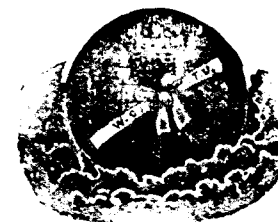


THE
Indian Temperance News
 and White Ribbon

For God
 and Home



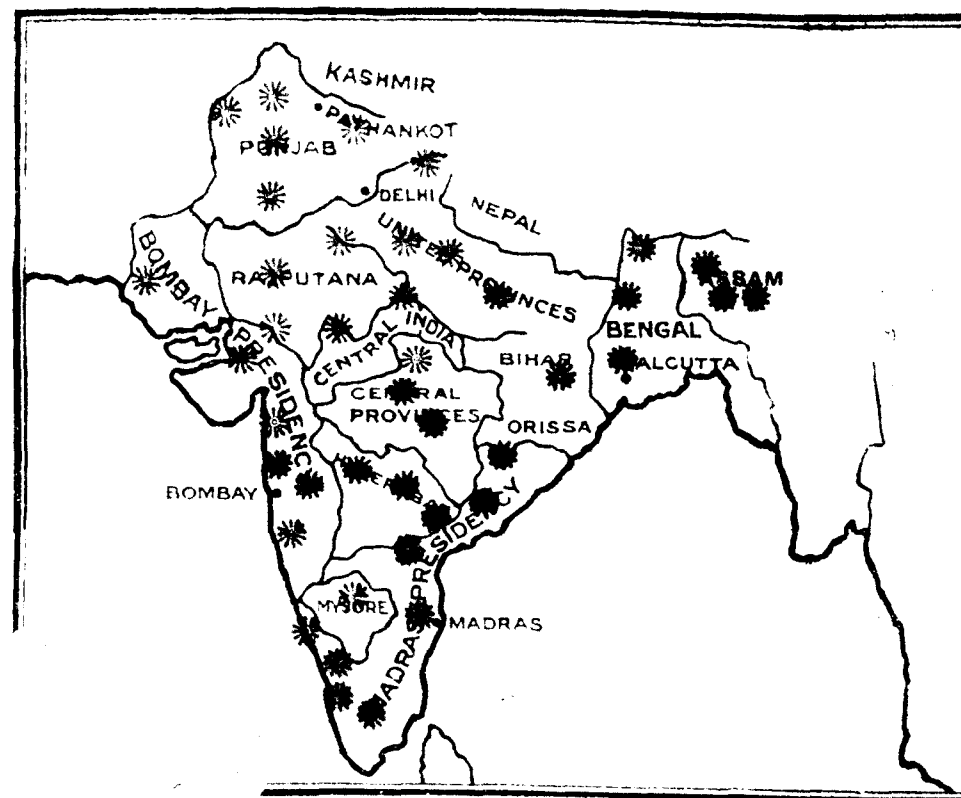
and
 Every Land



Vol. XIX.

MAY 1925.

No. 5.



T. U. Map of India showing Gold Star Centres.

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Associate Editors: REV. W. L. FERGUSON, AND MRS. S. W. CLEMES.

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CONTENTS

			PAGE				PAGE
Near and Far	...	...	1	Prayer Time	...	...	29
With the Editor	...	...	4	Young People's Branch		...	30
From Our President	...	...	5	Places in India visited by			
Our Organizers	...	...	6	Miss Campbell	...	...	32
Contributed Articles	...	...	13	W. C. T. U. Directory		...	33
Divisional Reports	...	...	17				

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SONG OF THE WAYFARER

"Give me the work my hands find joy in
doing
With just a little time the while for play;
Give me the joy that comes with glad
pursuing,
Though empty hands be mine at close of
day?"

"Leave me my dream, my visions of
tomorrow—
What though to-day holds dream I would
forget?
And what though joy too often walks with
sorrow?
Who fares with Hope for him no bounds
are set.

"Give me my dreams, and let what will
come after,
A bit of song, when day at last is done;
Or it perchance night mock the day with
laughter
To-morrow's dreams are mine at set of
sun."

—F. J. HADLEY.



HER HIGHNESS THE BEGUM OF BHOPAL.
The first Ruler of an Indian State to introduce Prohibition

The Indian Temperance News

and White Ribbon

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Near and Far

"Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. For behold darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60 : 1—3.

Whence they come.

Rum Row is the name of that array of foreign ships, standing some miles off the New York coast, engaged in the business of transporting liquors and getting them into the United States unlawfully. It is well known that the purpose of these ships is smuggling, and that their continued presence outside the territorial waters of America makes them guilty of hovering and liable to drastic treatment. The American Government, so says the White Ribbon, organ of the National British Women's Temperance Association, for March, "has identified 332 foreign vessels engaged in the rum-running business last year. Of these 307 flew the British, ten the Norwegian, and four the French flag." An increasingly large number of seizures is being made by the new fast motor boats and armed chasers which the United States is employing to break up this organized flouting of the prohibition policy of America, the defiance being protected by the flags which the vessels fly.

Bootleggers in England.

Chickens come home to roost, says an old proverb. And England herself is beginning to get a taste of what it is to fight the illicit traffic in intoxicating liquors. The case is this: In France spirits can be procured for about fifty per cent of their cost in Great Britain, where the post-war duties are still very high, and where licence prevails. The smugglers are at work, seeking to evade the payment of duty, and thus to be able to supply the thirsty with cheaper liquors and at a substantial profit. To run contraband from France across the channel is the game; and there is reason to believe that the traffic is well-financed and of growing proportions. Here is another chance for the chief mourners of the wet camp to sob out their hearts' burden that "Prohibition does not prohibit." Neither does license! There is no law that the liquor traffic will not defy in its own interests. It is by nature lawless, and no matter what the attempt to legitimatise or to penalise it, lawlessness flows from it as stench from a sewer. The only way to solve the problem of intoxicating drink is to exterminate its manufacture, sale and use as a beverage.

A Challenge.

Speaking of the comparative merits of license and prohibition leads one to ask whether anyone can duplicate from the

annals of licensing the benefits which have flown from prohibition? Here is the testimony of Judge Clarence W. Dearth, of Delaware County Circuit Court, who says "I am for prohibition because it has done away with liquor's domination in politics, and its corrupting influence in civic affairs. Prohibition has taken the load off the labourer's back, and has restored homes. Womanhood has less grief, and children are better cared for. More people have money in the banks than ever before, fewer mothers have been beaten and there are fewer wrecked homes. Greater efficiency in all trades and occupations is very noticeable. Prohibition has been the agent in emptying some of our jails and poorhouses. It has dried the tears and lightened the heartaches of hundreds of homes. Prohibition has clothed women and children. Where desolation sat wringing her hands in agony, hope has spread her pinions, encircling every home and lighting every hearth." Just substitute the word 'license' in the above quotation wherever the word 'prohibition' occurs and see how it reads. Can the advocates of liquor and the licensing of the traffic bring forth a list of benefits parallel to those enumerated by the learned Judge? We challenge them to do it.

Personal Liberty.

The advocates of limited or unlimited wetness are forever prating about personal liberty, and voicing their fear of invading its precincts or violating its prerogatives. That precious heritage must be preserved at all costs, is their plea; and so the liquor traffic must be tolerated just as long as there is an appetite which craves intoxicants. The plea of personal liberty on the lips of these advocates always has reference to the liberty of the one who wants to use liquor. But what about the liberty of those who have no use for liquor and who abhor the traffic, wishing to have no fellowship or partnership with it? And yet these persons are robbed of their personal liberty to be free from the curse of drink by those who devise the policies of the State which fosters the evil. Where State Ownership prevails even the citizen and taxpayer is made a partner in the business; and where local option is denied the licensing policy is forced upon citizens and com-

munities who have no way of registering their dissent. If this is not a violation of personal rights, by what name may it be called? It is an axiom of democratic rule that governments derive their just powers from the consent of the governed. Where there is a division of opinion, the will of the majority must prevail. Let this apply to the liquor traffic as to other things and all will be well; but this is the principle to which the anti-prohibitionists will not agree. They claim their personal liberty at the expense of others; neither the will of the majority nor the welfare of the State being a sufficient inducement for them to forego their assumed right to take poison when they want to. In claiming liberty for themselves and in dictating the liquor policy of the State they over-ride the rights of the sober and the law-abiding, no matter what their numbers. If drinking is a menace to the welfare of the individual, the home, the community, the State, no one has any more right to claim it as a privilege than he has to commit arson or suicide; or to scatter the germs of typhoid, small-pox and bubonic plague whithersoever he will, claiming exemption on the ground of personal liberty. The whole plea for exemption from control is specious, unsound and unworthy.

Morphia and Opium in China.

The Guardian, Calcutta, in a recent London Letter, by Mr. Hubert W. Peet, quotes Dr. Graham Aspland, Secretary of the International Anti-Opium Association of Peking, as saying, "Opium may have slain its thousands, but morphia will kill its ten thousands." He paints a dark picture of what is now happening in China where not only opium has had a great recrudescence, but where morphia, heroin and other drugs are being smuggled in from the outer world. Japan is named as chief in this unholy traffic; but Dr. Aspland states that "not an ounce of morphia from Great Britain or the United States of America has been seized in China during 1923-24." Morphia pills are displacing the morphia syringe. The Doctor describes it thus: "These pills are simply morphia made in pill form with flour. The wholesale disposal is in white cotton bags containing 10,000 pills. The quantity of morphia in each pill varies with

the price charged. Presuming that each pill contains a quarter of a grain of morphia, then the man who swallows a dozen daily has produced in his body the same effect as the man who laboriously smokes an ounce of Chinese opium. Further, the ounce of opium costs at least twenty to thirty times more than a dozen morphia pills, and amongst the poor this is a great consideration." Continuing Dr. Aspland says, "There is hope for the inveterate opium smoker, but practically none for the morphia eater. A much higher percentage of cures is recorded among the 12,000 addicts in the 'curing houses' in the Yenmen district of Shansi, where opium alone is used, for instance, than among the 36,000 Tsining addicts who have been in 'curing houses' during the year." As many as 20,000 cases of drug trafficking were dealt with in the Shansi province during the year, where the authorities are trying to enforce the anti-opium laws, but the laxness of officials in neighbouring provinces, the activities of smugglers, and the transportation of drugs by the railways make the task of suppression extremely difficult. Nevertheless, there are signs of determination on the part of China's rulers to be rid of the great curse, for Dr. Aspland tells of being present in Peking when, a few months ago, 770 ounces of pure morphia, 1,107 parcels of morphia, varying in weight from a few ounces to three pounds each, and mixed with flour all ready for pill-making, and bags containing 280,000 morphia pills, besides 250 ounces of broken pills, were burned in the great spaces outside the Temple of Agriculture. All this vast quantity of dope had been seized as contraband during a twelve-month. Dr. Aspland is hopeful for a much larger bagging of contraband and a burning "fifty-times" as great at the end of 1925.

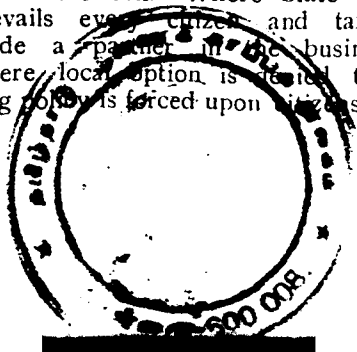
Opium for Infants.

The Indian Social Reformer of April 11th calls attention to a resolution which Mr. Byramjee Jeejeebhoy proposed to introduce in the Council of the Bombay Municipality. It reads, "That the President be requested to invite the attention of Government to the evil practice of drugging infants with opium by women-workers employed in factories, mills, etc., in Bombay and

the consequent rise in infant mortality in the city, as pointed out by Mr. T. Johnstone, M.P., in the House of Commons, according to a cable published in the issue of the Times of India of the 25th. February, 1925, and to urge upon Government the necessity of taking legislative measures to put a stop to the obnoxious practice." The Social Reformer considers that "there is an opportunity of suppressing the drugging of infants by making the administration of opium an offense, like the giving of liquor or tobacco in the Children's Bill to be introduced in the Legislative Council." The Reformer also remarks "on the irony of a citizen and civic father of Bombay requiring to be enlightened by Mr. Johnstone, M.P., in London, regarding the prevalence of an evil practice in his native city!" and adds, "Bombay seems to be the chief, if not the only, place where the practice of drugging infants largely prevails. This is by no means to the credit of the first city in India. Government will have the support of the people in legislating to stop this practice. The Government of Bombay would have noticed that, in the debate in the Legislative Assembly, some days ago, no one, official or non-official, had a good word to say for the *bala golis* although a pointed reference was made to them by Dr. S. K. Datta in his very able speech." The *bala golis* are children's pills manufactured each with a quantity of opium and openly sold in Bombay. There is need for prompt legislative action.

India ready to re-examine.

A brief note from a personal correspondent brings the information that the Government of India is not averse to having a re-examination of the whole opium question, provided the Provincial Governments do not object. This is good news, and hope rises high that no objection will be raised. The information came to us some time before we saw it in print, but now that it is made public, the press seem to take little interest in it, although the public has a growing consciousness of the evil. The Guardian, Calcutta, in its issue of the 9th. April says:—"For the first time in the history of the Central Legislature, the matter of opium,—production, sale and export,—came up for the most detailed examination. The Govern-



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MAY 1925

ment in the past depended on its intimate knowledge of the opium question and has therefore been able to rout any critics whose enthusiasm not infrequently outran their knowledge. This was not the case on the present occasion. The Government was compelled to acknowledge that the Assembly had a case which could not be thrown aside without consideration, and it is now prepared to re-examine the whole question afresh. This has been distinctly a triumph and the Assembly is to be congratulated for the manner in which it tackled the problem." It is to be feared that "enthusiasm" has too often outrun "knowledge" in the discussion of the opium question, and this has been one great reason for making the Government of India feel sore and slow to take steps to re-open the question which was settled a full generation ago by the report of a special commission. The criticisms of some sections of the foreign press have not been fair; and

some of the domestic critics have not realised the extent to which Government had already gone in efforts to curtail the evils of opium, especially in the matter of exports to China. But the time is now ripe, as never before, for a full and thorough review of the whole problem. Not only is India concerned in the issue, but the whole world. The recent prolonged Opium Conferences at Geneva, with their unsatisfactory results, are proof enough that present conditions cannot be continued indefinitely. The eyes of the world are on India and other opium producing countries; and India along with the rest owes it to the world to justify the policy she adopts and pursues. If her policy is sound and requires no change, a re-examination of it will do no harm, but on the contrary will strengthen her position; but if change is needed, and we sincerely believe it is, a fresh examination will point the way to its accomplishment.

With the Editor

Our readers will notice that this month we are departing from the usual custom and giving them something quite new. It is because we have felt that it is a good thing to advertise ourselves once in a while and so we decided to do it at such an auspicious time (as our Indian friends would say) as this one, when the White Ribbon Hosts will be gathered together in Edinburgh. You will see that we have reports from each one of the organising group, beginning with Miss Campbell and coming on to the youngest and last.

Miss Campbell all know, Miss Maya Das belongs to a well-known North India family and has done fine work; Miss Bhaskare has been an Honorary Worker most of the time. She is not strong physically but has done excellent work and we hope will still be able

(3) The third Young People's Branch is in the Taylor High School consisting of fifty-seven members, Miss Meena Frost is the Secretary.

(4) A Young People's Branch was organized in October 1924, in the U.F.C. Training College, Raste's Peth, consisting

ment of bills for any kind of literature can be avoided. She has great zeal for raising funds, and a desire to have Headquarters self-supporting! We could not have had any one better than Miss Singh to follow Miss Davis and are grateful for her. So much depends on literature that we need her kind. Madras is losing her little organiser, that is, she is leaving the staff, but we trust not leaving the work. Miss Sebastian has made many friends for herself and the cause wherever she has gone, in the nearly two years since she joined the W.C.T.U. working force, but a young man found that she was such a good worker in the temperance cause he decided to annex her for life and so we hand over our Divisional Organiser—to see what she can do in organising a home! For every Christian home in India we are thankful and while we mourn that we are letting our helper go from here, she has promised to do honorary work and there will be great opportunity for service in the station where she will be in the medical use of such alcoholic drinks. Our plan for the coming year includes the

new life. Study these faces and see what an interesting group it is. Do you wonder we are proud of them and thankful for all that they have been able to do?

The reports from the different Divisions are full of information and interest. They show that something is really being accomplished in India. Only by such reports and statistics are we able to realize how much is being done, as India is so large and distances are so great it makes it very difficult to get into touch with the whole of it. Study the map and see where we are scattered in this great land and then try to realise that after

all there are not many of us to work the whole country and that we need much help.

Our Articles.

Read carefully the article by Rev. Herbert Anderson, on the present condition of the Temperance Movement in India. He is probably as well, or better, fitted to speak on this subject than any other man in the country and what he says is worth listening to. With such men on the right side, and there are many of the best men in India especially among the Indian leaders, we surely will win.

From Our President

DEAR COMRADES,

It is fitting that, in this special number of the magazine, my message should give a picture, inadequate though it may be, of present day conditions relating to our cause in India. No one who is engaged in this work to day can doubt that great strides have been made within the last few years, and that every succeeding month is bringing about wonderful changes. Indeed we are not living in the same India which we knew five years ago. Along with the question of political and social conditions, the subject of temperance and prohibition have a place of prime importance. The question is coming up for consideration in Municipal Committees, as well as in Legislative Councils. The Indian people seem determined to be rid of the traffic. It is a burning question of the day. Public sentiment based, not on scientific knowledge, but, to a large extent, upon religious teaching has spread throughout the various provinces, and is demanding the abolition of the traffic in drink.

Our Women's Organization here in India has still the foundation work to do, for while prohibition may very soon actually be enforced, our work of education and scientific instruction must go on with redoubled effort. We are still in the beginnings of the struggle. Never have we faced such opportunities as are ours to day. On every hand and side come calls for help. We must not fail India at this critical moment.

We have just said good-bye to Miss Campbell. She spent her last day visiting friends in the Panjab. Lahore has considered it a privilege to have with us during her last days before sailing to America, a woman who has been so wonderfully used in our temperance cause. During these years of service in the Women's Christian Temperance Union work, wonderful progress has been made. While a statistical report may to some extent indicate the measure of progress, still it cannot in any way adequately show the actual work accomplished, nor the influence exerted.

We take this opportunity of expressing the respect and affection in which not only the women of the Women's Christian Temperance Union hold Miss Campbell, but also the place which she has made for herself in every community which she has visited. We are looking forward to her return to this the land of her adoption. We have greatly missed during the past year the help and council of our president Mrs. Price, and are eagerly waiting her return in August. We are gratified that she has so ably represented us at the Jubilee Convention held in Chicago. Her addresses were very much appreciated by the Convention.

It is with regret that we must say good-bye to our faithful treasurer Mrs. Ewan, who is now leaving India for Scotland this month. Mrs. Ewan has served as treasurer for several years and has shown herself a most

efficient officer in her department. We shall greatly miss her cheer and splendid services. We are fortunate, however, in having Mrs. W. M. Hume of Lahore, who has already taken over the work of National Treasurer with a fine back ground of business training and experience. We feel sure that she will be a great asset to our National Organization.

We are gratified that there have been in recent years Life Memberships bestowed upon a number of splendid women. Mrs. Hallows, who for many years, as president of the National Organization, efficiently led our women in the cause of temperance, has

been made a Life Member. She has also been elected a delegate to the World's Convention at Edinburgh. Her name stands first on our list of delegates, and we are glad that we have the privilege of thus honouring her. There are a number of other noble women, some of whom we have sent as delegates, who have worked as pioneers long and hard in the struggle against the liquor traffic in India. We are delighted to honour them all.

Fraternally Yours,
EDNA B. KEISLAR.



MISS SANYAL



MISS MAYA DAS

Our Organizers

Miss Campbell.

How quickly have passed away the six years promised to the service of God and man in the Women's Christian Temperance Union of India! When I was first requested to leave my home and school in the Punjab, I was told that the term of service would be only three years, but before the negotiations were completed the World's Executive of the W.C.T.U. had decided to lengthen the term to a period of five years. This change was accepted by my committee in America and by myself. When the five years were finished there seemed to be no suitable stopping-place so one year more was given to the ever-enlarging cause.

But the time has *now* come for me to bid farewell to my many friends in the different provinces of India.

It is not easy to do so.

I have lived in your hearts and homes so long that I feel very keenly this break in our relationship, but I realize it is God's time now for me to go away from the "oft-journeyings" and 'much speaking' to other lands for a little rest, and to tell your story of a brave fight against a firmly entrenched evil.

You and I have only made a beginning. We have just been skirmishing on the edge of things, but slowly we have been gathering our forces into some semblance of order, and I believe we are nearer victory than we sometimes, in our lonely and discouraged moments, realize.

Ours is not a popular cause with the world. Vested interests and acquired appetities stand in solid array against us, but slowly, surely, public opinion is being formed and one day with united voice India's millions will send forth a fiat which will put an end to the traffic in drink and drugs. It is surely her right to speak in no uncertain tone concerning this wrong for it is her children who suffer. God, who hears the cry of the oppressed, will surely send relief.

Time spent in this service is well-spent. I am grateful to God for having given me the opportunity to work with you in this service of love. We shall reap if we faint not.

A loving farewell to each dear comrade.

MARY J. CAMPBELL.

DELHI,
7th April 1925.



MISS CAMPBELL



MISS NAYYAR



MISS GHOSH

Miss Maya Dass.

The Punjab Divisional Convention met at Lahore December third and fourth 1924. Most of the unions were represented; those that were unable to come sent their reports. The delegates gave good reports. Pasrur and Ferozepore especially did fine work, in enhancing their dues, increasing their memberships and publicity work in their local towns. We are grateful to Dr. White of Pasrur and Dr. Allen of Ferozepore for their untiring successful efforts for the cause.

A call came from the United Provinces President for the services of the organiser of the Punjab and Rajputana Division as there was nothing urgent that needed her for her own division. In due time arrangements were completed, she left her Headquarters, Ferozepore, on January 5th. After a wreck at Lahore, reached Moradabad on January 12th.

The busy missionaries and fellow workers planned meetings in girls and boys schools, besides meeting with the local unions. At the English W.C.T.U. at Miss Titus' home, after tea, the President, Mrs. Branch, took the chair and the meeting came to order. After the talk I had an opportunity to meet the members. The Dr. Lady of the town was also present. She told us she never uses alcohol in her work, for she sees the harm it does. The purdah party met in the parlour of the girls school, Miss Hoath and her helpers spared no pains in making the gathering a success.

The ladies were interested in the Begum of Bhopal's picture and story.

The next station visited was Meerut, where I was entertained by Mrs. Baker, who is a perfect hostess. In the M. E. Mission Church spoke twice and once in the C.M.S. Talking to school children is a great pleasure and wherever I went I had an opportunity to see and to speak to them. One evening met with the local union; it was encouraging to find them keenly interested, one woman's remark I especially remember; she said that she made it a point of working among the ayahs, after her regular work, pointing out to them the harm of chewing tobacco, etc., mixed in their pan.

Aligarh reorganised their local union, the staff of the two schools belong to the W.C.T.U.

I also spoke at the regular prayer meeting and in the two schools.

Several meetings were held at Muttra. Miss Clancy arranged for a meeting in the Training School and they decided to have a "Y" branch at the local union; a member asked what was done with the dues; after the explanation they seemed pleased that their mite reached the world treasury and so they helped in a world cause.

Cawnpore was busy having her Baby Week, nevertheless meetings were arranged for a whole week by Miss Beech, one of the great W.C.T.U. workers of the town.

I was very interested to find how wide awake little Hardai is; the District Superintendent of the M. E. Mission with his helpers made a canvass of Hardai and its district, and now they know the number of liquor and drug shops. They with the help of other temperance workers of the town, were successful in closing down fifteen shops last year. The women are also keen workers; the girls school has a "Y" branch now.

Mrs. Pelly at Gorakhpore arranged the programme; the Haradasi slides were shown three times in one village; a member said "such lectures are what we need to arouse us."

There were several meetings held at Benares, arranged by Miss Willis of the C.M.S. Industrial School. I had heard a good deal of the School, but when I saw the interesting methods that were used to develop the girls, not only was I pleasantly surprised, but wished that there might be more of its kind. It was a real pleasure to meet with the "Pansy fang", the Y branch of the school. I have just heard that they have sent for literature from Headquarters, and are studying it.

Miss Baskare.

My work has been in the Central Provinces and Central India where I have with Miss Campbell, visited the chief towns and worked.

At the Mankughat Mela (Country Fair) I had the pleasure of interpreting Miss Tinling's Scientific Temperance Talks for four days. Having given these very talks all along in Hindi and Marathi, the interpretation was easy. Miss Tinling had very interesting

stories to tell and used a blackboard to illustrate her talks.

Christian friends and missionaries helped a great deal by their interest and sympathy in the cause of temperance; some gave towards the literature fund and travelling expenses. Everywhere I received kindness and Christian fellowship.

During the Summer and while the new tours were being arranged I was able to do some translation work in Hindi and Marathi.

The Superintendents and Heads of Government High Schools for Boys and Male Training Colleges welcomed the movement and did all they could to encourage the students to sign the pledge and to buy and read the temperance literature. Blue Ribbon badges were great favorites with the boys. Amongst the most interested audiences were the young men and boys and the staff of the institutions. Though none of them were keen on having an organization they were certainly in earnest about temperance work.

The meetings in Town Halls and in the open air were well attended. For the information of our American and European readers I would add that such meetings, in the backward provinces of India where the Purdah is more or less observed, consist only of men and mostly non-Christian leaders of the town, as Christians are a small minority. These public gatherings were almost always presided over by the leading men of the town as members of the Legislative Council. Chairman's remark and discussions would follow as to the ways and means of putting a stop to the liquor, drug and opium traffic by legislation and by educating the public on this subject.

Some very encouraging temperance and child-welfare meetings were held for the leading women of the towns, these were mostly Brahmins and in every place they requested me to stay on and instruct them on these subjects. I never had such a friendly audience of Brahmin ladies before. Some of these meetings were arranged by the teachers of Government schools and some of them by the leading women of the town in their own homes. Some of these ladies signed the pledge and bought the badges and temperance literature. The following gives an idea of my audiences :—

To the Hindu Ladies' Club.
Men students of the M. E. Bible College.
The Conference of Men of the Disciples of Christ Mission.
To the Mill Hands, in the Mill Yard.
In the Tubercular Sanatorium for Women.
Leper Asylum.
Widows Homes.
To men prisoners in the Jail.
To British soldiers.
English women members of the Y.W.C.A.
Lantern Lecture on the effects of Alcohol and Drugs.
Women Missionaries.
In churches on Sunday.
In schools.

About forty cities and towns were visited in connection with ten different missions. Talks were given on the following subjects :—
Child-Welfare, Hygiene, Sanitation.
Total Abstinence from drink and drugs.
Purity of Life and Temperance.
Gospel and Prayer meetings.
Some methods of working among women.

Over fifty rupees worth of literature was sold. Thousands of pledges were signed; four places were organised :—a Christian Girl's school, a Christian and non-Christian Swedish Industrial Mission (men) Teachers in a Girls High School, Men of Maharastra (untouchables). Indian women speakers are still a curiosity here, no wonder we had such interested and respectful audiences. God can use women who are considered weak and ignorant, by some Indian men.

YEMUNA BHASKARE.

Miss Navalkar.

The Organizer, Miss M. Navalkar, was appointed in March 1928 and during the last two years has visited several places. I shall give a few quotations from her report 1923-1925.

"My first tour was in the Ahmednagar District and the first place I visited was where I spoke at a meeting of Indian Christians gathered for the Summer School. Next I addressed 206 students and teachers in the S. P. G. Girls' School at Ahmednagar. My next station was Belgaum where I had six meetings. About 400 pledges were signed

during these meetings and two L.T.L.S one Y.P.B., and one W. C. T. U. were organized. From Belgaum I went to Kolhapur where I addressed an audience of 500 men, women and children on the evils of alcohol and pleaded with them to help us in this work. In July I gave two addresses in Poona, one to the Blue Ribbon Members and the other to the Nurses in St. Margaret's Hospital. Ten Nurses signed the pledge and all wished to be members of the W. C. T. Union if an Indian Branch was organized. In November I visited Panchgani where I had two English Meetings. One at the Y. W. C. A. and the other in the Kimmins' Girls' School. The audience was very much interested in my talk on temperance. From Panchgani I went to Ahmednagar where I addressed an audience of over 1,000 who had gathered for the C. E. Convention. Some pledges were signed and literature sold and distributed free. My next station was Jalna (Nizam's Dominions) where I gave three addresses and the Mission ladies promised to try and organise Branches for the Christians. From Jalna while proceeding to Nasik I stopped at Manmar where I gave two addresses in the Girls' School. At Nasik had two meetings for the girls and boys and one public meeting. We had pledges signed in all and several badges and literature was sold. January 1924 I gave a scientific address at the Camp Education Society's High School in Poona; when about 100 students were present. Several signed the pledge and some literature was sold. The head-master bought a whole set of Miss Tinsling's books.

From the 2nd to the 7th of February I accompanied Miss Campbell on her temperance tour in Bombay and we had meetings in various churches, schools and chawls. An Executive Committee of pastors, of different Missions, was formed to organise Temperance Branches in their churches. After Miss Campbell left I organised Branches in various schools, three in the M. E. Mission Schools and four in American Mission Schools. One Blue Ribbon Unit was formed in the M. E. Mission House with the Rev. Karandikar as President.

23rd February.—I gave an address on Temperance to the Boys and Girls of the Depressed Class Mission School in Poona

when fifty students signed the pledge. A Branch was organised with thirty-six members. The Headmaster promised to look after the Branch.

28th February.—I was asked to visit Puntamba again and I organized a Branch of forty-two members. I also visited the Hindu Girls' School when a few women of the town joined the students and teachers to hear my address on the evil effects of alcohol. I also spoke about the evil effect of opium and dissuaded the mothers from using it. Ten mothers signed the pledge promising not to use opium for their babies.

5th March.—Visited Ahmednagar and gave a scientific temperance lecture to the Girls in the American Mission School. There were several other meetings arranged for me but I had to cancel them as I got ill and the Doctor advised me to return to Poona.

In October 1924 I organized a Young People's Branch in the U. F. C. Training College, Raste's Peth, Poona, consisting of twenty-five members.

In January 1925 I gave a course of scientific temperance addresses in the Scottish Mission Schools in the city. The students appreciated the addresses very much.

6th February.—I organised a Y.P.B. in the U.F.C. Girl's School Staveley Road consisting of seventeen students.

10th February.—I gave an address in the M. E. Mission School Poona when about one hundred men, women and boys gathered. About fifty-seven signed the pledge at the close of my address.

26th February.—I organised a Junior Branch consisting of one hundred and eight members in Miss Sorabji's School in Poona.

28th March.—Visited Miraj and gave two addresses at the Kolhapur Presbyterian Women's Association. About fifty women were present. My first address was given on the 24th when my subject was "The Spirit of Truth". When I spoke about the fruits of the Holy Spirit. I spoke about the need of temperance. Second address was given on the 25th of March on "The Biggest Race in the World" and I spoke about the life we are to live in order to win this race. I spoke about the necessity of being temperate in all things and pleaded with my audience to be total abstainers not only for

their own good but for *others* and for our country.

I visited Sangli and gave two addresses to an audience of about five hundred people who gathered for their Annual from seven or eight different places all of whom belonged to the Presbyterian Mission. My first address was purely a temperance address. I have been asked to visit Kolhapur in July and organize temperance branches in Kolhapur, Sangli and Miraj.

MARION NAVALKAR.

Miss Sebastian.

The first year of my work was spent mostly in the city, doing some office work and visiting the city schools teaching scientific temperance. Only two tours, one in the Telugu and the other in the Tamil country, which were in opposite directions, were arranged for me; but it gave me a chance to visit the extremities of the Presidency. Is it not sad that though I had travelled through the length of the Presidency there are very few organisations of the W.C.T.U.? Let us hope for something better in the coming years.

The year commenced with a well attended Convention of our Division in Bangalore with an enterprising set of people giving reports of the work being done, which was not known to others. If we are superstitious we shall say "The year has commenced well, so good work is sure to be done throughout the year by the W.C.T.U. in our Division." Whether we believe in superstitions or not, it is true that Miss Campbell has done much for the good of our Division. Soon after the Convention at Bangalore I had the pleasure of staying behind with her for some time hearing her speeches which roused every man with a conscience to save himself and his fellow men and country from the curse of drink and drugs.

Hitherto drink was the important subject on which Temperance workers had spoken, but now drugs is becoming as important a subject; and Miss Campbell brought to light the terrible havoc opium is playing on the innocent babies, whose ignorant mothers through love for them give them small doses of it to keep them quiet or to relieve some

pain in the stomach. Would any mother willingly ruin her child? Save the baby by removing the opium shop from your locality. Miss Campbell has visited many an opium shop throughout India and she has stood there counting the number of people visiting the shop and hearing from them the use they were making of the stuff bought. Almost every one said it was for his baby or for some old person in the house who is suffering from indigestion. Miss Campbell found too that though the amount a person could buy was restricted to a certain quantity at one time, he was not restricted in the number of times he could buy in one day. India needs to wake up on this subject of opium and stop the sale of it to save the innocent and bring relief to the hearts of all interested in them.

In some places people are waking up over this subject and over the question of temperance as a whole. Bangalore has many enthusiastic workers. Many a meeting was arranged for Miss Campbell and a few were arranged for me in Telugu. W.C.T.U. workers and others interested in temperance are planning to open clean, attractive coffee hotels or milk drink shops somewhere near the Mills where the labourers would pass before reaching the toddy shop. If their plans are carried out and prove to be successful, other places would be only too happy to follow their method. It is a fact that drink affects no other so much as the ordinary labourer, and one needs to work more among them.

It is not so difficult to convince a labourer as it is to convince a stubborn educated man who, knowing the evil effects of alcohol willfully takes it and forms a stumbling block to others. What would you call him, who is a Church of England Missionary, who does not himself believe in the Social glass, but allows it to be served at his daughter's wedding? "There is no harm in an occasional glass of wine," perhaps not to you; but what about your weak neighbour who with the first taste of it falls a prey to it? The holy word saith, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." It is well for the Missionary and the Christian to ponder over these words.

Will it not be a good day when the Church itself is not a stumbling block to many, when it does away with its fermented wine for the purpose of holy communion? Miss Campbell in her talk at Bangalore and Hyderabad spoke on this subject and I am glad to say that some of us have made up our minds about not receiving the fermented wine in Church, since, now we realize the harm in doing it.

While in Hyderabad Miss Campbell not only spoke to the Christians, but also made the Mohamedans understand how their religion forbade a man to drink. She addressed the big people while my talks were mainly for the school children.

After Hyderabad I had the pleasure of hearing Miss Campbell once again in Calcutta at the Executive Committee. We bade her goodbye, feeling grateful for all that she had done for our Division. I am sorry that I cannot say any thing of the meetings that Mrs. Ferguson and she had together in the South, in the Tamil and Malayalam countries, as I was not with her.

On my way home from Calcutta I spent ten days in Bapatla where I had the opportunity of coming into close contact with the children of the backward classes in the Free Schools. When I talked to them every child confessed that he was led into the evil way by his parents. This one instance speaks volumes about the depraved conditions and utter ignorance in which the labouring classes live. In all I addressed thirteen meetings, all of which were well attended. It was indeed very encouraging to see the Salvation Army fighting along side of us in the cause of temperance. They have prohibited the use of any alcohol or tobacco in their schools. I make bold to commend this to the managers of all the schools in our dear land, Bharatha Varsha. The manager of the Free Schools is very keen on temperance and has undertaken to introduce, "The Wonderful House" in the schools under his charge. This is the surest way of spreading the knowledge, on account of the want of which the children are in such depraved condition.

As this will be the last report I will be making as a regular organiser, I wish to

acknowledge all the help and encouragement given by my co-workers from time to time which alone enabled me to do the little that I was able to accomplish during the last two years. This will not in any way mean my losing the interest in the temperance cause, but it will only mean my continuing the work with greater zest and enthusiasm in my new sphere of influence as an honorary worker.

In conclusion I wish the W.C.T.U. a very fruitful year of work and will eagerly look forward to the day when under God's providence this great land of ours shall go dry.

OLIVE SEBASTIAN.

Miss Sing.



This is the picture of our Headquarters in India! Rather small, is it not? But God willing in a few years we hope to have a building of our own, and be able to compete with the other Temperance Headquarters

of the world, and above all to achieve the desired end *i.e. Total Prohibition in India!*

To reach that end we must reach the masses especially the students through literature, to enlighten them on the evils of alcohol and drugs and to arouse in them a sense of their duty to abolish these terrible evils from their fair land of the lotus flower!

Ignorance has been and is the curse of our country and it is only when the masses are educated to their needs that they will realize the harmful effects of these evils.

The needs of this office are many, but only two will be mentioned, *viz.* to provide greater facility and quickness in business a typewriter and a duplicator are very urgently needed. This will increase the efficiency and output of the office two-fold, and much more work will be done, as there are a number of pamphlets which ought to be translated and stories from life which ought to receive publicity, but the only way to let the public know is to get them printed, which means giving an order for so many hundreds so as to get the concession allowed on quantity orders. Now when one has a limited space and an even more limited purse, all this counts much. So you see what a help a good duplicator would be, for with one we will be able to get out more literature; as more, yes, much more, literature is needed for circulation.

Though we have quite an amount of literature, it is but a drop in the bucket and there is need and scope for more. We hope these needs will not go disregarded.

As to our achievement in the past year, it has been the distribution and circulation of temperance literature, charts on health and alcohol, badges etc. A new line has been opened in the sales department since 1923, the sale of non-alcoholic flavouring extracts, and from 1924 we are selling non-alcoholic syrups during summer months. Our sale has been pretty fair and we daily receive orders. In spite of this, however, here too, the complaint is inadequate publicity and insufficient material.

Friends, it is literature we want and we will provide it as far as we can; what we

want you to do very kindly is to help us by buying literature, writing tablets, charts, badges, essences and syrups from us instead of getting them from elsewhere. Our writing tablets, essences and syrups are of the best quality, and better and perhaps cheaper than others. You have been very good in helping us, but we want more, much more help, especially now, as the Headquarters is bearing its own expenses from January 1925. It would be heart-breaking indeed to have to go back for help again, so I appeal to you, Dear Friends, to help, not only with donations, but with orders.

Our office remains open the year round, except Sundays and Christmas Day. Last year we did not mind the intense heat of the summer much, as our kind friends kept us busy with orders. May we expect the same favour again this year?

Our friends across the seas have been kind to us too. We have been receiving orders from Australia, America, Canada and China, but we want more, many more and much larger orders. We have real good literature and it is more than worth the money sent in. Please make us known to your friends, and let them write to us. We will do the rest.

We especially want to thank our dear friends who have been and are so kindly helping us by selling our literature etc. We cannot express the gratitude we feel for them; but One who sees all will richly reward them.

In closing I would like to apologise for sending in such a poor report, but I have not the brains of a writer—if any one can give me a few hints I will be more than grateful, for I do want to write a lot and express myself fully, but—alas!—no brains!

Our best wishes and prayers for the Great Convention—though we are far off in flesh our dear well-wishers Mrs. Price, Miss Campbell and many others will be there, and some day the dear Lord grant it be soon, we will gather together to thank God for having helped us to reach our goal.

D. T. SING.

Contributed Articles

THE TEMPERANCE MOVEMENT IN INDIA.

BY HERBERT ANDERSON, CALCUTTA.

The silent forces of the Temperance Movement in India were never stronger than they are to-day. They are not organized but they are there. When the Calcutta Municipal Corporation passed a resolution at its meeting on the 24th March recommending to the Government of Bengal that all liquor and drug shops should be removed from the Municipal area it spoke as representing the great majority of Calcutta's million inhabitants and yet there are not twenty active Temperance Societies adopting western methods of propaganda in the city. The same may be said of the whole of India. The mind and spirit and the deeper feeling of India's soul is against the drinking and drug taking habit, which is fortunately confined to a minority of the people. Excise administrators challenge this statement. I have asked them to take the 25 Wards of the City of Calcutta and get the figures for the proportion of drinking to non-drinking persons in anyone of them. They say it cannot be done. But it could, and the result would be a surprise. When local option for Municipal areas is granted we shall see.

Provincial Governments show but little sign of generously yielding to this unmistakable fact of India's antipathy to the drink traffic. It is to me one of the tragic mistakes of the past five years of political administration in British India that this special social problem has been treated without practical sympathy. Provincial Governments have gone on steadily improving their excise administrative methods and increasing their revenues, but one looks in vain for a serious attempt to guide excise administration by the silent demand of India's total abstinence convictions. It is true Bombay has bowed to popular demands and has said the goal of excise administration shall be prohibition. But we will await to see profession turned into perfor-

mance. The Imperial Government with its hand on foreign imported liquor is just as apparently callous as Provincial Governments. We wait anxiously for some real response to the recent demand made for example, by the United Provinces Legislative Council, to the government of that Province that it shall accept and declare that total abstinence is the aim and object of its excise policy.

The growing interests of Indian States is a favourable sign of the times. It has often been urged that British India cannot adopt a forward temperance policy until the Indian States are ready to do the same. The facilities for manufacture and vend on the boundaries of these States would make preventative methods of detecting and punishing excise crime too expensive—if not impracticable. The Travancore State has just declared its policy as one of gradual prohibition. It may be predicted that other large States will follow this lead, and the reigning Princes and their administrators are too Indian in all the more important States to maintain an official connection with the traffic—when Indian opinion in British India has declared for, and has been permitted to work for prohibition.

The weakest spot in the present position of the Temperance Cause is the general indifference of the Christian community to the subject. It need not have waited for Government notification to give instruction in temperance in all its schools and colleges. It has not set any example to others in organizing Temperance Societies and co-operating with Hindus and Moslems in fostering this ideal which is common to all the larger Indian communities. It has failed to realize what is happening in its own borders. It needs to watch lest the evil of intemperance become the hidden leprosy of its social life. The Catholic section of the community, numerically nearly half of it, is not favourable to temperance and yet it is interesting to learn that in America the Catholic Church has furnished many outstanding leaders in the fight

against the pernicious influences of the drink traffic. In a review by Father Zurcher of the activities of that Church he states that Pope Gregory XVI always wore Father Matthew's total abstinence pledge, that Leo XIII urged all Catholics engaged in the liquor business to make their living in some more honourable way. Pius X commended the temperance effort of the Catholics of America and gave an audience to 200 members of the Anti-alcoholic League who visited Rome in 1914. Benedict XV and Pius XI both congratulated temperance workers on their efforts at combatting the plague of alcoholism. May we not expect Indian Catholics to take a greater part in temperance work in India? It is also regrettably true that total abstinence is not enjoined in many sections of the Protestant communities and yet intemperance is openly acknowledged to be a prevailing sin among the converts of the aboriginal races in certain parts of the country. It is quite time Churches and Missions united in aggressive temperance propaganda throughout the Christian communities of the land.

An interesting feature of the Temperance Movement in India is the alarm of our adversaries. They realize India is beginning to talk in terms of prohibition. The press that represents the liquor interests and advertises their goods is growing louder in denunciation of "the fad of total abstinence" and is praising, even in prominent leaders,

"The grape that can with logic absolute
The two and seventy jarring sects confute,
The subtle alchemist that in a trice
Life's leaden metal into gold transmute"—

Our anti-prohibition enemy is subtle in his methods, is ably organised, and works with energy. He seems to think that if only he denounces the failure of prohibition in the United States of America often enough, and publishes opinions and judgements that suggest a rising American revolt against the 18th amendment, if only he can spread half truths about the expense of prohibition and get India to believe that the boot-legging and rum-running conditions of New York are typical of all cities of America, he will frighten India from the folly of getting rid of its alcohol problem by prohibition! A few months ago some publications of what called

itself a True Temperance Society were sent out from Delhi. It was an anti-temperance organisation. It came to grief, and left Delhi by stealth, forgetting to pay the rent of its office, for which by some strange coincidence application was sent to me! It is certainly necessary that temperance leaders should be more active in giving the lie to false representations in the press about prohibition conditions in any part of the world. We rejoice in the awakened fears of the liquor interests in India. It is one of the signs of our impending victory.

Another of the most encouraging signs of the Temperance Movement is that interest in it is becoming world wide. The scientific phases of the alcohol problem, personal and social, its industrial implications, its influence on eugenics, alcohol and criminality, alcohol and poverty, all these and many others kindred to them are being examined critically, exact knowledge of facts sought and tabulated, and the temperance cause stands to gain by it all. In European countries, according to *The American Issue* the Temperance Movement has made substantial progress, and even great Britain is "sobering up." Less liquor is drunk, more is paid for it, public sentiment is slowly rising against all drinking habits, and the hours for the sale of liquor are curtailed. There is less visible drunkenness in London and many large cities. India stands to gain by all advances made in other parts of the world. If only the British in India were not moderate drinkers, India would have prohibition in a comparatively short time.

What are the present activities of the Temperance Movement in India? One is to organize a league that shall do for India what the World League Against Alcoholism does for America, and the International Bureau Against Alcoholism does for Europe. There is no desire to force the pace. India intends to have prohibition. The obstacles are great, very great, facts must be collected, public opinion formed and enlightened, an impartial study of the different provincial conditions made, an intelligence department for the use of all those engaged in the fight against alcoholism established, propaganda material such as temperance manuals, lantern slides, cinematograph films furnished, and a

Temperance Year Book for India published. To secure the organization by which these things can be done a Prohibition League of all India is to be established next January. A reference to other parts of this magazine will give all particulars. And the help of every person, society, and organization, interested in Temperance is needed to make the League in its foundation and its future activities a valuable and successful addition to present forces. Financially we should like to raise Rs. 7500 in India for the estimated expenditure of the first year's work. Who will help?

There is also a hopeful sign of increased local activity in the Temperance Cause in many parts of India. Inquiries for literature are made and requests for help in starting societies came from many directions. The W. C. T. U. have been greatly assisting the cause, and the work of Miss Mary J. Campbell during the last few years has been a splendid success. Increased zeal and persistent effort in the societies scattered all over the land are now called for. Shall not 1925 be a record year of devotion and sacrifice to this, as one of the pressing social problems of Indian Life? and our slogan still holds good, Pray, Plan, Plod, and Pay for Prohibition in India.

Prohibition in India.

A Brief Statement of Position and Plans.

There is an insistent and growing demand in the Indian Empire for prohibition.

1. Resolutions of various representative and important Conferences have urged it. The National Social Conference, one of many, may be cited as an example. Its fifth resolution at its meeting last December reads:—"This Conference declares that Indian public opinion is strongly in favour of total prohibition of the manufacture, import and sale of intoxicating drinks and drugs, except for medicinal purposes, and urges the Government of India and Provincial Governments to declare immediately that it is their intention to adopt that policy as early as possible, and to take proper steps to give effect to it.

2. The various Provincial Legislative Councils have debated the subject. It has become a genuine issue in modern politics.

The discussions have shown a strong minority in each Council that prohibition should be adopted as the goal of excise policy, and the Government of Bombay in a Resolution reviewing the report of the Excise Committee, dated February 12th, has been the first of Provincial Governments to declare that "the ultimate object of its Excise Policy is total prohibition."

3. The Empire includes a multitude of total abstainers of many races and creeds, far outnumbering the drinkers and drug-takers, moderate or excessive. If only the real judgment of the vast majority of the people can be made to prevail, prohibition is assured.

4. Social workers are finding among drinkers themselves a desire for the adoption of such a policy. No shops, no temptation. Toddy, arrack and country liquor shops in large areas might be closed down with the approval of many who generally resort to them.

If the above statement is correct, what hinders the Imperial and Provincial Governments from treating this insistent demand with greater sympathy and regard?

1. The affirmation in their excise policy that it is the duty of Governments to provide reasonable facilities to meet the requirements of moderate consumers of both liquor and drugs. The social customs of Europeans and of those at the other end of the social scale in Indian society are great hindrances.

2. The belief that there is little genuine Indian public opinion on the matter. The principal temperance reformers have, it is said, urged temperance as a political weapon, and in some quarters as an anti-British movement. Examples are given of those who support prohibition on a platform or on a Licensing Board, an Advisory Committee or a Legislative Council, and drink to excess at home.

3. The money value of excise revenue is perhaps the greatest hindrance. A fifth of the revenue of most Provincial Governments comes from this source. Alternative sources of taxation have not yet been found. Legislative Councils have not shewn themselves prepared to vote the financial assistance on which the adoption of a prohibition policy depends. The test of the depth of India's prohibition convictions will eventually be financial.

4. The prevalence throughout India, in most provincial areas of the material froy. which alcohol can be manufactured illicitly. This will make expenditure for a preventative service excessive.

5. The difficulty of adopting a policy of prohibition in British India while Indian States continue their independent excise arrangements.

To deal with the position in India, and Burma one immediate need is the organisation of all temperance activity throughout the Indian Empire. This activity has two objects ; (1) To win moderate and excessive drinkers to the ranks of total abstainers ; (2) to obtain through constitutional means the total prohibition of the liquor and drug traffic. By persuasion, you influence the individual as to a personal habit, and Temperance Societies all over India will continue aggressive work towards this end. By law, you deal with Society, and the inter-relation of individuals. Prohibition aims at legally remedying the evils of alcoholism, and is based on the right of the State to protect itself in the interest of the common good—even at the sacrifice of personal privilege or liberty by the minority of citizens.

A movement was started four years ago to re-organise the Council, to represent more effectively through it all sections of political and religious temperance opinion in India, to insure its character as an independent Indian body, supported by sympathy and help from the West, and to call a convention at which such an organisation should be started. In April, 1924, a conference was held at Jubbulpore, which was not adequately representative of Indian opinion, but its promoters decided upon a preliminary and tentative organisation, which in a draft constitution was called "The National Prohibition Association of India." It was approved by those present with the distinct understanding that, as soon as a more representative body could be called, the whole subject should be submitted to it for further consideration. The Anglo-Indian Temperance Association in London was informed of all that was done, and, at its suggestion, the Rev. Hebert Anderson, as Honorary Secretary for many years of the All-India Temperance Council, was asked to confer with the promoters of the Association, and represen-

tative friends of the temperance movement throughout India, and to call a convention together for the establishment of a movement that would meet the demands of the situation as it is found in India and Burma to-day.

Draft Constitution.

I. NAME : The League shall be called the Prohibition League of India.

II. OBJECTS : The objects of the League shall be—

(a) To co-ordinate the activities of all temperance organisations and movements in British India and the Indian States, and to assist them to co-operate with each other in a common effort to free the country from the use of intoxicating drinks and drugs.

(b) To create, educate and organise public opinion, and through constitutional means to seek the advancement of total abstinence and the prohibition movement throughout the Indian Empire.

(c) To stimulate investigation, and to aid in the organisation of temperance societies in provincial areas, and in the preparation and distribution of English and vernacular prohibition literature.

(d) To counteract the misrepresentation of the prohibition cause in the public press.

(e) To be in communication with the Anglo-Indian Temperance Association, the World League Against Alcoholism, and similar organisations, in regard to such matters as call for consideration or action from the point of view of the Indian Empire.

(f) To make provision for the convening of prohibition conferences whenever such, in the opinion of the League, are desirable.

III. MEMBERSHIP :

Any temperance organisation or society in any part of the Indian Empire agreeing with the above mentioned objects of the League may affiliate itself by payment of a fee of rupees five, and subsequent annual membership shall be secured by payment of a fee of rupees three. Patrons of the League shall be those donating rupees two hundred and fifty. Life members of the League shall be those donating rupees one hundred. Personal members of the League shall be those paying an annual subscription of not less than rupee one.

It is understood that all members shall be total abstainers.



Divisional Reports



Assam.

Briefly this is the story of how our W. C. T. U. took root in beautiful Assam.

The incipient thought came to one who attended the very first Health and Child Welfare Exhibition of All-India. This was held in Delhi in 1920. Dr. Harriet Davies of Habiganj had come half way across India to attend this great exhibition so deep was her interest in the welfare of the mothers and babies. One day she wandered into a stall which was presided over by Dr. Maud Allen of Ferozpur, one of the stalwarts of North India in the cause of total abstinence. Here she found the stall with its walls covered with temperance posters and the Doctor herself busily engaged in explaining to groups of people the harmful effects of alcohol on the human body. In one corner of the stall stood Miss Joan Davis, another intrepid worker in the same cause, with a table of temperance literature before her. In a very short time Dr. Davies found herself the owner of a copy of the Power-House at Pathankot. She felt slightly annoyed that she had been so easily persuaded to burden herself with another book, but having it she read it, and the result was that a short time afterwards an invitation came to me to visit her station in Assam. This paved the way for a general invitation to visit Assam. In January 1921 I found myself in Dr. Harriet Davies' quiet little station where a W.C.T.U. was organized with five members. In their first meeting thirty-three more were added to the roll, but alas, because of change in leadership this promising little union did not have a long life. In my tour in Assam last summer I was told it was no longer in existence, but a more cheerful report can be given of the work started in those days in Moulvie Bazar, Karimganj, Silchar, and Sylhet.

Shillong, the capital of Assam, beautiful for location in the pine-clad Khassi hills, gave me a hearty welcome on that first tour, and it became the stepping stone to the Welsh Presbytertan Assembly which was

held that year in the village of Laitkynsew, far up in the hills, eight or nine miles beyond Cherrapunji and reached by a narrow steep path. Here gathered all the missionaries and about eight thousand Khassi Christians for their annual conference. What busy days those were! Business sessions, and devotional meetings all day long. I wondered when an opportunity would open to me to propose an additional bit of labour for those devoted workers, and almost lost courage as I thought what it would probably mean to them in the way of less time for needed rest. Sabbath was the great day, people flocked in from the surrounding villages. There were three long sermons that day, interspersed with sweet singing, and earnest prayer, about ten o'clock that night I was asked to give a brief message, how sorry I felt for that patient audience that had been sitting since early morning, but no impatience was shown, as I rose to speak, my address was beautifully interpreted into Khassi by Rao Sahib Dohori Ropmay. He gave a message of his own as well. He said that the great World War had done much for them. Hundreds of their men who had never been outside their shut-in mountain villages now found themselves, along with other Indians in Europe. Some went to France, some to England, and some visited Palestine. They even fished in the Jordan and ate their cold rice in the streets of Damascus, but with all the good that was learned a few were caught in the snares of western evils and some formed the drink habit. This was a sad blow to the Khassi Church which was known all over the hills of Assam as a company of total abstainers.

Because of their new danger I found this band of missionaries nearly all willing to co-operate with us in our fight against drink.

Early Monday morning after that memorable Sabbath, Mrs. Robert Jones, a senior missionary came to me and said, "now Miss Campbell we are meeting immediately on the front verandah and we want you to organize us into a Division." How full of gratitude I was, and how my little faith was rebuked!

At 8 a.m. on February 21, 1921, the Assam Division was organized, with Mrs. Stephens President, Miss Hughes Corresponding Secretary, Mrs. Robert Jones Treasurer, Mrs. Harris Rees Recording Secretary.

Assam was the seventh division formed, and it has been a blessing to many. During April and May last summer I was again in Shillong and worked out from it as a centre. Miss Ellen Hughes accompanied me on two very interesting trips; the first to Cherrapunjee, famous as the "wettest spot" in all India because of its tremendous rainfall, but becoming "dry" we hope, in the common use of the terms, because of the influence of the one hundred and forty members of the W. C. T. U. We held five day meetings and two at least were held, when torrents from above made so much noise that the speaker could scarcely be heard!

On the return journey to Shillong as we rolled along in a taxi over a thirty mile drive Miss Hughes and the Khassi passengers sang temperance songs nearly the whole way, in their own sweet mountain language. She had herself proposed these songs, and taught them to the people.

Another memorable journey was made to Jossai, the home of Mrs. E. Williams, the new treasurer for Assam. This was also a thirty mile ride, but not in a motor over a well-made road. The trip was to be made by pony or in a basket chair fastened on a man's back. I tried both modes of travel as well as walking many miles. The road leads one over beautiful mountain scenery, more like an English park than anything else I can compare it to, with its soft green turf, pine groves, and oak trees. We were sometimes speechless with wonder at the exquisite beauty of some rare orchids, found in shady nooks.

In Jossai there is a fine W. C. T. U. On Sabbath a meeting was held which was attended by women who came in from distant villages walking all the way. I cannot forget their earnest prayers for the removal of the drink cause from their beloved land; neither can I ever forget the kind hospitality of Dr. and Mrs. E. Williams.

When God plants a desire in our heart He provides a way for that desire to be fulfilled. While studying the needs of Assam

last summer during the days spent in the hills, a great longing came into my heart for some one of India's own daughters to catch a vision of the needs of her own land; and who would be willing to help more adequately to organize the women and girls of the province, so that they could intelligently combat these evils of drink and danger.

One day I was invited to tea in the home of Miss Sen, the inspectress of schools for all Assam. I was led to speak of my *desire*. Quietly my gentle hostess said, "Miss Campbell, I am willing to do all I can to instruct and to organize the women and children as I travel up and down this province." She has three hundred girls' schools in her charge. It seemed too good to be true, but she has since shown that she meant what she said, and as a result we have a few more organizations added to our number.

In July unions began to spring up in the Brahmaputra valley. In Gauhati, under Miss Nichol's able guidance, a Y.P.B. was formed in her school, which bears the appropriate and poetic name "Satri Bari" which means a Garden of Girl Students."

This young branch began a life of activity from the date of its birth. It was in Gauhati that the first vernacular translation of the Power House was made. It was a real pleasure to meet the Hindu gentleman who so ably helped Dr. and Mrs. Witter in the translation.

Nowgong followed suit, and organized a Y. P. B. in their fine high school for girls. The men and boys were also encouraged to do their part in cleansing Assam from its dark spots. Then Jorhat gave a glad welcome and had some fine meetings. Afterwards in the far distant North-Eastern corner came Dibrugarh. An English chaplain, and a member of the Legislative Council together prepared the programme. When I asked the latter how it was he knew so much about our organizations he replied. "Oh, I read your magazine and I know all about your work." This magazine comes to him and to many other councillors, through the disposition made by Miss Joan Davis of her life membership in the India W. C. T. U. An organization was formed among the Hindu ladies. It was while in Dibrugarh that I

learned more about what a curse opium has been to the people of Assam.

It is not given to babies as freely perhaps as in other provinces, but the young men in large numbers are being ruined by it.

Some of the leading men of the place said to me, "Ask the women of your great organization, women who have tender hearts, to hear our cry for relief and to send us the help we need."

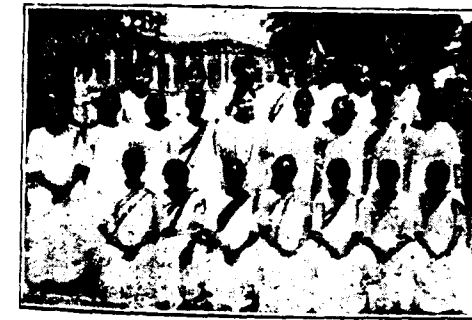
In Golaghat both boys and girls were organized. Assam has set a good example to other provinces in that she was the first to send in a complete report of paid up members.

Eighteen unions with almost six hundred members are reported. They have prepared some literature in Assamese, Khassi and Bengali languages. Assam has a great future. Its tea alone has made it well-known to the outside world. It still has mighty jungles to be conquered by the cultivator. Remove their seductive drug which has paralysed all ambition to improve their condition, and a new life will soon be felt pulsating through out this most picturesque of all India's fair galaxy of provinces.

MARY J. CAMPBELL

Lahore, Punjab.

Bengal.



The Bengal Division of the W.C.T.U. has sixteen Local Unions and six Young People's Branches and in all of these work is being steadily carried on, among both Europeans and Indians. Thanks to the interest aroused by the visit of Miss Campbell, several new Young People's Branches were formed and we realise what an inspiration it is to have a full-time organiser at our disposal.

The majority of our office bearers are busy missionaries with very little time at their disposal for the extra work involved in running temperance meetings and doing propaganda work and we desire to urge the need for more workers set apart entirely for temperance work. In Calcutta alone there is much to be done not only in the fight against liquor but also that against opium and other drugs. One worker counted thirty people buying opium within five minutes at one small shop. Closely connected with all of this temperance work is that of Child Welfare in which there is a growing interest in the community.

Another branch of work which needs development is that in railway centres such as Kharagpur and among the scattered railway employees along the railway line. A beginning has been made in supplying good literature to the institute libraries, but much more could be done if more books were available. Lectures and services could be multiplied to the great benefit of many, if only workers and funds were more abundant.

Perhaps the line in which the Bengal Division has achieved most is that of literature. A Manual of Temperance Instruction was published in Bengali, and new Bengali Songs and Recitations are in the press. A new edition of the Temperance Catechism was printed and in order to reprint twenty thousand copies of the popular story, Haridasi, special efforts were made to raise funds. A successful Bring and Buy sale was held on the lawn of the Baptist Zenana House last April and concerts were also held.

There is great need for more pamphlets for free distribution and at present we have no funds to print them. Many were distributed at the Calcutta Exhibition where jointly with the Calcutta Temperance Federation the W.C.T.U. ran a stall. A good number of books were sold at the stall and those in charge had many opportunities for bringing the claims of temperance before the attention of visitors.

Our indefatigable new President, Miss Atkinson, (whose face appears in the picture) has been in charge of the Lantern Lecture Department and has given many exhibitions in various schools—both Indian and European and also in Hindu houses to zenana women. We are convinced that the work is most

valuable educationally and will be glad to receive any new slides which will help to bring home the need for temperance.

Most of our public meetings this last year, were held in connection with the visit of Miss Campbell. Over twenty were addressed by her in Calcutta alone. Most of the Local Unions hold meetings monthly or quarterly when papers are read or discussions and debates are arranged for.

There is a tide in the affairs of men and at present we seem to be at the ebb as regards active office bearers. In one year we have lost two presidents and five committee members and are now looking for others to come forward and help us. We need temperance immigrants especially from the leisured classes! We know that those who have left us are serving the cause in their own countries; but it is hard on Bengal to be so bereft. We are losing our Secretary, fortunately only for a few months. As she is going to represent us at the World Convention in Edinburgh we shall be glad to welcome her back inspired and refreshed to carry on her labours here.

The Twenty-first Convention of the Bengal Division was held in February. Among the resolutions passed was one urging the need for establishing homes for the unfortunate European women who have become victims of alcohol and drugs. Miss Lardner who is working in connection with the Fendall Home told many pitiful tales of women brought to her, some of them well-educated and from cultured English homes and for whom she could do little, there being no place where they could be kept and watched over. Such cases need very special and individual treatment and cannot be cared for in institutions.

At the end of the Convention a very successful Medal Contest was held. Others had been held, including an Essay Contest, during the year.

In conclusion we would again bring forward our chief needs asking for your support and help.

1. One or more full time workers.
2. Funds to publish more literature.
3. Names and addresses of any W.C.T.U. members who may be coming to Bengal in the Autumn. Please send these to Miss

Atkinson, 44 Lower Circular Road, Calcutta, so that no time may be lost in attaching them to the work out here.

K. G. K.

Bombay Division.

As our National Organizer, Miss M. Campbell, is leaving us we ought to let her have a full account of the fruit of her work, the foundation of which has been laid by her. It falls to me to give an outline of the work done in the Bombay Division and according to the statistics for 1924-25 the places I am going to mention where temperance work is being carried on are, Bombay, Poona, Puntamba, Ratnagiri and Miraj. I am very sorry that the other places where Miss Campbell organized have not been able to keep up their Temperance Branches. However, our Honorary Organizer visited Sangli at the end of this month and gave a temperance address at their annual Mela when about five hundred Christians of the Kolhapur Presbyterian Mission were present. Sangli, Nipani and Kolhapur pastors and workers promised to revive the Branches that had been started by Miss Campbell and try and keep them going. Miraj was the only place the Organizer found had remained faithful and from its report you will find what has been done there.

Miraj.—There is a small branch here of twelve active members who hold their meetings regularly on the first Monday of each month. The programme has been provided by the various members of the Society and personal work has been reported. Discussions, as to the proper means of approach in talking of temperance with drunkards have taken place. Among our members are several Bible-women and they in their work in the town and hospital from time to time speak the subject of temperance with those they meet. Personal incidents with drunkards and families have been related in the meetings. Others feel that by prayer greatest results can be wrought and have prayed with members of drunkards' families with definite results.

We would say that absolutely no intoxicants are used in hospital treatment so our members can with conviction argue against the medical use of such alcoholic drinks. Our plan for the coming year includes the

organization of a Junior Society among our Christian school children in Miraj.

Ratnagiri.—We have a W.C.T.U. here which is regularly conducted. We hold monthly meetings in which we make a thorough study of various intoxicating materials. We have in all sixty-eight members. Mrs. Benjamin is the President, Mrs. Patole the Secretary and Miss Unsworth, the Treasurer. Our Bible-women who are also members of the W.C.T.U. get ample opportunities to speak about temperance and we are encouraged to hear about the attitude of the people to readily give up the use of any intoxicants.

There is also another Temperance Association of children called the Band of Hope. Miss Minor is the Superintendent and we have in all fifty children.

Puntamba.—(Ahmadnagar District).

A temperance branch was started here under the auspices of the W.C.T.U. in February 1925 and it consisted of one hundred members but now we have two hundred and fifty members, fifty men, one hundred women and one hundred children. We have had twelve meetings during the year 1924 and the President is Mr. D. G. Sejoel; Secretary, Mr. S. J. Amolik; and Treasurer, Mr. T. Saglagile.

Poona.—The Poona Union has a membership of fifty and we have seven Junior Branches out of which there are two L.T.Ls and five Y.P.Bs.

Y.P.B. (1) There is Young People's Branch of forty-seven members in the St. Margaret's School of whom Sukubai Jagtap is the Secretary. There is also a Loyal Temperance Legion with twenty-one members in the same school.

(2) A Young People's Branch was organized in February 1925, in the U.F.C. School at Staveley Road, consisting of seventeen members; Mrs. Patekor is the Superintendent and Miss Grace Chakravarayan Secretary and Treasurer.

(3) The third Young People's Branch is in the Taylor High School consisting of fifty-seven members, Miss Meena Frost is the Secretary.

(4) A Young People's Branch was organized in October 1924, in the U.F.C. Training College, Raste's Peth, consisting

of twenty members; when Mrs. M. Gaikawar was appointed President, Miss M. Mahajan the Secretary, and Miss J. Nirmal the Treasurer.

(5) A Young People's Temperance Legion was organised on the 26th February 1925 in S. Helena's School, Poona, the Principal of which is Miss S. Sorabji. This Branch has fifty-eight members—nineteen Christians and thirty-nine non-Christians. There is also a Loyal Temperance Legion in the same school consisting of fifty members, thirteen Christians and thirty-seven non-Christians.

Bombay.—In spite of indifference and opposition Temperance work in Bombay City has made progress during the last few years. Five years ago an attempt was made to organize the pastors of the various churches and do definite temperance work among the various Christian Communities. This was not successful. Today we have a Managing Committee made up of most of the pastors and a layman from the different churches. This Committee plans and carries on the temperance work in the various communities. This organized work has come none too soon. Within the last year the son of one of our pastors was killed by his best friend. At the time both were drunk. A few months later the son of a prominent Christian family committed suicide after quarreling violently with his wife. Both had been drinking. Just a few weeks ago a Christian man attempted to kill his wife during one of their drunken brawls.

In this cosmopolitan city we have an English W.C.T.U. of fifteen members, an English Y.B.P. of thirty-five members. In the American Marathi High School we have one Y.P.B. of sixteen members and a Blue Ribbon unit of twenty members. Among the Canerese Christians we have a Blue Ribbon unit of twenty-five members. The Beni Israels' have a Blue Ribbon unit of forty-five members. The Marathis have three Blue Ribbon units of fifteen members. In Kalyan, a suburb of Bombay, we have another Blue Ribbon unit of twenty-five members.

The Gujarati community has a Blue Ribbon of forty-five members and the Hindustanis have promised to organize.

We have seven Bands of Hope of one hundred twenty-five members as follows :—

Marathi Dadar	...	...	20
Agupada	...	...	30
Madanpura	...	...	10
Mazagon	...	...	20
Guzarati Dadar	...	...	11
Protha Devi	...	...	26
De Lyle Rd.	...	...	12

The Guzaratis have just concluded a series of meetings in which the pictures of Hari Dasi were shown. In all eight meetings were held one thousand and fifteen people attended. Over five rupees was collected to help pay the expenses and about thirty-nine tracts and books were sold or given away.

Poona had a medal contest in August, 1923, when there were seven competitors and Geraldine Day from the Taylor High School secured the medal. This Union has a Flower and Text Superintendent, Mrs. Gorey, who visits the sick and gives them flowers and texts.

I shall tell you in short about the different Departments in our Division.

(1) *Literature and Printing.*—Mrs. A. Bunter is our Department Superintendent. We have translated and published three booklets and three kinds of tracts during the last two years; also we have printed three kinds of pledges for men women and children. The books are sold at two annas each and the leaflets at annas eight per one hundred. The literature can be obtained from Miss M. Navalkar, "Bombay House" East Street, Poona. One of Miss Tinling's books and the Power House at Pathankot are being translated and we do hope we shall be able to get some money to print these soon.

(2) *Scattered Member's Department.*—The Superintendent of this Department is Mrs. J. S. Shahbaz Khan and she has thirty-five members in this branch. Some of them are doing practical work in their stations.

(3) *Evangelistic Department.*—This department was organized in February, 1924, and our Superintendent Miss Cooper has worked faithfully in visiting the sick in hospitals and doing Evangelistic work. We are sorry that she resigns her post as she is sailing for England on the 9th of April.

Central Provinces.



The photograph introduces to our readers the ladies who have carried on the work of the Translation Department. Miss Banerji is the Principal of the Christian Normal School for girls at Jabalpur. She was the first Superintendent of the Translation Department and is the translator into Hindi of the book by John A. Hunter, Alcohol and Life. The Director of Public Instruction has approved this as a book to be used in the schools in giving Scientific Temperance Instruction.

At the time of our last Annual Convention, Miss Soule took up the work of the Department. She has already completed the translation into Hindi (begun by Miss Bhaskare) of Miss Tinling's, "It is Written." This is at present in the hands of the Publishing Committee. She is now translating the Book of Plans for Juniors which was prepared in English by Miss Root.

Mrs. Guese writes that the circulation of temperance literature is a great asset in the work of the W.C.T.U. and that sales both in English and Hindi have been good as the following figures testify,—Sale of Literature Rs. 238-9-0, Extracts Rs. 184-0-0, Badges Rs. 36. Hari Dasi is one of our best sellers. One of the encouraging things has been the

amount of literature distributed in schools especially by Mr. Herring and Miss Bhaskare. Books of Scientific Temperance Instruction are being used in many schools. One school took a number of posters hoping to put them into Hindi but we do not know what has been done. Dr. Gordon had printed on the back of hospital blanks "Ten Points about Flies", "Ten Points about Mosquitoes", etc., while at the same time we had several thousand of these "Ten Points" struck off for our use. For Child Welfare Work we had "Ten Points about Opium" and are now planning a leaflet on tobacco.

These are all in Hindi, Miss Bhaskare put "Local Option" into Hindi and had it printed. We are trying to get in touch with anything along temperance or moral lines that will help in advancing this work.

Miss Ward reports concerning the Young People's and Juvenile Work that in Central Provinces and Central India we have a total of three thousand one hundred and twenty-one pupils in the schools. What an opportunity! Jubbulpore, Nursingpore, Khardwa, Pendra Road, Janjgir, and Khangaon and Yeotmal. Seven hundred and eighty-five are reported as having signed the pledge. All Girls' Schools report one hundred per cent teetotalers and two Boys' Schools report one hundred per cent teetotalers and non-smokers. Temperance programmes have been given in all except one school. The aggregate of these meetings was fifty-two for the year.

Plans for several medal contests are under way and it is hoped that vernacular material for these may soon be available.

Mr. Herring reports that under the Blue Ribbon Association instruction has been given in twenty-four villages to twelve hundred boys. The story of Hari Dasi has been told in many villages with the help of the magic lantern. After seeing the pictures twice, the depressed classes of one village, promised to give a measure of wheat from each house for a third lecture. This department has sold twelve rupees worth of literature and one hundred and sixty badges.

Mrs. Bush, Superintendent of the Department of Soldiers and Sailors, finds the greatest need for temperance work among railway people; but finds many difficulties. She is

endeavouring through personal visits and the distribution of literature, to reach both parents and children.

Mrs. Auner reports twenty-five scattered members.

Madras Division.

The W.C.T.U. has been doing its good work for over a quarter of a century in different parts of the Madras Presidency. In our Madras Division we include Bangalore in the Indian State of Mysore and Hyderabad and Secunderabad which are in the Dominion of the Mohammedan ruler known as the Nizam.

Our Organiser, Miss Sebastian, has recently opened several Local Unions and thanks to our White Ribbon Missionary, Miss Mary Campbell, the work has penetrated as far south as the Indian State of Travancore, while the west has at last been touched; and we are proud to number Cannanore in our list of Local Unions. This is our Baby Union and our pledge has been, for the first time, translated into the difficult Malayalam tongue. Imagine temperance pledges distributed and what is more, signed, in the places which were the scene of the late Malabar riots! A thousand were printed; but there was soon a cry for more. Blue Ribbon work is flourishing here under the direction of a very energetic young college man who is carrying on a great propaganda in regard to liquor in Malabar. We look for great things to come from this work which was begun at the request of some Hindu friends and which is being carried on by them with such enthusiasm. This reaching the South and South West is such a big thing that we are glad to feel that it was the last bit of official work done by Miss Campbell; while Cannanore has the honour of being the last Union to be organised by Miss Campbell in her work as National Organiser for Indian.

Though our W.C.T.U. leaders are very busy women they find time to work many of the different departments: Evangelistic and Hospital visiting, Scattered Members, Rescue Work, Scientific Temperance Instruction, Juvenile (including Medal Contests, Y.P.B., L.T.L. Essays, etc.) Observance of Temperance Sunday, Literature, Child Welfare, Blue Ribbon, and work among Soldiers and Seamen.

It is refreshing to see the consecration to Christ and His Kingdom and the enthusiasm they bring to the work. It would be invidious to mention special workers, but in the interest of the department they represent we would mention our Superintendents of the Evangelistic and Rescue Work Departments, women who hazard their lives in their efforts to save souls for whom Christ died, from the thralldom of drink and other vices.

Only the Great Day will reveal the fruits of their labours. Children rescued are sent to suitable schools and women who wish to abandon an evil life are prevailed upon to enter a Home of Mercy. Our Madras Division can report many such cases, the stories of which would make thrilling reading but space forbids the recital of many such. One case is that of a little boy who was being used by his relatives to help on their immoral practice by sending this little fellow out to get soldiers to come to their brothel. He was finally rescued by our Superintendent and with his little sister sent to a Home and School. He fully realised from what he had been saved and was very grateful to Jesus and those who had rescued him. He finally succumbed to an attack of typhoid and died happy in the knowledge that he was going to be with Jesus. The report from the school was that he was "so good and helpful and is missed by all." Is it not worth saving even one such of the Lord's little ones? The great desideratum is the "almighty rupee." And for this we pray, for this we plead, that those who can will send their timely help for so great a need.

Two other departments need mention, that of the Young People's and Blue Ribbon. The former has a most enthusiastic head and is doing fine service all over the country, getting the young people to realise that this is their fight and must be done intelligently and earnestly. There are over sixteen different societies among the young folks and about fifteen hundred members. This does not count the Blue Ribbon, which at present has for Superintendent a young man who is connected with the Bible Society and is pushing the Blue Ribbon branch of the work. We are hoping for more results here also, during the coming year. There are now somewhere between four and five thousand

pledged Blue Ribboners in this Division. If we can get them lined up for action it will mean much.



This picture is one of a most active Blue Ribbon Gospel preachers. He and his little bullock and cart are well known in the locality where he lives and works. A few years ago he was a drunkard, a terror to the whole community. He had once been a professing Christian but had gone "way back" and practised "medicine" in the orthodox Hindu way by the use of "mantrams" and various spells. He was converted, in the good old-fashioned way, and began to wear the Blue Ribbon. Once he lost it and at once asked for another as he said he could not do without it, as it helped to make him always remember and be strong. He now goes about the country preaching Jesus Christ, and PROHIBITION. Nothing less he says will do. Instead of the old-time spells he gives quinine and the Gospel; instead of giving and taking liquor he shows the Blue Ribbon and tells of the benefits of sobriety. He is a well-known advertisement for our cause and we are thankful for him and his testimony.

In the Literature Department the Christian Literature Society has very kindly helped by translating and printing in Tamil and Telugu Dr. Maud Allen's book on A Wonderful House. This has been done without expense to us but we reap the benefit. The Educational Department of Government has recommended it in the list of school books; so we are hoping to have it in all the schools this year. All of this work counts much.

S. CHANCE,
Corresponding Secretary,
Madras Division.

Punjab Division.

When we think of temperance work in the Punjab, the name of Mary J. Campbell comes at once to our minds. Long before the Women's Christian Temperance Union was organized in this province, the little town of Pathankot, in the foot-hills of the Himalaya Mountains was the scene of a struggle between the liquor traffic and temperance forces. Hindus, Mohammadans, Christians, with Miss Campbell as their indomitable leader, were victorious and Pathankot was freed from the drink traffic. The story of this struggle is beautifully told by Miss Campbell herself in the "Power House of Pathankot."

It is fitting that the Punjab should have a history of victory for temperance work. The name itself, Punjab, maning the five waters, or five rivers, suggests the pure sparkling liquid which Longfellow immortalised when he wrote:—

"To the rivulets from the mountains,
Point the rods of fortune tellers;
Life perpetual dwells in fountains,
Not in flasks, or casks or cellars."

The rivers coming down from the eternal snows, watering the plains as they go, have, since the British Government built the wonderful canal systems, made the Punjab more independent economically than any other province of India. The people thus are sturdy and independent, a race of warriors with a back ground of history which augurs well for the end of the present fight against alcohol. In November 1915, the Men's Temperance Society of Pathankot sent a cordial invitation to the National Women's Christian Temperance Union to hold its Convention in their beautiful little town. It was at this Convention that Miss Pratt, then of Ambala, a staunch supporter of the temperance movement, related how in the beginning of the work she had been president, secretary, treasurer all in one for the Punjab.

At that time Ambala had a Woman's Christian Temperance Union, with approximately ten members; and the Avalon school, Pathankot, had a membership in their Young People's Branch of forty young people. In 1919, in Gujranwala the boys of the Mission Industrial Home were organized into a Local Temperance Legion. In the same year at

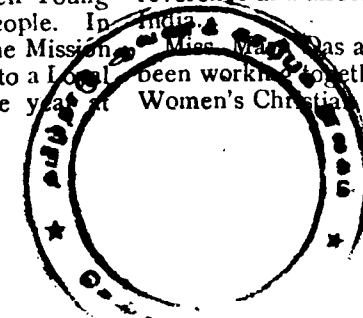
Pathankot, the Blue Ribbon Army was formed and the earnest men of that town were thus linked up with our National Union.

In 1920, at Sialkot, other organizations were formed, and in 1921, at Rawalpindi, the first Divisional Convention was held. During these yards when the work of organization was proceeding gradually, much earnest work was being done and splendid results achieved by several W. C. T. Unions scattered here and there throughout the division. Temperance literature was being prepared. Mrs. McKelvey and Mrs. Anderson threw themselves into this work, with the result that the Punjab has had printed in Urdu, the vernacular of the province, books and pamphlets on the subject of temperance.

Dr. Maud Allen who has been for many years the National Superintendent of Scientific Instruction has worked indefatigably for her department. Her work along this line in the Punjab has been largely appreciated by Christians and non-Christians alike. As a medical woman with years of experience, her pamphlets on "Child Welfare" have been enthusiastically received. The Punjab Division is proud of the fact that her latest book, which tells in a simple but effective way of the effect of alcohol on the human body, has met with a wonderful reception. The Educational Departments of the two Provinces are accepting it as a text book for their schools. The Red Cross Society has asked permission to publish it in the Urdu vernacular.

From these small beginnings of real organising work, there has been steady progress in recent years. When Miss Mary J. Campbell came back to India to give her time to the work of the Women's Christian Temperance Union she brought with her the promise of funds for an Indian organizer for the Punjab and Rajputana. Miss Helen Maya Das, a young woman of the Punjab, was appointed to this position. Miss Maya Das is splendidly educated, having received part of her training in the United States of America. Her family has fine traditions and the name of Maya Das is spoken of with reverence and affection throughout Northern India.

Miss Maya Das and Miss Campbell have been working together in the interests of the Women's Christian Temperance Union, with



the result that many new organizations have been formed.

It was interesting to note at the Convention held in December 1924, the large attendance of delegates from the Young People's Branches and the keen interest which they evinced in all the proceedings of the Convention. Heretofore the work of the Conventions has been carried on in the English language. In 1924, however, because of the great preponderance of the Indian delegates, the Urdu vernacular was used.

It is worthy of note also that the list of officers for the Punjab Division includes a number of our Punjabi women. Mrs. Samuel, the President of the Division, who presided so successfully and so efficiently over the proceedings in December, is the widow of a leading Educational Punjabi man of the U. P. Mission. Mrs. Samuel herself is an educationist and is a most capable woman not only along educational lines, but in other departments as well. She is active in Sunday School and Christian Endeavour, work and yet, like many other busy women, is giving her time to temperance activities also. Miss Bashir-ud-Din and Miss Jesso, our efficient vice-president and recording secretary, are high school teachers, both fine young Punjabi women with determined purpose to serve the Women's Christian Temperance Union and its interests.

Besides this fine group of divisional leaders a most hopeful feature of the Punjab work is the on-coming host of young people who in their Loyal Temperance Legions and other organization are preparing for future leadership.

Rajputana.

In the Autumn of 1921, Miss Mary Campbell visited Rajputana and organised a Divisional W.C.T.U. Since then our greatest stimulus and most successful activities have been in connection with her visits. The number of Unions continues to increase and in the Capitals of two large Native States exist "Reform" or "Service" societies which would willingly acknowledge their indebtedness to the W.C.T.U. organisation in general and to Miss Campbell in particular. In the State Girls' School in Jodhpur there is a temperance society which was formed under the auspices of the W.C.T.U. and is identical in aim.

In addition to the work of forming Local Unions, the W.C.T.U. in Rajputana has carried on Divisional activities. Some temperance leaflets were translated and published. In 1922, two Child Welfare Centres, the pioneer Centres in Rajputana, were begun and financed by the Divisional W.C.T.U.

During the visits of Misses Campbell and Tinling lectures were held in the Boys' High Schools of Ajmer and other cities and many pledge books were filled with signatures of teachers and students, Hindus, Mohammedans and Christians.

The girls have always had a share in the activities of the vernacular branch of the W.C.T.U. and ninety-five school girls have signed the pledge. The little Hindi Hygiene Primer, published by the W.C.T.U., is used as a class book in the Ajmer City Anglo-Vernacular School. Lectures by Miss Campbell and Miss Maya Das have been given in Hindu Girls' Vernacular Schools as well as in Christian institutions.

An examination on temperance knowledge enrolled one hundred nineteen candidates, including many Hindu girls from a Native State and some purdahnashin girls from India's most sacred Mussulman city, Ajmer.



This picture shows how these young purdah ladies came to the examination hall.

Prizes were given by the Divisional W.C.T.U. A Department of Scientific Temperance Education has been opened this year and, inspired by the splendid teaching given by Miss Tinling during her short visit, we hope to organise throughout the Division.

A Vernacular W.C.T.U. was formed in 1922. Meetings have been held, members have taken part in temperance stories, dialogues and songs, while the help of the school girls has been enlisted in providing temperance programmes.

The English W.C.T.U. was also formed in 1922. We have had opportunities of studying the working of Prohibition in America and other questions of social uplift.

A Blue Ribbon was formed in 1923, in the Presbyterian church of Ajmer, as a direct result of a special "Lecture Campaign" during which temperance literature was sent to leaders throughout Rajputana. The Blue Ribbon has each year carried out a special Christmas campaign including nightly entertainments during Christmas week. The number of those present increased from one hundred and fifty, the first night, to seven hundred. This year the Unit has planned monthly meetings and has also undertaken enquiry regarding drink shops with a view to reducing the number.

An English branch among the apprentices of the railway workshops has recently been formed and pledges are being signed. The Unit meets weekly and provides wholesome entertainment as well as instruction for the boys, many of whom are far from home and friends.

The claims of temperance have at frequent intervals been put before the public both in English and the vernacular. The setting of these meetings has not always been the orthodox town hall; a club, a Hindu temple, and a crowded city Mohalla have also provided enthusiastic audiences. Miss Campbell's lectures have always been particularly appreciated and we have utilized every opportunity that presented itself for a temperance lecture.

J. E. COPELAND.

The United Provinces Division.

Those who are desperately in earnest about vital reforms seldom concern themselves with leaving records of their efforts. Their interest is in the progress of their cause. So the beginning of W.C.T.U. activities in the United Provinces are not easy to trace. But we know that the 29th Annual Convention of the Division was held in December of 1924. Thus for thirty years and probably for longer there have been organized activities of the W.C.T.U. throughout the Provinces.

The first National Convention was held in 1894; which practically coincides with the first Divisional Convention in the U. P. The leaders of the Divisional organization had a large part also in the first National Convention. At least five National Presidents have come from the U. P.; Mrs. Robert Hoskins, Mrs. W. A. Mansell, Mrs. Hallows, Mrs. M. B. Denning and Mrs. F. B. Price. Mrs. C. L. Bare, as National Superintendent of Medal Contests, made a splendid contribution; and her place is now equally well filled by her daughter, Mrs. K. I. Faucett. Mrs. W. E. Gordon, M.D., has served as National Superintendent, of Child Welfare work. Earlier Mrs. W. A. Mansell played a large part in securing the first legislation relating to the Age of Consent. The full list of Divisional workers who have served the National organization would be a long one. For ten years Mrs. J. T. Robertson faithfully served as Divisional Corresponding Secretary; and much credit is due her for the progress that was made from 1914 to 1928. Miss C. M. Beach has been an outstanding influence in Cawnpore and has done much to make that Union one of the very best in the Province. Mrs. Bella John, also of Cawnpore, has been an enthusiastic worker and is the first Indian to be made a Life Member in the Division.

The production and distribution of literature has been prominent feature of the Divisional program. Mrs. W. A. Mansell was for years active in this and Mrs. F. B. Price when Divisional President gave much careful thought to literature. Through the efforts of Mrs. S. S. Dease, M.D., formerly of Naini Tal, instruction in Physiology and Hygiene, including the effects of Alcohol and Narcotics on the Human Body, was made a part of the Government School Code

in the United Provinces. Miss Lawton has classified all temperance literature so that it can be used to the best advantage. Mrs. J. R. Chitambar has translated much and with Mrs. Branch has been active in preparing Programs for the Vernacular Unions. Miss Joan Davis was given to the National organization for this work and later Miss Daisy Sing has been carrying on the literature program at the Headquarters.

The first Gold Medal Contest is said to have been in 1913. A Matron's Silver Medal Contest was held in Naini Tal in 1919, and since then has been repeated there and also in Mussoorie. Cawnpore, Lucknow, Naini Tal, and Mussoorie have regularly held Medal Contests while in other places Essay and Medal Contests have been held from time to time.



Our Saint in Cawnpore.

Mrs. Bella John, or Mama John, as the members of the Methodist Church, Cawnpore, like to call her, is the first Indian to be made a Life Member by the United Provinces Division. The following sketch will show that she is worthy of this honour.

Some of the characteristics of this good woman must have come from her father, who

Divisional Life Memberships have been presented to Mrs. J. T. Robertson, Mrs. M. B. Denning and Mrs. Bella John, by members of the entire Division, and to Miss C. M. Beach by the Cawnpore Union. The Naini Tal Union was instrumental in securing National Life Memberships for Mrs. F. B. Price and Mrs. M. B. Denning.

For several years a Temperance Convention has been held in Naini Tal under the auspices of the Naini Tal Temperance Association. The W.C.T.U. joins heartily in this Convention; and it is developing into one of the outstanding annual events in Temperance Propaganda in India.

M. V. PERRILL.

though he died never having heard of Jesus Christ, was a devout worshipper of God and used to call his twelve children together every evening and have them bow down before God and worship. Her father was prejudiced against her learning to read because she was a girl. However, so ambitious was she to learn, that she picked it up listening to someone else being taught. When he saw her desire and her indomitable spirit, he consented and taught her himself.

One day while she was cleaning her floor a Bible woman spoke to her about working on Sunday; and from that time, though she was not yet a Christian, she stopped doing any especial work on Sunday. This same Bible woman sang to her the story of the sufferings of Christ and told her that these were for her and that He was her Saviour; and she believed. She spoke to her mother who because of superstition was greatly distressed, and said "If you become a Christian I will surely die, or some awful calamity will come upon us." Finding no encouragement from her mother, she went tremblingly to her husband and told him of her desire to receive Christian baptism, expecting him to oppose her, but instead he seemed pleased. The secret of his pleasure was that he had been baptised in another city and had not told her as he thought she would oppose him. Thus two souls rejoiced together. She also

learned that her elder brother had been baptised and had previously been afraid to let it be known. The mother was greatly distressed and expected some great calamity to befall them; but when nothing happened for two years she overcame her fears and with three more of her children was baptised: One by one the whole family came to know Christ.

When Mama John's husband died she became a zenana teacher in Lucknow, where she worked with the sainted Phoebe Rowe. Later she served in Cawnpore where she has been for about thirty years.

Mrs. John used to be an habitual "pan"-eater, using tobacco with it. Some W.C.T.U. worker told her that pan eating was a sin. Though she was greatly concerned, she found it very difficult to give up this long established habit. She prayed about it and suddenly knew that she must give it up. At the same time she felt sure that God would help her. From that day to this she has never touched the unclean thing and every opportunity she has she witnesses to the wonderful deliverance the Lord gave her.

She has a rich spiritual experience, is wise and conscientious and is indefatigable in her work. So wise is her counsel, so valuable her suggestions, so willing is she to help, that she has been made a Local Preacher and a member of the Official Board of the large Methodist Church in Cawnpore. Rich and poor, old and young, educated and ignorant look up to her and consult her and call her "Mother."

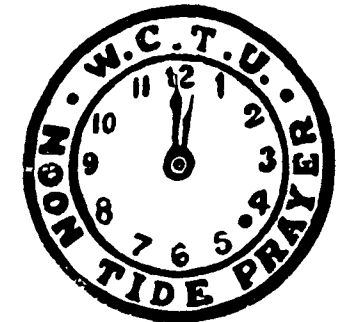
Though she does not understand English she never misses a Divisional Convention of the W.C.T.U. which has a large place in her heart, and at the last Convention held in Lucknow she was made a Life Member. She is now about seventy-five or eighty years of age and working every day. Some day the pearly gate will open to give a glorious entrance to her and she will receive her well-earned reward.

MRS. F. M. WILSON.

To take up the Cross of Christ is no great action done once for all: it consists in the continual practice of small duties which are distasteful to us.

—J. H. Newman.

Prayer Time.



Thy Kingdom.

"Thy Kingdom come, Thy will be done on earth as it is in heaven."

Father,
We pray Thee to-day for Thy Kingdom
In all Thy wide world,
We pray that in every heart
The evil may yield to the good.
We pray that in all the relations of men,
Righteousness, fellowship, love
May prevail over cruelty, hatred and wrong.
We pray that Thy freedom and fulness of life
May release, by the work of Thy Spirit of liberty,
All who are bound,
All who groan in oppression.
We pray that Thy Kingdom may come
And abide amongst men.

—Kashmir,
—In the Guardian.

"Be not Afraid to Pray"

"Be not afraid to pray: To pray is right,
Pray, if thou canst with hope—but ever pray,
Though hope be weak, or sick with long delay.
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease.
Yet every prayer for universal peace
Avails the blessed time to expedite, Whate'er
is good to wish—ask that of heaven.
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be, But if for
any wish thou canst not pray,
Then pray to God to cast that wish away."

—Selected.

Young People's Branch

An Enviably Record in Medal Contests.

Have you ever appeared in a temperance recitation contest or trained others to take part? If so, you realize what a deep impression that particular recitation makes on your life. One's emotions are stirred. Feelings are aroused of pity for the drunkard, disgust for the greedy brewer, sympathy for the helpless wife, indignation at the inconsistent politician, and a flaming desire to set it right, to wipe the liquor traffic out of existence, to give a fair chance for all at happiness and right living.

Some object to medal contests because the emotions are stirred. It is inconvenient, one must admit, to have the placidity of indifference broken. One is even led on to sacrifice time, money, and selfish desires in service for his fellow-men. Yes, it is inconvenient, but how gloriously satisfying it is!

Just because the medal contests form a point of contact with young folks when their minds and hearts are receptive to truth, this department of work has been a distinctive activity in Y. P. B. circles throughout India. In Calcutta, Darjeeling, Cawnpore, and Mussooree medal contests have become annual events, but the Wellesley Girls' High School, of Naini Tal, has perhaps the longest record of medal contests. For twenty-nine years temperance recitation contests have been held without a break, as far as we have been able to ascertain.

"The medal contest is an accepted part of this institution," Miss R. A. Sellers remarked. She has been one of the missionaries in the school for thirty-five years, the last ten years of which have been given to the principalship. There seems to be no question in this school of lack of time or inclination. It is a worth-while job and it is done in a worth-while manner. Can one calculate the accumulated influence of these twenty-nine years? One cannot even reckon the mere number of lives that have been touched. The far-reaching results are not ours to know, but they challenge the imagination.

Across the lake from Wellesley stands Philander Smith College for boys. While the contest work has not been as continuous

as at Wellesley, its beginning bears the same early date as the sister school, and interest in the annual contest is today keener than ever.

This feature of temperance work has begun to interest the vernacular schools, although the essay rather than the recitation contest seems to be somewhat more practical and popular. Plans are just now being perfected for an All-India essay contest.

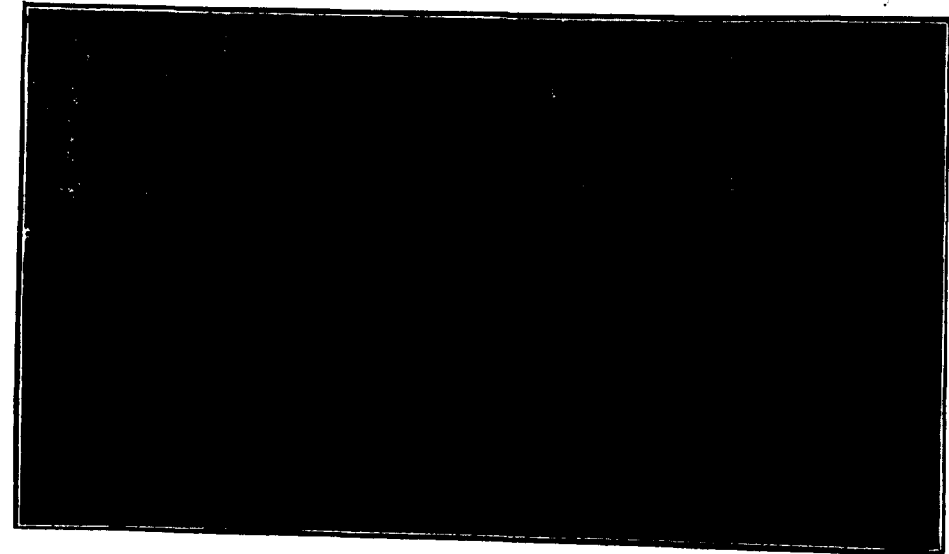
But neither this nor any other department of work flourishes without the force of personality behind it. The three who have been most prominent in promoting medal contest work in India are Mrs. Margaret B. Denning, national president for eight years, herself a writer of verse, Mrs. C. L. Bare, for over twenty years active in this special branch of temperance work, and her daughter, Mrs. Robt. I. Faucett, closely associated with this work for the past fourteen years, and now national superintendent of medal contests for India. All honour to these, and to the scores of others, teachers, missionaries, and mothers who have taken time from busy lives to make this work possible.

J. N. C.

Mother and Daughter Honour Roll.

Mother.	Daughter.	Division.
1. Mrs. W. L. Ferguson.	Susan.	Madras.
2. Mrs. W. L. Ferguson.	Helen.	Madras.
3. Mrs. R. I. Faucett.	Evelyn.	U. P.
4. Mrs. Benson Baker.	Beth.	U. P.
5. Mrs. H. J. Sheets.	Dorothy.	U. P.
6. Mrs. S. W. Clemes.	Olive.	U. P.

It is with great joy that we can place our Editor's name first on the Mother and Daughter Honour Roll. So short a space of time intervenes between the receipt of one month's issue and the dispatch of the manuscript for the next month's, that we have but a few names to publish this month. We expect a long roll for the June issue. The call for names was given in last month's issue. All mothers and daughters who are active members of the Woman's Christian Temperance Union are eligible to a place on this Honour Roll, "Hold high the torch!" is the watch-word.



Daniel's Band.

We are boys from India's backward classes; but let us tell you our story. For many years our people have lived in ignorance and superstition, but thanks to the British Government and to Christian missions for the uplift we have had. Education has enlightened us and now we go among our own people to show them the effects of strong drink on the human body. With the drink shops among us and no knowledge of what it means to use liquor, our people have been practically steeped in alcohol.

In the Bible we found a beautiful and wonderful character by the name of Daniel. He with three other young men abstained from the use of drink, whereas the king's citizens young and old indulged to their hearts content. Four of the king's young men who used liquor, in a contest against Daniel and his three companions with the plainest of food and with no use of liquor, soon showed the king who had won out.

This entire Bible history we dramatized over and over among our own people, until they were convinced that purity was what they, with us, wanted.

We also showed them in drama, just how they do and the results of spending money for drink; the ruined home, the ruined father and sons, children sold into slavery, families scattered on account of drink, until our

fathers and mothers cried out saying—"Away with these toddy palm trees, away with the cocoanut palm for it is these which lead us to this ruin; we will uproot all these trees, we will have them no more, our high caste neighbors do not use liquor and they get away with all our land, all our property. We sit here in rags with no place to live, no homes left, our very fan baskets are taken from us as a last resort. The money lenders have put us, as it were, in a deep pit. Away with all this falsehood which robbed us of our entire claims, our homes, our children—"

Had we not shown them, today they would still be in a stupor on account of liquor. Now many of our people are improved, they have the strength to say "No" to the money lender, to the liquor dealer. Why all this? Because we have first received the light, the right to let them see their own mistakes by putting it before them in dramatic form. Would to God all the world could be brought to the light! Would that there was PROHIBITION in all the world. We hear about it from American people and all who have been there to see it for themselves. Take a look at the picture again and see the ragged man who has nothing left but the rags on his back. He had plenty, a farm, a family, good healthy children, but the money lender

induced him to borrow money, the saloon keeper induced him to spend it on drink and this is the sad result. He is not the worst for we personally know of men, our neighbors, who have committed murder. They have ill-treated their wives, they have beaten them without a cause, they have thrown them into the fire place and caused their death. They have struck with a huge stick the death blow, all because of intemperance.

Daniel and his friends were not afraid to say "No" even to a king. They stood the test and in the end received praise from the king himself. This has been a wonderful eye opener to our people. Never before did they realize the value of honesty, uprightness and such bravery.

So today it is not only the educated classes and those higher in caste than we, who are voting for Prohibition for India, but our people have caught the spirit, they also have a vision of what it will mean when our country is rid of drink altogether.

Let us work for the right, with our might—with our might.

Let us work for the right (prohibition) pro-bi-tion's in sight.

SADIE J. MILLER.

A GOOD STORY.

A good story comes from America about a preacher who prayed that members of congress might hang together. One of his hearers, who hated the congress, heartily chimed in with a loud "Amen." The man who prayed went on:—"I mean in accord and concord." "Any kind of a cord, dear Lord, if it be only a strong cord," responded the fervent but irreverent man in the pew. The prayer came to a sudden conclusion.

Almost Incredible.

"The huge population of the U. S. can best be realised by the fact that there are as many, if not more, Americans in America as there are in London."—*London Opinion.*

PLACES VISITED IN MY SIX YEARS TOUR IN INDIA.

By Mary J. Campbell.

Punjab.

Pathankot, Gurdaspur, Lahore, Gujranwala, Jhelum, Rawalpindi, Murree, Taxila, Sangla Hill, Lyallpur, Montgomery, Jullunder, Amballa, Delhi, Amritsar, Ludhiana, Dharmtala, Simla, Ferozpur, Moga, Sialkot, Pasrur, Zafarwal, Gambar, Kanso-nabad, Mortidpur, Youngsonabad, Kasauli, Dagshai, Hissar, Gujrat.

United Provinces.

Lucknow, Cawnpore, Allahabad, Kasganj, Fathpur, Benares, Gonda, Moradabad, Shahjahanpur, Bareilly, Gorakhpur, Naini Tal, Saharanpur, Dehra Dun, Mussoorie, Landur, Jhansi, Ghariya Phatak, Main-puri, Fategarh, Agra, Roorkee, Muzaffarnagar, Meerut, Muttra, Brindaban, Mahoba, Kulpahar.

Central Provinces.

Jubbelpore, Nagpur, Bina, Sangor, Damok Ratni, Hoshangabad, Itarsi, Harda, Khandwa, Burhanpur, Kamptee, Bhandara, Raipur, Sangra, Balod, Dhamp-tari, Rajmandgaon, Gondia, Balaghat, Nainpur, Betul, Pendra Road, Bilaspur, Janjgir.

Bengal.

Calcutta, Asansol, Kharagpur, Midnapur, Comilla, Dacca, Mymensingh, Bhimpore, Kalimpong, Bogra, Santabar, Rajshahi, Bolpur, Shantiniketan, Pakur, Jamshedpur, Cuttack, Darjeeling.

Assam.

Shillong, Cherrapunjee, Tiva, Laitkynsew, Jowai, Silchar, Sylhet, Karingong, Srimangal, Moulvie Bazar, Habigong Gauhati, Nowgong, Jorhut, Dibrugarh, Golaghat.

Madras.

Madras, Berhampore, Guntur, Rajahmundry, Cocanada, Samalkot, Bimlipatam, Vizianagram, Chicacole, Bangalore, Ootacamund, Keti, Coonoor, Wellington, Kotagiri, Madura, Pasumali, Salem, Guindy, Nellore, Gulbarga, Vikarabad, Hyderabad, Secunderabad, St. Thomas' Mount, Ramapatam, Coimbatore, Tirupettur, Cannanore, Quilon, Trichi-nopoly, Tanjore.

Rajputana.

Ajmere, Jaipur, Bandekni, Tilaunia, Jodhpur, Nasirabad, Beasvar, Kotah, Atru, Piploda, Udaipur, Phalera, Kishengarh.

Central India.

Kuttam, Neemuch, Mhow, Indore, Jaora, Ujjain.

Bombay Division.

Bombay, Poona, Ahmednagar, Kaliyan, Sholapur, Belgaum, Vengerla, Ratnagiri, Telagaon, Kedgaon, Miraj, Sangli, Kolhapur, Kodoli, Islampur, Kodoli, Nijoni.

Gujrat Division.

Baroda, Bulsar, Surat, Nadiad, Anand, Ahmeda-bad, San Jan, Dahanu, Ankheswar, Pardi, Jalalpur, Kaira, Godra.

W.C.T.U. of India Directory

NATIONAL.

Headquarters and Literature Departments, Deaconess' Home, Lucknow.

President—
Mrs. F. B. Price, Homer, New York (on furlough)
Vice-President—
Mrs. Mott Keisler, M.D., 3 Warris Road, Lahore
Corresponding Secretary—
Mrs. E. M. Moffatt, Residency Hill, Lucknow.
Treasurer and Statistical Secretary—
Mrs. George Ewan, 2 Cornwallis Square, Calcutta.
World's Organizer—
Miss M. J. Campbell 26 Baltimore Street
Waterloo, Iowa.
Recording Secretary—
Miss J. E. Bent, Bishopville, Vepery, Madras.
Editor, Indian Temperance News and White Ribbon—
Mrs. W. L. Ferguson, Bishopville, Vepery, Madras.

Superintendents.

Anti Narcotics—
Mrs. G. Himale, Kanauj, U.P.
Blue Ribbon Temperance Association—
Rev. A. T. Hoffert, Bulsar, Surat District.
Child Welfare—
Mrs. M. L. Gordan, Jhansi, U. P.
Evangelistic—
Mrs. Fawcett-Shaw, Lovedale Nilgiris.
Juvenile—
Miss S. J. Miller, Ankleswara, Broach.
Literature—
Ag Supt. Miss D. T. Singh, Temperance Head-
quarters, Lucknow.
Supt. Miss Joan Davis.
Medial Contests—
Mrs. R. I. Faucett, Muzaffarpur, Behar.
Moral Education—
Mrs. U. G. Menzies, Pendra Road, C. P.
Mothers-in-Council—
Mrs. B. T. Badley, Bombay.
Press—
Mrs. W. Machin, Wesleyan Mission, Benares.
Scattered Members—
Mrs. J. E. H. Eby, Bulsar, Surat District.
Scientific Temperance Instruction—
Miss M. M. Allen, M.D., Ferozepore, Punjab.
Translation—
Miss D. T. Singh, Temperance Headquarters,
Lucknow.
Young Peoples Branch—
Mrs. E. E. Tuck, Meerut, U. P.
Acting Treasure—
Mrs. Hume 11 Lawrence Road Lahore.

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Divisional Officers.

President—
Miss Atkinson, 44, Lower Circular Road, Calcutta.
Corresponding Secretary—
Miss A. B. Day, 8½, Elliott Road, Calcutta (on leave).
Recording Secretary—(Acting Secretary)—
Miss E. G. Knott, M.A., Shambazar, Calcutta.
Treasurer—
Mrs. W. C. Eadie, Lower Circular Road, Calcutta.

BOMBAY.

Divisional Officers.

President—
Mrs. W. W. Bruere, M. E. Mission, East Street, Poona.
Vice Presidents—
(1) Miss Elliott, M. E. Mission, Club Back Road, Bombay.
(2) Miss Sorabji, S. Helena's School, Civil Lines, Poona.
Corresponding Secretary—
Miss M. Navalkar, Bombay House, East Street, Poona.
Recording Secretary—
Mrs. Kobke, Dallas Bungalows, Near the Fire Brigade, Chinchpokli, Bombay.
Treasurer—
Miss Dove, Taylor High School, Phayre Road, Poona.

Local Unions.

Bombay: President—Miss Elliott.
Secretary—Miss Lawrence.
Poona: President—Mrs. Bruere.
Secretary—Miss M. Navalkar.
Puntamba: President—Mr. Sejoel.
Secretary—Mr. S. J. Amolik.
Miraj: President—Luxambai.
Secretary and Treasurer—Mrs. C. E. Vail.
Ratnagiri: President—Mrs. Fredrick Benjamin.
Secretary—Mrs. Patole.
Y.P.B., L.T.L., and Blue Ribbon with about five hundred members.

CENTRAL PROVINCES.

President—
Dr. M. MacKenzie, Hat Piplia, C. I.
Corresponding Secretary—
Mrs. F. R. Felt, Jubbulpore, C. P.
Recording Secretary—
Miss Griffith, Jubbulpore, C. P.
Treasurer—
Miss A. Mullin, Damoh, C. P.

*Central Provinces.—(cont.)***Local Unions.**

Bilaspur : President—Miss Kingsburg.
 Damoh : President—Miss Mullin.
 Darwaha Motibagh : President—Miss Ward.
 Harda : President—Miss Ford.
 1. Jubbulpore : President—Mrs. Bush.
 2. Jubbulpore : President—Dhani Bai.
 Nagpur : President—Mrs. Warner.
 Nowgong : President—Miss Baind.
 Pendra Road : President—Mrs. Menzies.
 Saugor : President—Mrs. Menzes.
 Wun : President—Mrs. Menzes.
 Khamgaon : President—Mrs. Menzies.
 6 Y.P.B. and L.T.L.

GUJARAT.**Divisional Officers.**

President—
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 Vice President—
 Mrs. R. S. Dickey, Surat.
 Corresponding Secretary—
 Miss A. C. Mow, Vyara.
 Recording Secretary—
 Miss T. Wright, Kaira.
 Treasurer—
 Miss E. J. Turner, Nadiad.

Local Unions.

Nediad : President—Sarabhai Walji.
 Secretary—Lalitabai Ghumlal Lakshman-
 bhai.
 Baroda : Blue Ribbon.
 Secretary and Treasurer—Stephen Laller-
 bhai.
 Godhra : President—Flora Ramsing.
 Secretary—Rachel Ganesh.
 Ankleswar : President—Marthabai Mohan.
 There are five Juniors Y.P.B. and L.T.L. and
 Band of Hope.

MADRAS.**Divisional Officers.**

President—
 Mrs. W. Sutherland, U. F. C. S. Mission, Chingle-
 put.
 Vice-President—
 Mrs. J. Cochrane, Poonamallee Road, Madras.
 Statistical Secretary and Treasurer—
 Mrs. P. England, Richards Town, Bangalore.
 Corresponding Secretary—
 Mrs. Chance, The Harbour, Madras.
 Recording Secretary—
 Miss J. E. Bent, Bishopville, Vepery Madras.

Local Unions.

Bangalore, President—Mrs. Robinson.
 Secretary—Mrs. Tousaint.
 Bangalore, Richards Town, President—Miss Pinder.
 Secretary—Miss Race.

Madras Local Unions.—(cont.)

Cocanada, President—Miss Baskerville.
 Coimbatore, President—Mrs. Fenn.
 Secretary—Mrs. Robertson.
 Cannanore, President—Mrs. O. C. Srinavasan.
 Secretary—Miss Nelia.
 Coonoor, President—Dr. D'Prager.
 Guindy, President—Mrs. Mary Timothy.
 Secretary—Miss Salomie Abershaganatham.
 HyJerabad, President—Mrs. Hancock.
 Secretary—Mrs. George Venkatachelam.
 Kolar, President—Mrs. B. Moses.
 Secretary—Miss S. Shanthammah.
 Madras, President—Mrs. J. Cochrane.
 Secretary—Miss C. Lang.
 Ootacamund, President—Miss Heighs.
 Secretary—Mrs. Fawcett-Shaw.
 Secunderabad, President—Miss Valkman.
 Scattered Members, Miss Archibald.
 Yellamanchilli, Affiliated Abstinence League.
 President—Dr. H. A. Wolverton.
 Secretary—Mr. G. V. Subbarau.

In the Division there are seven Young People's
 Branches with a membership of 711, and nine Loyal
 Temperance Legions with a membership of over 700
 and many hundred members of the Blue Ribbon
 Temperance Association.

PUNJAB.**Divisional Officers.**

President—
 Mrs. M. R. Samnel, Near D.A.V. High School,
 Rawalpindi.
 Vice President—
 Miss N. Bashir-ud-din, Avlon High School,
 Pathankot.
 Corresponding Secretary—
 Mrs. S. W. Clemes, 4, Battery Lane, Delhi.
 Recording Secretary—
 Miss L. Jesus, Avlon High School, Pathankot.
 Treasurer and Statistical Secretary—
 Mrs. E. E. Campbell, U.P. Mission, Sialkot.

Local Unions.

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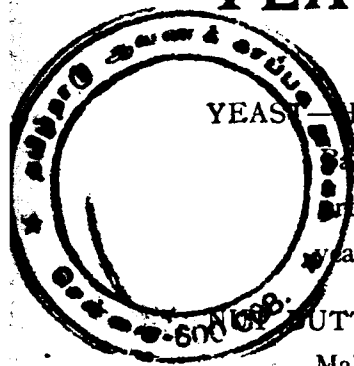
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