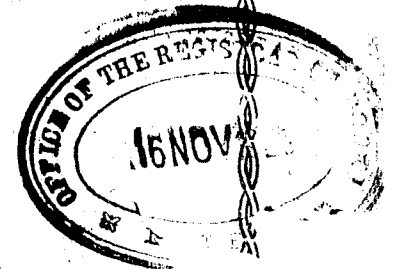
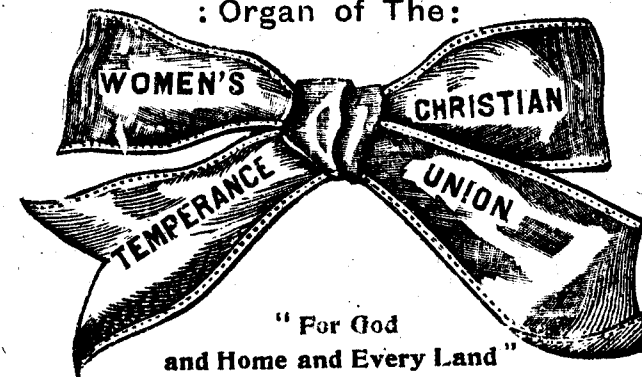


The Indian Temperance News and White Ribbon

: Organ of The:



Vol. XIX.

OCTOBER 1925.

No. 10.

The Child.

By the present DECLARATION of the RIGHTS of the CHILD, men and women of all nations, recognising that mankind owes to the child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality, or creed:—

1.—THE CHILD should be given the means requisite for its normal development, both materially and spiritually.

2.—THE CHILD that is hungry should be fed; the child that is sick should be nursed; the child that is backward should be helped; the erring child should be reclaimed; and the orphan and the waif should be sheltered and succoured.

3.—The CHILD should be first to receive relief in times of distress.

4.—THE CHILD should be in a position to earn a livelihood and should be protected against every form of exploitation.

It should be brought up in the consciousness that its service is to be used in the service of its fellow men.

Declaration of Geneva.

Editor: MRS. W. L. FERGUSON, Bishopville, Vepery, Madras.
Associate Editors: REV. W. L. FERGUSON, AND MRS. S. W. CLEMES.

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Life's Little Things.

God has no end of material
For poets, priests and kings;
But what he needs is volunteers
To do the little things.

There are many men who are ready
To lead in battle and strife;
But very few are willing to do
The little things of life.

The "widow's mite" was a little thing
From a money point of view;
But He who reads our inmost hearts
Sees more than mortals do.

Great deeds receive rewards below,
And earth's applause is vain;
But little things are seen by God
From his watch-tower, high in heaven.

—Ram's Hymn.

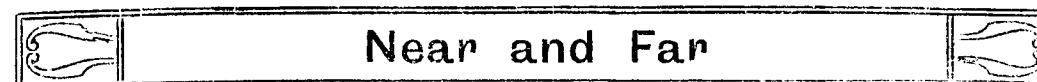
The Indian Temperance News

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Near and Far

Christ.

"He traineth so
That we may shine for him
In this dark world
And bear his standard
Dauntlessly unfurled;
That we may show his praises
By lives that mirror back his love;
His witnesses on earth
As he is ours above."—Anonymous.

India Speaks.

Among the many social reforms for which India is pressing, prohibition of the traffic in intoxicating liquors occupies a prominent place. It has been freely alleged that the demand for this measure is political and that its only object is to bring embarrassment to the Government by curtailing the revenues. While it may be true that at one time, during the height of the non-co-operation movement, extremists resorted to picketing and other means which resulted in bringing down excise revenues, in all honesty it must be said that these did not represent the leaders of the prohibition movement nor the rank and file of those who wish, by thoroughly lawful and constitutional methods, to do away with the legalized drink traffic. For a number of years past efforts have been made to introduce prohibitory legislation in the Legislative Councils and Assembly. Until this year such measures have been handled with small regard; but things are changing for the better. Bombay

has declared its ultimate policy to be complete prohibition; Bengal is headed towards the same goal; and other provinces are preparing for a start. Now the Legislative Assembly has acted and by resolution declared India's desire and intention. It was a hard-fought debate, but an overwhelming victory for prohibition, the vote being sixty nine for, thirty-nine against.

India's Resolution.

It was on September 2nd, that Haji Wajiddin moved his resolution "That legislation be undertaken for the prohibition of all sorts of liquor and, in the meantime, Local Governments be asked to grant to local bodies full right to determine the number and location of liquor shops." To this Mr. N. C. Kelkar moved an amendment, "That the ultimate policy of Government should be prohibition of production, manufacture, sale, and import of intoxicating liquors save for medicinal and scientific purposes." The amendment further recommended "That as a first step in carrying out this policy, Provincial Governments be directed immediately to inaugurate a policy of vesting the power of fixing by a system of local option the location and number of shops selling intoxicating liquors in either local self-governing bodies or licensing boards specially constituted for the purpose and elected on a popular franchise, and that the necessary legislation be undertaken by the Government of India for the furtherance

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of this policy." This is the resolution that was carried. Dr. Datta had also introduced an amendment which provided that as a first step in carrying out the policy of ultimate prohibition the import of spirituous liquors should be rigorously controlled, and that Provincial Governments be asked to undertake legislation whereby the control of sale of spirituous liquors will be vested in local bodies and licensing boards elected on popular franchise, or be regulated by a system of local option wherever possible. The Kelkar amendment drew strong support, and at the close of the debate Mr. Haji Wajiddin and Dr. Datta withdrew their motions in favour of Mr. Kelkar's, thus making it the sole resolution on the subject. As announced above, the resolution prevailed. The next step is awaited with keen interest.

The Ways They Take.

The Manchester Guardian Weekly of August 21st contains a full column account of the uncovering of a drug-smuggling syndicate of vast proportions, and gives particulars concerning their methods of operation. The syndicate seems to have a shifting headquarters, having at one time been in Holland, later in Germany, and lastly in Basle, Switzerland, whence most of the illicit traffic so far detected has been flowing. The route has been from Basle to Antwerp; and from Antwerp to Cuba and points in the Far East, such as Dalny, Kobe, Shanghai, etc., not as ultimate destinations, but as points for further transshipment and distribution. Morphia, opium and heroin in large quantities were shipped concealed in the hollow spaces of iron bedsteads, between the walls of iron safes, in casks containing carbolic acid or carbolic acid crystals. Nine cases of iron safes landed at Havana, Cuba, contained 600 kilos of opium so securely hidden that the custom authorities had to drill holes in the safes in order to get the drug out and in one instance to break up the safe; seven cases of woollen goods were consigned to Dalny, and in these the Hong Kong Government found fifty kilos of morphia cubes concealed, while later the authorities at Dairen discovered fifty more; and in sixteen cases of iron bedsteads, consigned to Shanghai, Hong Kong officials found

2,622 ounces of heroin concealed in the hollow legs of the beds, which seem to have been designed for the purpose. From Zurich, Switzerland, another consignment booked for Japan was seized at Geneva station. It consisted of morphia, and was hidden away in clocks. The seventy-five kilos were valued at £ 2,500. Investigations regarding the syndicate and its dealings are being carried out in Europe, America, Japan and China. These smuggling devices go to prove that the increasingly stringent laws against the traffic in habit-forming drugs are being well enforced; and that the heavy penalties attached to their violation are inspiring fear in the hearts of dealers, since open traffic is not attempted. Close co-operation on the part of the governments of the world will bring about a speedy end of the dirty business the dope dealers are plying.

Assam and Opium.

The Guardian, Calcutta, quotes Mr. C. F. Andrews as saying:—"The Opium Enquiry Committee Report for Assam is now in the press, and it has been my duty to see every page of it through the proof stage. Therefore I can write with full knowledge about it. When it is published, it will be the best answer to the Government of India's position at the Geneva Conference that could possibly be given from India. For the Government of India declared through its representative at Geneva that there was practically no smoking of opium in India outside of Burma. But we have now the evidence of this enquiry committee, which shows that at least one-third of those who take opium in Assam use it for smoking purposes, and that it is almost universally smoked in the earlier stages of opium addiction. Also we have now at hand, quite recently published and circulated, the Government of Assam's own Report, which is called the Botham Enquiry Committee Report, and we read in the pages of this Government Report itself that fifty per cent is the probable estimate of opium smoking in Assam. Facts like this ought to come like a bombshell into the findings of the International Conference at Geneva and its advisory Board. They will be the most telling answer to the

Government of India's representative's declaration at Geneva, and they will fully justify the position taken up at the Conference by the American delegates."

The Extent of Addiction.

Continuing, The Guardian quotes Mr. Andrews thus:—"Not only in this new Congress report will startling figures be given for opium smoking, entirely contradicting the Government of India's statement, but also figures, which the Government itself has provided with regard to opium addiction, entirely contradicting the position taken up at Geneva by the Government of India's representative when he declared that excessive opium eating was a negligible factor in Indian social life. I wish he could have come up to Assam before going out to Geneva, and have seen the villages we have visited, where every single person in the village, of adult age, and even some young children and women, were confirmed opium addicts. To give only one Government statistic,—While the League of Nations' index figure is six seers for ten thousand people, the Sadiya Frontier Tracts consumes 237 seers for ten thousand people. If this is not excessive opium smoking and eating, it would be difficult to know what excessive opium addiction meant." On her visit to Assam something more than a year ago, Miss Mary J. Campbell, the W. C. T. U. organising secretary for India, made extensive observations and inquiry concerning the use of opium in that province. Her conclusions were to the effect that addiction was very wide-spread and that the true state of affairs had received little or no publicity and hence was not generally known. These later reports more than confirm her observations.

Temperance in Scotland.

The Liquor Trade does not like the effective way in which Local Option is beginning to tell in Scotland. The Observer, London, a conservative weekly publication, gives rather full and frequent accounts of the progress being made in ridding the Land o' Cakes from the evils of drink. Reports from the dry areas read very much like those from similar areas elsewhere, in Canada, in Sweden, in Latvia, or anywhere else where a

curb has been put on the traffic. Homes are happier, there is more food for wives and children, better clothing, longer schooling; shopkeepers do a bigger business, prompter payment of rents, increased efficiency of workmen, marked decrease in drunkenness and delinquency. It all sounds well to the sober and progressive folks, but it has an ominous sound to The Trade, for it spells the beginning of the end of their business unless effective measures can be adopted to check the movement towards prohibition, of which Local Option is simply the fore-runner. A writer in The Observer says:—"The Burgh of Kilsyth furnishes a good instance of the havoc wrought by No-License. This option was carried in 1920 and re-affirmed in 1923. In 1920 there were, for a population of a little over 8,000, seventeen licensed premises. All efforts to obtain a club license failed. Drunkenness has diminished to a remarkable degree; the recorded convictions are:—For 1920, 76; for 1921, 38; for 1922, 5; and for 1923, 7. The first year was wet; the second year was wet for six months; and the last two years and a half were dry. This decrease has occurred despite increased facilities for travelling to the neighbouring wet areas of Falkirk and Glasgow. Infant mortality shows a decrease. . . It is freely admitted that children are better cared for, and there are already children attending school who have never seen a drunken person."

Barley, Beer, and Vitamin B.

The Scientific Temperance Journal has a most interesting article on the above subject, from which we quote a part. It says, "In the earlier days of research on the distribution of vitamins in food products, it was learned that vitamin B is present in barley and other cereal grains, and also in extracts prepared from their malted derivatives, says the Journal of the American Medical Association, May 9th., 1925. It was accordingly natural to assume that beers brewed from such extracts or 'worts' by the addition of yeast would be equally rich in vitamin B. This fact was hailed with rejoicing by the advocates of beer. The vitamin would obviously add a new virtue to a beverage that was being extolled for its residual food value as well as its 'stimulating' qualities. Great has been the disappointment, in certain quarters

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at finding that, in the test of actual experiment the vitamin seems to be lacking. This mysterious circumstance has apparently been explained by Southgate's investigations at the University of Sheffield, in England. They show that, instead of adding to the content, the yeast, during fermentation, actually abstracts the vitamin, almost quantitatively from the wort. The main loss of vitamin B in the preparation of beer is thus accounted for. Like the intestinal parasite, the yeast cells help themselves to some of the best food, the sugar in vitamin B, that the barley can yield, leaving in place of them a quota of new products." After describing the tests, made not once, but several times, upon which these conclusions were based, it is pointed out that the vitamin B disappeared during the stage following the malting process in beer-making. "Rats and guinea pigs were used for testing the grain at various stages for the anti-scorbutic vitamin.... Finally the finished beer was tested for both kinds of vitamins B and C. Pigeons, rats, guinea pigs, and monkeys were used, and in all cases the animals contracted polyneuritis and scurvy when nothing but beer was given as a source of the vitamins which prevent these diseases." If 'beer is liquid bread' as some of its advocates claim, it is not worth taking in; in fact it is better out than in. If Science keeps on with its investigations concerning alcohol, brewers, vintners and distillers, to say nothing about dealers and drinkers, will be robbed of all their arguments. Turn on more light!

Not a Bad Programme.

Prohibition sentiment is rapidly growing in Japan. At the recent meeting of the National League great enthusiasm was shown by the 230 official delegates who represented sixty-seven local temperance organisations. Government is in sympathy with the good work which the league is doing, and grants a subsidy towards the support of its social activities. The League put out more than 800,000 copies of its official organ during the year under report, besides quantities of pamphlets, leaflets and tracts. When it came to framing resolutions the meeting named April 1st, and September 1st, annually as "prohibition day." And further asked: that effort be put forth for more strict enforcement of the

juvenile prohibition law; that Government be urged to forbid the presence in the Diet of members who have been drinking; that a law be passed prohibiting the use of liquors in railway trains and the sale of liquors in railway stations; that Buddhist priests be urged to adhere to the original doctrine of their religion and not only practice abstinence, but teach it to the people; that the authorities be requested to prohibit the use of liquor in all government buildings and institutions, and also at gatherings under the auspices of government; that scientific teaching be introduced into the text books of schools; that the Government authorities substitute some other word for 'sake' in the official statement regarding religious ceremonies; and that prohibition is the right policy for Japan and for the world. Watch Japan for a great advance towards prohibition.

The Same Opinion Still.

Three years ago The Manufacturers' Record, of Baltimore, Maryland, U.S.A., put out a special issue containing a symposium by all sorts of leading men regarding the effects of prohibition in America. The consensus of opinion was overwhelmingly in favour of the law. The wets, however, are never satisfied with any verdict of the people curtailing their 'liberty.' Accordingly the cry has been that, if a fresh vote could be taken today, the result would be disastrous to prohibition. The persistent claim is that the people of the United States have changed their mind, and that a majority are against the prohibitory law. The Manufacturers' Record was challenged to resubmit its inquiry of three years ago and to publish the results. The management accepted and at once proceeded with the work of finding out. In the July 23rd, issue an editorial gives the result:—"The replies as a whole have surprised us. We thought that possibly here and there some men might have changed their opinion, but the overwhelming portion of the testimony is in favour of prohibition and the more drastic enforcement of these laws. Up to the moment that this editorial is written only two replies out of a hundred or more had been received advocating modification of the law. All others are strongly in favour of prohibition, giving their reasons

therefor, and saying that they had seen no reason for changing their previously expressed view in favour of prohibition." The list of names given shows that the opinions came from leading physicians, manufacturers, college presidents, senators, college and university professors, public health administrators, life-insurance executives, railway managers, hospital superintendents, and many others. The editor in commenting on the result of the inquiry says, "This is far and away in our opinion the most important symposium which has ever been published on the prohibition question. It will inevitably have a world-wide effect, for the nations of the world are studying the prohibition question as they never did before. The combined liquor interests of the world are trying to break down prohibition in America, using their utmost power to influence public opinion for this purpose. Everything which can be published against prohibition and its enforcement is being given the widest circulation in daily papers and in other ways." And don't we know it!

The Tug-of-War.

Two debates regarding the effectiveness of prohibition as a method of handling the drink problem have been staged during the past few months, one in England, and the other in America. The Morning Post, London, had six articles, three of them written by an avowed supporter of the liquor traffic, Lord Salvesan, and three written by Mr. E. J. Richardson, who is special representative in London of the World League Against Alcoholism. The other debate has been going on in America, in the pages of the North American Review, three wets writing first and three dries following. Both these debates have attracted wide-spread attention. We cannot agree with The Morning Post that Lord Salvesan came off with the honors in his contest with Mr. Richardson. There was positively nothing new in the arguments which Lord Salvesan brought forth. They were mainly assertions, and arguments based upon false statistics and partial statements of facts. It was dreary reading, but we 'stuck it' to the bitter end. Mr. Richardson rested his case, not on the perfection of the prohibitory law in

its working; but upon the marked changes which that law had introduced in the economic, social, political, domestic and moral life of America. The evidence concerning these things is so conclusive and overwhelming, that it seems strange that any editor of a great metropolitan journal would ignore it and take instead the second hand peddlings of an outlawed traffic. In marked contrast to The Morning Post is The Los Angeles, California, Times, the editor of which, after reading the three articles by the wets in The North American Review, and before the articles by the three dries have appeared, says, "It would be a strange jury indeed which in deciding this debate would not say before reading another word, 'the dries have it.'" He bases his conclusion on the admissions of the wets themselves, that prohibition has abolished the saloons, has decreased poverty, has reduced drunkenness, has lessened minor crimes of disorder and has promoted peace and order. The editor asserts that these concessions regarding the benefits of the prohibition regime absolutely nullify the assertions that the law is a mistake. The editor characterises the deliverances of the wets on the whole as lacking in originality, logic and fairness. And that was the feeling we had in reading what Lord Salvesan had to say in The 'Morning Post'.

The Jagometer.

"Let no man slip a snifter into his system and think to hide it with cloves!" So says an American writer in giving an account of a California physician's clever invention of a detector of drink in any person who has it inside his tummy. "The cloven hoof of Demon Rum can be traced in a few moments by this device. The booze betrayer was the result of a crusade against reckless motor driving in the City of the Golden Gate, which has its traffic troubles just as do London, New York and Chicago. Taxi chauffeurs when arrested for violations of the rules, often were charged with being drunk as well. As every doctor knows, especially if he has been cross-examined in courts, one of the hardest things to establish in law is whether a man at a certain time was actually intoxicated, merely weary, or suffering from acute pedal tangleitis. As soon as a driver is suspected of

having too much alcohol in his gastric radiator, the police take him to hospital. There a doctor claps a mouth-piece over the accused's breath, which is forced through a tube into the jagometer. The instrument determines what amount of oxid-

ation has been going on in the 'innards' of the suspect, and thereby gets the required 'dipsonic index.' "Now that Science has produced so ingenious a detector, it is going to be very hard for thirsty transgressors at the bar of justice." 'Nuff said!'

With the Editor

Surprise.

Sometimes one has a very severe shoo which amounts to more than mere surprisk when a great public question like the Resolution for Prohibition is before the Assembly and the vote is taken. The men on whom one counted as being strong for all reforms seem to lose their sense of proportion and to vote with the members of Government in a manner which is astonishing to say the least. One can understand, though he may regret, the necessity for Government officials voting the way they feel is required of them, but for non-official members to take an open stand against any reform which is for the good of the country is past one's comprehension. Surely those who are following the trend of public opinion in India must realise that the tendency is toward strict legislation in the line of prohibition of the traffic in liquor and drugs. Why then should representatives of the European community, Christian men too, vote and speak against both the Prohibition Resolution and the Age of Consent Bill? One wonders! Ignoring the fact that even science is against the use of liquor in any country, nearly all will agree that its use by the people of an Oriental land is bad, and those who know India are convinced that whatever may be the Government revenue, drink is one of the causes of the extreme poverty of the working classes of India, why then should the European members of the Assembly and Councils vote against the best opinion of the country as expressed by the Indian members is very puzzling, and when, speaking against the Age of Consent Bill one European member is reported to said have that one must be careful not to go against the prejudice and custom of the country one is amazed. How many reforms would have taken place in

this land had that been carried out? We need strong, true, brave men to make the laws and men with courage enough to vote right even though it may be against the Association which placed them in the Assembly.

National Convention.

Our readers will see that Our President calls attention to the coming National Convention. We all must begin to prepare for it in a very special way. It will be the last one at which Mrs. Price will be with us, Miss Campbell will not be here. We must elect a new President and an Editor for the magazine. Many important questions will be before us and will require very careful, and earnest thought and action. We need a full representation from all of the Divisions and hope that there will be a brave response to the appeal which came out last month in regard to sending delegates from the Divisions. If all are willing to travel third class, to forego comforts and be *uncomfortable* for a short time, we believe that we can have a large, representative Convention which may be the most epoch making we have ever had. Surely the things for which we really sacrifice are the ones most worth while. Let us plan for a fine Convention in Bombay January 22—26, 1926.

Essay Contest.

Again we would call attention to the Young People's Branch and the Essay Contest. Get the young people to work, see what they can do in this line and try to win a prize or at least to send in such a good lot of essays that deciding will be very difficult. It looks like a wonderful way to unify the country in this work. Getting to work at the same thing all over the land ought to make us feel that we belong to one body,

and working on a subject connected with any of the suggested topics will mean learning something about it. We trust that all over the land teachers, pastors and missionaries will help in this cause and that many responses may be made to this first effort to enlist the young people.

Life Members.

How many of you know that we have already seven Life Members? Not as many as we ought to have but still a goodly number. Do you all know how we make Life Members? By the payment into the treasury of the National W. C. T. U. at one time one hundred rupees. It may be designated as some have been. One asked that her membership be used to send the Indian Temperance News and White Ribbon for one year to six members of the Provincial Councils in each of the Divisions. This was done and some permanent subscribers have been won by it. Others have asked that their memberships be used in different ways but all to advance the work in some definite manner. Every Life Member is entitled to attend the National Convention and to a seat in the same. Would it not be a nice hing to make some one of your oldest members a gift of this Life Membership and then send her to the Convention? This would be an innovation and might be "establishing a precedent" which would be helpful in the years to come. Try it. The following are the Life Members who have been honoured for their faith and devoted service in the years gone. Miss Pratt Miss Davis, Mrs. Price, Mrs. Ewan, Miss Campbell, Mrs. Denning and Mrs. Hallows all of whom have done such excellent service and have shown that they deserve this honour.

Read This.

We are making an offer which we feel sure must meet with a ready response from many friends. Of course one does not need a bribe to induce any one interested in the temperanre cause to read our magazine, but some times a little tonic is needed to stir up the ones who are not too familiar with the matter and yet who would be willing to do something were their attention called to it, therefore we are going to offer in the shape, of this tonic the following; to anyone sending us the names and subscription price Rs. 1-14-0 for a year's subscription to the Indian Temperance News and White Ribbon we will send one copy free either to the person sending the names or to anyone whom he designates. Now let us get to work and see how many new subscribers we can get in the next month and how many free copies we will have to give.

Another Worker Gone.

We publish in another place an appreciation of the late Miss Annie Ewing, M. B. E. who has been one of the keenest of the workers for temperance. The article sent us is from a personal friend and we have no doubt the Bengal Division as well as the Calcutta Union will later send us their own contributions. It is when such workers as Miss Ewing drop out that we realise how very dependent we are on these faithful ones and how much we need new ones to take the vacant place. Who will come forward and take this one?

To the ones who will most keenly miss Miss Ewing we extend our deepest sympathy and pray for the comfort which Christian assurance gives at such times as these.

From our President

My dear comrades,

In the action taken by the Legislative Asssmeby Simla and the general attitude of the people of India there is much to encourage us, but if India is to be freed from drink and drugs your efforts and mine to teach the young and inspire them to keep free from

their use will be needed for a long time. Even after India gets the Prohibition law which we believe will come before many years have passed we will still have the "Greater Task" of enforcing it. To accomplish this, intelligent conviction must be established and forces organized to work together for this end.

Stop : Look : Listen !!!

Our beloved Miss Campbell was very sad indeed at the close of this term's service when Unions she had organized and whose dues she knew were paid failed to report and so were not counted in the report we made to the World's W.C.T.U. Convention. It is not possible for one person, or even a few persons to gather the statistics from all corners of India. It requires the co-operation of every Union to make the story complete. May we not have it this year? A *dustoor* or custom is a great thing in India. Let us start the one of getting complete reports of dues and members from every single place organized into the hands of our National Treasurer by the end of the year so that our dues may be sent to the World Treasurer early in 1926. If we cannot yet take our place by the side of Japan as ready to stand alone and carry on without any outside financial help, can we not establish and follow the *dustoor* of having prompt reports and remittances? We who attended the Convention of the Central Provinces Division were delighted with the report of the Treasurer and Statistical Secretary of that Division. The diligence and perseverance of that officer, Miss Mullen, of Damoh, was rewarded by the establishment of the fact that the Division has 778 paid up members and about as many more associated in the work, through the organizations for young people and otherwise.

A Worthwhile Meeting.

What constitutes a successful temperance meeting? We have often heard people laughingly inquire whether any drinkers were present at such a meeting and if they had been won for total abstinence. The inference being that only under such circumstances is the meeting worth while. Is a temperance meeting justified even though no drinkers are present? Suppose someone already an abstainer is made stronger and inspired to find new and effective ways of persuading others to take the same stand. We are all apt to become negligent and miss opportunities and we need to have our "pure minds stirred up."

It is always worth while to distribute or sell some really good literature and to get subscribers for our Magazine. When people are

aroused and interested in any good work it is a mistake not to give them some way to express their interest and the offering affords this opportunity. Sometimes our most efficient Unions overlook this essential part of a successful temperance meeting and let slip fine opportunities for strengthening interest and forwarding our cause because they omit this feature of a first class temperance meeting.

Let me assure you that our Scottish comrades lost no such opportunities at the World Convention. At almost every session, or at least daily, offerings were taken and many times during the Convention some one of the workers came on to the platform to tell of some book, or less pretentious bit of literature, for sale and to urge its claim to our attention. India scored by having a Scottish Treasurer, thus showing her ability to find the right woman for the right place. But we need even more than a Scottish Treasurer, a host of women who have our cause at heart and who will work and pray for funds to carry it on, even as they do for the needy ones we desire to reach and for the acceptance of the truth concerning intoxicants.

Objectives.

Has your Union a definite objective for the year's work, or are you simply holding meetings when you can, collecting dues from your members and wondering why our work in India does not grow faster? Suppose you set some goals toward which to work. May I suggest a few?

1. New members won every month.
2. One or more subscribers for the Magazine secured every month.
3. Half as many honorary members as regular members.
4. At least one public meeting every year, when not only the local work, but the India wide, and, if possible, the world wide work is presented and people invited to help with their gifts. Sometimes an audience will surprise one by its interest proven by contributions to the work.
5. Through posters, newspapers or other method keep the progress of temperance and the destruction wrought by the use of intoxicants before the public.

6. Report at least one special meeting or bit of work in the year to the Magazine for the encouragement of other workers.*

7. Be alert for opportunities to help soldiers or others by giving them temperance teaching; help mothers' meetings or personal work to take better care of their little ones, especially teaching them the harm that opium does to their babies.

8. Help Sunday school teachers with literature or others who welcome it, for use on temperance Sunday or other opportune time for presenting the truth to few or many.

Life Memberships and Memorial Gifts.

A most interesting feature of the programme both of the National Convention of the Woman's Christian Temperance Union in the United States of America and of the World Convention in Edinburgh was the announcement of gifts for Life Memberships and for Memorial Members. State Unions, comparing to our Divisional Unions, honour some of their leaders by making them Life Members of the National or the World W. C. T. U. Individuals make gifts in honour of departed loved ones whether men or women. Let us keep this in mind for our National Convention in Bombay. Not many of us in India are rich, and yet God has children here whose hearts and pockets may be touched in answer to the prayer of faith. We have no name yet on our Memorial Scroll. May we not soon begin that list of worthy ones whom we delight to honour.

Something to Ponder.

When I was first associated with the Woman's Christian Temperance Union in India and we were planning to have an organizer help in any Division, one factor in the decision as to where she should work was, what Division was ready to provide her travelling expenses while she helped there. I well remember when our dear Mrs. C. L. Bare, as President of the United Provinces Division wrote to the Unions asking each one to help raise the required funds for carrying

on the organizing work in the Division. Later, when we sent our Organizer to new territory this plan was not practicable and the expenses were paid from the National Treasury with the understanding that all Divisions would contribute to the Organizing Fund. We also turned for some years all that we were able to make on the sale of non-alcoholic essences into the Organizing Fund. But with the change of plan, I fear we have lost many good chances to get help for our work. When we hold a Convention, or other meetings during which one of our representatives speaks at a public meeting or regular Church service why should not some offering be made for our work, just the same as for other organizations or societies, under similar circumstances? I think such privilege would usually be granted if asked, but people will never suggest it while we are too shy to mention it. The one who comes from away to speak can hardly be expected to bring up the matter, but wherever our workers are sent to help could not those in charge of the local work tactfully look after this matter? If we are to accomplish the task set before us we must enlist the people in every way, and through the offering is one way that is too often neglected. At the risk of seeming egotistical I am going to give you my experience. In about six weeks I have spoken over thirty times and at only two meetings has there been any offering for our work. Of course I do not expect that there will be an offering at every temperance meeting, but as I think over those meetings, I believe with a little foresight and planning, about one fourth of them would have been helped by giving the people an opportunity to contribute something to the cause which was brought before them.

The things I have written about are very prosy every day matters, but ones that need attention to strengthen our work. May I bespeak your prayers as well as co-operation in all the plans we are formulating for the National Convention to be held in Bombay January 22—26, 1926.

Yours for service,
EMMA S. PRICE.

Calcutta,
September 7th, 1925.

* It would be quite a shock to our Editor to hear from every Union in India, but we think she could stand it.

Suggested Programme for Temperance Sunday

Invocation.**Song :**

SOME GLAD DAY.
TUNE "OLD BLACK JOE."

All round the world
The ribbon white is twined ;
All round the world
The glorious light has shined ;
All round the world our cause has right of way,
We'll raise the anthem swell of vict'ry
Some glad day.

CHORUS.

It's coming ! It's coming !
The morn for which we pray ;
We take the world for Christ's own
kingdom, Some glad day.

All round the world,
Where sounds the note of woe,
There in God's strength
Our ribbon white shall go ;
Emblem of peace, of purity's bright ray,
'Twill bind our sin-stain'd earth to heaven,
Some glad day.

All round the world,
Hosannas yet shall ring,
All lands and climes
The Saviour's praise shall sing ;
No jarring note shall mar that rapturous lay,
'Twill rise from all the sin-sav'd nations
Some glad day.

K. L. STEVENSON.

Bible Reading.

WHAT THE BIBLE SAYS ABOUT WINE AN EXERCISE.

For religious leaders : Leviticus 10 : 8, 9, 10
and Isaiah 28, 7.
For Rulers, Kings and Princes :
Proverbs 31 : 4, 5.
For social occasions : Isaiah 5 : 11.
For the mixture of wine and music : Isaiah
5 : 12 and 24 ; 9.

For those who claim they can drink without
harm to themselves—Amos 6 : 1 and 6.
For old men—Titus 2 : 2.
For old women—Titus 2 : 3.
For young women—Titus 2 : 4.
For young mothers—Judges 18 : 4, 14.
For young men—Daniel 1 : 8.
For all followers of Christ—Romans 13 : 13, 14.
For Christians who would be strong for
service—Luke 1 : 15.
For officers in the Church of Christ—1
Timothy 3 : 2, 3 and 8.
For the sake of the weaker brother—Romans
14 : 21.
Summing all in one verse : 1 Corinthians
10 : 31.

—Adapted.

(Each verse may be read by a different
person or the whole may be effectively given
as the Scripture reading for the service.)

Prayer.**Song.**

THE SHIP OF TEMPERANCE.

Take courage, temperance workers ! You
shall not suffer wreck,
While up to God the people's prayers
Are ringing from your deck :
Wait cheerily ye workers,
For daylight and for land,
The breath of God is in your sails,
Your rudder in His hand.
Sail on, sail on ! deep freighted
With blessings and with hopes ;
The good of old, with shadowy hands
Are pulling at your ropes :
Behind you, holy martyrs
Uplift the palm and crown ;
Before you, unborn ages send
Their benediction down.

Speed on ! your work is holy,
God's errands never fail.
Sweep on through storm and darkness wild,
The thunder and the hail :
Toil on, the morning cometh,
The port you yet shall win !
And all the bells of God shall ring
The "Ship of Temp'rance" in.

Songs & Solos 677.

Recitation—A World-Wide War.

Arise ! Arise ! Ye worthy scribes of India
and Cathay,
Enlist against this enemy who comes to smite
and slay.
Where in the Jumna's rolling flood, the domes
reflected lie,
Where Himalayan steepes all set their sum-
mits in the sky,
O hear the bugle singing clear ! O, hard the
trumpet call !
That breaks o'er Burma's hoary shrines, o'er
China's ancient wall.
It calls you from calm Nippon's bowers,
where cherry boughs are bent.
And where the camel kneels at noon beside
the Bedouin's tent.
Come from the fields of Hindustan, from far
Australia's tide.
To fight against King Alcohol, Come make a
circle wide,
Fling upward every hand and swear, before
God's judgment bar,
For this is not a battle but a world-wide war.
Fare forth, fare forth. O Europe ! And
proudly take thy place,
Thou who hast been a thousand years the
leader of our race,
Again the age hath need of thee ! Forget thy
art and song,
Make bare thy mighty arm and cleave the
crest of this old wrong,
Stride from the sweet Sicilian slopes, to
Scandinavian snows,
Set hard thy iron heel upon this foulest of our
foes,
Flame out and flog this dragon far into the
nether world
And let the millstone of thy wrath upon its
head be hurled.
Come Slav and Saxon, Briton, Scott of every
class and clan,
And ye shall win and ye shall wear the
gratitude of man.
While day shall have a sun to shine or night
shall have a star
For this is not a battle, but a world-wide war.
Stand up ! Stand up ! America, Twin
Continents, new-born,
From Youkon's spectral "northern light"
to sullen-browed Cape Horn,
From where the pines of Oregon their sign-
ing plumage toss

To where the soft Brazilian seas flash back
the Southern Cross,
To where on bright Lake Winnipeg the red
man bends his bow,
To that primeval solitude where Amazon
doth flow,
Soon shalt thou call the multitudes from
cities and from farms,
To see the Sundered oceans leap into each
others arms.
And thou shalt cry when they come nigh,
and all the nations draw
From seven seas their argosies through
silvery Panama,
Thus shall we strike down every dyke that
keeps the Christ afar
For this is not a battle but a world-wide
war.

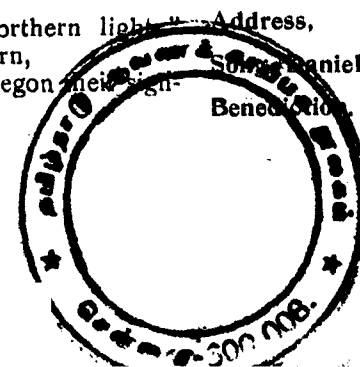
The King doth call ! Make answer all ! Ye
sires in sorrow come,
Who mourn above your goodly sons, slain
by the curse of rum,
Ye mothers, dry your holy tears, turn from
your daughters fair,
Who crushed beneath his brutish feet, lie
shamed and silent there.
Ye babes whose pale young lips do ask in
most pathetic plea
"Where is the man the Lord hath made as
father unto me ?"
Ye unborn generations dead, on whom this
fearsome Shade
Will breathe, when into life ye come, maimed,
crippled and half made,
Ye angels full of burning love, hush all your
harps and say
With us this vow of vengeance deep, slacken
not nor stay
Till Jesus drags this monster chained, behind
His chariot car
For this is not a battle but a world-wide
war.

—Bishop Robert McIntyre D. D., in
Temperance Recitations.

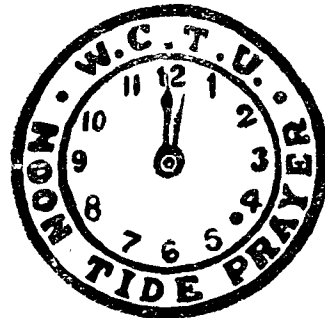
Collection.

Address,
Songs & Solos 701.

Benediction.



PRAYER TIME,



A Message for You!

Has there been a day
When you have longed to pray,
And yet had not
A single word to say?
And as you knelt
You felt
The Lord must turn away
From such a one;
That His "Well Done"
Could never come to you.
And yet you love Him
Through, and through, and through.
Has there been an hour
So full of power
You felt you must just tell it,
Must let some chorus swell it?
Others could write thoughts down
And win a laurel crown,
But as for you,
Although you felt it
Through and through,
Words seemed all bound together
As by the strongest tether;
And yet you longed
To tell it! tell it! tell it!
You longed and longed
With chorus full to swell it!
Has there been a time
When you have spoken
Words trembling and broken
Of His great Love Divine?
And all your heart was throbbing
With what you could not say,
And all your soul was sobbing
Silently;
And no one knew
What those words cost---
Cost you!

O blessed soul!
O heart made whole!
That day, that time, that hour,
He was there,
Close by you;
His seeming silence was
To try you!
He heard the words you could not say
When you would pray;
His voice was in you speaking
When you the silence breaking
Spoke trembling words of Him
Heard by the Seraphim.
All Heaven was there!
All Heaven!
Angels all bright and fair.
For when *His* Name is named,
When *His* Love is proclaimed,
Angels in silence stand,
In quivering silence grand.
(For 'tis no little thing,
To speak of Him,
Before whom stars are dim).
And as your words were spoken,
In accents broken,
They swept their harps of gold
In praises never old;
Silence was rent asunder
With Heaven's thunder.
The words you could not say
Were sounded forth
By angel hosts that day;
The Amen to your prayer
Went ringing forth
In swelling chorus there---
Again! Again!
"Amen! Amen!!!"

Whyteleafe, Jean Newberry,
Surrey. May, 1925.

Printed at the request of a friend of our cause.

WOMEN TO THE FORE

An essay contest was to be held in a certain rural area in India. Several men and one woman were the contestants. Before the contest one man came to inquire of those in charge of the contest concerning the arrangements. He said, "Sir, I understand that a woman is to be one of the contestants." When given an affirmative answer he replied, "What is the use of our trying then, is it not true that women are carrying off nearly all the awards and prizes for scholarship these days? Of course, if a woman competes with us she will get the prize." And she did.

In Memoriam

"Oh Light that followest all my way
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's blaze
Its day may brighter, fairer be."

We regret to record the death on Sunday, September, 6th, of Miss E. Annie Ewing, M. B. E., Principal of the James Memorial Bible-women's Training Institute, and Superintendent of the Indian Nursing Division of the St. John's Ambulance Brigade, Calcutta. She was very ill from the effects of malaria and anaemia, and went to Almora, United Provinces, believing that the tonic atmosphere of the place would restore health; but the long journey from Calcutta prostrated her and caused a collapse which, from want of strength, she was unable to combat. In sleep she passed away, in the arms of God and her Master, from faithful toil to heaven's sweet rest.

Miss Ewing came to India in 1889, as a Missionary of the Baptist Zenana Mission, and except for two short periods in Dacca she

lived for thirty-six years in Calcutta, where, in addition to Bible teaching and duties connected with the St. John's Ambulance Brigade, she spent much of her time in all kinds of Christian work. As an active member of the Calcutta Temperance Federation, and also of the W.C.T.U. in Bengal her devotion to the Temperance cause was great and will always be remembered. She was a woman of strong convictions, yet was ever kindly gentle and tolerant of the opinions of others. Her great trust and abiding faith in the Higher Power were ever manifest, and her goodness and kindness to all will always live in the memories of those who knew her best, and were associated with her.

To those nearest and dearest to her we extend our deepest sympathies, and the assurance that their sorrow is shared by her Sisters of the Woman's Christian Temperance Union of India.

"Be not afraid ye waiting hearts that weep,
For God still "giveth His beloved sleep",
And if an endless sleep He wills, so best."

Our Mail Bag

Berar Central Primary and Central India.

"The case against Prohibition" a rather startling subject for an address by Rev. Herbert Anderson. He gave seven of the usual arguments against prohibition each of which he answered in a convincing way. The case given for prohibition proved to be stronger than that against it. Mr. Anderson said that some people object to the personal liberty of any one being limited, yet there are many laws doing that very thing. One example is the fact that not every person can buy cocaine and morphia. The second argument is one concerning finance, because of the enormous amount of excise received by government. The lives and souls of people are worth more than money. Some of the other arguments commonly used are the facilities for illicit manufacture,

the drug danger (which is contradicted by facts and experiences), the Indian States (some of which are really fighting for prohibition), the aboriginal tribes, and the Britisher. For each of these an answer was given.

The meeting at which Mr. Anderson gave this and other addresses was the W. C. T. U. annual convention of the Central Provinces, Berar, and Central India held August 31st in Jubbulpore. Mrs. Price and Mr. Anderson spoke the day before in some churches. They reminded their audiences that much of the poverty, crime, insanity, immorality and unhappiness in the world is due to intoxicants, and they urged the people to be active in the cause of prohibition for the sake of India. Mr. Anderson also told of the plans for a temperance convention to be held in Delhi

January 29—31, 1926 to discuss the formation of a Prohibition League of India. It is hoped that it will be principally Indian.

We were very fortunate in having Mrs. Price with us. She led the devotions at the first meeting, and very kindly consented to act as chairman of each session in the absence of the President of the Division. She gave many good suggestions, much wise counsel, and encouragement, and contributed much to the meetings. Among her many good suggestions was that concerning a budget system for the year. A budget of Rs. 800 was made out and approved by the convention.

Mrs Price told about the world convention held at Edinburgh, of the hearty welcome given the 1,300 delegates and visitors, of the pageant representing the efforts in behalf of and progress in prohibition in all countries. She referred to the two-minute speeches given by sixty women representing various countries and especially to a group of four women who, standing side by side, represented Austria, Germany, Belgium and France.

Our National President also spoke of the coming national convention of the W.C.T.U. to be held in Bombay January 22—26, 1926. She urged that this Division send its full quota of five delegates and that some of them be Indians. She believes that it is important to have more Indian women leaders, that they come to the front, get the work in their hearts and carry on. It is gratifying to know that several officers, organizers and other leaders are Indian women.

At the last Annual Convention a resolution was passed that all missions and churches in the mid-India area be urged to secure the opinion of all mature members of their organizations as to whether or no they would ask for entire prohibition of alcohol and opium. Mrs Felt reported that replies had been received from fourteen missions in forty-four stations with the following result :—2830 votes for prohibiting opium, 29 for restriction and one for retaining it. The vote on alcohol was, 2418 for prohibition, 46 for restricting its sale and one for retaining the present system. All the votes for restricting and retaining alcohol came from

two stations and for opium from three stations.

Those in charge of different departments report work done in child welfare, among soldiers and railway people, in selling literature, in securing subscriptions to the Temperance News and White Ribbon, and in translation. Miss E. Ward of Darwha, Motibagh, has prepared a list of subjects for essays connected with prohibition for use in school. Mrs Felt's work as corresponding Secretary has been especially appreciated.

Because of inability to get replies to all inquiries the statistical secretary was unable to make a correct, full report; but she gave in detail a report of thirteen stations where there are 792 members of temperance organizations who paid Rs. 95-8-0 in dues. In addition to this a few congregations, Sunday Schools, and individuals contributed.

Some of the encouraging statements heard during the convention are these. "One-third of Scotland is dry and the rest soon will be." "The whole world is as near prohibition as the United States was 25 years ago." "India needs, wants, and is going to win prohibition", "Scotland will doubtless be the next to get prohibition."

ANN MULLIN.

Naini Tal Union.

During the month of August Naini Tal fairly reveled in temperance meetings. The one regularly scheduled for the month was held at Philander Smith College on Thursday, August 6. Mr. Busher, the principal, and his staff were bountifully hospitable in the delightful tea served. Vocal, piano and violin music added an enjoyable feature to the program. The college boys of the two upper classes were special guests of the Union. Mrs. H. J. Sheets of the M. E. Mission, Bareilly, in her talk on "Tobacco and the Race of Life," and Mrs. C. M. Thomson, M.D. of the Disciples Mission, Hatta, C.P., in a medical talk on alcohol held close attention of all. The talk on tobacco was so well-suited in its appeal to boys and young men that the editor of the P. S. C. Journal asked permission to publish it in the September issue. It may also appear in pamphlet form later on.

From the 14th to the 24th of the month we were honored by a visit from Mrs. Emma

S. Price, national president. The schools very eagerly arranged suitable hours for addresses, and the Union welcomed her with open arms at a special At Home and public meeting at Snow View August 19. Our hearts glowed with a feeling of comradeship and enthusiasm for the thousands of fellow-workers the world round as we listened to Mrs. Price's vivid account of the days spent in Edinburgh at the World's Convention. On August 21 members of the Union, among whom were several national and divisional officers, met at the Parsonage for a serious discussion of business matters looking toward the national convention and plans for the future.

J. N. C.

From Shipboard.

One of the popular steamship lines recently arriving in Bombay had on board a large contingent of Indian gentlemen returning from the West where they had been studying and observing the trend of affairs in different countries. Among their number were Government officials, University professors, physicians, lawyers and journalists. As to religion they were Hindus, Mohammedans and Sikhs; as to politics they were Nationalists, Liberals and Moderates. The two Indian ladies, one the wife of a physician and the other a teacher returning from a year of study, were members of the meetings which took place on deck, and the day before landing the *Bharat Vidyalyaya* (University of India) was organised.

Each member pledges himself to give six lectures a year in the vernacular or the language understood by the larger part of his audience. These lectures are to be given in villages or in the quieter places where ordinarily such talks would not be heard. They are not to allow communal, religious nor racial prejudices to appear and they are to be strictly non-political. The subjects will include Infant mortality, Religious Toleration, Flies and Disease, Prevention of Malaria, Cholera, Plague, etc., Standard of Life in other countries, Comparison of English and Indian Labour, etc.

The reporter of this item suggested that the danger of the use of stimulants and narcotics would be a good subject, and the Secretary replied that he wished to have

this for his own and would be glad to get any available literature on this subject. He is a total abstainer and non-smoker and was also the prime mover in the whole matter and very enthusiastic. At last report he had twenty seven "signed-up" members and was collecting the membership fees.

J. D.

Aukland, New Zealand.

To Mrs. Mott Keisler, M.D.

Dear Sister,

I am taking the liberty of writing to you in connection with the "Ministry of Friendship," which has been established by the Peace Department of the Woman's Christian Temperance Union of New Zealand. It is a scheme of correspondence between the women of different countries, with the idea of bringing them closer together, of fostering the spirit of goodwill and friendliness between them and thus strengthening the bonds which should unite all the members of our universal sisterhood, wherever they may be. The original intention was to come into closer relations with the women of the European Continental countries, because we felt that such correspondence might become a factor in maintaining peace between these countries—and I have so far succeeded in getting into touch with women in Belgium and Austria and France, with the result that correspondence is now beginning with those countries. One or two of the New Zealand Women have expressed a wish to correspond with women in India, so I am writing to you asking if you would be able to help in this matter by making it known to your members, and asking if any of them would be willing to correspond with some of our women here. I am all the more glad to do this, because I feel that the more widely the movement can be extended, the stronger will be the bonds of peace and friendship throughout the world—and though it has been begun by the W.C.T.U. it is not intended by any means that it should be confined to the Union, but should spread as far as possible, and I have already amongst my correspondents some who are not Union members—we want it to be as widespread as possible. If the idea appeals to you, I shall be very glad indeed to hear

from you on the subject, that we may be able to co-operate. I shall be very glad to receive the names and addresses of any who may be willing to take part in this correspondence.

Very sincerely yours,
MRS. MARIAN JUDSON.

Dominion Superintendent of the Peace
Arbitration Department—W.C.T.U.
63, Williamson Street,
Epsom,
Auckland, N. Z.

(Mrs. Judson's sister lives in India and is one of our valued contributors, writing on this subject of peace. We commend this suggestion to our readers and hope it may must with a generous response. Ed.)

Himalayan School Medal Contest.

On Wednesday afternoon, September 9th, a double recitation contest for silver medal was held at the Himalayan School, Naini Tal. The successful candidates in both groups belong to the family of our national Superintendent of medal contests, Mrs. Robt. I. Faucett. The winners, Evelyn and Leonard Faucett, are true to the family traditions handed down from the grandmother, Mrs. Bare. Gordon Beall of Calcutta and Mary Esch of Dhamtari, C.P., won the second places in the two groups. Mrs. Preston Hyde, local Superintendent of medal contests, presided. Piano selections were given by Sarah Esch, Beth Baker, Dorothea Macdougall, and Louisa Scott.

J. N. C.

A Poll of the Press

Gambling Again.

The following resolutions concerning betting and gambling which were passed by the Bombay Christian Council ought to help to strengthen public opinion among the Christians at least. Surely it is high time that a decided stand was taken by the people who are opposed to this form of "amusement." Keeping quiet or not being interested in this matter will not do at present. We hope that all Christian bodies will express themselves on this question.

'Resolved (1) That the Bombay Christian Council views with concern the increase in race-course gambling in Western India and the widespread demoralization caused by it, and appeals to Government, the Bombay Legislative Council, and the leaders of public opinion to use every effort to protect the people from this evil.

'(2) The Bombay Christian Council welcomes the declaration made on behalf of Government in the Legislative Council on the 27th July, that it has definitely declined to bring forward as a Government measure any amendment in the law which would legalise the introduction of book-makers on the Bombay and Poona race-courses, and would strongly urge Government and the

Legislative Council to resist all efforts that may be made for their introduction.

'(3) The Bombay Christian Council would remind Government of the promise made on its behalf in 1912 that there would be a re-examination into race-course gambling whenever conditions should demand it, and of the promise made in the same year that 'if it should prove that the law is not strong enough . . . it will then be necessary to strengthen the Gambling Act. It would respectfully submit that the time has now come for taking action in line with these promises.

'(4) The Bombay Christian Council would draw the attention of the public to the fact that, in the words of one of the Members of Council in 1912, all attempts to legalise betting are attempts "to perpetuate a technical illegality." It would appeal to the leaders of all communities to create a public conscience against its toleration, so that the poorer classes, in particular, may be protected from this growing evil.

'(5) The Bombay Christian Council instructs its Executive Committee to keep a close watch on every aspect of this question, and recommends that, inasmuch as thousands of homes are ruined by betting and gambling,

no grants should be taken by any Christian body from any Turf Club or any such organisation from the gains of such betting, and that all ministers, missionaries, and Christian teachers should use every means to instruct their people regarding the evils of betting and gambling.

'(6) Since the National Christian Council is entering upon an investigation into the prevalence of betting, gambling and lotteries and the social evils involved, the Bombay Christian Council instructs the Executive Committee of the Council to co-operate in this investigation.'

—Dnyanodaya.

Beware.

We are glad to publish the following warning as we feel that it applies to India especially. There are so many who are being led to drink by the use of medicated wines, different nostrums which are advertised and prescribed by "quacks" and some who ought to know better. It is time that a crusade against such things was begun and we hope this will be the opening of it.

Just six lines of print in the August "White Ribbon" telling of the arrest of two sisters for drunkenness, one of whom had fallen because her doctor had advised "medicated wine."

But what a picture of sadness is this, for in the background we see the forms of many women who have so fallen.

Do we fully realise the danger there is in medicated wine! Are we, as "British Women," aware of its subtleties?

If these so-called "pick-me-ups" bore the name of Drink in large letters and a red label showing "poison," we should exclaim with horror! But certain widely-advertised mixed "wines" all look so entirely innocent, though containing a greater percentage of alcohol than ordinary wine.

Nerve complaints are very common, and many women who have household cares, with not too much money, and in indifferent health, are easy victims to the allurements of medicated wines which sap their moral nature, leaving them enslaved and wrecked.

To some women the temptation to take alcohol is irresistible in mid-life—bodily derangements, the imagined, or real neglect of their family, the hopelessness of their

outlook, combine to induce a desire for oblivion.

Dr. Andrew Wilson, in his "Modern Physician," vol. v, page 19, thus warns those who wish to relieve physical pain: "Many women fly to alcohol as a remedy, and take the first step which may lead them into the dread domain of inebriety."

Those of us who have no temptation to alcoholism should show our gratitude by compassionately helping our fallen sisters.

All "British Women" ought to be made aware of the temptation of medicated wines.

Every Branch should order from Headquarters postcards which illustrate this danger most forcibly—they are excellent for advertising meetings.

It would be all to the good if every doctor had a card in his surgery, then he might hesitate ere he casually ordered that which may ruin his patient for ever in this life and in that which is to come.

JAPONICA.

—The White Ribbon (British)

Strange!

A special copyright dispatch by John Gunther to the Chicago Daily News under date of June 17th, announces that figures just published show that the number of British unemployed recorded in Government registers reached the appalling total of 1,290,000 on June 8th. This is 43,000 more than reported the previous week and 263,000 more than at the end of June 1924.

If the wet propagandists theory is correct there ought not to be an unemployment problem in Great Britain, for England is swimming in booze. But here they are, a million and a quarter unemployed, and the government is meting out doles to keep them from starving, while millions of dollars every week are being spent in public house for booze.

How long will it take England to learn that closing the breweries and distilleries and public houses will do more to revive her industries than anything she could possibly do? Money now being spent for liquor would go for food and clothing and house furnishings and instantly create a demand

for greater production of legitimate commodities. This is not mere theory but is being proved in this country.

—American Issue.

Decline in Consumption of Liquor in Scotland.

Statements of two eminent authorities of Scotland, relative to liquor drinking in that country, would indicate that such habits are beginning to disappear. Dr. John D. Comrie, of Edinburgh, in speaking before a royal commission on lunacy, and Mr. E. Rosslyn-Mitchell, a member of Parliament, in addressing the National Commercial Temperance League, have given their testimonies to the facts.

The Scots drink less whisky, and the liquor is less potent than formerly, Dr. Comrie declared. Alcoholism was responsible in 1853 for 83.60 per cent of the lunatics admitted to the royal infirmary of Edinburgh, while now delirium tremens has almost disappeared. "There is no doubt that less whisky is being consumed in Scotland," he said.

That the coffee-house to a large extent had replaced the public drinking-house was the statement of Mr. Rosslyn Mitchell, who declared that the drinking of hard liquor in Scotland had greatly decreased during the last thirty years. "When I was a boy, there was scarcely a business house in Glasgow without a jug of whisky ready for the immediate use of any person who came along," said he. "But under the conditions of to-day, such a practice is unknown in that city."

—Union Signal.

Bootlegging.

According to a special cable in the Cincinnati Enquirer carrying a Dublin dateline of July 4, bootlegging of whisky in wet Ireland is a paying business. The explanation is made that it is a paying business because whisky from the distilleries is so expensive, retailing at four dollars a bottle. Moonshine in Ireland is called poteen and can be made at a cost of from sixpence to eightpence a bottle, providing enormous profits to bootleggers. "But if the profits are large so also are the penalties," says the Enquirer's story. "Six months'

imprisonment and a fine of a hundred pounds (\$500) is the one penalty."

Which goes to show that licensing the liquor traffic does not prevent bootlegging.

—American Issue.

Advertise.

The Distillers of "Black and White" Whisky have been singularly unfortunate in their selection of a subject for an advertisement. We saw in *Punch* of July 1st a picture advertisement of this whisky in which a polo player is shown on a black and white horse with the legend "Buchanan's Black and White Leads."

Then we noticed in a contemporary that all the members of the U. S. Army polo team, which has been so remarkably successful, are strict teetotallers while in training. In fact it is stated that their refusal of all drinks at the various Regimental Messes at Aldershot recently caused quite a sensation.

Among its many liquor advertisements *Punch* has just published a full page advertisement of Dewar's Whisky, representing Britannia and the British lion, with triton and orb of Empire on an Island, with a mediæval ship on one side and a lighthouse on the other, and underneath the following passage:

"DEWAR'S

The spirit of patriotism.

Patriotism is a word with a soul. Deep down its real meaning is individually to give to the common weal of the Empire the glory of example, the balm of understanding and the vigour of the utmost in thought and deed. These are true qualities of patriotism and of

"Whusky!"—Well! Well!

—Alliance News.

And is this the best they can do?

As Others See us.

It is interesting to read the differing views of those who visit the United States these days. One person remarked "people usually see what they choose to see" and it may be true, but one wonders sometimes just what some of the visitors are out to see. One friend sent us an article by Annie S. Swain who wrote on "America Revisited" and said some things which were a bit astonishing. She does say "it is freely

admitted that Prohibition has immensely benefitted the industrial classes," but in a most amazing manner brings charges against the colleges and the students making it seem that all college men and many women are drinking these days. This of course is not true and one is surprised that a person making what she admits to be a "short and hurried trip" would dare to generalise as she has done. In contrast to this is the letter in the *British Weekly* by Miss Tining who quotes from the President of Stanford University, who says "Prohibition is the best thing that has happened in recent years in this country." He also says that while there are a few of the students and faculty who are "still in the playful stage of life" he believes that this is "a passing phase and that Prohibition is here to stay." Miss Tining adds for herself, "As a long time resident in the United States, only lately back in England, I feel constrained to state that great resentment is felt in America at the imputations cast upon the colleges by those who make short and hurried visits."

If I Were President.

If I were a W. C. T. U. president, I would never absent myself from the regular meetings, unless prevented by circumstances over which I have no control. No other meetings should take me away from my own W. C. T. U. meeting.

If I were a W. C. T. U. president I would read all the W. C. T. U. papers and as many others as I could find time for. I would not want to block the wheels of progress because my union knew nothing of the forward movement planned by country, state and national leaders.

If I were a W. C. T. U. president I would have to spend some time, the more the better in private prayer and Bible reading, for my own spiritual strength and clear vision as leader.

If I were a W. C. T. U. president, I would plan a year's program, putting on the calendar the things which my union must do, and then work with all my might to follow the program.

If I were a W. C. T. U. president, I would never preside over the regular meeting without having previously prepared a careful and

orderly memorandum of the matters to be presented and the order of business.

If I were a W. C. T. U. president I would try to learn enough of parliamentary practice to conduct the meeting in an orderly manner—giving justice and recognition to all the members present.

If I were a W. C. T. U. president I would try to put to work as many of the members as possible; to bring out the members by giving them opportunity for expression.

If I were a W. C. T. U. president I would not do all the talking myself at the meeting.

If I were a W. C. T. U. president I would magnify the office of vice-president and often ask her to preside at the meeting.

If I were a W. C. T. U. president I would not let a union die as long as I had only one woman to stand by me. Two women can be a union.

I am a W. C. T. U. president, not altogether like the above, but I want to be that kind, don't you? —Ex.

Why He Voted "Dry."

The story is told of an old village "topper" who went to the poll one polling day declaring that he was going to vote for Prohibition. The bystanders scoffed and sneered at him when he cast a temperance vote.

"A pretty temperance voter you are," said one. "Why, if there was a bottle of whisky at the top of that pole, and if you could have the whisky by climbing the pole at the risk of your life, you know you'd climb."

The drunkard straightened himself up as best he could, and said; "Know it! Oh, yes, I know it! And I know another thing, gentlemen: If the whisky wasn't there I wouldn't climb."

My business and yours is to see that the liquor isn't there—"Grit."

An Unemployment Solution.

It is stated that considerably over one million persons are unemployed in England and Wales. The drink bill approximately works out at £1,000,000 per working day. Could one week's amount be diverted into other channels of industry as below, a sure solution would begin.

ONE WEEK ONLY.

MONDAY—Orders placed for One Million Pounds worth of Boots.

TUESDAY—Orders placed for One Million Pounds worth of **Worsted Goods**.

WEDNESDAY—Orders placed for One Million Pounds worth of **Cotton Goods**.

THURSDAY—Orders placed for One Million Pounds worth of **Furniture**.

FRIDAY—Orders placed for One Million Pounds worth of **Bread and Meat**.

SATURDAY—Seats Booked to the value of One Million Pounds in **Amusements**.

What would the result be in 52 weeks?

THINK ABOUT IT.

Drink has been prohibited, and to give concrete examples of what has happened, we have the following from Portland, Orgeon, where three breweries have ceased to operate, and the premises and capital diverted to other industries:—(a) Where 100 men were employed, now 500 make furniture; (b) where 156 were employed, now 1600 are tanning; (c) where 125 were employed, now 2500 make boots.

Scottish Women's Temperance News.

A Remarkable Woman.

Madam Kaji Yajima, the "Frances Willard of Japan," as she was often called, and perhaps the Japanese woman best known to American Presbyterians, died June 16th at her home in Tokyo in her 93rd year. Madam Yajima was one of the foremost women educators of her country, and served many years as principal of the Joshi Gakuin, the first Presbyterian mission school for girls in Tokyo. Upon her retirement a few years ago she was made principal emeritus.

Madam Yajima's father was town supervisor of Kunamoto, and from him she and her sisters received a thorough education. She was married at an early age, but soon discovered that her husband was a drunkard, and the years of suffering which she was forced to undergo gave her the deep intolerance of liquor which resulted later in her helping to found the Woman's Christian Temperance of Japan and becoming its first president. It was her fearless work in this office which won her the sobriquet of the Frances Willard of Japan. In the early days she went from house to house arousing enthusiasm in the new movement and raising money for the work, and she started the first Japanese temperance paper which circulated

among the women. Her appearance at the World's W.C.T.U. Convention in Boston in 1905, when she was seventy-four years old, carried her audience to white heat of enthusiasm.

Madam Yajima was nearly eighty years old when Tokyo's vice district was burned. She organized a great mass movement of protest against the plans of the government to rebuild it, and in person led a protest procession carrying a petition of 10,000 signatures through the streets to the governor's palace.

In 1921 she was sent to America to present to the Disarmament Convention at Washington the plea of the women of Japan for world peace. A few days before the conference assembled, Madam Yajima was present at one of the noon prayer meetings of the Board of Foreign Missions in New York, and through an interpreter she expressed the deep confidence which the women of Japan reposed in President Harding and in America for world peace and the limitation of armament. "I shall tell him," she said, "that their desire is really from the heart."

Her work for education and for Presbyterianism, however, did not begin until middle life. She was broken in health from her unhappy marriage when she returned to her girlhood home at the age of forty. Going to nurse a brother taken sick in Tokyo, she became interested in the newly established schools being set up by the government, and entered the first experimental teacher-training class. Teaching proved her life work, and for a number of years she taught in the primary schools of the country.

A consciousness that there was something more, and growing dissatisfaction with her Buddhist religion, led Madam Yajima to inquire into Christianity. She allied herself with Mrs. True, head of Graham Seminary for girls, and when this school later became Joshi Gakuin, Madam Yajima was made principal.

Shortly after taking up her work in Graham Seminary, she was baptized by Dr. Thompson, Presbyterian missionary in Japan, and was thereafter a member of the Presbyterian Church.

Madam Yajima's services to Japan in both education and reform brought her public recognition from the emperor in the form of a

decoration bestowed at the time of his coronation.

In her later years she never lost interest in the welfare of her country, although advanced age and increasing frailty necessarily forced her retirement from public participation in any of the reform movements.

Japan has lost one of its great citizens in her death.

—Contributed.

Is it Safe?

To use fermented wine at the communion of the Lord's supper? The following story was told me by a personal friend of the young clergyman and his wife. The young man whom we will call Maurice Denham was raised by a widowed mother, and was taught the evil effects of alcoholic drink, and of the marks of heredity upon him; for his gifted father had fallen a victim to this appetite. Maurice grew up with a loathing for the habit and for the traffic. Once or twice he had been known to leave a company of students when he found that stimulants were to grace the feast.

He distinguished himself at College, entered the ministry and in a short time was put in charge of a large and important church in a beautiful city. Here his trials began in earnest. He had determined to abstain from all intoxicants, though he felt sure he should never be tempted to actually partake, yet so terribly had his mother suffered and so definite was the promise he had given her that he feared it as he would a cobra. He found that alcoholic wines were used at the communion table, and so he would manage to exchange pulpits with a neighbouring clergyman on the occasions when the Lord's supper was celebrated in his own church. At length his leading members noticed this and admonished him that he should rely on God for help, that this was a foolish weakness and perhaps a sinful abstinence at length he gave way to their protestations, and he himself conducted the communion service. The fumes of the rich wine went straight to his head, and he was like one demented in his craving for alcohol. He tried using it secretly, then the habit grew until his honor, his sacred profession were both forgotten, and the once respected and brilliant preacher went down to disgrace. He entered an institution for cure and was pronounced cured.

He travelled, and when he returned, his congregation pleaded for his return to the pulpit. He remained absent from the communion, believing God would forgive him, as he knew his heart and that in spirit he did commune. After two years and more his parishioners again begged him to remain for the sacred supper. He was overpowered, and the same sad story of downfall was repeated. Once more he was cured, and after several years had showed his reformation, and so marvellous were his gifts and so strongly attached were his people to him, that they again asked him to return. For more than a year he served them, remaining away from the supper which the Lord instituted at the Jewish pass-over time when no fermented thing was allowed in a Jewish house. The second spring after his return he was stricken with typhoid fever and died from it. The relative who knew all these circumstances, said that at the funeral in the church, his still young and beautiful wife sat there beside her boy and little girl with a smile on her face. After the service a friend expostulated with her for her attitude. "How can you refrain from sorrow and weeping when such a gifted and useful man is removed?" "Oh," she said "I cannot help being happy—he is safe at last. The sins of the father, were heavy upon him and now he is free."

English "Dry" Organisation gets busy.

The Western Temperance League, Bristol, England, have taken a timely step by the appointment of a Publicity and Literary Representative. The drink trade in England engages in printed propaganda to a very large extent. Temperance people are now using the same weapon, on a larger scale than ever before, against the common foe.

The Western Temperance League is a particularly live organisation, and is one of the oldest temperance federations in the world. The newly-appointed Publicity and Literary Representative, Rev. Arthur G. Barker, M.C., is a Methodist minister who served in the Great War as a combatant officer in the Royal Naval Brigade, and later as an army chaplain. He was awarded the Military Cross for gallantry in the field, and later was wounded in France. He is the son of Mr. A. G. Barker, the League secretary, who is well known in the world-wide temperance movement.

Quality Service Reasonable Prices

The purchaser of printing is entitled to every consideration. He has a right to expect that his work will receive careful attention at the hands of the printer. There are three things that should be considered. First, quality. Everyone admires a neat and artistic job of printing. To a very large degree a man is judged by the quality of his printed letterheads or other work. Then when a person sends a job to a printing establishment he naturally expects to receive his work with a reasonable degree of promptitude. The third factor to consider is the price. The price should be in accordance with the quality of the work produced.

We try to give a customer all three of these, Quality, Service, Reasonable Prices. Special rates to missionaries and mission institutions. All the profits of the Printing Department are put back into the field each year in some form of religious printings. We solicit a share of your patronage.

A full line of Books, Stationery, Toys, Fancy Goods, and Office Supplies in stock in our Book and Stationery Department. Your orders will have our careful attention

Methodist Publishing House, Lucknow.

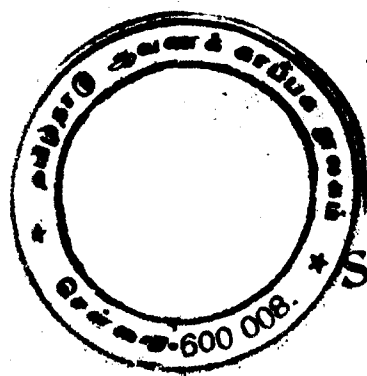
Missionary Rest Home

Selborne, Ootacamund. New Bungalow, Good accommodation.

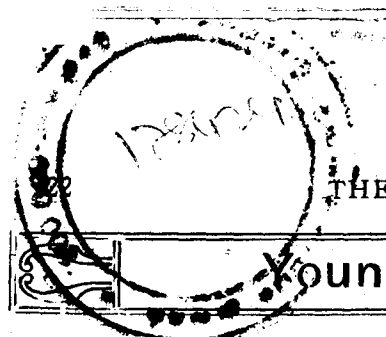
Delightful Climate especially

— IN —

September and October



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**Essay Contest to be the Important Job.**

The most important thing in the Young People's Work this month is concentration on the Essay Contest. We print again the rules. We have heard from several parts of India that the young people are at work.

There are two things that school teachers can do.

- (1) Have essays written in your classes for the contest.
- (2) Write to others in school work urging them to have their pupils enter.

Essays and compositions form a regular part of school work. Why not choose a subject bearing on temperance work in one of its many phases? Precede the writing of the essay with study and oral discussion in class, thus arousing keener interest and helping to guide thoughts in the right channels.

We have all very often heard the criticism that the work in school is not related to life, does not prepare for life. Here is a subject that touches everyone in the world. It is a personal problem, a social problem, a national problem. It is one that concerns the physical life, the intellectual life, the spiritual life. Youth must have facts, and have them at the time that he is forming his ideals for life. The essay contest is one method of helping the youth of India to think straight and true on the liquor question. **IT IS THE IMPORTANT JOB THIS MONTH.**

Writing an essay is a form of teaching and therefore of learning. The editors of this magazine are especially anxious that our young people should think more clearly and accurately about the liquor question, and are therefore proposing an essay contest for boys and girls between the ages of twelve and eighteen, inclusive. Teacher or Pastor must certify age. Three prizes will be offered of five rupees, three and one rupee in each of the following language areas: Bengali, Gujarati, Hindi, Marathi, Telugu, Tamil, Urdu and English. Contest closes October thirty-first. Below you will read all of the rules

governing the contest, but begin right away thinking, reading and asking questions. Select any subject that deals with narcotics, alcoholic drinks, betting and gambling, pure life, prohibition in its national aspects, etc. If you are in doubt as to the suitability of your subject write to the editor of this department. The essay may be expository composition or in the form of a story. The important thing is that it should impress upon the reader some principal or truth above the subjects named above.

It would be encouraging to receive a post card from teachers, mothers or missionaries who intend to co-operate in this, or from the boy or girl who intends to enter the contest.

Rules.

1. Contestants to be from twelve to eighteen years of age.
2. All essays to be sent through school manager, teacher, or Pastor
3. Essays accepted in form of story, exposition, dialogue or verse.
4. Essays in length from two-hundred-fifty to one thousand words.
5. Subjects must relate in some way to abstinence from alcohol, drugs or tobacco.
6. Prizes: in each of the following language areas, Urdu, Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, English—first prize, choice of five rupees or silver medal; second prize, three rupees; third prize, one rupee.
7. Until further notice send all manuscripts to Mrs. S. W. Clemes, 4 Battery Lane Delhi.
8. Contest closes October thirty first, 1925.

Suggested Subjects.

1. Why I Believe in Prohibition.
2. Coffin Nails (Cigarettes).
3. The First Drink and The Last (a true or original story).
4. Why Christians should be Teetotalers.
5. What Prohibition Does for a Nation.
6. Prohibition, The Goal for India.
7. A Loyal Temperance Legion Boy and How He Helped.
8. Clean Lips.
9. How Boys Saved a Town.

1. The Liquor Shop in my Town.
Origin, location, quality of liquor sold, efforts for removal of shop, reasons for its removal, plans for its removal.

2. Original Story About a Drunkard.
How he formed the habit, who was the tempter, attempts at breaking the habit incidents in life that led to climax, either Death or Reform.

3. What Great Religions Say about Liquor.
Buddhism, Hinduism, Mohammedanism, Christianity.

4. Why Liquor is Harmful to Me.
Physically, mentally, morally.

5. Why Tobacco is Harmful to Me.
Physically, mentally and morally.

J. N. C.

Mahomet's Prohibition of Wine.

Arvine, in the "Signs of the Times," states that Mahomet is said to have been led to put the prohibition against the use of wine in the Koran by an incident which occurred to himself. Passing through a village one day, he was delighted at the merriment of a crowd of persons, enjoying themselves with drinking, at a wedding party; but, being obliged to return by the same way next morning, he was shocked to see the ground where they had been drenched with blood; and, asking the cause, he was told that the company had drunk to excess, and, getting into a brawl, fell to slaughtering each other. From that day his mind was made up—and the mandate went forth that no child of the "faithful" should touch wine, on pain of being shut out from the joys of paradise. The simple truth we suppose to be—that Mahomet foresaw there would be no stability to the religion and empire he was building up, if the use of ardent spirits was permitted to his followers.

Mrs. Price writes from Rangoon that they are having fine meetings in churches and schools and colleges, that she will have eight or ten more meetings and then hopes for a little respite before returning to India, that plans are maturing for the work in Assam and that she will write a full report of this work for us as soon as she can get the time. We hope it will come in time for the next issue of the I.T.N. & W.R. for we are sure that it will be interesting reading. Ed.

For Good and All.

Clerk (making excuses for a big error)—But, sir, man isn't a machine. He can't go on for ever.

Employer—Oh, yes, he can; you're going for ever at the end of this week!—*The Crusoe Magazine.*

The Finishing Touch.

Mrs. X.—My dear, I think your daughter recites remarkably well, don't you?

Mrs. Y.—Yes, all she needs is a short course in electrocution, to finish her off, as you might say.—*The Crusoe Magazine.*

Some Speed.

Stuttering Blacksmith—S-s-s-strike it q-q-q-quick.

Nervous Assistant—W-w-w-where s-shall I s-s-s-strike it?

Blacksmith—N-n-n-never m-m-m-mind now; it's c-c-c-cold!—*The Crusoe Magazine.*

A New "Daily Dozen."

1. A little patience—at least once.
2. A minute of unselfishness.
3. A kind word—or two or three.
4. A bit of self-control—somewhere.
5. A flash of generosity.
6. A prompt excuse—for some one else.
7. A noble thought—perhaps a text recall-d.
8. A good deed—not left undone.
9. A brief prayer—for a friend in trouble.
10. A moment of thankfulness—for blessings enjoyed.
11. A kindly smile—where it may brighten another.
12. A catch of song—or hum of a tune.

—C. E. Reville, in the *Front Rank.*

I am glad to think.

I am not bound to make the world go right;

But only to discover and to do
With cheerful heart, the work that God appoints.

I will trust in him
That He can hold His own; and I will take

His will, above the work He sendeth me,
To be my chiefest good.—*Jean Ingelow.*

Christmas ^{A N D} New Year

WILL SOON BE HERE

Why not send your Friend or Relation at Home a Parcel of the very finest
Indian Tea or Coffee?

Ensign Brands

TEA

RS. A. P.

1-5 lb. tin Red Ensign Orange Pekoe Tea	...	10	8	0
1-5 lb. tin Blue Ensign Broken Pekoe Tea	...	10	4	0

COFFEE

6-1 lb. tins Red Ensign Pure Ground Coffee	...	11	8	0
1-7 lb. tin whole Roasted Extra Bold Beans	...	12	8	0

The above includes duty and all charges to any address in Great Britain
and Northern Ireland.

Rates for parcels to Irish Free State and other countries will be furnished
on application.

Orders must be accompanied by a remittance in full.

T. STANES & CO., LTD.
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PURE VEGETABLE
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Manufactured by
THE TATA OIL MILLS LTD.
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for
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