDAY, SEPTEMBER 5.—Resolved that a Special G.L. Session be held in the Opera House at 7 P.M. promoted this year by the National Temperance League.

SUCCESSFUL NATIONAL HOLIDAY.—The proposal forwarded to the Executive was referred to the G.L. for its consideration.

ABSTRACT OF RECEIPTS AND PAYMENTS, AND THE ANNUAL ACCOUNTS.—The G.W.S. submitted these for the year ending January 31, 1882, which were adopted subject to their audit.

D.L. RESOLUTIONS OF THE RE-UNION CONFERENCE.

Several resolutions, all approving the action of their representatives, were laid before the meeting. MIDLAND TEMPERANCE LEAGUE.—An invitation to attend the annual meetings to be held in Birmingham Town Hall on Monday, May 8, was read, and a deputation appointed.

MOTIONS ON LAST YEAR'S DIGEST RELATING TO THE SUB-DISTRICT LODGE SCHEME.—These were referred to the G.L. for settlement. The meeting was closed at 5 p.m. on Friday.

JAMES J. WOODS, Hon. G.W. Sec. Congre-estre-t, B. Birmingham.

GRAND LODGE OF ENGLAND.

THE THIRTEENTH ANNUAL SESSION WILL BE HELD AT YORK, COMMENCING EASTER MONDAY, APRIL 10. SERMONS AND PUBLIC MEETINGS.—Members willing to give their services for Easter Sunday, and for meetings during the week, are invited to communicate at once with Bro. J. Glayster, 2, Castlegate, York.

QUALIFICATIONS FOR GRAND LODGE DEGREE.—(a) Past and Acting Deputies of the G.W.C.T. (b) Past and Acting Superintendent of the G.W.C.T. (c) All Third Degree Members who have completed three terms as elective Officers of Sub-Lodge or Degree Temple. (d) All Members of Three Years' Grand Lodge Standing. ONLY FOUR OF THESE ARE MEMBERS OF DISTRICT LODGE AND HAVE NOT FORGOTTEN THIRD DEGREE, OR THEIR QUALIFYING TITLES, BY EXCLUSION, WITHDRAWAL FROM THE ORDER, OR VIOLATION OF PLEDGES, ARE ELIGIBLE.

Representatives.—No member of the Grand Lodge (excepting Representatives who have District Credentials) can enter the Session without first presenting a Certificate certified by his W.C.T. and W.S. The G.W.S. will employ a stamp for printed forms and Credentials for new Candidates on application through the L.D.

DIGEST AND BALANCE SHEET.—The G.W. Secretary will send copies of the Digest, Balance and Balance Sheet, and Report to each Grand Lodge Representative by April 3. The Reports of the G.W.C.T. and G.W.S. will appear in the WATCHWORD thereupon before the Session. VOTING.—The voting power is confined to its Officers and Past Officers, Representatives and Past Representatives, but only Representatives vote in the Election of G.L. Officers, and when the Yeas and Nays are called.

SEATS.—Representatives will sit together according to their Districts, the places being previously fixed by ballot under the direction of the Reception Committee. The numbers of the seats, with the names of the Districts, will be exhibited in the Victoria Hall on the first day of the Session.

REGALIA.—No Member or Visitor can be admitted without Regalia. All Grand Lodge Members must furnish themselves with either Grand Lodge, Third Degree, or Sub-Officer's Regalia.

PROGRAMME OF SESSION.

(Subject to Revision.)

SATURDAY, APRIL 8.

7.30 p.m.—United Sub-Lodge Session for Re-union of Members in Victoria Hall, Goodramgate, near the Minister.

SUNDAY, APRIL 9.

a.m.—Prayer Meeting in Victoria Hall. 3 p.m.—Easter Day Services in Market-place. —Temperance Sermons in Places of Worship. (As per local arrangements.)

MONDAY, APRIL 10.

12 a.m.—The Credential Committee will sit till 3 p.m. in the Festival Concert Room, Museum-street. 2.30 p.m.—Grand Lodge Annual Session will be opened in the Concert Room. Roll of Officers will be called. 3.0 p.m.—Candidates for the Grand Lodge Degree will be admitted and the Degree conferred. To be followed by a presentation of Reports, appointment of Committees, and arrangement of the Order of Procedure. 4.30 Reception of Deputations from kindred Orders. 5.30 Adjournment of the Session. 7.0 Public Reception in the Festival Concert Room, Museum-street, to be presided over by the Right Honourable the Lord Mayor (see programme for particulars).

TUESDAY, APRIL 11.

7.0 a.m.—Conference on Political Action, particulars to be announced by Bro. J. Kempster, G.W.T. 8.30 a.m.—The Credential Committee will sit in Victoria Hall till 9 a.m. The Session will re-open in the Victoria Hall in the Grand Lodge Degree, and confer same upon additional candidates. The roll of Representatives will be called, and the business of the Session proceeded with. 1.0 p.m.—Adjournment of Session. 2.30. Session re-opened in the Third Degree. 3.30. Adjournment of Session. 7.0 Public Demonstration in the Festival Concert Room. Addresses will be given by Grand Lodge Officers and Distinguished Visitors (see programme). WEDNESDAY, APRIL 12. 7.0 a.m.—Juvenile Temple Conference, particulars to be announced by the G.S.J.T.

9.0 The Session will re-open in Victoria Hall in the Third Degree, and adjourn at 1 o'clock. 2.30 p.m.—The Session will re-open and adjourn at 5.30. 6.30. Re-opening of the Session in the Grand Lodge Degree to be adjourned at will. Installation of Officers.

THURSDAY, APRIL 13.

7.0 a.m.—Preston Club Reunion Breakfast. 9.0 The Session will re-open in the Third Degree, and adjourn at 1 o'clock. 2.30 p.m.—The Session will re-open and adjourn at 5.30. 6.30. The Session will re-open in the Subordinate Degree. FRIDAY, APRIL 14. 9.0 a.m.—The Session will open and close in Grand Lodge Degree; Roll of Representatives will be called before closing the G.L. 7.0 p.m.—Temperance Meeting for Women in Victoria Hall. —I.O.G.T. Conference for the Society of Friends. (Time and other particulars will be hereafter announced.) SATURDAY, APRIL 15. 7.0 p.m.—Miscellaneous Entertainment in Victoria Hall.

TENNYSON'S (SO CALLED) PATRIOTIC SONG.

Which has been protested against by many, notably by our Grand Lodge Executive.

First pledge the Queen, my friends, and then A health to England, every guest; He best will serve the race of men Who raise his voice for his own country best! My freedom's oak for ever last, With larger life from day to day; He loves the present and the past

Who lope the moulder'd branch away. Hands all round! God the traitor's hope confound! To the great cause of Freedom drink, my friends, And the great name of England round and round.

To all the loyal hearts who long To keep our English Empire whole! To all our noble sons, the strong New England of the Southern Pole! To England under Indian skies, To those dark millions of the realm! To Canada whom we love and prize, Whatever station holds the helm. Hands all round! God the traitor's hope confound! To the great cause of Freedom drink, my friends, And the great name of England round and round.

To all our steem'd so they be The leaders of the land's desire! To both our Houses may they rise Beyond the porch and the shire! We called wherever ship could sail, We fondled many a mighty State, Pray God our grates may not fail Through craves fears of being great! Hands all round! God the traitor's hope confound! To the great cause of Freedom drink, my friends, And the great name of England round and round.

WALES.

GRAND LODGE.—An important meeting of the Executive of the English G. L. of Wales, was held on Saturday last at Cardiff, Bro. R. v. D. Burford Hoole, G.W.C.T., presiding. It was reported that the new official organ, the *Templar Record*, has a gradually increasing circulation, being 350 in excess monthly of last year. It was reported that old Lodges had been re-started at Brecon and Bulth, and that the membership shews an increase on the members reported at Llanelli Grand Lodge. Bro. Rev. D. B. Hoole, and W. T. Reper, P.G.W.C.T., were appointed to represent the Grand Lodge at the Year Session of the G.L. of English Wales. Bro. Rev. Thomas Evans, G.W.C.T., intimated that he had started a fund to secure a G. L. lecturer to carry on during the autumn and winter, the good work so well started by Bro. the Rev. Joseph J. Cooper. It was decided for the county of Montgomery, to be a demonstration for the county of Montgomery, to be held at Welshpool, on June 9. The G.L. is to hold its ninth Annual Session at Mold, beginning on Tuesday, September 12.

Bro. EDWARD WOOD, P.G.M., is we are glad to state, recovering from the effects of a serious accident. Some ten days ago he was taking members of his family a drive, when some ironwork of the chaise broke, and frightened the pony, which bolted at a furious rate, and the chaise ultimately colliding with various trees, the occupants were evicted. Bro. Wood and his eldest daughter were thrown some ten or twelve yards with great force, and suffered severe shocks, which completely prostrated them for a time. Bro. Wood's little daughter was recovering from a protracted illness, and the matter made the matter ten more serious. It is thought, however, that no vital injuries have been sustained, and that both may gradually recover the effects of the shocks and bruises.

NOTICE TO READERS AND CORRESPONDENTS.

CORRESPONDENTS are requested to notice the following instructions in forwarding items of news— Address, Editor, 'Good Templars' Watchword, 3, Bolt-court, Fleet-street, London, E.C. As our 'News' columns are made up on Wednesdays, all matters intended for publication in the current number should reach this office by Wednesday morning at the latest. As our space is limited we can only carry a few lines in reference to any meeting, and are compelled therefore to exclude unnecessary details, and matters of merely local interest; notices should be used sparingly, and written plainly. No notice will be taken of communications unless accompanied by the name of the sender.

G. B.—Perhaps it would be better first to suggest the matter to the District Executive.

W. G. EXPNER.—We are unable to find space for reporting ordinary juvenile or adult Temperance meetings, and are obliged to content ourselves with noticing national and special work of kindred organisations.

J. F. G.—W.C.T. correspondents kindly send us the information you ask. 'The Mountebanks' is contained in a volume of *Wiltshire Rhymes*, published at 1s. by F. A. Blake, Salisbury. London: Simpkin, Marshall, and Co.

W. A. S.—Ordinary ginger ale is not intoxicating. It is a kind of 'hoose' that has a tendency to 'heat' one. It is not forbidden by our pledge. It is quite possible to make alcoholic ginger ale. There is a small percentage of alcohol even in common ginger beer, or 'pon' which varies. It is not intoxicating; but if anyone doubts, let him not drink.

THE GOSPEL TEMPERANCE HERALD

(Illustrated), the Organ of the Blue Ribbon Movement. Will (D.V.) be published on WEDNESDAY, March 30, and every subsequent week on Wednesday. Price One Halfpenny. It will contain reports of the wonderful Gospel Temperance and Blue Ribbon Meetings now being held by Mr. Francis Murphy, Mr. and Mrs. Clark Wilson, Mr. R. P. Bush, Mr. W. Noble, and others in various parts of the country. Also Reports of all Sections of the Temperance Movement. With Stories, Narratives, Anecdotes, and Illustrations, &c. Order at once through your newsagent from the *Christian Herald Office*, 2, Ivy-lane, Paternoster-row, London. It will consist of eight pages, the same size as the *Christian Herald*.

REV. E. J. SILVERTON SPECIALIST FOR DEAFNESS.

All sufferers from Diseases of the Ears and Eye, or from general debility, should send for the new Illustrated Book of Health, which contains a list of questions for the guidance of the patient (price 1s.), but free to the readers of this paper for a penny stamp. Available to all addresses: Rev. E. J. Silverton, 17, St. Bride Street, Ludgate Circus, London, E.C.

10,000 PAGES OF THE BEST MATTER EVER ISSUED, Suitable for All Seasons. DIALOGUES! Sunday-School, Humorous & Temperance. See Catalogue and Order of the Press. Free on application to Wm. Walker & Sons, 27, Abchurch Lane, London, E.C.

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CRYSTAL PALACE MUSIC.—Friends arranging for concerts, &c., requiring copies of the words and music, as sung at the afternoon and evening concerts at the Crystal Palace P.C., may obtain the same gratis—On Notation, Afternoon Concert; Tonic Sol-fa, Afternoon and Evening Concert, in quantities, at half the published prices, from the office of this paper, Bolt-court, Fleet-street, London, E.C. The published prices of each book of music and 1d. each book of words. Early application should be made as it is desirable to clear the stock on hand. NOTE.—Important. The Book of Words with music, Evening Concerts, &c. Notation, is no longer obtainable and only a few copies remain on hand of the EVENING Book in the NEW notation.

GOOD TEMPLAR AND TEMPERANCE ORPHANASAP, MARION PARK, STREETLY-ON-THE-HEATH.—For orphans and children of total Abandoners. Contributions earnestly solicited. Catalogue and all information may be obtained from the Hon. Sec., Mr. EDWARD WOOD, 4, Shoote-gate-road, New Square, London, W.

VISITORS' GUIDE

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METROPOLITAN LODGES.

MONDAY.

Ark of Safety, St. John's Sch., Wabington, Walworth, Jay, Jun. 6.
Belgrave, Pimlico Rooms, Warwick-st., Alder. S.W.
Benjamin Hall, Station-road, Spacious, Brompton, City of London.

TUESDAY.

Albert Bond of Brotherhood, St. James's School, Hatfield Heath.
Co-operative, 101, Tottenham-road, Tottenham.
Freedom of London, Whitford Buildings, Finsbury-road, City-road.

WEDNESDAY.

British Queen, Coffee Tavern, High-street, Kensington.
Crown, St. George's Hall, 101, Tottenham-road, Tottenham.
Crested Fountain, Temperance Hall, Church-walk, Richmond.

THURSDAY.

Albert, 47, Institute, Wilkin-street, Kenilworth, N.W.
Avery, Ward-gate, New Ch., Green-walk, Brompton.
Barnes, 10, Purpos, 101, Tottenham-road, Tottenham.

FRIDAY.

Bedford, Friends' Institute, Wheeler-street, Spitalfields.
Coveville, Edinburgh Castle, Brompton-road, Lincoln-square.
Dunlop, 10, Purpos, 101, Tottenham-road, Tottenham.

SATURDAY.

Bromsgrove, Invelevs, St. John's Camp, Inn-street, Brompton.
Bromsgrove, Aldren, White Abbot Colfax Tavern, 730.
Buckton, Carlton Club, 2nd Floor, St. James's Hall, 815.

Hendon, Excelsior, St. John's School, High-street.
Lancaster, Royal Palace, Templars Rooms, Finsbury, 730.
London, British Workmen, T. M. Chapel, Lambeth, 815.

TUESDAY.

Bromsgrove, Sunnol of Model, St. John's Sch., Farm-street, 4.
Bromsgrove, Well Done, Infant School, North-road.
Buckton, Brompton, 101, Tottenham-road, Tottenham.
Buckton, Royal Palace, Templars Rooms, Finsbury, 730.

WEDNESDAY.

Abney, Happy Home, Coffee Tavern, Ogden-street, 730.
Abney, 101, Tottenham-road, Tottenham.
Abney, 101, Tottenham-road, Tottenham.
Abney, 101, Tottenham-road, Tottenham.

THURSDAY.

Water, Weston, Gospel Hall, Weston, 730.
Bromsgrove, 101, Tottenham-road, Tottenham.
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Baswell, Harbour of Refuge, Temperance Hall, 630.
Barnes, Hope of Ipswich, Temperance Hall, High-street.
Barnes, 101, Tottenham-road, Tottenham.

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