THE LIVERPOOL
Social Reformer;
THE ORGAN
OF THE TEMPERANCE MOVEMENT.

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TO OUR READERS AND FRIENDS.

In bringing out the little monthly serial now in your hands, the editors venture to believe they are supplying a want which has long been felt by an important section of society in Liverpool.

The Temperance movement has assumed such a position in the town, and taken such a hold upon large masses of the community, that the time has arrived when some means for the interchange of opinion, and imparting information, on the Temperance question has become a necessity; and the more so because the press of our town has treated the movement with almost studied indifference, barely reporting our most important meetings, and ignoring or ridiculing our principles.

The "*Liverpool Social Reformer*" will advocate the Total Abstinence movement in all its bearings. It is the organ of no one section of the Temperance movement, but will agitate, with equal zeal, moral suasion, licence reform, and the total prohibition of the Liquor Traffic. Its columns will contain original articles on the Temperance question, socially and politically, Notes and Comments on passing events, detailed Parliamentary Reports bearing on the Liquor Traffic, full reports of all the important local Temperance meetings, Letters to the editors, and other matter of interest to its readers.

One of its special aims will be to lay the claims of Total Abstinence temperately before the middle and upper classes of Liverpool, and at least a thousand copies will be sent gratuitously through the post to our magistrates, town councillors, ministers of religion of all denominations, and other leading people, in the confident hope that a monthly statement of the successful efforts made by the friends of temperance to reform society, by counteracting the baneful influence of the liquor traffic, may gradually win respect for our movement, where it does not convert to our principles.

The editors appeal to all friends of temperance to help on the circulation of the "*Liverpool Social Reformer.*" Every teetotaller should buy a copy monthly, and every temperance society should take a given number for sale at their regular meetings.

We have had great encouragement so far, and have already secured a circulation of three thousand copies.

Another column gives the most convenient mode of purchase.

To Advertisers the "*Liverpool Social Reformer*" offers very special inducements; the circulation is guaranteed to be not less than two thousand monthly, and as all the profits will be devoted to the gratuitous distribution of the paper amongst families, the greater the number of advertisements the larger will be the circulation. Our terms are moderate, and all respectable advertisers will be liberally dealt with. Our tariff will be found on another page. To save all misunderstanding, however, we may at once state that we shall refuse all advertisements unsuited to a family periodical.

With these few remarks we launch our venture, confident of the support of the Temperance public of Liverpool, so long as by faithful adherence to sound temperance principles we continue to deserve it.

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Notice to Contributers and Readers.

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The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. To societies and others for distribution they will be *supplied with 50 copies for 3s.*, 100 *for 6s.*, the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editors invite correspondence (which should be brief) and contributions upon subjects connected with the cause. They cannot guarantee insertion to any matter sent later than the 20th of each month, nor to any portion of an article unless they have the whole of it.

The writers must give their real names and addresses, not necessarily for publication, in the case of letters, but as guarantees of good faith.

The Editors cannot undertake to return rejected communications, nor hold themselves responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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"A WORKMAN THAT NEEDETH NOT TO BE ASHAMED."

THIS is a part of St. Paul's description of a Christian minister. You observe that he calls him a workman; and although there may be ministers of religion who work very little, and have great reason to be ashamed of the little that they do — every minister fit for his post is a workman who works as hard as any other labouring member of society.

But now I use this word workman in the sense in which it is commonly understood. I mean by it a man who lives by his manual labour, who belongs to what is generally understood by the expression "The working-classes."

First then, I would say, let no workman be ashamed of his being a workman. In work, even of the humblest sort, if it be honest, there is nothing to be ashamed of. Almighty God has put special honour upon working-men, for from their ranks He has chosen most of those who have done the greatest and the best things for the world. St. Peter and St. John were fishermen, St. Paul was a tent maker, and the Saviour of the world was a carpenter. And I would say to working-men—Don't you be ashamed of bringing up your sons as working-men, don't be so silly as to think, that it is more genteel to send your lads to a merchant's office than to a smith's or a joiner's shop. If you wish them to become men, who, under all circumstances, and in any part of the world, shall be able to earn their bread, you had better give them a useful trade; they are more likely to do well in that way than in any other, and as to their morals, they will not learn a bit more wickedness in the iron-foundry or in the forecastle, than they are likely to learn in a merchant's office. If you wish your sons to be gentlemen, well and good, but a man who works at a handicraft may be quite as much of a gentleman as one who belongs to the mercantile class.

It seems to me that a workman who needeth not to be ashamed, ought to be a fairly skilled workman, I say *fairly* skilled, for all men are not alike in talent; there are degrees of ability amongst ship wrights and shoemakers, just as between lawyers and doctors. Still the workman who needeth not to be ashamed must be no bungler, he must apply himself to do his work in a creditable manner, so that it shall give satisfaction, so that, when he turns it out of his hands, were all the world to sit in judgment upon it, he shall have no need to be ashamed.

The workman who needeth not to be ashamed is a dilligent workman. He is not given to skulking. He has not a lazy bone in his body. He has a liking for work, and would a great deal rather work than not He will stand up for a fair day's wage, but he will also render a fair day's work. He has a conscience in the matter. He has made a contract whereby he sells his time, his strength, and his skill, for so much a week. He may think, (as every one thinks in his own case,) that he ought to have more; still he feels that a bargain is a bargain, and he will honourably fulfil his part of it, as he expects his employer honourably to fulfil his.

The workman who needeth not to be ashamed, is a steady man. He knows that the public-house is the snare and destruction of working-men, as well as of others, and he seldom ventures within its walls. He may be a total abstainer; if he be, he need not be ashamed of that, though some foolish fellows will chaff him about it, and, perhaps, in some small way, persecute him for it. But, total abstainer or not, he is a sober man, and, therefore, he is never seen staggering in the street, or lying in the gutter, or loafing about the door of the gin shop. He is never found among the dirty wretches who are brought before the magistrate on a Monday morning. He never saw the inside of a lock-up, and hardly knows where the police court is. He can get over his Saturday night and his Sunday, and can contrive to spend Easter, Whitsuntide, Christmas, and New-Year's day, without making a fool of himself. If he meets an old friend, he can treat him in a friendly way, without taking him to the public-house. He never loses a morning quarter, through intemperance on the previous night. He is no worshipper of St. Monday. In fact, he has common sense, and so he lives a sober, steady life, and reaps, in a thousand comforts, the reward of his steadiness and sobriety.

The workman who needeth not to be ashamed, is one who, as a husband and a father, does his

duty to his family. He would be ashamed of having a wretched, dirty, and untidy house, and so he does all in his power that his home, however lowly, shall be clean, orderly, and happy. Being sober, his wages, instead of being squandered with abominable selfishness upon indulgence in drink, are devoted to the comfortable maintenance of his family, and, if possible, to laying up something for those rainy days which are so sure to come. Never since he got married has his wife had any occasion to go. on a Saturday night. or at any other time, to coax him, scold him, or drag him out of the public-house. He would indeed be ashamed of such a disgrace as that, and could never afterwards hold up his head. Never since he got married, has he struck the woman whom he promised to love, and to honour; and although, probably, she has done provoking things, got drunk, neglected the children, pawned clothes and furniture, (for there are as many worthy men plagued by worthless wives, as there are worthy women plagued by worthless husbands,) still he remembers that he is a *man*, and that a *man* never strikes a woman, whatever be the provocation. Nor does he wrangle with her, he knows how to hold his tongue, or to give the soft answer that turneth away wrath, instead of the grievous words that stir up anger. He loves his children, and shows his love for them, not by pampering and spoiling them, but by correcting them betimes, by providing them, according to his means, with wholesome food and decent clothing, and by regularly sending them to school.

I have spoken of the workman who needeth not to be ashamed; I know very many of them, and they are amongst the best and finest fellows with whom I am acquainted. And, now, if I were to speak of the workmen who do need to be ashamed, I should have much to say—workmen who have need to be ashamed, not, perhaps of their unskilfulness, but of their idleness, of their intemperance, of their conduct towards their families, of the condition of their homes. These, however, are, the exception, and not the rule. At any rate, the number of workmen, in all trades, who have no need to be ashamed, is, happily, very large. And one object which the conductors of this periodical have in view is—that with other labourers in the same good cause, they may help to encourage all workmen so to live that, neither in their work nor in their play, they shall have any need to be ashamed. —*Rev. H. Stowell Brown.*

REVIEW.

THE "ONWARD RECITER" edited by WILLIAM DARRAH. One Penny.

The Executive of the Lancashire and Cheshire Band of Hope Union is endeavouring to meet the necessities of Band of Hope conductors by the monthly publication of selected recitations. The first batch is before us. The pieces are well printed and judiciously selected.

Some one wrote to Horace Greeley, inquiring if guano was good to put on potatoes. He said it might do for those whose tastes had become vitiated with rum and tobacco, but he preferred gravy and butter.

PERSONAL RESPONSIBILITY IN RELATION TO THE TEMPERANCE MOVEMENT, OR "THERE'S ANOTHER MAN."

THIS was the subject of a lecture delivered by the Rev. J. Guttridge, of Manchester, on Tuesday evening, Sept. 19th, under the auspices of the Central Temperance Association, in St. James's Minor Hall.

The eloquent Lecturer introduced his subject by relating the thrilling story, known, of the man who, having been recovered from a watery grave, employed his first moments of restored breath in whispering—"There's another man." From this story he ably wrought out a series of beautiful analogies, enforcing the principle of Personal Responsibility.

Mr. Guttridge gave evidence that he was a lecturer of no mean order. His array of witnesses, which he brought forward, to testify to the value of temperance, displayed a knowledge of more sciences than that of preaching the gospel. The Chemist, Physiologist, Metaphysician, Educationist, Judicialist, and Social Economist, were all in their turn arrayed before the audience, to give evidence in favour of total abstinence from intoxicating drinks.

At the close of the meeting the Secretary announced that similar lectures would be delivered in that hall, by eminent men, during the Winter season, and that a Weekly Temperance Meeting would be held on Tuesday evenings.

POLAND STREET ROYAL HAND-BELL RINGERS.

This well-known and deservedly popular band of Temperance hand-bell ringers paid a visit to our town on Saturday evening, September 2nd, when they gave an entertainment to a crowded and enthusiastic audience, in the Concert Hall, Lord Nelson Street. The company is composed of Mr. D. S. Miller, conductor; Mr. C. J. Havart, secretary; and Messrs. H. Havart, Hopkins and S. Kingsley. They are all amateurs, residing in London, devoting the proceeds of their entertainments to temperance and philanthrophic purposes; and in this instance the profits went to the exchequer of the Liverpool Temperance Union. But, although amateurs, their power and execution in hand-bell ringing is not to be surpassed by any professional troupe in the kingdom, and they recently had the honour of giving one of their hand-bell concerts before Her Majesty the Queen, at Osborne.

The entertainment consisted of several popular airs and melodies rung out with exquisite sweetness on the hand-bells, amongst which was notably "The Blue Bells of Scotland," as played before the Queen; these were interspersed with songs, melodies, choruses, recitations, and sound practical little speeches on Total Abstinence.

Those who heard the Poland Street Hand-Bell Ringers will not soon forget them, and we promise them a hearty welcome and an enthusiastic audience next time they pay us a visit.

RE-OPENING OF THE WORKMEN'S HALL TOTAL ABSTINENCE SOCIETY.

IT is pleasing to observe that a number of Societies, which have been doing little or nothing for several months past are now reviving under very promising circumstances.

A Temperance Meeting has been occasionally held, during the Winter Months, for several years, in the Workmen's Hall, Park Lane, but there is now good reason to hope that a thorough working Society will be established. Several young men have already joined, and a Band of Hope, and Visiting Committee are in course of formation.

On Friday Evening, Sept., 22nd, the Opening Meeting was held, when the Rev. J. P. Thorne presided. A stirring Address was delivered by Mr. W. Burgess, Agent of the Alliance Auxiliary, and a Selection of Melodies and Recitations, were given by the children of the Band of Hope, under the management of Mr. E. Wild. There was an excellent attendance, the hall being quite filled.

Duty of the Churches. — When will the ministers and members of our churches begin generally to inquire, whether it is not expedient for them, if not for their own sake, yet for the sake of the community, to discontinue altogether the use of intoxicating liquors? When it is considered that one-half of the insanity; two-thirds of the abject poverty; and three-fourths of the crime of our country, are to be traced up to drunkenness—that more than £60,000,000 are annually expended in destructive beverages—that myriads annually die the drunkard's death, and descend still lower than the drunkard's grave—that thousands of church members are every year cut off from Christian fellowship for inebriety—that every minister of the Gospel has to complain of the hindrance to his usefulness from this cause—and that more ministers are disgraced by this than by any other habit—that, in short, more misery, and more crime, flow over society from this source than from any other, war and slavery not excepted—and that by the highest medical authorities these intoxicating drinks are reduced, as diet, from the rank of necessaries to luxuries—it surely does become every professor of religion to ask whether it is not incumbent upon him, both for his own safety, and for the good of his fellow-creatures, to abstain from this pernicious indulgence? On the authority of Mr. Sheriff Alison, it is stated that in the year 1840, there were in Glasgow, amongst about 30,000 inhabited houses, no fewer than 3,010 appropriated to the sale of intoxicating drinks. The same gentleman declared that the consumption of ardent spirits in that city amounted to 1,800,000 gallons yearly, the value of which is £1,350,000. No fewer than 30,000 persons there go to bed drunk every Saturday night; 25,000 commitments are annually made on account of drunkenness, of which 10,000 are females! Is Glasgow worse than many other places? Professors of religion! ponder this; and will you not, by abstaining from a luxury, lend the aid of your example to discountenance this monster crime, and monster misery? It is in the power, and therefore, is it not the duty of the Christian church to do much to stop this evil, which sends more persons to the madhouse—the jail—the hulks — and the gallows — more bodies to the grave — and more souls to perdition, than any other that can be mentioned? Can the church be in earnest till it is prepared to make this sacrifice?—*J. Angell James.*

How to find Time and Money for the Cultivation of Roses.—In a very interesting work called "A Book about Roses," which has recently been published by Messrs. Blackwood and Sons, the author gives a narrative of all that can be said on the subject of which he treats. A perusal of his work will not only show the profundity of his knowledge in regard to roses, but also in regard to those habits and customs which destroy in our working people the appreciation of floral beauty, and cause them to waste that time and money in public-houses which might otherwise be spent in the cultivation of flowers. We give the following extracts:—"How was it done? 'It's more nor a mile from my house to my garden,' said one of these enthusiasts to me; 'but I've been here for weeks in the winter months, every morning before I went to my work and every evening when I came from it; and not seldom at noon as well, here and back, and my dinner to get between twelve and one o'clock.' 'How do you afford' I enquired from another, 'to buy these new and expensive varieties?' and I would that every employer, that every one who cares for the labouring poor, would remember the answer, reflect, and act upon it. 'I'll tell,' he said, 'how I manage to buy 'em. By keeping away from the beershops.' . . . I have always believed that the happiness of mankind might be increased by encouraging that love of a garden, that love of the beautiful, which is innate in us all. Get a man out of the dram and beershops into the fresh, pure air; interest him in the marvellous works of nature, instead of in the deformities of vice; give him an occupation which will add to his wealth and the comforts of his family, instead of destroying both; then build revealed upon natural religion, and hope to see that man a Christian."

Lord Shaftesbury's Advice to Glasgow Working Men.—At a meeting of Glasgow working men held on Glasgow Green, on Thursday, 31st ult., the Earl of Shaftesbury said:—"Improve yourselves as much as you can; it lies in your power, you, the working men of England and Scotland, more than any other country on the face of the earth, if you will be thrifty, and—tell it not, I am speaking in secret—if you will be sober—('Hear, hear,' and cheers);—but from all I have heard, I am afraid that that is not the universal character of my excellent friends in the city of Glasgow. However, let me impress upon you this, first, that you carefully abstain from drinking; it is of all evils the most overwhelming, the most pernicious, the most destructive of the peace and happiness of families, and the most destructive of the real foundations of security in an empire; make good resolutions, you who have just begun; make good resolutions, that at least you will be temperate, if you don't become total abstainers. But recollect your resolutions must be good, solemn, steady resolutions, not like the resolution of a person I heard of the other day, whose friends told me the story. There was a man who had been much addicted to drink, his friends persuaded him to pass in the morning the beerhouse, or what you would call the whisky-shop, to go past it, and not to step in, as he usually did, for his morning draught. He made a solemn resolution, started in the morning, passed the whisky-shop, and when he got to the end of the street he was so pleased with himself that he said, 'Well done, resolution, well done; resolution go back, and I'll treat you to half-a-pint.' That is not the resolution I want you Scotchmen to adopt. I want you to make good, solemn, steady resolutions, and having made them, you will have plenty of people to support you in them. There is not a man here whose wife will not keep him steady if he once begins in that course; therefore attend to what your wife says. I have known a good many bad women, but I have known a many bad men, and I know that a husband will often mislead his wife; but I don't know very many instances in which a wife will mislead her husband; therefore you should attend to what she says."

Dirt, Poverty, and Drunkenness among the Working Classes.—In an interview of the commissioners who conducted the recent inquiry into the mortality of Liverpool with the Land and House Owners' Association, some of the members of the association expressed an opinion that the habits of the people were much dirtier than before 1847. At that time the cleanly poor insisted on a dirty person removing from a court, and the owners were obliged to compel them to leave for fear of losing their other tenants; but now that sense of cleanliness seemed lost even by the English, who were formerly very clean. This increasing dirtiness was attributed, to a great extent, to increasing poverty and intemperance; but, in addition to these, other causes were assigned. The epidemic of relapsing fever probably led to the enforced cleaning of the houses; but, in spite of this enforced cleanliness, nothing could exceed the dirt of the people, and the fetid condition of the atmosphere at night. How human beings could tolerate such a state of things would be incredible if they did not know the deadening influence of custom. With regard to the people and furniture of these houses, the commissioners were not at all prepared either for the wretched appearance of the people or for the aspect of poverty disclosed. They could not have believed that in any town in this country they could have gone into room after room, and house after house, and have found in so many cases literally almost nothing but the bare walls, a heap of straw covered by dirty rags, and possibly the remains of a broken chair or table. In some houses there were no cooking utensils of any kind, or only an old saucepan. Another point was that many people seemed to have no change of clothes. Inquiry from some people extracted the fact that they occasionally washed their hands and faces at the tap, but they seldom remove their clothes. The inquiry of the commissioners led them to the conclusion that intemperance played a very large part in bringing about the poverty—with all its attendant evils—that existed. After giving instances with

which they had met of constant employment and good wages associated with utter poverty, the commissioners state that instances of this kind so frequently occur in all the poor districts of Liverpool that they questioned whether 20 per cent, of the labouring class in these streets were leading lives of ordinary restraint and decency.—*Medical Press and Circular, August 23rd.*

DRUNK AT THE ALTAR—The Rev. H. B. Wilson, one of the parish curates of Liverpool has sent a letter to the *Times* denying that it is fair to draw inference as to deficient education from the number of crosses as signatures in the Lancashire marriage registries. He makes the astounding assertion that one-fifth of these marks is attributable to the fact of the persons being more or less in a condition of intoxication.—*Liberal Review, September 23rd.*

COST AND RESULTS OF DRUNKENNESS.—It is calculated, from the official returns of the police and relief authorities in Liverpool, that every public-house makes ten paupers annually; that every ten public houses employ a policeman; that every public-house sends eight persons to the police-court annually; that every public-house costs the public £160 per annum; and the expenditure on drink would supply the people with a fresh Sefton Park every year.—*Lancet.*

EXPEDIENCY *v.* MORAL DUTY.—I would not stand on the quicksand of the expediency of moderate drinking to save a man from the fiery waves of drunkenness, for fear we might both go down in the quicksand. But I would stand upon the rock of abstinence, and, flinging my arms of love around my brother, I would lift him to a standing ground as secure as my own, that together we might sing the grace that saved us.—*Rev. C. L. Thompson.*

THE CHURCH AND THE TRAFFIC.—The Pittsburgh *Christian Radical* states that "the Philadelphia Quakers have declared that the manufacture or sale of spiritous liquors by any member of the society shall be cause for his expulsion."

The Rev. Newman Hall says:—"The churches in Great Britain lose annually, on an average, one member excommunicated or slaughtered by intemperance; and as there are 30,000 churches, 30,000 of God's people are annually the victims of the cup."

The art of preparing liquors is the greatest curse ever inflicted on humanity.—*Dr. Paris.*

TEMPERANCE AN ALLY OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—A series of conferences were held in London recently, attended by representatives of Young Men's Christian Associations in different parts of the country. A paper was read on Monday by Mr. W. Hind Smith, of Leeds, who stated that strong drink was the greatest obstacle to Christian work in that town, and that nine-tenths of the active workers in the Leeds Young Men's Christian Association were total abstainers. On Wednesday an address was delivered by the Hon. W. E. Dodge, of New York, who said that during the last week he had been round their great city by night, traversing its great avenues as well as its bye-streets, looking into the gin-palaces; and while he had watched, as he stood at the corners and saw young men and women going into these places, he fancied he traced in them a photograph of the miserable and degraded old men and women they would become. He had wondered what would become of London when these young men and women grew up and exerted an influence in the great city, He was president of the National Temperance Society in America; he had seen much of these matters, and he firmly believed that the drinking customs of society were the greatest obstacles to the progress of evangelical religion. Unless their seniors exercised some little self-denial, thousands of the promising youths of England would be dashed to the ground, and ruined.

A Western paper says:—"For the effects of intemperance, see our inside."

THE POPULATION OF THE WORLD is estimated at the present time to amount to 1,000,000,000 of persons, speaking 3,064 languages, and professing 1,100 forms of religion. The average duration of human life is estimated at 33 years and 6 months. A quarter of the children die before their 7th year, and one half before their 17th. Out of the 1,000,000,000, persons living, 33,000,000, die each year, 91,000 each day, 3,730 each hour, 60 each minute, and consequently 1 every second. These 33,000,000 deaths are counter-balanced by 41,500,000 births—the excess being the annual increase of the human race. It has been remarked that births and deaths are more frequent in the night than during the day. Calculating one marriage for every 120 persons of both sexes and of all ages, 83,000,000 are celebrated annually.

IS IT RIGHT TO LICENSE?—We respectfully ask, Is it RIGHT to license man thus to mar the image of God in his brother man? Right to give him authority thus "to sell insanity" and deal out sure destruction? If it *is* right, why should *any* man be forbidden to do it? If *not* right, why should any be permitted? Why forbid all but "men of sober life and conversation" to do this, if it is right? Why allow "men of sober life and conversation" to do it, if it is wrong? Will the poison be less active or less fatal if it is dealt out with a steady hand? Will the buyer be the less a drunkard because the seller is a sober man? May this pollution be poured out upon society only by clean hands? Can that which always works private evil conduce to public good? Can that which is bad for all the parts be good for the *whole?* Can evil be converted into good by multiplication? Can wrong be legislated into right?—*John Pierpont.*

Secret drinking is, without doubt, an increasing vice amongst women of all classes, and especially amongst those who rank as gentlewomen.—*Pall Mall Gazette.*

"The use of tobacco does not make a man a monster, it only makes him selfish, in respect to people about him. Though I consider this a most selfish and disagreeable habit, I do not look upon it as being at all equal to drinking, in its evil effects; but it is a very wasteful habit. Few young men that are beginning life can afford to smoke."—*H. W. Beecher.*

Our readers will be able to form some notion of the profits of the Liquor Trade, from the following extract from the *Wine Trade Review.* Let the men who starve their families to enrich the distiller, read, mark, learn, and inwardly digest, the following statement:—"The will of William Preston, distiller, Liverpool, late of Ellel Grange and Rock House, Walton-on-the-Hill, Lancaster, has been proved in the registry at Liverpool under £250,000 personality, the executors being Margaret Preston (the relict), Robert Preston Gill, of Manchester, spirit merchant, and William Cliff, of Liverpool, merchant; and the trustees being R. P. Gill, W. Cliff, and the testator's son, George Theophilus Robert Preston. To Mr. Gill and Mr. Cliff he leaves each a legacy of £100. To his said son he leaves the distillery and plant in Vernon Street, Liverpool, valued at £14,000, and his mansion, Ellel Grange, and the land, together with the furniture, pictures, statuary, &c., which are to be retained as heirlooms. To his relict he leaves a legacy of £12,000, and an annuity of £3,000, with choice of residence. To each daughter, £1,000 immediate, and they will take a third share each with their brother in the residue, real and personal. He has left to his three nephews and to his niece, Mary Preston, each £500; to two of his male servants £100 each. The testator directs that the sum of £80,000 may remain in the partnership business of rectifier and wine and spirit merchant, to be repaid by instalments over a period of six years. The church lately erected (St. Margaret's, Belmont Road), with the lands belonging to him, he leaves to his wife's patronage, and at her decease to his son, George Theophilus Robert Preston and his heirs."

ALLIANCE ANNUAL MEETING.

On Wednesday, October 18th, the annual meeting of the United Kingdom Alliance will be held in the College, Shaw Street. Full announcements will be found in our advertising columns.

THE NATIONAL TEMPERANCE LEAGUE.

This large and important organisation was formed in June, 1856, by the union of the National Temperance Society with the London Temperance League, and has ever since continued to prosecute its much needed work with vigour and success. Its object may be briefly stated as being "the promotion of temperance by the practice and advocacy of total abstinence from intoxicating beverages." It is supported by the subscriptions of its members—each of whom pays not less than half-a-crown per annum—as well as by the donations of persons who, though not themselves practical abstainers, yet appreciate the work that it is doing to redeem the nation from its prevailing vice. The League may be taken as representing that large section of the temperance community who, by personal appeal, would induce the individual to abstain, rather than compel him to do so, by invoking the aid of the legislature. Still, it is by no means opposed to legislative interference with the liquor traffic, but would hail with joy any measure at all likely to diminish the present facilities for obtaining drink. Holding these principles we shall not be surprised to find on a survey of its work, that its efforts have partaken chiefly, if not wholly of that character which is embraced by the term "moral suasion."

In the prosecution of its mission, the League has called to its aid various agencies, and of late years especially, has devoted much attention to the more educated, wealthy, and influential classes of the community. Afternoon conferences have been held with these classes in most of the principal towns in the United Kingdom, and these have been followed by evening meetings of a very successful character. Drawing-room conferences have also been held, and in connection with these, it is impossible to refrain from mentioning with respect and veneration the name of the President of the League, Mr. Samuel Bowly. These conferences and drawing-room meetings must have produced in the minds of many of the influential persons who have attended them, a degree of sympathy with, and appreciation of, the temperance cause, such as they never had before.

The League has also laboured very successfully amongst the clergy and ministers of all denominations. It has ascertained the fact that one fourth of the dissenting ministers of England and Wales, together with 700 of the clergy of the church of England, are total abstainers. Under its auspices temperance sermons have been preached twice in Westminster Abbey, once in St. Paul's Cathedral, twice in the Rev. C. H. Spurgeon's Tabernacle, as well as in a large number of Cathedrals and parish Churches and dissenting places of worship throughout the country. It has repeatedly held important conferences with the ministers of the principal dissenting bodies, and in addition to the wide circulation of numerous publications specially adapted to ministers of religion, has distributed 10,000 copies of Miss Wightman's valuable work called "Haste to the Rescue" amongst the clergy of the National Church.

For some time past the League has laboured earnestly to disabuse the medical mind of what it considers a strongly cherished prejudice in favour of the administration of alcoholic stimulants. Close investigation into the state of medical opinion on this point as compared with what it was a few years ago, would, we feel convinced, prove to the inquirer that in no department of its labours has the league been more successful than in this. Action in this direction may be said to have commenced in 1862. In that year the late Professor Miller visited London, and after conferring with a number of influential members of the medical profession, at the house of the League's Treasurer, a remonstrance was drawn up against the indiscriminate prescription of alcoholic liquors by that body. No decided action was taken however, until the year 1869, when another conference of medical gentlemen was held in the Cannon Street Hotel, a full account of the transactions of which has been embodied in a publication called "Medical Experience and Testimony in favour of Total Abstinence;" the facts recorded in this *brochure* may be pondered with much profit by medical men and medical students. Since then, other conferences have been held with this class at Leeds, Newcastle, and Plymouth, the attendance in each case comprising a large proportion of the gentlemen attending the annual sittings of the British Medical Association in these towns. So important are efforts in this direction deemed by the committee of the League, that they issued in October, 1869, the first number of a new quarterly—the *Medical Temperance Journal*—which has secured a large circulation; whilst speaking of this serial we may also mention the *Temperance Record*, the official organ of the League, which is, without doubt, the best periodical of the kind issued from the press. It is published weekly, and in its columns are discussed in a terse yet dispassionate way, all matters relating to the Great Movement, of whose principles it is a most worthy exponent. Of tracts and other publications specially issued by the League, their names and their number are alike "Legion."

The special demonstrations and public meetings held by the League have been very numerous. The Mansion House, in London, has twice been the scene of deeply interesting and most influentially attended conferences; the Guildhall, of a public meeting, Exeter Hall, of numerous special gatherings and annual meetings; while the best rooms in such towns as Liverpool, Manchester, Birmingham, Leeds, Leicester, Bristol, Plymouth, Portsmouth &c.—have also been occupied with manifest advantage to the cause. For

several years past it has held a demonstration at the Crystal Palace, the gross numbers of persons present for the past three years being :—1869, 53,000 : 1870, 50,000 : and 1871, 63,000. Numerous successful meetings for the working classes have also been held at the Agricultural Hall, the Lambeth Baths, the Metropolitan Baths, Burdett Hall, and many other large rooms in London and the provinces. In the various theological colleges dotted about England and Wales, deputations from the League have done a great work and have ascertained that more than one-half of the students now training for the ministry—exclusive of those at Oxford and Cambridge are total abstainers. Temperance addresses have also been delivered by the missionaries, agents, or honorary deputations of the League, in many of the principal collegiate schools and public institutions of the country. Space forbids us even to mention their names, but when we remind our readers that valuable chemical lectures have been delivered at the Liverpool College and the Liverpool Institution, as well as at many other educational institutions in Liverpool, it will be seen that department of labour is one of special significance and importance. Conferences have also been held by the League with Liverpool schoolmasters, schoolmistresses, missionaries, district visitors, bible women, and christian bodies. Young men have been addressed at meetings held in the warehouses where they are employed, and in the Christian and other societies to which they belong; the result being in two cases which may be mentioned, the formation of the London Young Men's Temperance Association, and a similar society in connection with the Young Men's Christian Association of Liverpool.

The League employs a missionary, whose time is chiefly devoted to addressing the children of the Metropolitan schools, and another whose labours are solely confined to the seamen frequenting the port of London. The first of these agents last year delivered 805 short addresses in Metropolitan schools, the number of children addressed being computed at 84,000; of these 16,000 held up their hands to indicate that they were total abstainers. The sailors' missionary, during the same period, visited 5,260 vessels, addressed 225 meetings, took 265 pledges, sold 3,782 temperance publications, and distributed about 20,000 tracts.

The labours of the League amongst soldiers have of late, in consequence of the removal of certain restrictions, which formerly hampered operations, been productive of much good. They have ascertained that there are at least 3,600 soldiers who are pledged abstainers, of whom about 800 are entitled, as having been abstainers for one year and upwards, to the "cards of honour" issued by the League. Meetings of the military have been held at Aldershot, Woolwich, Winchester, and other garrison towns, and regular weekly meetings have been held for some months in the Tower of London.

The foregoing simply refers to the special work of the League. Into its ordinary methods of diffusing a knowledge of the principles of teetotalism we have not entered, but any one desirous of possessing more information than that embodied in this article, may have it by applying to Mr. Robert Rae, the Secretary, at the offices of the League, 337, Strand, London. All the work we have named, and much more that we have *not* named has been done with a subscription list of only £1,400. It is true that the committee have been able to accomplish much valuable work by the aid of a handsome legacy bequeathed to them some years ago, by the late Joseph Eaton, of Bristol, but this is now nearly exhausted, and its future operations must of necessity be in accordance with the pecuniary support received by its inteiligent and energetic committee. We have already alluded to some of the work which the League has undertaken for Liverpool, and we have pleasure in stating that three of its most efficient lecturers were placed at the disposal of the Liverpool committee during the recent month's special temperance work.

If it be true that intemperance is the cause of three fourths of our crimes—if it be true that it fills our hospitals, lunatic asylums and penitentiaries—if it be true that it has its victims amongst all classes of the community—then none, surely, will deny to the National Temperance League, a place in the foremost rank of philanthropic organisations of the age.—[We hope next month, to give some interesting particulars of the origin and work of the United Kingdom Alliance.]—Eds.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

This order is a Teetotal Freemasonry, binding its members in a bond of Brotherhood, with the one common object of carrying on a crusade against intemperance, like the Knights Templar of old against the Saracens who desecrated the Holy Sepulchre. These latter in their day went forth to battle for the Cross against its greatest enemy ; the Good Templars of the present day are animated with the same fire, and seek by moral and spiritual, instead of carnal weapons, to annihilate Strong Drink, the modern foe to all christian progress. The order is not a Sick Club or Benefit Society, like the Rechabites or Sons of Temperance, nor does it in any way seek to supplant these, but rather to strengthen and aid them. Its main objects being to afford a protection to all those who sign the Temperance Pledge, to enlist them in the noble army of Teetotallers, and find them work to do for the benefit of their fellow men.

The order had its origin in New York in 1851, where it spread with much rapidity, its usefulness becoming more and more apparent with its increase in strength. It was one of the first, if not the first, institution in America, to break down the wall of partition between Bond and Free, admitting to its ranks white and negro on terms of perfect equality. The order now forms a Temperance Army in the United States and Canada of over 600,000 strong.

Birmingham has the honour of being the first town in Great Britain to open a lodge of Good Templars, and in July 1870 the Grand Lodge of England was formed there, now numbering over 300 lodges and 20,000 members.

In Scotland the order has prospered to a most remarkable extent. The first lodge was formed in Glasgow, August 12th, 1869, and in two years Scotland can boast of 600 lodges and over 60,000 members.

In many districts in Scotland, notably Glasgow, the Lothians, and Tweedside, the order has worked with almost

miraculous success, and its efforts have told greatly in the reduction of crime, misery, and social degradation, in thousands of Scotch households.

The lodges meet weekly for business, and social intercourse. Men and women are admitted to the order on equal terms, and both are eligible for its lowest or highest offices. The benefit of these weekly social meetings cannot be overrated. If a poor drunkard is reclaimed, and signs the Temperance Pledge, he is brought to the lodge meeting, initiated and introduced to a number of men and women bound solemnly to help, cheer and encourage him in the good and holy resolution he has formed.

A moments reflection will tell every friend of the Temperance movement that the Good Templars lodge thus supplies a want which has been felt sorely ever since Teetotalism had a beginning.

It is a source of constant disappointment and grief to all who are actively engaged in the Temperance movement, that such a large proportion of those who sign the pledge at our various meetings, after a while fall away into their old habits; and there can be little doubt that the reason of this is, that nothing has been done hitherto to *educate* such people in Temperance Principles, or hold out to them in loving sympathy a helping hand in the struggle they have to go through with their old enemy, the appetite for drink. This missing link is well filled by the order of Good Templars. Every member is known personally to all his fellow members; a watchful eye is kept on all recruits, absentees from the lodge meetings are duly visited, and if any give way to old propensities, means are used to bring the wanderer back to the fold. The History of the order can point triumphantly to its success in this most important and difficult department of Temperance work, for the violation of pledges has not amounted to more than 5 per cent of its members.

The conditions of membership are simple; persons of either sex over 16 years of age are admitted, if they believe in the existence of God as the Ruler and Governor of all things. and are willing to take the Temperance Pledge for life, and labour in the temperance cause.

The order is what is called a "*Secret Society*" and yet it has no secrets. Its platform, principles, constitution, and laws are open to the inspection of all the world, all that is kept secret are the grips, signs and passwords, by which alone members may recognise each other, and gain admission to the lodges; these are an obvious necessity, and will at once appear so to any thoughtful person. We rejoice to see that Good Templarism is finding favour with Liverpool Teetotalers; there are already in the town 18 lodges, numbering 900 members, and in another column our readers will find fuller particulars of where these lodges meet, and to whom they must go for fuller information than we have been able to give in this short article. In conclusion we heartly commend the movement, and shall be glad to aid its developement and progress in our pages, as occasion may serve.

WORKMEN'S CLUBS.

In Liverpool, the first seaport in the kingdom, thousands of young men of every rank of society are to be found who have come here from all parts of the country to work for their daily bread as labourers and mechanics, or push their way on as clerks in places of business. The natural man craves amusement and relaxation after the labour of the day, and the supply in Liverpool is proportionate to the demand; we have four or five large theatres, almost entirely given up to burlesque and pantomime, music saloons, and free-and-easy's, where youth can be refined into manhood under the influences of "Jolly Dogs," and "Champagne Charley," American bowling alleys, and such like, and lastly 2,500 public houses and beerhouses. From these, must the working man, whether he be clerk, mechanic, or labourer, choose his recreation, for there is nothing else within his limited means.

We have the Young Men's Christian Association certainly, an institution excellent enough as far as it goes, but only adapted for a certain small section of the community. We have also one or two minor institutions of a similar character such as the Workman's Hall, in Park Lane, but they are one and all supported by subscription, and more or less religious in their management. Liverpool enjoys an unenviable distinction in the country—It owns to the greatest amount of drunkenness, with its attendant pauperism and crime, and at the same time has fewer and weaker counteracting agencies at work than any other large town in the kingdom. Amongst these agencies we would place in the first rank the workmen's club movement, which in other large towns, such as Glasgow and Leeds, has spread with welcome rapidity, working with telling effect towards the social improvement of the community.

When we speak of "Workmen's clubs" we don't mean that incongruous mixture of newspapers and tracts, debating clubs and penny readings opened by a tea meeting and speeches, dragging on a miserable existence for a year or two, and dying a deserved and premature death, leaving nothing but a debt behind. We understand the term "Workmen's Club" to mean a healthy, vigorous, *self-supporting* institution—as independent in its way as the "Exchange" or the "Palatine" clubs—and we firmly believe that there exists even now, in Liverpool, a demand for a good score of such places, not as charitable institutions under the patronage and control of rich religious men, but as profitable concerns paying a handsome profit to their owners.

We do not speak without book—we know of, and have personally visited, at least *nine* workmen's clubs in Glasgow, formed on the joint-stock principle by working men themselves, paying a dividend of 5 to 7½ per cent. on an aggregate capital of £10,000 to £12,000—and in not one of these clubs is a drop of intoxicating drink sold.

We will give a brief account of an evening visit to one of these Glasgow clubs in Dunlop Street, off Argyle Street, the main thoroughfare of the city. We enter a large building, and plod up stairs to the second story, where the club is located, occupying the whole floor. We push open the door, pay our penny, (the charge to non-members,) and find ourselves in a long room, some 100 feet by 40. The first thing we see is a counter, spread out with bread and cheese, pies, buns, and such like, and steaming tea and coffee urns, where members can get a comfortable supper if they wish. Then we walk round the long room, which contains no less than 20 full-sized billiard tables, the use of which costs one penny per game, and forms a main source of revenue to the shareholders. At each end of the large room are smaller compartments, about 40 feet by 30, one of which is a news and reading room, as nicely furnished and as comfortably fitted up as a first-rate London club. The room at the other end is set apart for chess, draughts, and conversation.

Smoking is allowed in the large room only. The charges for admission are very low; one penny per night for non-members, subscribers paying, if we remember rightly, one shilling per month. These charges, with the extra for billiards, enable the proprietors, who are almost all working men, to pay the expenses and divide the large profit of 7½ per cent. on the capital embarked. We spent a pleasant two hours there—read the papers, played a couple of games at billiards, chatted with the members, drank a cup of excellent coffee—and although some 250 working men were in the rooms the whole time, we never heard a word to shock the most refined and fastidious ear, and came away drawing mental comparisons between Glasgow and Liverpool working men, anything but favourable to the latter.

If Glasgow can support nine dividend-paying workmen's clubs, surely Liverpool can manage one to begin with? Let us try! We know more than one man of means and goodwill to whom we have spoken on the subject, who will advance the capital, if the *necessary management* can be secured. This, if it is to be successful, must be carried out by sober and educated working men, of whom there are hundreds, if not thousands in Liverpool. In Glasgow, the shareholders are mostly intelligent artizans, who have invested £5, £10, or

£20 each, who elect a board of directors from their own number, two directors superintending the club weekly, in rotation, and this management has proved perfect.

If 15 or 20 such men can be found in Liverpool, willing to take a small monetary risk themselves, we will guarantee the rest of the needful capital shall be forthcoming, and we are sure the investment will be a safe one.

One thing however, is absolutely necessary, for the success of a workmen's club—No intoxicating liquor must ever be seen inside its walls. If it is once admitted, under whatever restrictions, the club ceases to be anything more than a very attractive public-house, and will only draw public-house customers. It is a great mistake to suppose that the respectable working man cares to have a glass of beer always at his elbow as he takes his amusement. If he is not a teetotaller, he only cares for it to his meals, and not after them ; and those who best know the working classes, know that most sober artizans don't drink a pint of ale in the week.

No frequenter of the public-house is a respectable working man, and it is poor work to open a workmen's club as a counter-attraction to the gin palace and beer-house, and stock it with what is their only attraction.

In conclusion, we are sure a successful workmen's club, nay twenty, may be floated in Liverpool, paying at least five per cent. profit—and, with a view to ventilating the question more fully, we invite correspondence on the subject, and shall be glad to devote a column or two of our next issue to its discussion, and we specially request communications from working men themselves.

Occasional Notes.

We heard the other day of a Wesleyan minister refusing the use of a school-room to a Band of Hope in connexion with his own Sunday school, driving the conductors of it to hire an independent room, and beg from the general public for money to pay the rent.

559 children under 18 were brought before the magistrates charged with drunkenness, during the year ending September, 1870—67 being under 16 years of age. Suppose the police took the trouble to find out the publicans who supplied these children with drink, and suppose the magistrates fined them heavily, and forfeited their licenses at renewal day ; we wonder if any one would find fault with them, except perhaps the licensed ruffians who supplied the liquor.

In round numbers, the paupers of the parish of Liverpool are—

Indoor paupers	3,500
Children and Industrial schools . .	1,500
Receiving out-door relief	10,000
Total	15,000

A nice total, isn't it ? and a pretty bill the ratepayers have to settle for the yearly support of these paupers ? How many would there have been if no public houses had existed in Liverpool for the last five years ?

Burgesses of Liverpool ! King Grog is great in the town council, and we labour under the reproach of being locally ruled and governed by spirits and beer. Are you tired of the reproach yet ? Or does the yoke still sit easy on your shoulders ? The first of November will soon be here. Teetotallers ! keep a sharp watch on the ward committees, and if you hear the least whisper of a "grogman" or a "bung" coming forward as a candidate in any of your respective wards, go in a body to the committee of his party, laying Tory and Liberal proclivities aside for the time, and tell them *you won't have it*, and that your votes will be given on the other side. Depend upon it, if you only make a bold enough front, you will gain your point.

At the licensing session last month a Confectioner in Bold Street, applied for a spirit license, and Mr. Bremner who represented him, "contended that the license would prove a great benefit both to the applicant and to the numerous ladies who frequented his shop."

A spirit license might be a benefit to the Confectioner, though we have our doubts on that point, but who are the "numerous ladies" who are to be benefitted by the supply of spirits ?

We know many ladies can manage a fair modicum of wine or ale to their lunch, but who are the numerous ladies who can't get on without spirits ? The bench agreed with us on the question of benefit, and by a majority of seven to one decided that beer, cider and wine offered a large enough selection to the frequenters of Mr. Russell's Restaurant in Bold Street.

At the last sessions the Recorder told the corporation, in very plain terms, that they ought immediately to set about enlarging the Borough Gaol. It is generally full to overflowing, and prisoners have to be drafted off to Lancaster Castle, and other prisons, to ease the main bridewell, on Saturday nights and Sundays ; they gladly take *any* bail that has a clean face and a coat on his back, to get rid of the inconvenient pressure of drunken prisoners. The Main Bridewell and the Borough Gaol are *both* too small for their work, and if we go on as we are doing, the ratepayers will have to find money to enlarge or rebuild. Three-fourths of the crime of the town is, according to Major Greig's report, caused by intemperance, and if the magistrates would only close the 122 public houses and beer houses known to the police as the resort of thieves and prostitutes, along with a hundred or so more that the police could ferret out if they had instructions to do so, we should hear no more of prison enlargement.

Of all the articles of the popular *materia medica*, there is none so frequently used, so seldom required, or so dangerous to administer, as wines and malt liquors ; and their total rejection would be the means of preventing the ruin of many constitutions, and the loss of innumerable lives which are sacrificed directly and indirectly to their use.— *Professor Hitchcock.*

In the Rev. J. P. Chown's schools, Bradford, there are 1,000 scholars—500 being members of the Band of Hope. The conductor of the society, a deacon of the church, has recently had access to the church-book, with a view of ascertaining the relative number of scholars who had joined the church from those who where connected with the Band of Hope, and from those who were not thus connected. After a careful investigation, it was proved that during *seven years* 137 *had joined the church from the scholars in the schools*, of which number no less 106 *had been Band of Hope members*, and *only thirty-one who were not protected by the safeguard and influence of the Band of Hope.*

We desire to call the attention of our readers to the action of the Liverpool Auxiliary of the United Kingdom Alliance. With a view to a more thorough organisation, a declaration has been prepared for the signatures of all friends of Temperance Reform, who are prepared to make this question the primary one of all future parliamentary or municipal elections. The following is a copy:—"We, the undersigned electors of Liverpool and the neighbourhood, regarding the drinking system as the direst curse of our borough, hereby engage to aid in securing such representation in parliament, town councils, board of guardians, and other local boards, as will tend to remove the evil from our midst."

In addition to the book which lies for signature at the office, 7, Clayton Square, it is intended to make a canvass of the electors, as far as practicable, and for this purpose the assistance of volunteers is solicited.

On Sunday Afternoon and Evening, Sept. 17th, Addresses were delivered by Mr. N. Smyth, of Gloucester, in St. James's Hall Lime Street. These meetings, which are held every Sunday Afternoon, at a quarter to Three, and Evenings, at a quarter-past Eight, continue to be well attended.

Mr. Richard Horne, of the British Temperance League, delivered two of his very popular addresses, in Christian Street, on Sunday and Monday Evenings, Sept. 17th and 18th. The Upper Room of Christ Church School Room was crowded each evening, and large numbers of pledges were taken.

We are glad to find that the efforts put forth by Liverpool Teetotallers last July have been productive of good results in other parts of the Kingdom. We have heard of several towns, the metropolis amongst the number, who have determined to follow our example, and organize a months' special and energetic crusade against intemperance.

We are specially gratified to receive a plan of "Special Temperance Mission Work, for Manchester and Salford, during the entire month of October." Robert Whitworth, Esq., is chairman of committee, and Mr. Edwin Barton, 43, Market Street, Manchester, is corresponding secretary.

The programme includes special and open air meetings, house-to-house visitation, tract distribution, mothers' meetings, sermons, and conferences; and every Sunday afternoon there is to be a "big" meeting in the Free Trade Hall, addressed by many of the ablest speakers on the Temperance platform. There will also be held a ladies' meeting in the Mayor's Parlour addresssed by Mrs. C. L. Balfour, and that noble servant of God, Mrs. J. B. Wightman, of Shrewsbury.

We are sure our Manchester friends have our earnest good wishes and prayers, and we expect great results from their labours.

In the course of the present month, the Toxteth Tabernacle, Park Road, will be open for public worship. It is a Baptist Chapel, but has been built by money subscribed by men of every denomination, out of respect and esteem for Mr. W. P. Lockhart, one of our Liverpool Merchants, who is well known in the town as one who has devoted himself for many years past to earnest evangelistic labour. He has laterly concentrated his efforts in Toxteth Park, with the old Welsh Chapel in Beaufort Street as his head quarters. His work in the Gospel of Christ has prospered abundantly, and has resulted in a church of over 100 members, and a congregation much too large for the place.

Mr. Lockhart is an earnest friend to the Temperance movement, and is himself an abstainer. In connexion with his church he has a strong temperance society, of which he is president, carrying on a vigorous crusade against drunkenness in Toxteth Park; nearly 1600 pledges have been taken at its meetings in about three years. The "Dingle" lodge of Good Templars meets weekly in the school-room of his chapel, and owes its strength mainly to the members of his church and congregation.

The New Tabernacle is the result of simple, heartfelt gospel preaching, from the lips of a man who earns his own living in business; but many of those whose lives have been changed under its influence would, humanly speaking, have been still in their old condition had not Mr. Lockhart's practical good sense prompted him to encourage the Temperance movement as part of his mission work. The opening of Toxteth Tabernacle will be a cause for rejoicing amongst Liverpool teetotallers, and we trust they will shew, by their presence at the opening services, their appreciation of the temperance movement, placed in its right position, as WORK FOR CHRIST.

"When a fellow is too lazy to work," says Sam Slick, "he paints his name over the door, and calls it a tavern, and makes the whole neighbourhood as lazy as himself."

John Milton said,—"What more foul common sin among us than drunkenness? And who can be ignorant, that if the *importation of wine* and the use of all strong drinks were *forbid*, it would both *clean rid the possibility* of committing that odious vice, and men might afterwards live *happily and healthfully without the use of intoxicating liquors.*"

Rev. John Wesley, in a letter which he addressed to the Right Hon. William Pitt, says,—"Bath, Sept. 6, 1784.—Servants of distillers inform me that their masters do not pay for a fortieth part of what they distill; and this, only last year, (if I am rightly informed), amounted only to £20,000. But have not the spirits distilled this year cost 20,000 lives of his Majesty's liege subjects! Is not, then, the blood of these men vilely bartered for £20,000—not to say anything of the enormous wickedness which has been occasioned thereby, and not to suppose that these poor wretches have souls? But to consider money alone, is the king a gainer, or an immense loser? To say nothing of many millions of *quarters of corn*, destroyed, which, if exported, would add more than £20,000 to the revenue, be it considered, *dead men pay no taxes;* so that, by the death of 20,000 persons yearly (and this computation is far under the mark,) the revenue loses far more than it gains But how can the price of wheat and barley be reduced? By prohibiting FOR EVER—by making a full end of that bane of health, that destroyer of life and virtue—DISTILLING."

"From the returns at St. Pancras, upon which the inquiry has taken place, the following few items, showing the amount of brandy, wine, &c., consumed by officers of the workhouse from Sept. 10, 1870, to Sept. 5, 1871, will afford a sample of the whole:—Mrs. Davis, matron, 180 oz. brandy, 960 oz. of wine, 54 oz. of gin, 21 bottles of seltzer, and 12 bottles of lemonade; Dr. Ellis, 60 oz. of brandy, 510 oz. of wine, and 25 bottles of seltzer; Miss Griffiths, matron of infirmary, 1,070 oz. of wine, 2 bottles seltzer, and 4 bottles of lemonade; E. Ward, engineer, 435 oz. of brandy, and 20 oz. of wine; Dr. Hill, 20 oz. of brandy, and 200 oz. of wine; Mrs. Bedman, 104 oz. of brandy, and 16 oz. of wine; Miss Waters, 248½ oz. of brandy, 28 oz. of gin, 14 bottles of seltzer, and 14 bottles of lemonade; Miss Smith, 68 oz. of brandy, 922 oz. of wine, 3 bottles of seltzer, and 12 bottles of lemonade; Miss Cain, 224 oz. of brandy, and 588 oz. of wine; J. Peel, dispenser, 115 oz. of brandy, and 152 oz. of wine; J. Davey, superintendent of lunatic ward, 310 oz. of brandy, and 120 oz. of wine."

The guardians, comprising the committee, seemed disposed to hush the matter up on the ground that "although the amounts appeared excessive, they were in accordance with the prescriptions of ordinary medical practitioners." The Chairman of the Board, Mr. Ross, would not acquiesce in this course.

"He very strongly denounced the power being accorded to medical officers to order brandy by the pint to anybody they choose, at the expense of the ratepayers. It was, no doubt, a pleasant thing for patients to be physicked with wine and brandy instead of nauseous medicine, but it was no joke for those who had to pay for it. If this was allowed to continue, the guardians had better open a spirit shop at once, and get a licence for it. Mr Seaton thought it ought to be stopped, but that further inquiry was necessary. Mr. Healy, J.P., said the book itself was at once sufficient to condemn the practice, for the doctors were found administering large quantities of brandy to themselves. He believed that the administration of large quantities of ardent spirits to workhouse inmates helped to fill our lunatic asylums. Mr. Bower could hardly believe the accuracy of the figures, for if many of the officers had the amount of wine and spirits opposite to their names, they must have been unfit for duty. Mr. J. Smith and Mr. Yolland thought the consumption should be stopped at once; and Mr Parson moved an amendment, rejecting the report; and that the matter stand over till a motion by Mr. Seaton to abolish the powers of the medical officers in this respect was determined. The amendment was seconded, and carried by a large majority.

PLAN OF ADULT TEMPERANCE MEETINGS.

Name Society and Place of Meeting.	Name and Address of Secretary.	Day & Time of Meetg	OCTOBER.	NOVEMBER.	DECEMBER.
Birkenhead Working Men's Temperance Society, Workman's Hall.	C. Varty, 1, Market Cross, Birkenhead.	Weekly, Thursday, 7-30.	5th 12th 19th 26th 36 12 48 42	2nd 9th 16th 23rd 30th 51 52 31 25 5	7th 14th 21st 28th 41 22 4 26
Carters' Total Abstinence Society, Circus Street School.	J. Booth, 57, Hunter Street.	Weekly, Tuesday, 8.	3rd 10th 17th 24th 31st 28 31 41 1 4	7th 14th 21st 28th 15 42 48 12	5th 12th 19th 26th 3 52 S 22
Holy Trinity Temperance Society and Band of Hope, Beaufort Street.	C. Fee, 14, Britton Street.	Fortnightly, Thursday, 7-45.	5th 19th 4 26	2nd 16th 30th 12 28 3	14th 28th 48 36
Methodist Free Church Temperance Society, Scotland Road.	A. Liddington, 14, Torr Street, Everton.	Weekly, Tuesday, 7-30.	3rd 10th 17th 24th 31st. 52 22 28 12 41	7th 14th 21st 28th 36 23 6 3	5th 12th 19th 26th S 25 30 10
North Bethel Temperance Society, Bath Street.	G. McCurdy, North Bethel.	Weekly, Thursday, 7-30.	5th 19th 26 12	2nd 16th 30th 41 3 4	14th 28th 28 42
Parr Street, Temperance Society, 64, Parr Street.	James Kelly, 21, Longville Street, Toxteth Park.	Monthly, Friday, 7-30.	27th 19	24th 15	29th 20
Raffles Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	Monthly, Monday, 7-30.	2nd 22	6th 27	4th 6
South Tranmere Temperance Society, St. Paul's Road.	William Brown, 28, Chapel Street, Liverpool.	Monthly, Thursday, 7-30.	19th 41	16th 22	21st 12
St. Ambrose Temperance Society and Band of Hope, Prince Edwin Street.	George Carter, 25, Beresford Street.	Weekly, Thursday, 8.	5th 12th 19th 26th 12 41 50 3	2nd 9th 16th 23rd 30th 37 38 47 36 3	7th 14th 21st 28th 30 15 25 28
St. James Temperance Society, Upper Harrington Street, Mill Street.	R. Steele, 101, Hill Street.	Weekly, Thursday, 8.	5th 12th 19th 26th 15 1 6 37	2nd 9th 16th 23rd 30th 22 3 12 41 28	7th 14th 21st 28th 4 20 26 31

PLAN OF BAND OF HOPE MEETINGS.

Holden St. and Windsor St. Band of Hope	C. A. Ropes, 34, North John-st.	Friday, 7-30.	6th—33	3rd—50	1st—20
Islington Presbyterian Band of Hope.	W.S. Millikin, 91, Upper Hill-st.	Tuesday, 7-30.	3rd—10	7th—16	5th—21
Raffles Memorial B. of Hope, Greenland-st.	Mrs. Birch, 58, Thackwray Street	Wednesday, 7.	4th—6	1st—3	6th—5
Wesley Band of Hope, Windsor-st. Schools	John Blain, 117, Warwick Street	Thurs., 7-30.	5th—54	2nd—9	7th—18
Elizabeth Street Sunday School, Band of Hope.	George Coleman, 63, Edgeware Street, Edge Hill.	Monthly, Fortnightly, Friday, 7-30.	6th 20th 29 43	3rd 17th 35 37	1st 15th 44 53
Islington (Friends) Band of Hope.	Joseph Dinsdale, 3, Mitford Street	Monday, 7-30.	Three Weeks, 16th—11	6th—6 27th—10	18th—5
Lower Tranmere Band of Hope Green Lane.	Miss Tyson, Fountains Street, Higher Tranmere.	Fortnightly, Tuesday, 7-30.	3rd 17th 31st 32 28 1	14th 28th 9 5	12th 26th *a* 32
Methodist New Connexion Band of Hope, Park Place.	J. Kelly, 2, Morton Street, Toxteth Park.	Monthly, Friday, 7-45.	6th 5	3rd 10	1st 29
North Bethel Band of Hope, Bath Street.	G. McCurdy, North Bethel.	Friday, 7.	Fortnightly, 6th-43 20th-3	3rd—33 17th—19	1st—1 15th—6 29th—34
Pembroke Band of Hope School, Pembroke Chapel.	John B. Collings, 35, Nursery Street; Fairfield.	Weekly, Thursday, 6-45.	5th 12th 19th 26th 50 3 7 18	2nd 9th 16th 23rd 30th 43 1 20 29 19	7th 14th 21st 28th 37 55 5 9
Primitive Methodist Band of Hope, Boundary Street, East.	Thomas Jennings, 59, Lord Street	Fortnightly, Thursday, 7-30.	5th 19th 14 5	2nd 16th 30th 29 9 47	14th 28th 7 18
Rathbone Street Band of Hope, Primitive Methodist School.	J. Ashley, 70, Holden Street.	Fortnightly, Friday, 7-30.	6th 20th 3 19	3rd 17th 38 43	1st 15th 29th 10 35 1
St. Catherine's Band of Hope, Walker Street Chapel, Higher Tranmere.	Miss Cruickshank, Prenton Lane, Higher Tranmere.	Fortnightly, Monday, 7-30.	9th 23rd 6 9	6th 29th 53 27	4th 18th 19 44
St. Mary's Band of Hope, Old School Wavertree Road.	John Bolland, 35, Wynne Street.	Monthly, Tuesday, 7-30.	10th 21	14th 33	12th 3
St. Stephen the Martyr Band of Hope, Mason Street.	William Hampson, 39, Sidney Place, Edge Hill.	Monthly, Tuesday, 7-30.	17th 21	21st 29	19th 3
Salem Band of Hope, Kilshaw Street, Everton.	J. G. Thompson, 62, Tweed Street Everton.	Fortnightly, Friday, 7.	13th 27th 33 10	10th 24th 18 34	8th 22nd 47 38
South Tranmere Band of Hope, St. Paul's Road.	Thomas Poole, 2, Wycliffe Street, Rock Ferry.	Fortnightly. Tuesday, 7-30.	10th 24th 9 29	7th 21st 21 57	5th 19th 55 10
Vauxhall Road, Presbyterian Band of Hope.	J. S. Sellars, 33, Standish Street.	Fortnightly, Monday, 7-30.	2nd 16th 30th 51 53 50	13th 27th, 48 1	11th 25th 11 3
Zion Band of Hope, Northumberland Terrace.	J. F. Camm, 3, Mitford Street, Everton.	Weekly, Monday, 7.	2nd 9th 16th 23rd 30th 11 27 50 34 3	6th 13th 20th 27th 32 21 11 35	4th 11th 18th 25th 9 51 16 44

MEETINGS OF AFFILLIATED SOCIETIES, MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting	Name and Address of Secretary.	Day and Hour of Meeting.
All Soul's Temperance Society, Eaton Street,	W. Doak, 185, Richmond Row,	
Hill Street Temperance Society,	E. Wild, 124, Warwick Street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill Street Temperance Society, Baptist Mission Room,	John Roscol, 7, Rankin Street, Toxteth Park,	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut Street,	J. B. Collings, 35, Nursery Street, Fairfield,	Friday, 7·45—Weekly.
St. Catherine's Total Abstinence Society, Higher Tranmere,	W. B. Smith, Prenton Lane, Tranmere,	Occasionally.
St. Silas' Temperance Society, Oakes Street,	H. H. Mundy, 36, Brownlow Street,	Tuesday, 7·30—Fortnightly.
Windsor Street Presbyterian Temperance Society,	W. P. Evans, 329, Upper Parliament Street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le-Sands,	Thursday, 7·30—Fortnightly.
Hill Street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday; 7·30—Weekly.
Kent Street Band of Hope,	Miss Davis, 141, Bedford Street,	Wednesday, 7·30—Fortnightly.
Kensington and Fairfield Band of Hope, Balm Street,	A. C. Mitchell, 13, Plan Street,	Thursday, 7·30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane. Bebbington,	Wednesday, 7—Monthly.
Moraiah Chapel Band of Hope, Gill Street,	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle Street Chapel Band of Hope,	J. Charnley, 22, Horsley Street,	Fortnightly—Evening not fixed.
Newington Band of Hope,	Mr. Griffiths, 23, Bittern Street,	
St. Columbus Band of Hope, Pleasant Street,	J. Mercer, 11, Leander Street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	Rev. W. Preston, Bedford Road, Rock Ferry,	
St. Paul's Band of Hope, Star Street, Tranmere,	T. Crosthwaite, 33, Wellington Street, Rock Ferry,	Monday, 7·30—Weekly.
St. Silas' Band of Hope, Pembroke Place,	H. H. Mundy, 36, Brownlow Street,	Tuesday, 7—Fortnightly.
South-End No. 1. Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.

NAMES OF SPEAKERS.

a Metcalfe, James, Rev., Greenway Road, Higher Tranmere.
b Meyer, F. B , Rev., B.A., Onslow Road, Fairfield.
c Thomson, John, Rev., 63, Upper Stanhope Street.
d Williams, Joseph, Rev., 22, Wentworth Street, Everton.
1 Alexander, R. W., 3, Horatio Street, Birkenhead.
2 Anthony, Horace, 44, Renshaw Street.
3 Armishaw, Joseph, New Chester Road, Rock Ferry.
4 Bailey, John, 14, Clarke Street.
5 Bebbington, M., 39, Siddeley Street, Sefton Park.
6 Bent, George, 5, Wheatland Lane, Seacombe.
7 Blair, John, 117, Upper Warwick Street.
8 Bosomworth, C. F., 13, Castle Street.
9 Brick, George, Victoria Road, Seacombe.
10 Burgess, William, 7, Clayton Square.
11 Camm, J. F., 3, Mitford Street.
12 Carter, John, 26, Redcross Street.
13 Chapple, John, Rose Vale.
14 Cleaton, Edmund, 91, Huskisson Street.
15 Cockayne, William, 3, Longfellow Street.
16 Collings, J. B., 35, Nursery Street, Fairfield.
17 Cook, George, 19, Mill Street.
18 Crossfield, Thomas, 16, Temple Court.
19 Crosthwaite, T. S., 33, Wellington Street, Rock Ferry.
20 Davies, Richard, 23, Coniston Street, Breck Road.
21 Dinsdale, Joseph, 3, Mitford Street, Everton.
22 Galley, William, 44, White Rock Street.
23 Gibson, Adam, 56, Gilbert Street.
24 Godson, W., 78, Westbourne Street.
25 Grundy, David, 16, Boundary Place.
26 Gutherie, James, Menai Street.
27 Hampson, William, 39, Sydney Place, Edge Hill.
28 Haskell, T. T., 11, Borough Road, Birkenhead.
29 Hindley, Thomas, 38, White Rock Street.
30 Hodge, George, 19, Alfred Street.
31 Isterling, Jasper, 34, Harbord Street, Edge Hill.
32 Johnson, Wm. Jones, 23, St. James's Place.
33 Jones, E., 35, Newstead Road.
34 Kelly, J., 2, Morton Street.
35 Killip, Robert, 9, Peel Street.
36 Lloyd, Thomas, 23, Denton Street.
37 Macdiarmid, A. S., 93, Huskisson Street.
38 Miller, Isaac, 44, Chatham Street.
39 Nash, Samuel, 44, Renshaw Street.
40 O'Keef, T. D., 82, St. Anne Street.
41 Ollis, Thomas, 169, Islington.
42 Paterson, William, 24, Cobden Street, Tranmere.
43 Porter, Henry, 48, Great George Street.
44 Radcliffe, William, 5, Monk Street, Everton.
45 Richardson, George, 44, Conway Street, Birkenhead.
46 Roberts, J., Dundee Street.
47 Rushton, Charles, 83, Hill Street.
48 Spence, J., 9, Rice Street.
49 Stoneman, J B., 16, South Castle Street.
50 Thompson, J. G., 62, Tweed Street.
51 Tyson, William, Fountain Street, Higher Tranmere.
52 Wild, Edward, 124, Warwick Street.
53 Williams, W. H., 12, Wilmont Street.
54 Williams, P. P., 106, Aubery Street, Everton.
55 Wood, S. H., 19, King Street, Rock Ferry.

LIVERPOOL AND BIRKENHEAD TEMPERANCE AND BAND OF HOPE UNION.

OFFICE: 44 RENSHAW SEREET.

Treasurer, MR. THOMAS OLLIS. Honorary Secretaries, MR. M. BEBBINGTON and MR. J. THOMAS. Agent, MR. JOS. ARMISHAW.

NOTICES.

The Executive Committee meet every Monday evening at Six o'clock.

The General Council of Committee, Speakers, and Representatives, meet first Monday in every month at Half-past Seven.

Any Adult Temperance Society or Band of Hope, not already affiliated with the union, may be supplied with speakers on application.

All affilliated societies are expected to subscribe at least five shillings annually.

The Committee is prepared to send deputations to organize Societies in any part of the town or neighbourhood.

The Secretary of each society must notify each speaker, of his appointment, at least *Four days* previous to the meeting.

PUBLISHED BY THE UNION.

Price 2s. per 100, on coloured paper, eight pages. The Three Paths. A Tract, for Bands of Hope and Sunday Schools.

Pledge Cards, 1d. each, or 6s. per 100, with name of Society printed on.

Pocket Pledge Books, containing 24 pledges, with counterpart, 4d. each.

Parents' Certificate Forms, 1s. per 100.

ANNOUNCEMENTS.

The Committee are prepared to arrange for Exhibitions of Dissolving Views, illustrating various sujects, by first-class apparatus illuminated by Oxy-Hydrogen Lime Light—charge one Pound per night. For particulars, apply at the Office.

The Committee are making arrangements for a month's Temperance Entertainments, by Mr. Simeon Smithard, during November. *Further particulars will appear in the next number.*

THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 2. NOVEMBER 1st, 1871. [PRICE 1d.

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"GOOD ALE IS LIQUID BREAD."

MANY people are ignorant of what beer really is. It is popularly looked upon as a fine nourishing drink, altogether necessary to the working man as an article of daily diet. We remember seeing some little time ago, opposite the George's Dock, a public house with this remarkable sign—a beer barrel, with the words "Good ale is liquid bread!" painted upon it in conspicuous characters. We were so struck with this statement that we at once bought a quart of this "liquid bread," price sixpence, and carried it, carefully bottled up, to Mr. Samuelson, one of our leading analytical chemists, with the view of finding out for ourselves the exact amount of nourishing food contained therein. In about ten days we received the following certificate of assay :—

"I hereby certify that I have assayed the sample of beer and find it to contain as follows :

Extractive matter, consisting of sugar and dextrine	4·340 per cent.
Alcohol	3·840 ,,
Ascetic acid	0·178 ,,
Mineral matter, consisting of Alkaline Chloride and Sulphates	0·260 ,,
WATER!!!	91·382 ,,

(Signed,) NEWTON SAMUELSON, F.C.S.

More than nine tenths *water!* Well—we don't pretend to be judges of good beer, but we certainly agree with the statement that "Good beer is *liquid* bread."—Very liquid!

We all know what water is, but although nine-tenths of the beer is water, let us in justice enquire into the remaining tenth, and see if there is anything in it to justify the praise and adulation paid to malt liquors by the people of Liverpool. We find, then, the twentieth part of a quart of ale—about two table-spoonsful—consists of sugar and dextrine. Sugar is wholesome enough, but you can get a pound of it for the price of a quart of ale. Dextrine, according to the Imperial Dictionary, is "the soluble or gummy matter into which the interior substance of starch globules is convertible by certain acids." This sugar and dextrine is all the "bread" or nutriment that ale contains, and you can get more nourishment out of a single biscuit, at three for a penny, than you can get out of a quart of ale for sixpence.

But what are the other component parts? Another twentieth is alcohol, and it is this that makes beer pleasant to drink, and the beer drinker unpleasant to his neighbours. It is the intoxicating principle of all vinous and spiritous drinks, and in a highly rectified condition is a powerful narcotic poison; even in its diluted state in ale, wine, and brandy, it kills more people than every other poison put together.

Acetic acid, in the extremely diluted state in which it exists in beer, is harmless enough, and in popular language is nothing more or less than very strong pure vinegar.

The mineral matter also exists in too small a proportion to have any effect, good or bad, on the health of those drinking the beer. We believe this analysis to be a fair average of the beer supplied at sixpence per quart, in Liverpool public houses—it ought, commercially speaking, to contain a much larger proportion of alcohol, strong beer containing usually as much as 6 or 7 per cent.

We hope these few remarks may be instrumental in opening the eyes of many, to the error of believing that beer is a nourishing drink, necessary to every hardworking man and woman. If you want six penny worth of nourishment, don't buy a quart of ale, but try half a pound of beef and a penny loaf, with a good hot cup of coffee.

Notice to Contributers and Readers.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. To societies and others for distribution they will be *supplied with 50 copies for 3s., 100 for 6s.*, the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editors invite correspondence (which should be brief) and contributions upon subjects connected with the cause. They cannot guarantee insertion to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

The writers must give their real names and addresses, not necessarily for publication, in the case of letters, but as guarantees of good faith.

The Editors cannot undertake to return rejected communications, nor hold themselves responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

PRICES FOR ADVERTISING ARE AS FOLLOWS:

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Quarter Column, ...	0 5 0

(*Payable in Advance.*)

W. CARLYON.—We cannot open our columns to the sujects referred to in your circulars, our space is too limited.

Printed and Published for the Proprietors, by JOS. THOMAS, 200, Scotland Road, and 7, Clayton Square, Liverpool.

THE MURDER OF JANE LORD.

On Saturday evening, October 9th, Jane Lord, a single woman, aged 27, went into a Liverpool public house in a state of evident intoxication; in spite of that, the publican supplied her with drink till she was so drunk as to be unable to leave the premises; she was housed for the night, being no doubt an old and valued customer, whom it would never do to send to Bridewell. *Next morning she was found dead.*

A coroner's inquest was of course held, and the jury brought in a verdict—"Died from excessive drinking"—A much more sensible verdict would have been, "Wilful murder," against the scoundrel who gave the poor wretch poison, dose after dose, till death ensued.

This publican is still selling drink, is still trusted with a license, and we have not heard that he has been proceeded against in any way. Next September he will come before the bench of magistrates for renewal of his license, and will doubtless get it, along with his 122 colleagues, known to the police as harbourers of thieves and prostitutes. The law says that the publican who supplies drink to those who are already partially intoxicated, commits a breach of his license. Thus, if the existing law was only put in force against all the publicans who sell drink to the drunken, we should want neither Government Licensing Bills, Permissive Bills, Sunday Closing Bills, or any other bills; for every publican would lose his license in the regular way of business.

We venture to assert boldly, that if we could enter every public house in Liverpool at ten o'clock any evening, we should find a drunken man in each, and would find the publican ready to sell him drink till the last penny had left his pocket. We hope some one of our 70 or 80 borough magistrates have noted the case of this wretched woman, Jane Lord, and, that when the publican who murdered her appears before the bench again for fresh permission to continue in evil doing, his license will be forfeited.

We beg respectfully to suggest this course to Mr. E. Lawrence, whose sensible remarks from the bench, on this question, at the last licensing sessions, we now quote:—"Mr. Lawrence said he fully shared in the regret expressed at the absence of Mr. Brancker, and he quite concurred in all that had fallen from Alderman Woodruff with regard to the progressive improvement in the management of public houses, as manifested in the figures that had been read. But there was a class of offences recognised by law, but as yet barely touched. He alluded to cases of serving drunken people and young children with drink. He could not help expressing his opinion that those cases were very numerous, and that there prevailed a very mistaken idea on the part of people conducting public houses as to what was really the intention of the law in that respect. He knew the difficulties of procuring convictions, but he hoped that in the coming act of parliament—whenever it did come—some clauses would be introduced which would render it easier for the police to deal with those matters. Surely, it was not within the meaning or the spirit of the act of parliament, whatever might be the words, that a man who was half tipsy should be served with drink until he became perfectly helpless? He hoped managers of public houses would take that matter into consideration, and give instructions to their servants to be more careful and particular in dealing with cases of that kind. With reference to the offence of serving young children, he knew it was a very dificult thing to procure a conviction for that offence, because of the difficulty of proving whether a child going about the streets was 16 years old or not, but it was quite easy for any reasonable and sensible man serving in a public house to see from a child's appearance whether that child was of tender age, or whether it was a fit and proper person to be served with drink. Publicans would show a little more wisdom and a little more judgement if, instead of always trying to keep so very near the line, they would err on the right side, and if they had the slightest doubt about the age of the child, refuse to serve it, because, though they might lose the sale of a gill or two of drink they would have this consolation, that they had power to say they had probably prevented the child from entering upon a career of drunkenness."

TEMPERANCE AND LONGEVITY.—The *Annual Register* for December, 1771, reports the death "at Ribigil, near Thurso in the Highlands of Scotland, of one Margaret Mackay, aged 121 years; and what is remarkable, she never drank anything but water during her whole life."

A PERFECT CURE FOR INTEMPERANCE.

WHO STAND IN THE WAY OF ITS ADOPTION?

Contributed to the *Social Reformer*, by SAMUEL BOWLY, President of the National Temperance League.

WE are continually hearing persons in almost every class of society deploring the fearful evils of intemperance, though these evils are so vast and so varied that few indeed, if any of us, can, in any adequate degree, realize the injury and suffering which our drinking customs are constantly producing. But what appears to us so strange and inconsistent, especially on the part of benevolent and christian people, is the reiterated acknowledgement of this great moral disease, and at the same time, the rejection of a perfect but most simple remedy —indeed the only remedy, *in a national point of view*, viz.: —the disuse of the articles that produce the disease.

Many good people there are who readily acknowledge that this is the only remedy for individual cases of intemperance, and they not only advise such unhappy persons to adopt it, but commend those who have given up the use of intoxicants for the sake of helping these poor fallen ones, to maintain their practice of Total Abstinence. But it never seems to strike these good people, that these fallen or falling members of the community have as much claim on the sympathy and support of one member of that community as another. The evil is National, and the remedy must be National also. If it is right and commendable that some christian and benevolent persons should abstain for the sake of the weak and erring around them, is it not right and commendable that all christian and benevolent people should do so? seeing the evil is so universal; and that no one can fail to exercise an influence in favour of stamping out the disease by abstinence, or keeping it alive by supporting the national custom of drinking.

It seems strangely inconsistent that those who are loudly complaining of the cruel tyranny of King Alcohol are allowing a little handful of devoted combatants to fight the battle for perfect liberty from his thraldom, whilst they refuse personally to take part in the hard and unequal contest. True it is that many of these good people are willing to fight the enemy with the powers of the law, whilst the sword of their own personal example is lifted in his defence. They are very willing to give, for the sake of suffering humanity, that which involves no personal sacrifice, for it is a greal deal easier to demand a law to restrict the public sale of intoxicating drinks than to give up the use of such drinks oneself. But this mode of preventing intemperance by law has been tried over and over again, with very little success. We have several hundred acts of parliament on the statute book, and almost all of them passed with the intention of preventing drunkenness, yet they have so completely failed of their object, that the evil is increased rather than lessened It would be comparatively easy to restrict or prohibit the sale of articles which were only used by the vulgar and the vicious, but it is almost impossible to do so whilst the articles are daily used by the refined and virtuous portion of the community. If these things are *used* they must be *sold*, and if they are sold the sale will inevitably be pushed, since competition and enterprise are almost the universal accompaniments of all trade. By all means get the best laws we can to mitigate this monstrous evil; but whilst one set of men want to sell the drink, and another set of men want to buy it, and whilst the police and magistrates daily drink it, we have no great faith in what will be done by legislation.

The true and permanent remedy for this great national vice is the disuse of the alcohol, which produces it; and before we can induce the great majority of the people to adopt this course, we must remove the ignorance and the predjudice which now pervades the public mind as to the nature and effects of alcoholic drinks. It is to be feared that the best educated and most refined amongst us are by no means the best informed on this deeply important subject; many of our upper classes have not read upon the subject, and thev have not, as our working classes have done, attended numerous lectures upon it, delivered by intelligent and scientific men; and so they go on using these articles in the belief that they are necessary for their health, essential to their daily enjoyment, and at any rate, indespensible to the hospitality and conviviality of the table. Thus, the fashion of using these liquors necessarily goes on, since all classes follow the example and customs of those above, and not of those below their own level. It undoubtedly requires far more mental courage to fight against the customs and fashions of society around us, than to fight against our foes in a foriegn land; what we want is, the status and the courage of an "Iron Duke" to lead us on in this great moral and social warfare, where the battle is to be fought in the dining room and the saloon, not with sword or cannon, but with sound arguments, gentle words, and personal bravery. The victory thus nobly won would not be saddened by misery and death, but would cheer the hearts and gladden the homes of millions of our people, and would do more to prevent the poverty, crime, and wretchedness of our country, than can possibly be accomplished by legislation, or education, whilst these drinking habits are continued.

We, who have laboured for more than thirty years to emancipate our country from the thraldom of strong drink, are not so much afraid of Brewers and Publicans, or of their unhappy victims, the drunkards—these would soon disappear if the trade was unprofitable, and the trade would soon become unprofitable if drinking became unfashionable, and drinking would soon become unfashionable if the clergy and gentry of our country would use their personal influence to make it so. We know how utopian this idea was considered by many people, but public opinion has greatly altered, and is still advancing upon this great question, and when the truth becomes, as it will do, still more apparent, that we cannot continue the conventional and social use of alcoholic drinks without a fearful amount of injury and suffering somewhere, can it be supposed that the virtuous and intellegent portion of the community will permit a mere article of diet, which tens of thousands of our people do not touch, to stand between them and the removal of this great national curse:— Forbid it Christianity! Forbid it Patriotism! Forbid it Common Benevolence and Common Sense!

A PLEA FOR WORKMEN'S CLUBS.

SOME forty years ago, a writer in *Frazer's Magazine*, in speaking of the then condition of the lower classes in England, and more especially of the labourers in cities and towns, said—"Never, besides themselves, on the surface of the globe, has existed so many human beings constituting a body characterised for reckless improvidence, for the lowest depravity and profligacy, and so utterly wretched." And it is to be feared that the same remark, to a very considerable extent, holds good in the present day. Although character is held in higher estimation than heretofore, it cannot for a moment be pretended that we are in an actually improved state as compared with a former age. The difference between the society of to-day and that of a century ago, is the almost universal desire evinced by men to "assume a virtue" if they have it not. The profligate does not glory in his wickedness; on the contrary, he is peculiarly careful to disguise his failings and to stand fair with his neighbours. Time was when young men were ambitious to be thought drunkards and libertines—even Virtue then fell into the fashion and assumed the garb of Vice; now it is reversed, and although loose principles are undoubtedly more prevalent, very few are daring enough to exhibit them gratuituously. A check of reprobation for immoral conduct has been put on all the links of society, excepting only the lower one, which by some strange oversight, if not culpable neglect, appears to have been cut off entirely from the rest of the body, as though it had no sympathies or sensations co-existent with it. The working poor are made too frequently conscious of a distinctness of character and of an unfitness for any society but their own; they are, so to speak, outcasts in a world full of persons of their own natures. Voltaire is reported to

have said when in England, that nothing surprised him so much as to learn that any of the natives were afflicted with disease. Being asked why: "Because" he replied, "I perceive you have a certain cure for all maladies." This was a pointed sarcasm, which our pseudo-religionists and hyper-professors would do well to profit by. We boast of the many agencies that are at work for the amelioration and improvement of the condition of the lower orders; we point, and with justice, to the great lever education, which is about to be applied in this country, but all the while forget that from the mechanism it will propel there is no hitcher on the poor man's wheel to bring him within the range of its influence. A large proportion of the working classes is daily deteriorating as moral agents and human beings, and we may pour down upon them, without avail, tracts and homilies, till they lie as thick as Alpine snow. Society must revise its code of action; must find out and remedy the cause of its debasement. What the poorer classes require is rational education, which is the best, if not the only panacea to convert bad into good subjects.

Last month we ventilated, in these columns, the question of "Workmen's Clubs," and gave the result of one or two very pleasant meetings spent in institutions of the kind in Glasgow. Our object in doing so was to open the way for receiving suggestions from the working classes in this town, as to the best method upon which a large undertaking of the kind could be established in Liverpool. This agency is beginning to be regarded as one of the most potent for bridging over the yawning chasm there is between the poor man and all the rest of society; and many persons will admit that the more extended that feeling becomes, and the greater efforts which are put forward in that direction, the more speedy and lasting will be the social reform among the artizan and labouring portion of the community. In making an appeal for working men, it must not for a moment be supposed that we have nothing to offer the philanthropist in return. On the contrary, we simply say, "advance, for the benefit of your poorer fellow-creatures, a few pounds out of the abundance you possess, and we will guarantee you a good interest for the loan." At first sight this may appear very doubtful, but it shall be our task to endeavour to remove any suspicion upon that score. In advocating the establishment of Workmen's Clubs let it be distinctly understood, at the very outset, that we object, most strongly to their partaking of the character of public charities. Working men themselves, would not accept such a proposal for an instant; the Englishman loves amusement and recreation, and he would contemptuously refuse to enjoy them except at his own cost. A French writer, in describing the characteristics of London workpeople said, they were noted for giving their families two holidays every year at Greenwich, spending one day in the week in parties and tea-gardens, and eating roast goose and plum-pudding on Christmas day, which treat cost him, upon an average, at the rate of 10/10½, per head. Unfortunately, the artizan and labouring classes are too prodigal in paying for their own amusements and gratifications. Why do they nightly resort to the public house? Is it for the pure love of the liquour which they imbibe? Whoever will take the trouble to question many of the *habitues* of our gin palaces upon this point, will find that such is not the case. Moderate tipplers say, that after their first or it may be second glass, they do not care for the liquour which they pay for. But they squander their time, empty their purses, and fill their stomachs with alcohol. Why? Simply because of the associations of the place, and of the society they meet with. Let the gin palace be stripped of its tawdry gilt and illuminated glass; let the bar parlour be deserted of jovial companions; and what working man is there who will sit for 5 or 6 hours in solitude, sipping toddy, although it is made from the finest "dew off Ben Nevis," or is the best distilled malt from Glenlivet? It is company—cheerful, smiling, genial company—which he wants; and this provided, he will sit for hours at a time, smoking a long clay, drinking—and treating others too—regardless of domestic ties and ignoring all moral responsibilities.

Bearing these facts in mind, let us see how the proposition just laid down would work—namely, that a monster Workman's Club should not only be made self-supporting, but absolutely yield a fair dividend to those who invested their money in the undertaking. It is just thirteen years ago that such a scheme was mooted in Liverpool, and we remember with much satisfaction the very interesting debate which took place upon the paper read by Mr. Philip H. Rathbone, upon this subject, before the Social Science Congress, which held its meeting in this town in 1858. The late Lord Brougham was a warm advocate of the scheme, and he privately discussed its details with many gentlemen who have survived his lordship, and whose ardour in this cause has not, there is reason to believe, abated one jot. The result was, that an excellent working committee was formed, and the scheme set on foot. But, as is very often the case, the experiment could not be attempted on a scale sufficiently large to ensure success. A building was rented, but it was unfortunately utterly unsuited for the purpose, so that it was impossible to hold out sufficient counter attractions to those provided elsewhere. The place was far too small, and, although the nightly attendance was remarkably good, accommodation could not be found for a sufficient number of persons to make the undertaking pay. Thus it was from the very first moment hampered with the element of failure, for, as already hinted at, we regard all such institutions as unsuccessful which cannot be made self-supporting. Philanthrophy must not be taxed unnecessarily, and it would be an injustice towards liberally disposed persons to ask them to contribute for the amusement of those who now nightly spend at least three times as much as they would be asked to pay in a week towards a Workman's Club.

It may be said that there are associations enough in existence in the town, and, instead of quarrelling with the assertion we should be inclined rather to go a little further, and say there are too many—of a sort. Young Men's Christian Associations, Mutual Improvement Societies, and such like bodies are all very good, and very useful in their way; but then it so happens, unhappily, that not a fraction of the thousands of poor creatures whom we are desirous of reaching, are at all religiously or studiously inclined; and before they can be made so we shall have to raise them upon a moral platform. Well, how is that to be done? It cannot be through temperance advocates, street preachers, town missionaries, or any other of the religious agencies provided by good and Christian people. No, some other effort must be made; the Evil One must be fought with his own weapons; counter-attractions to the grog-shop must be provided; in fact, with one—and that a most marked exception—we must provide institutions which shall hold out all the allurements of the public house, drink alone excluded, which, in very many instances, as has already been stated, is indulged in simply because of the associations of the place in which it is vended.

The programme we have to unfold is as follows:—Let sufficient capital be raised to pay for a large building—either already erected or to be erected, upon a convenient site—which will give accommodation to at least 2000 persons. The plainer and more substantial the better, all that is wanted is plenty of room internally, and we venture to think that such a place could be obtained at a comparatively trifling sum. The money indeed could easily be raised by a score of gentlemen, who for that matter shall not be philanthrophists, but purely financial speculators; the latter would, if anything, be preferable, because it would ensure every effort being made to secure, at one and the same time, the object they would have in view, as well as the grand result which all right minded persons would rejoice to see accomplished—the thousands of men who represent the working classes lured from their present degrading haunts to places where intellectual refinement could be obtained, physical benefits derived, and innocent — because free from the public house surroundings — amusements enjoyed. Having got possssion of the building, the ground floor should be appropriated to a gymnasium, bowling and skittle alleys. Severe critics may

object to these latter, but object as they will, working men love those games, and the sooner they are removed from their present quarters the better for morality and religion. The first storey could be allotted to chess, draughts, and billiard boards, it being a rigid law that gambling in no shape or form should be for an instant tolerated. Another portion of the premises should be devoted to reading and lecture rooms, and above all, a concert room should form one of the features of the place. A few ascetic, though probably good intentioned people, may possibly shrug their shoulders at the idea of providing a music hall on a small scale for the working classes. But does not the fact still remain, that the working classes love harmony, and that they for the most part maintain the low vicious places in the town where vulgar minstrelsy is discoursed, bad liquors dispensed, and shocking immoralities practised? This, then, must be the antidote, and we cannot conceive it possible for the workmen's club scheme to be the glorious success we wish it, apart from the projected singing room. It must be remembered that the original stuff out of which a workman is made, is a street boy of twelve or fourteen years of age, and it is very well known that that young *gamin* can sing as many love ditties and songs as the hairs upon his head. What reason is there for supposing that the love of minstrelsy decreases with age? Indeed the large number of our low music halls favours the converse of the proposition, and it is impossible therefore to urge the point too strongly while advancing the scheme in question. As an inducement to working men to join such an instution—supposing its own inherent benefits were not at first appreciated—prizes might be offered occasionally for games and singing, and it would not be long before the Club would be regarded not only as a place where all tastes and dispositions could be met, but as the most powerful set off against the public house ever yet organised. Coffee, tea, and slight refreshments might, indeed should, be supplied at moderate charges, and when the building was filled, as it would undoubtedly be, with those who could well afford to pay one penny for admission, the place would not only be self-supporting, but the promoters would receive a fair dividend at the end of every half-year.

Smokers could easily be accommodated in the building, and with the exception of intoxicating liquors they need not know the difference between the club and the gin palace. Great care would of course have to be taken in the selection of proper persons to conduct the establishment. What would be required would be a man and his wife (to reside on the premises) who were thoroughly imbued with the importance of the chief object in view, and who would therefore do all in their power to make the club as cheerful and attractive as possible. Visitors would gradually learn to regard the institution in the same light as their betters look upon their more palatial clubs—a place to which they could resort for mutual conversation and benefit, where the mind could be improved and the physical powers developed.

Believing the picture has not been overdrawn, we earnestly appeal to ministers of religion, to magistrates, to merchants and brokers, to tradespeople, and to speculators to help forward this scheme. The work of rescuing thousands of families from the demoralising influences of the liquor traffic, is worth the attempt, and until it has been made we must not rest satisfied that our obligations to society have been fulfilled.—[This is one of several articles sent to us on this question, and we regret want of space compels us to exclude others from this number.—Ed.]

THE LIQUOR TRAFFIC *versus* THE PEOPLE OF LIVERPOOL.

To the Editors of the *Social Reformer*.

Gentlemen—The following is a statement of the operations of the liquor traffic in Liverpool:—1700 Spirit Vaults, average takings per week, say £35 each=£59,500; 800 beer-shops, average takings per week, say £7 each=£5600; total, say £65,000. Spent by the higher classes with brewers and liquor merchants per week, say £35,000; making a sum total of £100,000. Two-thirds of the money go away direct to the exchequer, and malsterers, brewers, and distillers, in Scotland, Ireland, &c., and foreign liquor merchants—totally lost from the trade of the town every week, say £66,000; usury paid raising money for drinking and for necessities created by it, say 200 pawnshops at £20 per week each, £4,000. Total per week, (abstracted from the trade of the town) £70,000, or £3,640,000—say in round numbers per year, £4,000,000. Let us look at the matter with a business eye:—We see that about one-fourth, (or perhaps nearly one-third,) of our town's population, is existing in a state nearly like savages; that the men and women amongst then spend the greater portion of their earnings in buying intoxicating liquors, and live destitute of nearly all useful goods and articles sold in the shops of the town. We observe that this drinking abuse depresses nearly every branch of business, and makes a slackness of work, with low rates of wages, amongst nearly the whole body of working people. That with the bulk of our population thus impoverished, three-fourths of the shopkeepers and other tradesmen of the town are involved in difficulty of making a living, and many are unable to do so; and we see that numbers are constantly failing and becoming bankrupt. In addition to the spoliation effected by the liquor traffic, as above stated, we see that that system increases the cost of everyone's food, by keeping in use several millions of acres of cultivated land growing barley and hops, to make intoxicating liquors; which land, otherwise, would feed animals, and produce butter, cheese, milk, meat, &c., for the people, and make such articles abundant, and the cost considerably less than at present.

If the liquor traffic were suppressed, (or even put within any reasonable bounds,) most of the £70,000 which it abstracts weekly, as above stated, would pass through the hands of the shopkeepers and other tradesmen of the town, who would obtain for themselves at least a net profit of 10 per cent. on it. The working people in the town would also have 40 per cent. or more of the money pass through their hands, increasing their salaries and wages considerably, and making their families thoroughly comfortable. The suppression of the traffic (or putting it within any reasonable bounds) would cause a large number of men engaged in it, and of men employed in the police force, and workhouse, and prison staffs, to turn to useful employments; a large proportion of them to agricultural industry—here or in our colonies—which would immensely increase the supply of food and benefit the community. The *Liverpool Mercury* lately recommended a "New sort of Public house," to follow the pattern of the "ordinary public" (spirit vault and beershop) in every respect save one, which is, "that no intoxicating liquors are obtainable, and no profanities or immoralities permitted" in the "New Public." If the temples of Bacchus, (the resort of drunkards, gamblers, and other boisterous characters) were changed for places of refreshment fit for the use of intellectual, moral, and religious beings of both sexes, the change would give to thousands of widows and orphans, and similar persons, (now run down to the workhouse by the liquor traffickers) suitable occupations and means of a respectable living. The earnest attention of the inhabitants of Liverpool to the question of public house reform is needed to support the movement in parliament.—Yours truly,

2, Delamere-st., Oct. 18, 1871. R. W. PITCHER.

To the Editors of the *Liverpool Social Reformer*.

Gentlemen—Your first number has been placed in my hands this evening, and I have read it through with a great deal of pleasure and some profit; and I congratulate you very sincerely on the successful debut you have made. I have not the smallest doubt that the *Social Reformer* will prove a decided success, for it was much wanted, and now it is fairly afloat the only wonder is that it was not launched long, long ago.

I take the advantage of your invitation to correspondents to ask a question, *i.e.*, "Can you tell what is a better beverage for *nursing* mothers than porter or wine; as I know for a fact that many teetotal ladies think, that as a matter of course, they *must* use those stimulants when they have

infants at the breast, and I don't know any medical man who does not order it under such circumstances. A word or two from you, on this point, in your next will oblige,

Oct. 16th, 1171. A SUBSCRIBER.

[We will give the fullest information in our power on this subject in our next issue.—ED.]

THE REPORT OF DR. PARKES AND DR. SANDERSON ON THE SANITARY CONDITION OF LIVERPOOL.

IT is needless to remind our readers of the fact that for many years past the death rate in Liverpool has been exceptionally high; much higher, indeed, than the other large towns of the country.* This state of things naturally alarmed all thoughtful men, and in November last the Town Council resolved to call in the advice and assistance of two of the first scientific men of the day, to report on the sanitary condition of Liverpool, and if possible, discover the cause of the terrible amount of mortality existing in our midst. Dr. Parkes and Dr. Sanderson were the gentlemen chosen, and we congratulate our fellow townsmen on the able and exhaustive report that these gentlemen have sent in to the health committee, and which has just been published in the form of a pamphlet, of some 80 pages.

The report is divided into two parts—the first relating to physical, the second to moral causes.

The first part is devoted to the investigation of the filling-up, with ashes, land intended to be built upon, the state of the drains and sewers, and scavenging. The report gives copious and interesting information on all these matters; but there is nothing in the first part that calls for comment in the present article beyond the all-important fact that in these departments of public health, the Doctors can find nothing to account for the terrible excess of our death rate over other towns; on the contrary, we find that, if anything, we are better off in the matter of drainage, situation, &c., than most of those large towns which are so much below Liverpool in their death rate. It is therefore to the second part of the report we must turn for information.

The report sums up an exhaustive inquiry into the causes of the excessive death rate of Liverpool in these words:—"All to whom we have spoken attribute it to three circumstances; the irregularity of the labour market, the improvidence and careless habits of the people, and especially the Irish, and *the great intemperance.*"

We do not hesitate to say, that the great intemperance is the exclusive cause of the improvident and careless habits of the people, and also, that were it not for the great intemperance, the irregularity of the labour market, which is not excessive after all, would not affect the death rate one-eighth per cent.

Irregularity of employment only extends in any appreciable extent to the labouring portion of the community. Skilled workmen, however drunken, are rarely out of employment, and if our readers will make inquiry into the state of the labour market of any of the *trades* of the town, they will find there is constant difficulty experienced by employers in keeping their staff of workmen up to an efficient standard. With dock and other labourers, experience tells us that although there are times when work is irregular, as in long succession of east winds, &c, yet, taking the year round, the vast majority of labourers make, with overtime, fully six full days to the week. But Dr. Parkes and Dr. Sanderson's report states very plainly, that intemperance tells indiscriminately on both the regularly and the irregularly employed. We quote as follows:—

"Following our course of independent enquiry, we endeavoured to make out what part intemperance played in producing this poverty and all its attendant evils. We cannot doubt that it plays a very large part. We have, in our note books, the replies given by many of the poor people whose rooms we entered. Many of them at once attributed their condition to drink; others owned it on being pressed on the matter. Several women gave an exact statement of what their husbands earned, and what they brought home. We select two examples of workmen, in whose cases there was no irregularity of employment. A tin-plate worker in constant employment earns 22s. a week. He has a wife, evidently a careful respectable woman, and four children. In reply to questions, she said he drank a little, then owned 'he drank very heavy.' 'Sometimes he brought home 18s., sometimes 16s., sometimes 12s.; last week he drank it all. If he would bring 22s. a week, she should be happy as the day is long.' This family (six persons) were living in one back room, for which they paid 1s. 6d. a week; it was 10¼ feet long, 9 feet broad, and 8¾ feet high; the furniture was a bed, table, and two ricketty chairs. Two of the four children were sick. In the front room of the same house, the rent of which was 2s. a week, a man and wife, a daughter aged 17, and a son aged 15, lived; the man earned 24s. a week, and passed his time in drinking hard, repenting and saving, and then drinking again; the wife 'drank all she could get.' The son and daughter earned next to nothing.

"Here we have two cases, of constant employment and good wages associated with utter poverty, to end, no doubt, in relief from the rates and death in the workhouse.

"When the occupation is uncertain, like that of the dockyard labourers, the case is nearly the same; the temperance which is enforced from time to time by destitution, is compensated for at the first opportunity on the return of plenty.

"Instances of this kind seem to occur so frequently in all the poor districts of Liverpool, that we question if 20 per cent. of the labouring class in these streets are leading lives of ordinary restraint and decency.

"It does not appear that the bad trade of the last few years has lessened the amount of drinking: all agreed that there is much more than formerly.*

"In order to form as correct an estimate as possible of the amount of drunkenness in certain parts of Liverpool, we

* The mean annual mortality per 1,000 of the population, calculated upon the mean annual population of the ten years 1861—1871, was as follows, in the undermentioned towns:—

Bristol	22½	Sheffield	27 1-5th
London	24½	Leeds	28
Hull	25	Manchester	30 1-5th
Bradford	26 1-5th	LIVERPOOL	38½

Thus it is shewn that Liverpool has a far higher average mortality than these other seven large seaport or manufacturing towns.

* "In order to collect evidence, we applied to various parties, and, among others, we were advised to apply to a man who had been a landlord of a small public house in one of the selected streets. He had lived for years in the district, and knew intimately the habits of the people. He told us that 'for one man who did not drink, there were 50 who would take their share; they starve their wives and children, and must beg if they want a bit.'

applied to a source on the accuracy of which we place the greatest confidence, although we are not permitted to name it.

"Data connected with most of the houses in one of the apparently most destitute streets were submitted to us; the large wages which can be earned with comparative regularity, and the amount which is spent in drink, are astonishing. One or two instances of the worst kind (if there is really any distinction occurring in the same street may be cited.

"A man earns 27s. regularly, and spends as regularly 21s. in drink; his four children are in rags.

"In another instance, the wages are 30s. a week regularly; the father and mother are both drunken, and three children are half starved, and in rags. In another house is a copper ore worker, earning 27s. a week, all of which is spent in drink by himself and his wife. The children are in rags and filth, and look idiotic. In the same street there are sober men, earning only 20s. and 23s. a week, who are living in comfort.

"It is not surprising that our informants, who, as we stated, have the fullest information on the habits of the people say decidedly 'that drink and immorality are the two great causes of the mortality.'

"We have, then, a population who are living in houses originally badly planned, and very closely crowded together, and who are placed, partly by their own faults, partly by circumstances, in conditions which necessitate their breathing an atmosphere which is highly fœtid from several causes.

"The unhappy people seem to know none of the comforts, and few of the decencies of life, and widespread habits of drunkenness, and consequent want of food, aid their wretched homes in destroying their health."

Any of our readers engaged in the temperance movement can endorse these facts by numberless others in his own personal experience.

(We shall conclude this article in our next.)

A Lady's Verdict.—At a meeting of the United Kingdom Alliance recently held in the Town Hall, Leeds, Mrs. Josephine Butler, of Liverpool, said the work to which she had been peculiarly called had been that of trying to raise the fallen of her own sex. In that work she and her fellow-labourers had learned the intimate connection between the twin vices of unchastity and intemperance. She was rejoiced that evening to be able publicly to show her perfect adhesion to the views which that meeting was called to support. She might say, perhaps, if they would excuse the personal nature of the remark, for the encouragement of others, that the last two or three years of very arduous labour which she had gone through had been performed without having to resort to one drop of stimulant of any kind.

Alliance Annual Meetings.—In response to a circular issued by the Liverpool Alliance Auxiliary, in view of the Annual Meetings, Sermons were preached as follows, on Sunday, Oct. 15th, on the subject of "The Liquor Traffic in relation to our Social and Religious Conditions:"—The Rev. W. H. Lambert, M.D., gave a special address in Holy Trinity Church, St. Anne Street, on "The effects of Intemperance on the brain, the heart, the stomach, the liver, &c., as seen in post mortem examinations." Dr. Lambert selected for his text the words in Prov. 23, chap. 29, 30, 31, 32 verses, on which he based a very able discourse. Sermons were also preached by Revs. John Jones, in Chadwick Mount Chapel; John Hudston, in St. Domingo Chapel; Jas. Mahood, Burlington Street Chapel; Geo. Johnstone, B.D., in Presbyterian Church, Prince's Road; John Thomson, Presbyterian Church, Hyslop Street; T. C. Edwards, M.A., English Presbyterian Church, Windsor Street; J. Cuckson, Hamilton Road Church; J. T. Hagan, Baptist Chapel, Soho Street; Mr. Wm. Sanderson, Free Gospel Church, Elizabeth Street; and by Mr. Wm. Burgess, in St. James' Hall, Lime Street.

THE HON. & REV. G. H. VIBBERT IN LIVERPOOL.

We have been favoured with a second visit from this gentleman during the same week. On Saturday evening, Oct. 21st, he delivered a very able lecture on "The Order of Good Templars," to a crowded audience in St. James' Minor Hall. The Rev. John Jones occupied the chair.

At the close of the lecture, which we understand is to be published by the Grand Lodge of England, the following resolution, proposed by Bro. W. Burgess, and seconded by Bro. Scott Anderson, was carried amid loud cheers:—"That this meeting renders its hearty and grateful thanks to Bro. the Hon. and Rev. G. H. Vibbert, for his able and eloquent address on 'The Order of Good Templars,' and also to express its sense of indebtedness for the great services which he, together with Sister (Mrs.) Vibbert, has rendered to our cause during their visit to this country. This meeting of Good Templars and friends further desire to convey, through them, an earnest expression of fraternal regard to their brethren in America, with the prayer, that every brother of the order throughout the world, may unitedly labour until its glorious principles are universally adopted."

On Sunday, the 22nd ult., the rev. gentleman delivered two very able sermons in St. James' Hall, choosing for his subject in the afternoon, "The Seen and the Unseen," with reference to intemperance; and in the evening, "The Church and the Drunkard." We regret we have not space to give them the notice they deserve. The hall was well filled in the afternoon, and in the evening it was crowded to the door, and a second meeting was opened in the Minor Hall, which was addressed by local friends.

A Correction.—In our last issue we referred to a Wesleyan Minister having refused the use of a school-room to the Band of Hope connected with the Sunday School, and also stated that the conductor, was, in consequence, compelled to to appeal to the public for funds to rent another meeting place.

The conductor writes to us to the effect that, although it was true as regards the conduct of the minister, he paid the rent and expenses himself, and did not appeal to the public at all, which we are glad to be able to state. He also informs us that they have been reinstated by the present superintending minister, and are now in full enjoyment of their old privileges.

We congratulate the Wesleyans of Liverpool on their present Superintendent, and sympathize deeply with the circuit which has been unfortunate enough to get their previous one.

Awful Fact!—Dr. Hiram Cox, official Inspector of Liquors in Cincinnati, in a recent report on the adulteration of liquors relates the following:—

"I called at a grocery store one day, where liquor also was kept. A couple of Irishmen came in while I was there and called for some whisky, and the moment the first drank the tears flowed freely, while he at the same time caught his breath like one suffocated or strangling. When he could speak, he says to his companion—'Och, Michael, but this is warmin' to to the stomach!' Michael drank and went through like contortions, with the remark,—'Would'nt it be foine in a cowld frosthy morning?' After they had drank I asked the landlord to pour me out a little in a tumbler, in which I dipped a slip of litmus paper, which was no sooner wet than it put on a scarlet hue. I went to my office, got my instruments and examined it. I found it had 17 per cent. alcoholic spirits by weight, when it should have had 40 per cent. to be proof, and the difference in per centage made up by Sulphuric Acid, Red Pepper, Pelitory, Caustic, Potassa and Brucine, one of the salts of Nucis Vomicæ, commonly called Nux Vomica. One pint of such liquor would kill the strongest man."

"I repeat it again and again, that alcohol, in all its forms and combinations, whether in the carefully home-brewed, or in the wine that sparkles, is never converted into nourishment."—*A. Courtney, Surgeon, Royal Navy.*

GRAND TEMPERANCE DEMONSTRATION IN LIVERPOOL.

ANNUAL MEETING OF THE UNITED KINGDOM ALLIANCE.

HANDSOME DONATIONS TO THE FUND.

(Specially reported for the "Social Reformer.")

ONE of the most enthusiastic meetings ever held in connection with the Temperance Movement, in the College, Shaw Street, assembled on Wednesday, the 18th inst., on the occasion of the Anniversary of the Liverpool Auxiliary of the United Kingdom Alliance. Hundreds of persons were unable to gain admission, and it was to be regretted that the largest building in the town was not secured for the interesting and important event. Conspicuous among the audience were a large number of brethren and sisters of the order of Good Templars, all of whom wore either white or coloured scarfs. As the notabilities connected with the movement made their appearance on the platform, they were enthusiastically received: the greeting accorded to the Rev. Charles Garret, of Manchester, consisted of a spontaneous outburst of applause, which was frequently renewed. The chair was taken by Mr. Alexander Balfour, and there were also on the platform the Hon. and Rev. G. H. Vibbert, Massachusetts; Revs. C. Garrett, (Manchester) S. Macfarlane, J. T. Hagan, Dr. Graham, Dr. White, R. H. Lundie, J. Mahood, J. B. Matthias, J. A. M'Donald, and O. Thomas; Messrs. W. Romaine Callender, (Manchester,) E. Jones, Nathaniel Smythe, (Gloucester,) M. C. W. Buck, E. Bennett, W. Halliwell, J. H. Townley, M. Bebbington, W. J. Sutcliffe, W. Harrison, Alexr. Brown, J. B. Collings, S. Anderson, D. Longbottom, R. H. Evans, J. Thomas, W. S. Caine, T. Snape, S. Quilliam, T. Hanmer, J. Stubbs, J. Lamont, Samuel Smith, James Smith, C. C. Johnston, S. J. Capper, B. Jones, W. Crosfield, jun., Robert Lockhart, John Rew, and W. P. Lockhart.

The proceedings commenced by the Hon. Secretary, (Mr. J. B. Collings,) reading letters of apology from the Revs. C. M. Birrell, W. Lefroy, H. S. Brown, Dr. Taylor, A. Rentoul, Marmaduke Pearson, — Cuckson, Dr. Lambert, R. Dandie, W. H. Pearson, G. Johnston, and J. Thompson; and from Messrs. W. Rathbone, M.P., and Lawrence Heyworth.

When the letter from the Rev. H. Stowell Brown had been read, Mr. W. S. CAINE, stepped forward and said:—my friends, just one word, Mr. Brown has joined the United Kingdom Alliance, paid his subscription, and received his ticket of membership. (Prolonged Applause.)

The CHAIRMAN, on rising, was well received; he said: Ladies and Gentlemen, I have been requested to be chairman of this great assembly, and I accept the duty under a sense of great responsibility. The secretary has informed me, that crowded as this hall is, had we met in St. George's Hall, or in the largest place of meeting in this town, St. George's Hall, or any other hall, would have been as crowded as this. (Applause.) The offices and shops where the tickets were sold have been beseiged by applicants. Before making the remarks I feel it is my duty to offer you, I wish to read a letter which I have received from the Rev. Dr. Guthrie, of Edinburgh. (Applause.) I am quite sure from the way in which you have received his name, that you would have been pleased had he been present to-night, (Applause.) He is not able to be here, but he has written me the following letter, which I shall take the liberty of reading. He writes on the 17th Oct., to say,—"Were it possible for me to attend your meeting to-morrow night, in Liverpool, and say a word on behalf of the great and good cause in which you are engaged, I would do so with the greatest pleasure, I have long laboured to help on the end you have in view, regarding drink as the great danger, and drunkenness as the great shame and sin of our country. I am willing and ready to support any plan which promises, with God's blessing, to deliver thousands, or rather millions of our people from this worse than Egyptian bondage." (Loud Applause.) One of the objects of our meeting is to learn what progress has been made during the year in getting the general principles advocated by the Alliance accepted by the people of this country; this I shall leave for the speakers I shall have the pleasure of introducing to you during the evening. You are aware that the Alliance sympathizes with, and earnestly advocates the adoption of the "Permissive Prohibitory Liquor Bill," and as I find there is great ignorance with regard to to the principle of the Bill, and the grounds on which that principle rests, I propose to restrict my own observations to this one special subject. The demand of the Alliance and its friends is "that the Liquor traffic shall not be perpetuated in any district, against the wishes of a large body of its inhabitants. Before entering on the consideration of this subject, I must point out, that the Alliance does not deal with the whole question of intemperance, nor is it an Alliance of Total Abstainers—I may be forgiven for saying that I am a member of the Alliance, but, on joining it, I was never asked whether I held the views of teetotalers or not. (Applause.) I trust all who hear me may thoroughly understand, that the rightness or wrongness of total abstinence is one question, and the rightness or wrongness of the great principle which the United Kingdom Alliance is now engaged to carry, is another. (Applause) Making these explanations I now beg to state, I entertain the conviction, that the houses of Licensed Victuallers, as they are now generally conducted amongst us, have become of a character totally different from what the Legislature originally contemplated; and it appears reasonable and right, that, as the view of the Legislature which first granted the license for such houses have been altogether departed from, the nation, by its parliament, shall now resolve to license victuallers houses on an entirely new principle. (Applause.) I need scarcely stop to say that should such a resolution be come to, the victuallers have brought that thing upon themselves. (Hear hear.) It is plain the legislature originally proposed to license victuallers shops for the sale of safe quantities of beer and spirits, and of safe quantities only. (Applause.) It would have been one thing had the houses of licensed victuallers been conducted in such a manner that the community would have recognized them as beneficial, it is another, when both the feelings and conscience of the community are outraged by what daily occurs in these licensed houses, which, in our large towns, are neither more nor less than shops for people to drink in. It would have been one matter had the houses of our licensed victuallers been so conducted that a workman could have got there his bread and cheese, or his dinner and a glass of beer, or got a cup of coffee in them and the use of a newspaper, and been the better of the money so spent in them; but it is a different matter when we know that licensed victuallers shops are, as a rule, not opened for such purposes at all, but generally exclusively for the sale of beer and spirits, a purpose for which, as the name of the occupation, licensed victualler, implies, such shops, originally were never intended. No legislature and no government can knowingly grant a license for selling beer or spirits except for the purposes of refreshment, and except for the presumed good of the individual. The moment when drink is supplied a person beyond the limit of resreshment, the victualler then incurs danger, lest the man should become intoxicated—and to cause intoxication is a crime both against the man who is made drunk and against society, who may suffer from the acts of the the intoxicated person. (Applause.) I need scarcely say, that, by such an act as causing intoxication, the victualler morally and substantially breaks the contract on which the license was granted him, and as he thereby shews himself unfit for the trust with which he was confided, the loss of his license ought therefore to ensue, beside whatever other penalties the law ought to inflict for the crime. I believe I have fairly stated the original understanding existing between the legislature of England and the licensed victualler, and this understanding was not altered when the legislature entrusted to magistrates the duty of granting to victuallers licenses; the magistrates were surely bound to see that the responsibilities undertaken by the victuallers were duly fulfilled. But I need scarcely say, that, in defiance of the right intentions of the legislature, people are made drunk by the licensed

victuallers by the hundreds, and the thousands, and tens of thousands, while the punishment inflicted generally falls, not on the culprit, but only on the victim, (applause) and the victualler who is almost always responsible for the drunkenness, escapes punishment altogether! (Applause.) Thus, I conclude that the original understanding and purpose of the legislature has been lost sight of, and also that the responsibilities of the victualler have been denied or ignored, and I ask, are we to consent to a continuation of a principle, in granting licenses, which has resulted in a state of matters amongst us that is causing commotion amongst all well-thinking men, from one end of our country to the other, and from every corner of the three kingdoms? (Applause.) Looking to the fact, that although victuallers have notoriously neglected their duty, and that magistrates, as a body, have licensed an extravagant number of public houses, whilst at the same moment they, as a body, do not inflict on victuallers who are convicted of making people drunk, the full punishment which the present law permits, I am sorrowfully compelled to express the conviction, that neither the magistrates nor the general community, of whom I am one, have acted towards the suppression of drunkenness as the nature of the crime amongst us has demanded. (Applause.) I contend that both the magistrates and the community at large are responsible for the frightful number of drinking houses amongst us, and the consequent drunkenness which prevails, and, that it is the solemn duty of the whole community to give effective aid towards remedying the abuse. On all hands the dreadful extent of the sin of drunkenness is now admitted, and the cry is everywhere heard for a reform of the licensing law. I wish I also heard a cry for the infliction of adequate penalties on victuallers, who give people drink to such an extent as to cause them to be intoxicated; but this cry may by and by be heard also. I shall take it for granted that every one present admits that a change in the licensing laws is imperative. The question then is: What ought that change to be? (Applause.) After having given the best consideration in my power to this important subject, I have been led to give my whole-hearted consent to the principle advocated by the Alliance; which is, as I have previously stated, that "No drinking shop shall exist in any district against the wishes of a large majority of its inhabitants." (Applause.) This proposition I regard as righteous and fair, and while everyone will view the question from his own stand point, I beg to lay before you certain facts and reasons which carry conviction of its righteousness to my own mind. It is then, my belief that almost every, if not every public house, as now conducted, *is a source of temptation.* Is it, or is it not? (Loud cries of Yes, yes.) Let each answer the question for himself. No person hearing me, I believe, will deny that every public house open in Liverpool at this moment, without exception, is a source of temptation. (Hear, hear.) Now I maintain that no magistrate, no parliament, no government, no queen has the *right* to place a source of temptation in my way, (applause) or in the way of any other body. (Applause.) No principle of ethics, or of religion, or of proper human law, will warrant it, and, that any body of men in this kingdom should be empowered by parliament, or by the sovereign, to grant licenses to public houses, when these, as now conducted, are notoriously a source of temptation and injury to Englishmen, is, to my mind, a political as well as a religious and moral wrong. (Applause.) First take proper and sufficient precautions that the house of the victualler is to be for the good of the community, and then, and not before, in equity and good conscience, ought a license to open it be given. If it be admitted that each public house, as now conducted, is a source of temptation, and an occasion of injuiry, to what does the admission lead? It leads, I consider, to this conclusion; that, if under a new bill, the magistrates receive power to license, and do license houses to be a source of temptation, the same magistrate *cannot* sit on the judicial bench; for, with what propriety could they punish the victim who falls into a trap which the magistrate himself, by a bad system, has assisted to lay for the prisoner? (Applause.) I trust Parliament may not withhold the demand of the Alliance, that the wishes of the majority of persons in each district shall determine whether a public house shall or shall not exist there. Such a proposal I deem right, and fair, and reasonable. How, may I enquire, can magistrates or parliament, or anybody out of the district itself, tell whether a public house is needed or not? How can one at a distance know of the broken hearts, and ruined fortunes, and cold hearth-stones, and starving children, (hear, hear,) and religious ruin which a public house may be causing in a particular district? To allow the right to a bench of Magistrates, or a licensing board, to introduce a house into any neighbourhood, to cause such evils as I have specified, seems to me to countenance the infliction on it of an outrage. (Applause.) If public houses are to be opened at all, let it be by the vote of a certain proportion of the inhabitants alone. The inhabitants are then themselves responsible for the consequences of their own act, and if they bring upon themselves and families such evils as I have recapitulated, they do not, at all events, have their fellow-men to blame. But, as a check of a salutary kind, against the existence of too many public houses in a district where the inhabitants are at present demoralized, let the veto against the licensing of any excessive number of houses asked for, even by the inhabitants, lie with the magistrates. Thus will the legislature free itself of the dreadful responsibility it has, as I believe contracted, by having passed the bad licensing law which now exists; and thus may we hope to see, that the increase of the dreadful sin of intemperance amongst us, shall receive a check. At present the evil is getting worse and worse, and scenes of intoxication and brutality daily occur amongst us, which not only disgrace our English and Christian name, but are a disgrace to humanity. I protest against the idea which Government seems to have of making terms on this matter with the publicans, (applause.) and, with their assistance, of bringing in a bill that will be acceptable to all parties. The publican interest is well satisfied with things as they are, and will resist to the death, the introduction of a new principle into our legislation—on the plea, that their vested interests are to be injured. (Laughter.) They have enormous power over the members of the house of commons we are told, and the struggle now to be entered on will doubtless be severe. But the Alliance, and all who may think with them, have to regard, not the private interests of the publicans, (whose benefit they would willingly promote,) but the welfare of the people of Great Britain, and this is the great subject we are called to consider. (Applause.) I cannot conceal from you, that the reform of the licensing laws, when carried, cannot be expected to put an end to drinking, and that other influences must be employed to bring about the reformation of those who are now drunkards; but a reform of the licensing laws will, as we contend, go far to destroy public temptation, and be a very important measure indeed, giving, as we believe, a far better chance for beneficial results from planting churches and schools, and other religious and benevolent organizations—the good effects of which are so greatly marred by the existence of public houses amongst us. (Hear, hear.) In the interests of the well-disposed amongst the publicans themselves a change has been imperatively demanded; surely a respectable man wanting to maintain a house for victuals, on the footing originally intended by the legislature, was entitled to consideration, but at present such a victualler has no proper chance for his house in the town, surrounded, as he must be, by the blazing windows of the other drinking shops. What a picture do our streets now present each night, Sunday and Saturday—all other shops closed, but these drinking houses open in all directions, and in every corner, to attract the ignorant, the young, the inexperienced, to enter them—and once let them be entered and the likelihood is, ruin is to follow. Poor Liverpool! In no other town in this empire have I seen such a state of things, and in no country that I have visited in Europe, or in North or South America, is there, I am certain, any such city as Liverpool is. (Applause.) I was lately in Cadiz, the oldest seaport in the world, the ancient Tarshish, where you would expect to find drunkenness in the ascendant

if drunkenness is inevitable in a seaport, as is sometimes alleged as the excuse for drunkenness amongst us. But I walked in Cadiz at night, through all its streets, and through all its slums, and I did not meet one drunken man. (Applause. What a difference amongst ourselves, from early morn till late at night these public houses always open, and in the centre of our town, and along our docks what orgies! Liverpool seems to me to be the paradise for publicans. (Laughter.) They become rich, they rise to political influence, (hear, hear,) they seek to get seats at the town council, (hear hear,) and to being aldermen and magistrates, while the consequences to others, of the dreadful trade they are carrying on, are ignored. The question now to be considered is, what is the immediate pressing practical duty of those who may consider the principles of the Permissive Prohibitory Bill to be right? In reply, I recommend all hearing me and all whom these remarks may reach, to become members of the United Kingdom Alliance, (applause) as being the national league for carrying through our parliament the bill to prohibit public houses where they are not wanted. (Applause.) But while Liverpool needs such a Permissive Prohibitory Bill more than any other town in the empire, I am sorry to say that your representatives in parliament, who otherwise are such excellent members do not afford that measure any support, and last session Mr. Graves and Lord Sandon voted against it. (Loud cries of "shame" and hisses). In Manchester, on the contrary, all the three borough members voted for Sir Wilfred Lawson's bill. (Applause.) I accordingly, further recommend to all my fellow citizens, who think as I do, to become members of and subscribers to the Liverpool auxiliary of the United Kingdom Alliance, (hear, hear) that some means may be provided for a far more thorough discussion of the principle of the Permissive Bill amongst us than has yet taken place. Money is needed for holding ward meetings, and I beg to call on my fellow burgesses who agree in the principle of the bill, to supply the funds requisite for this purpose. (Applause). If the people of this town become thoroughly determined to have the remedy of the political wrong they, as I believe, now endure, I cannot doubt but that our representatives will carry out their determination by supporting Sir Wilfred Lawson's bill next session in parliament; but to secure this, the town must be thoroughly awakened, and express their mind far more strongly than hitherto. (Applause.) Before concluding, I must refer with satisfaction to the efforts made by our clergymen during the summer, and on last Sunday, to draw the attention of their congregations to the evils of intemperance. This is, indeed a most encouraging and hopeful sign of progress; and I must be allowed to express my fervent trust that this monster sin of intemperance shall be made a more prominent subject in the pulpit than hitherto. (Applause) If this curse of our country is to be conquered and cast out from from amongst us, labour, self-denial, money, and patience, are all needed from us; but all these will be vain unless we get help from God, and this we cannot expect unless it be implored. But let each of us do our duty in this great effort, and with the divine blessing I feel convinced that ultimately a better state of things is to prevail amongst us. And let us begin our efforts by taking steps for having a thorough reform of our licensing laws. (Loud applause.)

Mr. Nathaniel Smythe, of Gloucester, rose to propose the first resolution:—He said, the Government had done wrong, and it had done wrong because the Parliament had done wrong, and Parliament had done wrong because the Country had done wrong. If we wanted to have the Government right we must have Parliament right, and if we are to have right men in the House of Commons, we must have men rightly imbued to send them there. (Applause.) He would ask the meeting this evening, to take home this solemn truth, that if, on the 1st of November next, liquor traffickers came in their way, it was their duty to put them out of their way, (applause) and that, if during the ensuing twelve months or whenever it might come, a general election took place, it was their solemn duty as citizens, as men desiring the welfare of their country, as men desirous of removing this evil of drunkenness from their midst, and as men desirous of protecting their sons and daughters, it was their duty to lay aside their party Shibboleth, to give up their Whig or their Tory principles, and to stand man to man for the suppression of the liquor traffic. (Applause.) Now the time had gone past for talking. They had been talking long enough, and what was the response? It was said they were men of one idea. The resolution he had to move was:—"That, in view of the lamentable amount of intemperance which prevails among all classes of the community, this meeting rejoices in the many indications of a determination to apply some remedies calculated to diminish the power and influence of the liquour traffic." It did not go far enough for him. He wanted the power to destroy the liquor traffic altogether. (Applause.) He would give them two testimonies as to the incalculable evil the traffic was working. He was talking, only a few weeks back, to a gentleman who perhaps, was known to many in the building, and who occupied a high position in society, as the late secretary of the Church Union of England—the Rev. George Hightower, the rector of Denbigh. That gentlemen had brought out a work which he, the speaker, would recommend every one to read, whether Episcopalian or Nonconformist. The book was entitled "The Church's Work in large towns." In that book a chapter is devoted to the hindrances of the Church's work, and first and foremost among those hindrances, stood the liquor traffic. He told him, that before writing that chapter, he was led to the belief that he might have the best parish organization, and the most devoted staff of lay helpers. that he might preach himself like the Apostle Paul, but, that with the drink in his parish he could do very little good indeed. He had laboured for 23 years as a parish priest in Lancashire, and that was his solemn conviction. He (the speaker) would come a little nearer home. He went, where every stranger to Liverpool ought to go, to the police court, and sat there for three hours, listening to the utterances of Mr. Clarke Aspinall, as he administered justice in that court. What did he say? Mr. Clarke Aspinal. in fining some boys for being drunk, said, "You boys in Liverpool are the worst lads in the world, I mean what I say, you are worse than the heathens." In fining some more for drunkenness, he said, "The law is perfectly inoperative, I don't know what to do with you, but I suppose I must go through the farce of fining you." It was just to save gentlemen like him from the farce of fining people, that they were holding such meetings as that which was now assembled. They wanted to create such a healthy public opinion in the town. that instead of people having to allude to her as "poor Liverpool," they would be able to point to her as great, glorious, and free Liverpool. (Appplause.(And he thought it could be very easily done. Let them close the drinking shops. (Applause.) "Ah," it might be said, "but we have not the power." They had the power, the power lay at the voting booth; let every man go there determined to ask those who sought their suffrage, "Will you give me the power to destroy the liquor traffic?" The answer from one may be "no," then your reply must be "you will not do for me then." "Oh, but," the candidate might say, "I am a conservative," to which their retort must be, "you are not conservative enough for me, I want the power to conserve the interests of those who are dear to me." (Applause,) Another candidate might appeal to them for support, on the ground that he was a radical, but for the same reason their answer must be, "you are not radical enough for me." There were a variety of remedies proposed for the evil complained of, but he thought that that proposed by the farmers for getting rid of the cattle plague—after they had tried almost every thing else, was the best after all—namely to stamp it out. They had been trying all sorts of schemes, they were trying every day of the week to make people sober by Act of Parliament, but, after all, they must come to the that there was no remedy so good as that of stamping out the evil. If Liverpool be the paradise of publicans, as the chairman had stated, he prayed God that his power might be made manifest through the people's voice, in driving the publicans out of paradise, (applause,) and that the time

would come when Liverpool, instead of being, as she was frequently called, the most drunken town in the kingdom, would became one of the most free and enlightened places in the world. (Loud applause.)

Mr. Samuel Smith seconded the resolution. He said, that any one who watched the current of public opinion could not fail to come to the conclusion, that the temperance question was engrossing, every year, more of the attention of the people, and more especially, of the intelligent and thoughtful portions of them. (Applause.) A few years ago, it was thought that this question was only one to be considered by fanatics. (Laughter.) The great mass of thoughtful men stood aloof from it, and those who agitated the subject were looked upon as a set of visionaries. But there could no longer be any doubt about it, that the nation was gradually becoming more and more enlightened on the importance of this question, and that now a far higher amount of intelligence was enlisted in favour of it, than was the case in bygone years. He thought nothing was more significant than the changed tone of the press in dealing with this question. (Applause.) Instead of treating it in a sneering way, they now found that all the public newspapers were seriously discussing the question of intemperance, and although many of them did not go so far as the United Kingdom Alliance, still he thought there was a strong tendency to go in that direction, and especially conspicuous among the newspapers was the London *Times*; and when that paper began to move in a certain direction rather strongly, they might all feel pretty sure that the country was coming round to its opinion. Were it not for this change in the opinions of society regarding the great evils of intemperance, it would be difficult to avoid taking a very doleful view of the future of this country: because, really when they went through the great cities and towns in the kingdom, and saw such a prodigious amount of evil which this traffic caused, their hearts were filled with dismay, and they were inclined to doubt whether their civilization was altogether sound. It did seem a miserable and wretched thing that, with all their wealth, intelligence, christianity, and refinement, there should be in all their great cities and towns an enormous mass of people living in a state so deplorable and so brutal, that in no age of the world—not in the most heathen countries—was anything worse witnessed than was to be found in their own time among their own people. (Hear, hear.) He could well understand that in every large town and city there should be a few unfortunate people who are not able to command themselves. They must always expect that to the end of time, while human nature was the sinful thing it is. But it was most unreasonable and monstrous to see something like one-fourth of the population living in such a state of degradation as they did. (Hear, hear.) He believed he was within the mark when he said, that in Liverpool, there were 100,000 people living in a state that would put the brutes to shame. (Hear, hear.) It was a most awful thing that we had such a mass of our fellow people rotting away under our very eyes, and yet we were hardly doing anything to rescue them. (Applause.) We were spending in this country about £110,000,000 sterling, in drink, and in addition to that we spend an enormous sum in dealing with the crime, and the pauperism, and the lunacy that arose from drink, so that we were wasting something like £150,000,000, every year, in this country, (hear, hear,) that was about twice our national revenue, and nearly as much as the indemnity which France had to pay to Germany. (Hear, hear.) The conclusion they came to was, that they must take some practical steps. He had come to this conviction, that the best plan to effect a remedy was to lodge the power of veto in the hands of the people. (Applause.) He thought that all who reflected upon that question were gradually drifting to the same conclusion. They felt that those who knew where the shoe pinched should be the persons to have the regulation of this trade placed in their hands. (Applause.) We were all going in this country in the direction of local self-government. The education of the people was now placed in the hands of the people residing in different localities, and they were invested with great powers. Why did they not, on the same principle, invest the people with equal powers in dealing with this question of drink? Very shallow objections indeed were brought against that: it was said that it would be opposed to the principles of free trade; but that was the merest piece of clap-trap. Free trade was all very well in things that were good for the people, but in noxious and wicked things it was all nonsense. (Applause.) They might just as well justify free trade in slavery, in poisons, and in prostitution, as in drunkenness, when they heard a great deal about "the liberty of the subject." Those persons who raised that argument seemed to think that every man should have liberty to do every wicked thing he liked. Now, in all civilized countries they found that liberty not only gave rights, but it involved duties, and he said, it was the duty of every man to see that he does not put any temptations in the way of his fellow man. (Applause.) He was of opinion that, in this country, we had too much liberty. We jealously resented anything that interfered with any custom which came down from our forefathers, but there were some great abuses he would like to see swept away. Parents had been considered to have power to do as they liked with their own children. But we were now interfering with that prerogative, in order to secure their education. Then there was another error that was prevalent, namely, that husbands could treat their wives as they liked. But we never take up a newspaper without seeing that brutal husbands, when drunk, had beaten their wives almost to death, and the magistrates sometimes punished them as if they thought it was a joke. (Laughter.) We often see that a man who had half killed his wife received a lighter punishment than he who had stolen a loaf of bread. (Hear, hear.) Some of our notions of justice in this country, needed to be turned upside down. They were perfectly heathen, and, in fact, in no savage nation could we see greater monstrosities than was practised among the degraded classes in this country. The sooner we went into some of these fundamental questions the better. (Applause. He agreed with the chairman, that this question of restriction in respect of drink ought to be made the great political question at the next election. And, although the previous speaker may have gone a shade too far, in wishing to tie the hands of members, yet he (Mr Smith) would go this far, as to recommend that all electors who had the people's well-being at heart, should make it a *sine qua non*, with our representatives, to vote in Parliament for giving the ratepayers a substantial control over the liquor traffic. (Loud applause.)

The Rev. Charles Garrett, of Manchester, on rising to support the motion was loudly cheered. He said:—I have been looking at the dense crowd before me, and around me, and above me, and I thought that here we have an illustration of the state of public opinion on the great question which we are met to consider. A stranger might ask "How is it that at your Alliance meetings we witness a scene which can be witnessed nowhere else?" There is nothing like it, there has been nothing like it. On our platform in the very fore-front of this great movement, you find Churchmen and Dissenters, Liberals and Conservatives, Protestants, and Catholics—men of every possible opinion in regard to religion and politics—all all met with one common feeling, and having one common voice. (Applause.) How is it? Is it that the millennium has begun, that the age of universal love has set in, and that somehow or other we have all fallen in love with one another? Is it so? No! I fancy the fact of the case is, that instead of our being drawn together, we are driven together. I was standing a little while ago in Fleet Street, London, and I saw a very remarkable crowd there—as remarkable as ours. There was a general block. There were vans, lorries, carriages, donkey carts, (laughter) all sorts of conveyances, crowded in one long mass. How was it? Was it that the nobleman wanted to shake hands with the driver of the donkey cart? (Laughter.) Was it that they were so enamoured of each other that they were determined to stop and have direct personal intercourse with each other? It was not that. Just in front of me was the driver of a hansom, who reared himself up as high as he could, and, putting his hand to his mouth, so as to make as good a speaking

trumpet as possible said "What is up, yonder?" And then the answer came back. "There is a brewer's dray, and we can't get on anyhow." (Roars of laughter.) There is the secret. (Renewed laughter.) The problem is solved. It is the brewer's dray. We can't get on anyhow. We are not drawn together: we are driven together. We are not here because we are so much in love with one another; but we are here because we are out of love with the liquor traffic. (Applause.) The political reformer says—"I can't get on;" the social reformer says—"I can't get on;" the educationalist says—"I can't get on;" the christian minister says—"I can't get on;" And if asked why? the united answer will be, "Because the brewer's dray is in front of us. (Loud applause.) What then shall we do? Shall we set to work and whip one another? Bad policy, that. (Laughter.) Had we not better all combine to get the brewer's dray out of the road? (Applause.) It is no good to give men better laws if the brewer's dray is there. It is very little good to erect better houses, it will do very little good to establish schools if all is neutralized by the brewer's dray. (Applause.) And are we to go on like this? (Cries of "No," "no.") Are we to allow our efforts to be frustrated by this accursed system. (Cries of "No," "no.") Common sense, patriotism, and Christianity combine; and that man is unworthy the name of christian or of patriot that does not take his stand and say: "This evil must be tolerated no longer." (Loud applause.) I am in my right place as a christian minister when I denounce a traffic that is paralizing my efforts from morning to night, and from year's end to year's end; (applause) and I say unhesitatingly that I believe that if we were all to suspend our operations everywhere else, and for twelve months bring the pulpit, the platform, and the polling booth all to bear on this one centre, so as to sweep it away, it would be a good investment of time and of power also. (Applause.) Here is the evil meeting us wherever we go. How is it that the people of this country have not yet taken their right position on this question. Because they have got accustomed to look at this thing, and have ignored its nature, and forgotten its extent. The evil is rife amongst us, and it becomes the duty of all men enlightened upon the subject, to use their efforts to enlighten those around. Look at the nature of the evil with which we contend. Were this a mere question of party politics would I be here? I should say, if anybody were asking me to advocate such measures as those, "I am doing a great work and cannot come down." (Applause.) But this is not a question of the blue or the yellow flag: it is a question of Christ's kingdom and the salvation of my fellow creatures' souls. (Applause). Drunkenness is a crime, drunkenness is a sin. The voice of Almighty God has said that "no drunkard shall inherit the kingdom of heaven." Here, then, we have to do with that which not only ruins man here, but destroys him hereafter. And when we realize that, we, as christian men, shall see our right position, and be led to do our right work. Who can tell how deadly the evil is? I venture to say that no orator, on any platform—not even the distinguished gentlemen whom we have the pleasure of seeing with us to-night—that not he or any other gentlemen who ever lived, can tell what is wrapped up in that horrible word "drunkard." No man can tell what it is unless he has had a drunkard in his own home, withering the hopes and ruining the prospects of those dearest to him. Ask Rachel who is mourning for her children and refusing to be comforted, what it means. Ask those parents who are weeping for their intemperate sons; ask the wife whose hopes are shattered; ask the children who are afraid to hear their father's voice; and they will tell you that in that word there is wrapped up a hell of horrors which no words can describe. (Applause) And then look at the extent of this evil. Sir, believing in the bible, and receiving it as my guide, I learn that one soul is worth all worlds. I ask then, whether if there were but one drunkard, it would not be worth our while to put forward all our strength to save him? But, is there only one? Alas! drunkenness may adopt the words of our Divine Master, and say,—"Wherever two or three are gathered together, I am in the midst." Where shall I go that I do not meet with drunkards? Don't I meet with them in our cities, in our towns, in our villages, and in our hamlets? Don't I find them in the cottage and in the palace? Do I not see them amongst all ranks and conditions of society? Does it not drag the priest from the pulpit, the orator from the platform, the mother from the midst of her children, and the wife from the love of her husband's heart? I ask you is this nothing to you? Mr Buxton told us, that there are 600,000 of those frightful things amongst us. Six hundred thousand drunkards! That means 600,000 miserable homes; for you cannot make a drunkard's home happy, brighten and beautify it as you will. What then is to be done? Go on in the midst of this hell, see our brothers fall, our sisters dishonoured, and our children neglected? (Loud cries of "No.") Last week I stood in Manchester in the midst of nearly 300 fallen girls. They were crowded around me, most of them young, most of them under 20 years of age. They listened to what I had to say with tears in their eyes, and with bitter sobs, as they looked back on the past. I told them that when I left home that evening, my own little children were saying—

"Gentle Jesus, meek and mild
Look upon a little child;"

and some of them told me there was a day when they had knelt, as innocent little children, too at their mothers' knees; but there they were then, withered and blasted outcasts of society. The Bishop of Manchester, who was with me, said, "I dare say some of them have been in Sunday Schools." I replied, "your lordship shall soon see." Presently I said to the girls—"I don't think you could have sung as you have done to night if you had not been in Sunday schools." I asked those who had been to hold up their hands, and immediately up went 200. I said. "keep them up," and there they lifted them up, some of them belonging to girls who were only between 14 and 15 years of age. One of them said to me—"I have knelt at my mother's knee and said the hymn that your children have been saying,—

"Gentle Jesus, meek and mild,
Look upon a little child;"

and my mother prayed for me as your wife has prayed for them, and yet here I am. Oh that I were a little child again, but that is gone for ever." I went from row to row among these girls, and asked how it was they had fallen. And the tale was as monotonous as the tolling of a death knell, it was the drink, it was in the dancing room, it was in the Bellevue gardens, but the drink was linked with it from beginning to end. And when I saw how drink had withered and blasted those 200 Manchester girls, I determined to curse this drink as I had never cursed it before. (Applause.)

"Oh men with sisters dear!
Oh men, with mothers and wives.'

it is not mere material that is being crushed under this gigantic traffic.

"It is human creatures lives."

I ask you whether, looking around Liverpool, we could not gather in, if we could get a place to bring them together, more of the outcasts than the number of persons assembled in this hall; and I would ask you to look at that scene, and say, whether we that are fighting with the drink which is at the basis of this, are not doing the work of our country and our God? (Applause.) I ask, then, what is to be done? That the evil is all around us admitted. Are we to go on talking for ever? Not so. It is the property of Englishmen, that, whenever they see a thing to be wrong they set to work to put it right. We are going to do it. (Loud applause.) It is a mere question of time, and you, to-night, can put on the finger of the clock of time. It rests with every man and woman who listens to my voice to-night. What are we to do? This resolution says, we are to limit the drink. I go with my friend and brother templars (applause) in this matter. I go with the resolution that shall be placed before you, that there is no remedy but the suppression of the traffic. Our friends say, "Is not that extreme?" Well, Sir, there are times when extreme measures are indispensible. My Methodist brethren will remem-

ber that John Wesley told us that we were to bear with the offending members for a season, but that if they did not repent, they should have no more place amongst us. I only want to apply that to the drink sellers. "Why can't you do something else?" Our friends say. Surely there are some of our friends in England who have found out that wonderful place, which Mr. Vibbert's glorious fellow-countryman so graphically described as "Sleepy Hollow." They live there and have been there a long time, but every now and then, when you can manage by a shout to open their ears and eyes, they are utterly oblivious to all that has taken place. These men now say, "That is extreme, cannot we do something else, instead of prohibiting the traffic?" I ask you, what can we do, which has not been tried? The fact is this—that the thing has been so sheltered, and patronised, and protected, that we have been willing to do anything with it, but we could never make a bad thing into a good one. For 400 years we have been tinkering at this, but, like the woman in the gospel, it is nothing better, but rather worse. Our legislators have been tormented beyond all measure. They have passed laws until the lawyers have been bewildered with the laws they had to deal with. They have legislated about the houses, and about the hours in which the liquor should be sold, the signs over the door, the character of the men, and all things that can be touched; and yet it stands to-night, a curse to all men, and an insult to God. Our legislators can never bring a good thing out of a bad one. And now, what can we do? When Washington was engaged in his great campaign to free the second country in the world, (laughter,) it was said, that there was one part of his out-posts which was of great importance to him, but that the Indians were continually coming in that direction, and his sentinels were murdered, and his arrangements interfered with. He bore with it night after night, but still in that very direction the destruction came. He had a clear head and a brave heart, and, turning things over in his mind, he saw at once that, somehow or other, the Indians must be got at. But how to deal with them was the question. He had a favourite soldier, name Sam, a coloured man, and he sent for him and said, "Every night the men out on a certain post, are killed by the Indians, and our property destroyed. I shall put you to-night to watch that place, and you will be responsible; therefore, have your eyes open." Sam went that night, black as the night around him. By and by, his quick ear detected a stealthy sound. Now, the American white man, who had gone before, had acted according to the strict rules of war, and when they had heard a sound had cried out "Who goes there?" three times, and there was no answer, but an arrow ended their career. Sam looked out as soon as he heard the noise. He spoke no word until he had brought his gun to bear on the exact point from which the sound came and, having got all right, he said, "Who goes there three times?" and fired, (roars of laughter) thus obeying the law in one sense, but not in another. Sam, however, was saved, and so also was the outpost from that time. Our legislators have been saying to the government—"Who goes there?" and the consequence is, they have been deceived, to the ruin of the people. I say, let us have the "permissive" gun in our own hand, and we shall know how to aim aright. (Applause.) We know where they are. They have bitten some of us. Let us have a Permissive Bill, and it will be the old question, "Who goes there, three times." Bang! and that drink traffic will be swept away. Gentlemen, what do you intend to do? The resolution which is to be presented to you, is to pledge you to work. It is very easy to ask some of us to work to death, and tell us we cannot die in a better cause, (Laughter.) I don't object to do it if needs be, but why not do your own work, and fight your own battles? Why not take hold of Liverpool? They say the right way to keep the street clean is for every man to sweep the snow from his own door. As long as members are in the House of Commons, giving the direct "No" to Sir Wilfred Lawson's Bill, how are we to succeed? Why not begin with Liverpool? Members of Parliament like to sit in the House if they can. They seem to sing—

"I have been there, and still would go."

(Laughter.) They want a seat. Why, then, is it they have gone against the people! Because they thought the publicans were strongest. But if you and I can go and say to them, "the people are stronger than the publicans, and it is time it was swept out of the way;" (applause) they will say so too, (Laughter and applause) It is wonderful what a man can do when you bring the right pressure to bear upon him. Imagine if every man here wrote a seperate letter to each member, and let him have it once a week. Tell them that you have your gun, and you have your eye upon them; that you know where they are; and that by and by you will be down upon them. Tell them you will be free of the liquor traffic; that you will be independent; and that you will not put up with a system which brings about poverty, and crime, and national destitution. We are many; we are determined; we are in the right; we have God with us. Oh, it is my joy whenever I am coming out to stand upon this platform as a christian minister, to go first on my knees and ask God to help me. Aye, sir, and there are mothers praying for us, and little children on bended knees, asking God to help us. They have no sympathy with this accursed traffic. I was telling my little boy about the enormity of this thing; I said to him, "Look up to the heavens and see the stars." I said, "You see a good many?" He said, "Yes." I said, "How many do you suppose you can see with your naked eye." "I don't know,"—he answered—"but a great many." I said, "Look all around you. You can see only four thousand; and now Charlie, remember this– there are very nearly as many drinking shops in Manchester and Salford as there are stars to be seen in those heavens;" and he looked up with his honest eyes and said,—"Oh! Father, I wish the drink shops were where the stars are." (Roars of laughter and applause.) So do I, and because I wish it, I ask you to adopt this resolution. (Rounds of applause.)

The motion was then put to the meeting and carried unanimously.

Mr W. S. Caine proposed the following resolution:—"That this meeting earnestly calls upon the Government to redeem their promise to introduce a measure early in the next session of Parliament dealing with the liquor traffic, and hereby express its most profound conviction that no measure will be satisfactory, or meet the necessities of the nation, unless it embraces, with other provisions, clauses enabling the people to veto the sale of intoxicating drinks: and the meeting pledges its earnest support to such a measure when brought forward." He said he knew who had made the best speech that evening, (laughter;) it was little Charlie Garrett. (Applause.) He then went on to contend that those who exercised the power, should pledge themselves only to vote for those who pledged themselves to support this prohibition measure, and that the women should do the same, when they obtained the franchise. (Laughter and applanse.) He hoped that before the next election they would have sufficient Good Templars in Liverpool, to return a good permissive bill man to Parliament. (Applause.) He then proceeded to make an earnest appeal on behalf of the Liverpool Auxiliary of the United Kingdom Alliance, which was only formed last December. It wanted funds very badly, so badly that they had to ask Manchester to give them a £100, to carry on the work, which sum was immediately forwarded to them. (Applause.) He held that, instead of looking to Manchester for money, that city would, in future, look to this town for a handsome fund annually, in order to carry on their work elsewhere. He had great pleasure in announcing that the chairman had given them £50 a year, for five years, and that Mr. Samuel Smith had given them £100, a-year. He had also received another subscription of £100, a year. (Applause.) If every one present in this room would give 1s., they would raise a large fund, and it would be a very splendid investment. The more money they spent in that way, the less they would have to pay in rates. (Applause.)

The Chairman said, the next speaker would be Mr. Callender, the chairman of the Conservative association in Manchester; therefore, they must not think that it was only the

Liberal party who were determined to have this question carried. (Applause.)

Mr. W. Romaine Callender, J.P., or rising, was loudly cheered. He said, there were two great questions they had to consider; first, whether the suppression of intemperance would benefit the whole commuity; and, secondly, whether the means they suggested were the best to obtain the end they had in view. The *Times* asked the other day, whether there could be anything more in favour of the Permissive Bill than the placard of the licensed victuallers themselves? What was felt by every person conversant with the subject, was, that a very large proportion of the expenditure on intoxicating drinks was unnecessarily, wastefully, and detrimentally incurred. This, therefore, was the question, was the trade condemned for its own character, or rather for its unavoidable abuses? So much for the character of the trade itself; its influence could be just as well ascertained. From every quarter the same tale is heard, namely, that nine-tenths of the wretchedness of towns spring from this cause. No one now attempted to defend the present system, and if any impartial person were asked to sketch out a Utopia, they would at once prohibit intoxicating liquour, as the best means of ensuring human happiness and virtue. (Applause.) This was not, as some persons supposed, a political question. He said that a question of this sort was far above all political difference, and all religious animosity; it was the cause of Christ, a question superior to every thing else in which human sympathy could be enlisted. (Applause.) This was not a political question, and on that account, in the last division on the Alliance Bill, the liberal party in the House of Commons were divided almost equally upon the measure, while from the representatives of Ireland, where party politics certainly are as high as they are in this country, the Irish received a larger amount of support from the conservative than from the ministerial benches. (Applause.) And, again, those religious animosities which, to his mind, so unfortunately, and so often divided excellent and good men, did not prevail here. They had been told, that upon this platform no distinction of sect, of party, or of creed, was known. As a member of the Church of England he was proud to think that she had set an example, by publishing the invaluable report of the Convocation on the question of intemperance. Archbishop Manning, last night, in Manchester, speaking, as he once heard him say, on behalf of 4,000,000 of his co-religionists, pleaded in their behalf. Some months ago, when the Wesleyan conference held its meetings in Manchester, a large meeting was held in the Free Trade Hall, on this very question, at which, if he mistake not, their excellent friend, Mr. Garrett, took a part; and he believed there was not one single body of professing Christians of any importance or number, that had not entered a formal protest against this syatem, which degraded our civilization, and destroyed our Christianity. (Applause.) If public opinion had determined that some change must take place, and he thought, they might fairly assume that it had, the question was, what that change must be. In seeking to decide that, they had to take into account a good many circumstances. They had to consider the large vested interest created, the long established customs, the habits, fears, prejudices, desires, and dislikes of large masses of the population. And he was willing to make this admission, to the fullest extent, that, if they proposed a measure which had no chance of being passed by Parliament, or which, if passed, the people would not tolerate, then he would say, they would do harm to their cause by seeking for more than they could possibly obtain. He believed the chairman made a remark, that Mr. Bruce's Bill was intended to please all parties, but he thought that the sooner they dismissed the idea of pleasing all parties the better they would get on. The publicans had a natural opposition to a bill which would interfere with their business and diminish their profits. No doubt there were many persons, in the retail business, who conducted their business well, but they must not forget, that from the time when the Apostle preached the Gospel to the Ephesians, down to the last days of slavery, there were many persons who followed trades which were opposed to the laws of God, and to the wellfare of the country. Their censure was not directed to-night against individuals, but against the trade they had the misfortune to follow. After quoting from a leading article which was published in the *Times*, on the 1st of May last, in which the writer stated, that either the present expenditure must continue uncurtailed or the pockets of the publicans must suffer in consequence. Mr. Callender went on to say, that there was a conspiracy on the part of the friends of popular progress against the unproductive investments of the liquor traffic. Notwithstanding the growth of public opinion, and notwithstanding all the warnings which the publicans had received, they had never yet met the question at all. They had never devised any means by which to descriminate between that moderate traffic, which they alleged to be a convenience, and that immoderate traffic, which destroyed a large number of persons. And, failing that, they might fairly suppose that the publicans were unable to find any remedy, and that, therefore, they must either allow the present system to remain undisturbed, or must make some sweeping change. That change could only be effected in one of two ways, either by general enactment or by permissive legislation. As regarded the first, a general measure would be entirely inoperative, so far as entire closing was concerned, because he thought no person would be so sanguine as to imagine that a law could be passed in the House of Commons that would close every public house at once. Some persons agreed in favour of a reduction of the number of licenses, but if they adopted the principle of a reduction of one-half or of two-thirds, he questioned very much whether that could be carried into effect; and he would tell them why. If they destroyed one-half or two-thirds of the licenses by a general measure, there could be no doubt that in some districts it would be viewed with great disfavour. There could not be any doubt, however, that other districts would accept it. Many districts would accept, as Sir Laurence Palk said, the Alliance scheme, while some districts would prefer the other. Thus in any way they would force intemperance on the inhabitants. That they did not want. All they said was, "give the people power, by two thirds majority, to pass our bill and we are content to abide the issue. (Applause.) If they were to have a general bill which would apply alike all over the country, he wanted to know what scheme they would adopt which would supply public houses to the people in Liverpool and those in Wales. If they would have legislation for large towns by themselves, and they could not have that by a general measure, the same difficulty occurred. Many persons said that the magisterial power was the best to grant licenses. He was a magistrate himself and he did not think so. (Applause.) He would like to be absolved from the responsibility and burden, and would like to shift it on the people who had the annoyance, the trouble, and the cost of these public houses to bear. (Applause.) The Alliance bill had this great advantage, that it did not apply equally to all parts of the country. In some districts, where public opinion was educated, or perhaps the results of the liquor traffic had been severely felt, it might be adopted. They had this great precedent, that nearly all social legislation had been obtained in that manner. But permissive legislation—of allowing a majority of the ratepayers to decide for themselves—had brought about our municipal corporations, our highway boards boards of health, and last, though not least certainly, education boards. Now no one could have imagined that last year the government would have passed a measure compelling the inhabitants throughout the whole kingdom to give education to every child, and to tax themselves for that purpose. But they had no difficulty in passing a permissive bill that had been taken advantage of in Manchester, Liverpool, and many other towns. It was now on trial, and he hoped it would work well; if it did, its defects remedied and its inequalities taken away, other bills would follow in the wake, and they might hope, in a short time, to have a scheme of national education which, by a general measure, they would not be able to get in their lifetime. That was all they wanted to do in this great social reform. What were the objections? He would pass over that of free trade, and the first he would notice was this:—It was said that a fanatic and organised

minority might, by some hocus pocus, manage to force the permissive bill upon an unwilling population, especially if any large number of ratepayers declined to vote. And was fairly argued that the magistrates were merely a minority, who could not be said to represent the public. If any large number of persons declined to vote it did not show that they were in favour of the present system, but that they viewed without any apprehension, the programme of their bill. The second objection was, that there were three classes of persons : the hopless drunkard, the moderate drinker, and the abstainer. The *Times* said that the former were perfectly hopeless, and that the latter needed no legislation at all. But he thought there was no minister of religion, no magistrate, no one who had to do with the working classes or with the population at large who would not tell them there was a large class beside—a large number of persons who were unable to resist temptation. It was quite true that the publicans sent out no "touts," there was no occasion to do so ; the sight of a flaunting gin palace had been sufficient, and would be for years to come, to ruin the bodies and souls of thousands, Though we might mourn over human nature being so weak we knew that temptation would often ride over people's judgments. One other objection. It was said, "banish these liquor shops from the town and you will have places where the scenes of Bartholomew village will be repeated." What would be the consequence ? People would determine to get rid of the nuisance by adopting their bill, and banishing it still further away. Did anybody imagine what the condition of a town would be which for three years adopted their bill ? Why they would have crime reduced, pauperism reduced, and thousands of homes once miserable made happy. He questioned very much whether there would be any objection at all, or whether any large number of ratepayers would found be who would wish to return to the old state of things. He asked for support to the Alliance platform for four reasons ; first, because permissive legislation was the best method of securing all social reform ; secondly, because it was the form of government that the taxpayers, who have to bear the exclusive cost, shall be allowed some voice in the matters that affect their interests and happiness; thirdly, because no measure dealt like the Permissive Bill, in gradually adapting itself to the wants of every part of the country, and he believed there was no bill which dealt so tenderly with the liquor traffic itself ; and lastly, he asked for support because of the absence, after 18 years agitation on their part of any counter scheme, proposed by those who were interested in the trade itself. They could afford to be called enthusiasts and fanatics and have their words and actions misunderstood and misrepresented. But having put their hand to this good work they were determined, by God's grace not to falter nor to look back, assured of the near advent of the blessed and long foretold ideal, when by the removal of this drinking system from our midst, our sons and daughters shall grow up strong and beautiful, when our garners shall be filled with all manner of fruit, the due reward of industry and care, when wickedness and pauperism shall disappear, when our towns ara filled with educated, sober, and God-fearing people, when the wail of misery and hunger shall be no more heard, and there shall be no more complaining in our streets. (Loud applause.) The motion was unanimously agreed to.

The Chairman then announced amid loud cheers, that Mr. Samuel Smith would give £1,000 and that Mr. Caine had promised another £1,000, to be called up in five annual instalments of £200. That proved that they were earnest in this matter, and that as they believed the principles they advocated were reasonable and fair, they were determined to carry them. (Applause.)

Mr. S. J. Capper briefly moved the following resolution : "That this meeting rejoices that Sir Wilfrid Lawson has given notice to again introduce the Permissive Prohibitory Liquor Bill early next session, and calls on all friends of temperance and social reform to use every effort to secure its adoption by parliament."

The Hon. and Rev. G. H. Vibbert, of Massachusets, seconded the motion ; in doing so he said :—You have welcomed me because I am an American, and a member of the National Branch of your country. It was said just now that America was the second important country in the world. Now I read once of a very old young man who went into business with his father, and he had a sign painted, as large as the building would permit, "John Smith and Father." (Laughter.) Well, perhaps we are citizens of the second best country in the world, but we have gone into business ; (renewed laughter) and young America has had the sign painted —not "Jonathan and Son," but "Jonathan and Father" —(Roars of laughter.) I believe, sir, that every word which has been spoken by the honourable gentleman who preceded me in this work, in England has had a tendency to strengthen the bond of interest and sympathy existing between the two countries. (Applause.) I am confident, judging from recent occurrences, that the time is really come that Charles Dickens hoped for, when there should be no division between England and America but that of the Atlantic ocean (Applause.) And since the treaty was made I am sure no intelligent man or woman in England or America lives, but would deprecate, as profoundly cruel and wicked, the thought of conflict between the mother country and her child. (Loud applause.) And since that fearful calamity overtook that mighty city—the second Paris, shall I call it—in our great North-West, the people of America have found that the people of England sympathize with them profoundly in the national disaster ; and that as the telegraphic cable flashed words of sympathy and of cheer, and the steamers shall carry their burdens of food and clothing for the hungry and the naked, every word telegraphed and every article sent across the sea will be looked upon as pulsations that touch the nature, making the whole world kin. (Applause.) The chinking of British sovereigns will make sweet music in the ears of the starving and the suffering in Chicago ; but I am sure that far sweeter music will be the sound of the friendly and the sympathising words which Englishmen have sent across the sea to their children yonder. (Applause.) I am come here to talk to you about a family trouble, a trouble that existed here before the Mayflower went away from your shores, a trouble that unfortunately exists here now, a trouble which has been existing, to the shame and the sorrow of the members of that family ever since. I am come to talk to you, not merely of that trouble, but concerning the methods we have adopted, in my land, to put away that trouble. Those methods have been marked with wonderful success, and I believe they will work wonderfully well in England. We found that moral suasion was not enough, that the temptations must be removed, and, therefore, we supplemented moral suasion by legal force. A prohibitory law was passed by the Maine Legislature in 1846. One more severe was passed in 1851. It was amended in 1853, and made more stringent in 1855. Bishop Burgess, of Maine, thus writes of what the law accomplished—"Whatever it is in the power of a prohibitory law to accomplish, without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor can and do succeed ; but it has ceased to be an article of traffic ; it has ceased to present any open temptation ; the young are comparatively safe, and all the evils of public drinking shops and bars are removed, together with the interests of a large body of men in upholding them for their own pecuniary advantage." Hon. Neal Dow wrote in 1852—"The amount of liquors consumed in the state is not one-quarter so great as it was seven months ago, and it will become less very rapidly, as the people in the country towns are now enforcing the law more extensively and vigorously every day. From many towns in the state the illegal traffic is entirely banished." In 1853, Mr. Dow again wrote—"At the time of the enactment of the law, rum selling was carried on openly in all parts of the state. In Portland there were between 300 and 400 rum shops, and immediately after the enactment of the law, not one. The wholesale trade in liquors was at once annihilated. In Portland, large numbers of men were reformed. Temptations to intemperance were in a great measure removed out of the path of the young and inexperienced." The distillery was obliged to discontinue its business.

Clergymen and officials of different towns and cities testify that the most beneficial results followed the execution of the law. The police had very much less to do. Arrests for drunkenness almost entirely ceased; and the watch house was used to hold seized liquors instead of drunkards. Religious meetings, sometimes interrupted by intoxicated persons, were relieved from that annoyance, and there were fewer paupers and fewer commitments to the houses of correction, and fewer deaths. The people of Maine were much gratified that the law worked such a benificial change. Judge Woodbury Davis, an honoured citizen, wrote in 1865—"The Maine Law, in its prohibitory form, but without the search and seizure clauses, was first enacted in this state in 1846. The first law was extensively enforced. . . The sale was permitted in almost every town; nearly every tavern in country and in city had its 'bar,' at almost every village and 'corner' was a grog shop; and, in most places of that kind, more than one, where old men and young spent their evenings in dissipation; men hopelessly drunk in the streets and by the wayside were a common sight; and at elections, and military trainings and musters, and at other public gatherings, there were scenes of debauchery and riot enough to make one ashamed of his race. What has become of this mass of corruption and disgusting vice? It seems so much like some horrid dream of the past that we can hardly realise that it was real and visible until 20 years ago. The Maine Law has swept it away for ever. (Applause.) In some of our cities something of the kind may still be seen; but in three-fourths of the towns in this state such scenes would now no more be tolerated than would the revolting orgies of savages. A stranger may pass through, stop at an hotel in each city, walk the streets in some of them, and go away with the belief that our law is a failure. But no observing man who has lived in the state for 20 years, and has had opportunities to know the facts, can doubt that the Maine Law has produced a hundred times more visible improvement in the character, condition, and prosperity of our people than any other law that was ever enacted. (Applause.) I have always resided in this state. At the bar I assisted in conducting to a successful result scores, if not hundreds, of prosecutions against liquor sellers, under the statutes of 1846 and 1851. Having since 1855, served for nearly ten years as one of the associated justices of our Supreme Court, I have tried many cases against common sellers in different counties, from one extreme of the state to the other; and, notwithstanding the unfaithfulness or timidity of temperance men, the difficulties of enforcing the law, the inadequacy of its penalties, and the effect of the war in retarding its execution, I am convinced by what I have seen that it has accomplished an incalculable amount of good. Of our 400 town and cities, making the estimate below what I believe the facts would justify, I am satisfied that in more than 100, the law prevents any sale of liquors whatever for a beverage. In at least 200 of them it is sold only in the way that Dr. Bacon calls "on the sly"—just as, in the same towns, there are persons guilty of lewdness and other crimes. In most of the other 100 towns liquors are sold probably without much restraint. But in these the traffic shrinks from the public gaze, conscious of its guilt and shame; and though the law is but partially enforced, prosecutions under it are numerous and constant, even in places where large quantities are sold. The condition of things, therefore, even in such places, is far better than ever it was under the license laws. Such I believe to be a fair statement of the existing facts and circumstances connected with the Maine Law in this state. It is not claimed that they prove our law to be executed as it ought to be, nor that under it or any other law the improper sale and use of intoxicating liquors can ever be entirely suppressed; but it is claimed that they prove the Maine Law, even with its inadequate penalties, to be far superior to any license laws, and there is no such failure to enforce it as will justify either the friends or the enemies of the temperance reform in opposing it." I urge that the testimony of the bishop, of Neal Dow, of Judge Davis or Clergymen and officials, for years resident in Maine, is of great weight—of far greater weight than the experience and testimony of travellers, who in hurried visits, cannot judge of the great improvement in private and public morals and prosperity that has resulted from the peremptory checking of the liquor traffic by the execution of the beneficent Maine Prohibitory Law. (Applause.) George William Curtis, one of the wisest essayists and most popular and graceful orators in America, and editor of *Harper's Weekly*, and one of the editors of *Harper's Monthly*—a periodical having the largest circulation of any monthly in America—wrote in the "Editor's Easy Chair," August, 1869—"A law, even when public sentiment is not exactly ready for it, if its intention is supported by the public conscience—if its operation naturally leads to better order, to greater happiness, and lower taxation—has a certain victory. Unquestionably the Maine Law had it. It was said, indeed, derisively, that a man could get as much liquor to drink as ever in Maine or New Hampshire, or wherever this outrageous inquisitorial statute prevailed; and so he might, but not agreeably, the 'Easy Chair' proved on various occasions. It proved it in the State of Maine itself. A vague intimation, consisting of a wink and a smile and a word, conveyed the possibility of getting a drink even in the capital city of the temperate commonwealth. Following the wink, like a convict the turnkey, and the 'Easy Chair' passed through the corridor to a door, which was unlocked; then down a narrow staircase into a cellar—and hotel cellars do not always stimulate the imagination—then to another door, which, being duly unlocked and closed, and re-locked on the inside, revealed a dark, dim room—a cell within a cellar—with half a dozen black bottles and some cloudy glasses. This cheerful entertainment was at the pleasure of the convict. The trunkey poured out a glass of something and offered it to his companion. It was better than Father Matthew. 'No, I thank you; not upon these terms.' The turnkey looked amused. Wa'al it isn't exactly gay!' and he swallowed the potion, and leading the way he furtively opened the door again and locked it, and the two revellers, with the jollity of conscious malefactors, stole back again to the light of day!" I beg you to consider gentlemen, that if every man who wants liquor in Maine or Massachussets to-day need not go to an underground cell to get it, he must still be conscious that he is aiding and abetting the liquor dealer to violate the laws of those states. If any person cares thus to tempt and aid our citizens to violate our laws, he certainly has not the reverence for law that a good citizen of Great Britain or America would feel. Governor Perham, of Maine, for seven years a member of the United States Congress, for many years a teetotaller and a prohibitionist, told me, a few days before I sailed, in August last, for England, that the law was doing good, the people of Maine would not change it for a license law, and the enemies of prohibition, the friends of license would not try to defeat prohibition, expecting to succeed and enact a license law. (Applause.) In 1852 a similar law was enacted in Massachussets. In 1854 some of its laws were pronounced unconstitutional, by the supreme court. In 1855 the defects were remedied. Where the law was best enforced it met with best favour; and it suppressed a large part of the open liquor traffic. Drunkenness decreased, the gospel, schools, and public improvements were better supported, the Sabbath was not so often violated; crime was diminished, and liquor drinking and selling fell into disrepute, and people rejoiced at the blessed change. Those who drank wine, many of them gave their influence in favour of the law. (Applause) In 1865 Rev. Mr. Clarke endeavoured to convince the legislature the law was a failure; but his attempt did not succeed. No minister came to his aid, not one religious paper supported the attempt to enact a license law. I think it was in 1865 that the state police force began its work, "with special reference to the detection and prosecution of individuals offending against the provisions of the Liquor and Nuisance Acts." The police made visits upon the liquor sellers with such excellent refults, that the chief constable reported officially to the legislature and governor, that for the year ending December, 1866, "1347 liquor dealers abandoned the traffic. (Loud applause.) From the first the force turned into the treasury from fines and costs paid by violators of the law, more than enongh to pay the salaries and expenses of

the officers! In August, 1866, 60 officers made 537 liquor prosecutions. In 1867, from January to October, the state police made 5331 prosecutions, and seized 92,600 gallons of liquor, at a loss to dealers of 204,005 dollars; from February 1st, 1866, to September 1st, 1867. Up to October 1st, 1867, for the nine months the profit to the state, after salary and expences of state police were deducted, was 114,705-92. The chief constable officially reported—"Up to 6th of November, 1867, there was not an open bar known in the entire state, and the open retail liquor traffic had almost entirely ceased. The traffic, as such, had generally secluded itself to such an excent that it was no longer a public open offence, and no longer an inviting temptation to the passer-by." Concerning the Sunday law he reported—"I have had the honour to inform your excellency in several of my monthly reports, that the Sunday law is almost universally observed in the several cities and towns throughout the state, and this is specially true in reference to Sunday sales of intoxicating liquors in the city of Boston. With great confidence I report that there is not a bar room or hotel bar open on the Sabbath in this city or county; neither is their a sale of liquor made on the Sabbath except in the most stealthy manner, in some obscure place known only to the initiated." (Applause.) If the prohibitory law had done no more than than to thus check the open sale of liquor, and to destroy the Sunday traffic, it did incalculable good. How British wives, and mothers, and children, in drunkards' families would rejoice with joy unspeakable if a Permissive Bill might be enacted and executed with such blessed results! (Applause.) The state constable in his report for 1868, reported that during two years and a half of the execution of the prohibitory law, more than 16,500 prosecutions were made; a trifle less than 100,000 gallons of liquor were seized, nearly two-thirds of which were declared forfeited to the state, and were either destroyed or turned over to the authorised liquor agents; 365,000 dols. in fines and costs were paid into the several county treasuries; not far from 3000 liquor dealers abandoned the traffic; there was not an open bar known to the state police in the entire state; drunkenness had largely decreased; commitments to state prison, houses of correction, and jails decreased; pauperism largely decreased. (Loud applause.) More than three times as much liquor was sold in New Jersey, Rhode Island, Maryland, and Wisconsin—Licensed Law states—as was sold in Massechusetts, Maine, and Vermont under prohibition, with 25,000 more inhabitants in the prohibitory states, and estimate taken from the returns of the liquor dealers! The position of the liquor dealers under this efficient execution of the prohibitory law was most critical. Their trade was being seriously damaged, and growing more and more odious to the law-abiding citizens. The dealers held a public meeting in Boston, and resolved—the resolutions were printed next day in the daily papers—that they would raise 100,000 dols. (about £20,000) to defeat prohibition, and re-enact license. They would not have been so idiotic as to vote £20,000 to destroy a law which did not interfere with their profits! Their craft was in danger! They sent agents through the state; they helped to form secret societies—the P.L.L.'s, so called—and then secured for a large fee—10,000 dols. it was said—the services of ex-Governor Andrew, a most patriotic and eloquent man, to present their claim before a legislative committee. This noble man, most influential, most loved and honoured, believing in moderate drinking and in license, made an argument, and the appeal was successful. The people knew that the prohibitory law had worked beneficially, but, as influential men advocated license as a better method to curb intemperance, the people yielded, and elected a legislature to repeal the prohibitory law, and enact a license law. This legislature, by the confession of the *Springfield Republican*, a paper devoted to the license, was "rank with the odour of corruption, as no legislature ever before had been." It met in January, 1868, and soon after enacted a license law, which went into operation in April, 1868. What was the result? Crime increased 10 per cent. Drunkenness increased 24 per cent. Commitments to the state prison increased 71. In Boston, for only three months, there was an increase over the corresponding months of prohibition of 794 cases of drunkenness, and in six months of 1363 cases. In Suffolk County, in which Boston is, the goal was averaging nearly 100 weekly beyond the average of the year before under prohibition. Vagrants or travelling paupers increased 30,761. The whole increase of paupers was 33,896. The goals and houses of correction were running over with criminals. The governor and other officials and the board of state charities reported in accordance with these facts. Anes & Sons, the largest manufacturers of shovels in the United States, declared of one of their workshops—"With 400 men under license in May and June, 1868, they produced 8 per cent. less of goods than in May and June of 1867, under prohibition, they produced with 375 men." (Hear. hear.) Similar testimony was borne by other manufacturers and merchants. The people bore this terrible trouble and loss one year, and then elected a legislature, which amended the law, enacting a modified prohibitory law. A change for the better directly followed. From July to December, 1869, 3401 peosecutions were made and 1204 liquor dealers abandoned the traffic. In 1870 the state police made 7963 prosecutions. Decrease of the traffic through the working of the restored law, had a beneficial effect. The state constable reported to the legislature of 1870 that "the evidence where the sale under the late license law, was open and bold, of violating the present law, amounts to little more than suspicion. At this period we know of no place open on the Lord's day where liquors are sold openly, either by glass or by measure, while up to May last more than 2000 licensed and legalized places sold liquors openly on the Lord's day." Last winter the legislature of which I was elected and served as a member refused to enact a license law by a vote of 160 nays to 45 yeas. We improved the law still more: we refused to abolish the state police; and to day it is illegal, in all the state of Massachussetts, to sell wine and strong spirits; in 304 out of the 340 whole number of towns it is illegal to sell even beer! (Loud applause.) The dominant political party, on the 27th of last month nominated a teetotaller and a prohibitionist for governor, and will elect him by a great majority, At the present time the law is vigorously enforced. Yesterday I received an official statement of the chief constable to this effect :—

LIQUOR PROSECUTIONS DURING NINE MONTHS ENDING SEPTEMBER 30, 1871.

For keeping intoxicating liquors with intent to sell ...	3929
For being common sellers of intoxicating liquors.....	190
For making a single sale of intoxicating liquors.....	601
For keeping and maintaining a liquor nuisance	409
For illegally transporting or conveying intoxicating liquors	42
For selling Malt Liquors on the Lord's day	61
Total.....	5202
Liquor seizures.....	1660
	6892
Total of general offences, other than violations of the liquor law, and including all kinds of crime prosecuted in same time—nine months.....	2281
Seizures of gaming implements	27
Seizures of obscene publications	2
	9202

Amount of fines and costs paid in nine months above total expenses of the force .... 23,748 dol. 31c.
Strength of force, Sep. 30, 1871 .....1 chief 66 constables.

This small force has proved that the law can be executed. The law is, I grant, violated. So is every human law. So is the Divine law widely disregarded. Has law, then, no efficacy? Should human and Divine law, because not yet successful in preventing all crime, be condemned and discarded and unsuccessful and failures? Righteous law to an educator; it heps to train the people to a sense of their shortcomings and of their duty. The acknowledged sobriety of New Englanders is owing, in some measure, to the training

of the prohibitory law. As Judge Davis well wrote "Laws are not useless, even in communities where they are but rarely enforced. As teachers of the public conscience, the standard of which is seldom higher than the human law, their value is above all price. Many a man refrains from buying intoxicating liquors when he wants them, simply because he must buy of a violator of the law; and this is often the secret of his opposition to the law. He does not like to give his conscience a chance to appeal to such a law. It tends to make both buying and selling disreputable. It holds up the standard of right, and puts the brand of infamy upon the wrong. He is a blind observer of the forces than govern in human life, who does not see the moral power of penal law, even when extensively violated, in teaching virtue and restraining vice." Gentlemen, I assert that the law is not only an educator of the people. In the thirteen states where it has been enacted it has been a success, a terror to liquor dealers, a protection to the tempted and weak, and sufferers from intemperance bless God for it, and take courage. The prohibitory law a failure! Then the Anglo Saxon civilization is a failure! (Hear, hear) Given the terrible evil, given righteous law against it. and if the law cannot be enforced, then Anglo Saxons cannot govern themselves! I have proved that in the state of my birth, and where I reside, drunkenness, crime pauperism, and consequenily misery, have decreased; and this I have proved from official documents. Such men as Neal Dow and Judge Davis, and the governor of Maine, the governor of Massachussetts, and other officials of state, city, and towns, and Christian clergymen, whose testimony I can give, know more of the working and effects of the law than any travellers who hurridly visit the United States. Yes gentlemen, I think I know better whether the prohibitory law has brought relief to my state than any man who goes from place to place tempting, aiding liquor to violate our laws. (Applause.) Suppose I should say and publish in America that your laws are failures, because I read and hear that they are violated, and you still need police and magistrates to apprehend and deal with offenders. Would my countrymen be justified in denouncing British law as a mockery and a cheat? Apply the logic. Liquor can be bought with more or less difficulty in Massachusetts. Drunkenness is not unknown, therefore the prohibitory law is a failure. Repeal it. Thieves, smugglers, gamblers, ply their knavery with more or less difficulty in Great Britain. Crime is not unknown. *Ergo*, criminal laws are a failure. Repeal them! Our prohibitory laws has been a success, judging by what it has accomplished. Its power is stronger than ever before. Rum selling and rum drinking are regarded with less and less favour continually. (Applause.) The people will not suffer a license law again on the statute book. They have known its curse. They are resolved to try, patiently and with high hope, the law that rids their towns and villages of the open liquor traffic, and renders the streets safer for the young and the weak than they ever were and could be under license. They will make the law more stringent, and not rest until the liquor seller shall be imprisoned for the first offence. They will protect their homes. The oldest "vested interest"—the home—demands that its deadly enemy, the liquor traffic, shall be destroyed, and until the dealers in "liquid damnation" shall repay the vast expenditure of money and blood and tears they have caused, let no man in Britain or America dare speak of "compensation" for the dealer. Write for "compensation," Mr. Home Secretary, "retribution," and the people will say amen. The license law is aiding liquour dealers to undermine every sacred interest of British people and British homes. Shall the people and the homes be protected? Answer, friends of order, of sobriety, and righteousness; respond O Parliament. Enact the Permissive Bill. Give the men and women and children of Great Britain a law that shall yield them ample and sure protection from the implacable enemy of British peace and British homes. (Prolonged applause.)

On the motion of the Rev. Dr. V. M. White a cordial vote of thanks was passed to the Chairman, and after the compliment had been acknowledged, the proceedings terminated, having lasted three hours and a quarter.

WEST DERBY UNION.

REPORT OF THE SELECT COMMITTEE ON THE CONSUMPTION OF STIMULANTS.

The committee appointed by the West Derby Guardians to inquire into the use of stimulants in the Workhouse of the Union have just presented their report, which is a very interesting document. After some preliminary observations the committee say:—

In the outset of our labours we felt the necessity of ascertaining how we stood on a comparison with other Unions, as to the quantity of stimulants consumed. To this we felt must be added the effects of a larger or smaller consumption in the different Unions, as far as these also could be ascertained. The effect upon the rate of mortality was, of course, the main question and we resolved, that whatever might be the issue, the cost per head for stimulants, and the death-rate should be placed side by side. In pursuance of these objects we directed that returns should be gathered from a few of the largest Unions in the United Kingdom. These returns we have carefully tabulated, and carried out, and would now respectfully present them for your consideration. We had long and anxious deliberations before we could decide upon a basis of calculation that would apply to every Union so as to secure a fair and uniform result. First we found that the average daily population was unsatisfactory, from the fact that the inflow and outflow were so much more rapid in one Union than another. We might instance Marylebone and Lambeth. In the former we have the population changing but twice in the year, while in the latter, it changes five and a half times. Neither could we depend on the total admissions alone, for then we should have left out, in some instances, one third of the inmates actually relieved. We, therefore, took the average population to represent the number in the house at the commencement of each year, and added the total admissions, in order to arrive at the total number relieved. On this basis we have calculated both the cost, per head, and the death-rate, and the result is seen in the two last columns of the tabulated returns.

That our own Union should occupy so unfavourable a position must be a matter for regret to all concerned. We would gladly have been spared the pain and humiliation of adding the last line, but we are impelled to it by the consideration that while the small-pox has greatly abated during the last three months, our accounts for stimulants at Mill Road actually shew an increase; for, while it is true we passed through a fearful epidemic, which might well account for a considerable increase in the rate of mortality, we do not see that while it lasted it should have added £1,130 to the rates; still less that it should saddle the Union with a permanent additional cost for stimulants. We trust that under the new medical regime the figures may serve only as a dark background to a bright future. Nothing can be clearer than that the path of retrenchment is the path of safety and wisdom.

If we turn to an examination of our own medical relief books, we there find a striking illustration of the uncertainty and inconsistency of the medical practice, and that where it leans to a careful administration of stimulants, the results are in the same degree satisfactory. We lay before you a return of the entries taken from the medical relief book at Walton for the last three months. From it we gather that to the male side of the hospital, with an average of 118 patients, there were issued 3037 pints of ale and porter, 2,893 glasses of wine and 6,524 glasses of ardent spirits during the quarter ending September, 1871; which give half a pint of ale or porter to every other patient and three quarters of a glass of wine or spirits to every patient every day. The deaths on this side of the house were 25. To the female side of the hospital averaging 154 inmates, there were issued 1,960 pints of ale and porter, 1,014 glasses of wine, and 1,633 glasses of ardent spirits; giving about half a pint of ale or porter to every fourth patient, and a glass of wine or spirits to every sixth patient each day. The deaths this side were 16, or less than one-half of those on the male side in proportion to the population. To the insane wards, with about an equal issue of wine and beer, 804 glasses of spirits went to the male side and only 44 glasses to the female side; the average inmates being, males 61; females 64. From the testimony of the highest medical authorities, and from our own ideas of the fitness of things, we gravely doubt whether intoxicants of any kind should be given to idiots and imbeciles.

Here, then, we have the main cause of the evil on one side of the house, and the remedy, if we have the wisdom to apply our experience, on the other. On the one side we have an indiscriminate appeal to stimulants, as a remedy for nearly all diseases; on the other, by a more careful and judicious treatment we have some hundred of pounds saved, and as far as we are able to judge a considerably lower death rate, from the same cause.

With these facts before us, and with the returns so decidedly testifying in favour of a non-alcoholic treatment wherever it can be reached; we feel that we should be utterly wanting in our duty if we failed to point to the great desirability in all future appointments, of choosing the medical officers of the Union from the ranks of those who would undertake to administer alcoholic stimulants with the same care that they do all other medicines of a poisonous nature.

There is still another source of expenditure requiring the careful attention of the guardians. We refer to the consumption of ale and porter. These cost us no less a sum than £990 for the year ending September, 1871. But a small portion of this quantity goes into the sick wards. At Walton they are using about £140 worth of these stimulants yearly, and, if we allow the same amount for the sick at Mill Road, it will be seen that we have spent about £700 on our officers and inmates during the year.

The supply of ale and porter to able-bodied paupers we think, should be discontinued. First, on the ground of its being quite an exceptional usage in poor-law unions; condemned, moreover by the Government orders. Then on the ground of its impolicy, as tending to keep alive the taste for drink in those who, for the most part, have been impoverished and ruined by its use. And then, in any case, that after giving the pauper a full and proper supply of good nourishing food, we should require no labour from him beyond what his natural strength, unaided by stimulants will enable him to perform. With respect to the supply of ale and porter to nurses and other officers, we strongly recommend that a money equivalent be granted in place of the daily allowance to such officers as may be inclined to accept it.

The following is the return from twenty-two Unions and parishes, of the consumption of stimulants in their respective workhouses, showing the total population, the yearly cost of stimulants per head, and the death-rate on a average of two years:—

A Return shewing the Yearly *Cost of Stimulants* and the *Rate of Mortality*, Indoor, in Twenty-two Unions, on an average of Two Years, ending March 31st, 1871:—

UNIONS.	Total Releived.	Total Deaths.	Cost of Stimulants.	Cost per Head.	Deaths One in.
			£ s. d.	s. d.	
West Derby, ..	4538	400	1257 6 0	5 6	11
Liverpool, ..	22730	1952	1590 17 11	1 5	12
Lambeth, ..	5950	350	1690 5 11	5 9	17
Islington, ..	2948	225	816 12 11	5 6	13
St. Pancras, ..	6557	491	2108 4 2	6 5	13
Marylebone, ..	5266	501	2050 10 0	7 9	10½
Sheffield, ..	2493	251	378 15 0	2 5	10
Chorlton, ..	5748	424	500 3 9	1 8	14
Leeds. ..	4219	224	202 7 4	0 11½	18
Manchester Hos.,	8194	750	485 0 0	1 2	11
Do., Workho.,	6093	160	273 0 0	0 11	38
Birmingham, ..	8912	446	376 5 0	0 10	20
Aston, Birming.,	1142	60	102 1 2	1 9	19
Preston, ..	3358	153	116 3 7	0 8	21½
Edinburgh, ..	4448	151	104 8 7	0 5	30
Glasgow, ..	1954	180	75 9 7	0 9	11
Dublin, ..	6526	488	751 8 9	2 4	13
Cork, ...	7997	530	594 9 11	1 6	15
Newry, ..	3035	102	Nil	Nil	30
Armagh, ..	2012	98	Nil	Nil	21½
Lurgan, 1871,	2868	111	Nil	Nil	26
West Derby, 1871,	6581	693	2388 4 9	7 3	9

THE ORDER OF SONS OF TEMPERANCE.

This Order is a Friendly Benefit Society, based upon Total Abstinence from all Intoxicating Liquors; and was founded in the City of New York, on the 29th September, 1842, under the following circumstances:—

Sixteen persons, active workers in the Temperance cause, had long felt the necessity of some bond of union among those who had signed the pledge, which should be at the same time a power to shield from violation of the pledge in time of temptation; and in times of distress and bereavement, a benevolent association, to keep the wolf of poverty from the homes of those associated together as members, by affording material aid, and brotherly consolation.

It has been observed that very many of those who became total abstainers soon fell away, and were lost in the ranks of the intemperate; it had also been observed that abstainers as a class, were disconnected, had no rallying cry to call them together, no fortress of strength in which they could assemble, and had no organisation of sufficiently comprehensive principles, by means of which they could unitedly and effectually contend against the temptations to drunkenness, as they are forced upon the people under the shelter of legislative enactment.

One of the greatest difficulties in the way of soberising the people, was found to be the "Club," in its various forms of "Burial Society," "Trade Club," The "Order," or "Secret Society," which were all, or nearly all, held in the Public-house.

"The Club" was the ostensible motive that took the workman to the liquor shop, under the idea of making prudent provision against sickness, shortness of work, and even death itself,—little thinking that whilst attending the Club-house to legislate for those purposes, he was forming and fostering those habits that would become to him a second nature, so strong and so closely allied to himself as not to be easily, if at all, shaken off, and which would make him more liable to sickness, less able to save for old age, and earlier send him, a "victim" of folly and short-sightedness, to the tomb.

Then again, many members of the temperance society were members of some one or more of these clubs, held at the Liquor-shop; many of whom from time to time violated their pledge, or, being looked up to as safe guides became decoys to the simple and trusting, who thought themselves safe in joining a Club where men of sober habits led the way. It was mainly as a means of counteracting this mischief that the Order of Sons of Temperance was established twenty-nine years ago.

When first launched upon the world, it was more as an experiment, than on any truly ascertained data, as to rates of contribution and amount of benefits to be allowed; the first consideration was safety for its members from that great foe of all progress, Intemperance; and the next was the formation of a friendly society that would give to its members the very highest benefits, consistent with financial safety, for a *moderate* contribution.

Both these intentions have to a very considerable degree been realised, as the thousands of Sons of Temperance now living can testify. That which was put forward as an experiment with very much of fear and trembling, but yet with a great amount of hope, has struggled into life and vigour from the smallest beginning into manly strength; until now the Sons of Temperance is an accomplished fact; a most respectable and powerful friendly society, having its branches in America, in every state of the Union, in Great Britain, and throughout the British possessions of North America, and the Australian colonies, and numbering in its ranks hundreds of thousands of members, among whom are the best temperance orators, and the foremost temperance reformers of our time.

The Order was established in this country by the opening of the "Queen's" and "Mariner's" Divisions, in the town of Liverpool, in the year 1849. From that time to the present it has steadily progressed, increasing in *numbers* and *wealth*, in *power* and *respectability*, until now it is acknowledged to be a friendly society of the best class, for the following reasons:—

1st. Because it is based on the total abstinence pledge; all who seek to become members, must, on joining, sign a pledge of Total Abstinence from all intoxicating drinks.

2nd. All its meetings must be held away from the places where intoxicating liquors are sold.

3rd. In consequence of the two fundamental principles above named, this order can afford to give greater benefits, for the same amount of contribution, than those so-called Benefit Societies which DO NOT CLOSE THEIR RANKS AGAINST DRINKERS, and WHICH HOLD THEIR MEETINGS IN THE LIQUOR SHOP.

4th. Should any of the members of this order violate the pledge of Total Abstinence (which some do), they are visited by their brethren and encouraged to return to their divisions, and as a rule, they do return and are saved; the proportion of those who finally leave the order for this cause does not exceed 2½ per cent. of the entire number who become members

The Order of Sons of Temperance is in the very best sense a true friendly society, because it enables and stimulates "the prudent man to forsee the evil and hide himself," by surrounding him with safeguards from intemperance which brings ruin; and with motives to sobriety, frugality, and true manliness.

It is this, last of all the grand advantages gained by becoming a Son of Temperance "*manliness*," that is wanted in the present day. "Men wanted," is the cry on all hands, to carry on the war against ERROR and IGNORANCE, VICE and CRIME; "men wanted," to make and maintain a firm stand against all the forms of intemperance, and against all the causes of this monster evil.

The principles of the Order commend themselves to every friend of man, and it is believed that in its forms and external arrangements, there is nothing which the most strenuous advocate of simplicity can condemn as evil. They have all been adopted, not because in themselves they can reform or preserve men from evil, but because some form is necessary to give stability and permanency to the order. Besides this, its simplicity commends it to the minds of multitudes, and many have been attracted within its safe enclosure, through the instrumentality of these arrangements. The members rely on the truth of the principles of the order, truth which is set forth in all its forms, urged with frequency on the attention of the members, and addressed in the expressive language of colours, through the eye to the heart and conscience. The badge of the order, in all its parts, expresses the love they are to cherish, the purity they are to maintain, and the fidelity they are to observe in their intercourse with each other, and with their fellow-men.

The Sons of temperance sympathise deeply with every other effort to promote this cause, and entertain no feelings of jealousy or hostility towards the other great departments of the temperance enterprise.

They believe that united action will greatly promote the universal triumph of Temperance Benevolence and Brotherly Love.

The order courts investigation, and asks, because it feels that it is entitled to receive, the prayers of every Christian, and the countenance and support of every patriot and philanthropist, in order to ensure the speedier attainment of its high and holy design.

(The Independent Order of Rechabites in our next.)

THE LIVERPOOL Social Reformer:

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 3. DECEMBER 1st, 1871. [PRICE 1d.

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"GREAT IS DIANA OF THE EPHESIANS."

PERHAPS the most extraordinary of all the many speeches delivered by members of parliament during the present recess, has been the one against Temperance Reformers raised by the great Bass, in his notorious speech to the Derby Licensed Victuallers.

He commenced by saying "The Licensed Victuallers were the most interested of all classes of men in this kingdom in the election of members of parliament." Right, Mr. Bass! Your craft is in danger, and the great social and political question of the day is, how the craft you represent can be most effectually crippled? And though you glory in the fact that since Mr. Bruce's bill was introduced, three or four constituencies have returned publicans nominees, you will see before two or three years have passed by, a measure of License Reform carried through both houses of parliament, that will cut your trade to less than half its overgrown dimensions. Well may you say that Licensed Victuallers feel a keen interest in parliamentary elections.

Mr. Bass thus informs us that "the publicans' trade is one of the most ancient in the world, and one of the most honourable a man can follow." He dwells with some weight upon the antiquity of the trade, with an eye to compensation no doubt, should the worst come As regards its "honourableness," the less said the better about a trade that can only get permission to sell its goods on the following dishonouring conditions:—that he, the trader shall not fraudently dilute or adulterate, use false weights or measures, wilfully or knowingly permit drunkenness, or disorderly conduct, or permit persons of bad character to assemble in his shop.

An "honourable" trade indeed! that has thus to be checked, that has to be kept under constant police inspection, and that finds our magistrates two-thirds of their work.

Mr. Bass then argues that Mohammedan and heathen countries, in which drink is unknown, or forbidden, are much lower in the scale of morality than England. We grant it, for the sake of argument, but it does not seem to occur to Mr. Bass that drunkenness *added* to the many vices of the heathen would only make their vices more hideous and detestable. But no! "we are taught by the precepts of religion itself, that 'the heart of man is desperately wicked,' and it is Mr. Bass' firm conviction that men who indulge in drunkenness would, if they had not that resource for their propensities, indulge in other and perhaps greater vices."

We affirm that drunkenness and alcoholic excitement is the main cause of most of the vice of England, and the experience of every thoughtful man confirms this statement.

Mr. Bass unearths that silly old bogey, that "far more men are victims of disease and death through over-eating than excessive drinking;" informs us that all legislation in restricting drinking has been a failure; the Forbes Mackenzie Act, Wilson Patten's Act, American legislation—all have failed—and crowns his speech with the startling information that publicans are strongly opposed to drunkenness, and that it is decidedly against their interest to favour it.

This speech of Mr. Bass' is an example of the rubbish that even talented men are forced to utter when addressing companies of publicans.

Notice to Contributers and Readers.

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The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. To societies and others for distribution they will be *supplied with* 50 *copies for* 3*s.*, 100 *for* 6*s.*, the purchaser paying the carriage.

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The writers must give their real names and addresses, not necessarily for publication, in the case of letters, but as guarantees of good faith.

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THE REPORT OF DR. PARKES AND DR. SANDERSON ON THE SANITARY CONDITION OF LIVERPOOL.

(Continued from last Month.)

IN our last month's issue we shewed from this Report, that the excessive death-rate which has existed so long in Liverpool, is ascribed by Dr. Parkes and Dr. Sanderson, to the terrible amount of intemperance existing in our midst, and not, as so many have supposed, to defective drainage or other sanitary causes. We now resume our investigation of the many important facts brought out in the report, and its details throughout confirm the conclusions drawn in our last.

The report gives us the average death-rates of eight representative streets, with a view to discovering in which districts, and from what classes of the community the excessive death-rate springs. Rodney Street is inhabited by respectable wealthy people ; Egerton Street is inhabited mostly by skilled artizans getting high wages, clerks, and other respectable persons with moderate incomes ; the other selected streets are populated with low class artizans, dock labourers, and improvident, intemperate workmen skilled and unskilled.

The respective mortality, per 1000, per year runs, in round numbers, as follows :—Rodney Street, 11 ; Egerton Street, 26½ ; Henry Edward Street, 30 ; Adlington and Bispham Streets, 32 ; Lace Street, 36 ; Addison Street, 45½ ; Sawney Pope Street, 56. Thus, in the first named streets, where drunkenness is almost unknown, the death-rate is below the average, while in the latter streets, well-known in the police registers, as hotbeds of intemperance and every other consequent crime, the death-rate runs up to a most appalling figure. It will be seen that the average life of the inhabitants of Sawney Pope Street is barely 18 years.

Now, by far the greater proportion of the deaths in these streets are to be found amongst very little children. In Rodney Street, one child in every twenty, under one year of age, die every year ; in Adlington Street, 1 in every 10 ; in Sawney Pope Street, 4 in every 10 ; and in Lace Street, 6 in every 10.

In Sawney Pope Street it may be said that of every two deaths, one is a child under 5 years of age, and in Bispham Street the proportion is even higher. That this terrible state of things is not confined to these streets only is amply proved by Dr. Trench's annual reports, which shew a similar condition of things over a large part of the town.

But it may be asked, if it is indeed true that more than half the children born in the lower distrists of the town die before they reach the early age of 5 years, the causes of this terrible mortality must be easily discoverable ? They are, and the same cause crops up at every turn of the inquiry, and drink and drunkenness is at the bottom of it all !

In the poor districts of the town, it may be said that about one-fifth of these children die from contagious diseases, and the remaining four-fifths of diarrhœa, convulsions, lung and throat diseases, atrophy, and debility, and for the cause of all these latter let the report speak for itself :—

"A large number of deaths from the contagious diseases of childhood must be expected in a crowded population where removal and isolation are impossible. But the other large causes of mortality tell their own tale to all medical men ; the large numbers put down to atrophy and debility and to convulsions, indicate unmistakably the greatest neglect and maltreatment on the part of the parents ; while the high death-rate from the acute affections of the lungs indicates as certainly insufficient clothing, and exposure, and the effects of breathing fœtid and poisoned air. From this table alone, it might be confidently predicted that the people, among whom such a high death-rate occurs from these causes, are not only poor, but are careless, ignorant, and probably barbarous in their mode of life.

"The table brings out another point, viz., that infantile remittent fever (in other words enteric fever) does not in ordinary years cause any considerable mortality, while the diarrhœal affections are not excessive. This probably indicates that both the drainage and water supply are fairly good.*

"There are other causes of infantile mortality which do not appear in the table. The smothering of infants by drunken mothers adds to the mortality' (evidence of Mrs. O'Brien in Mortality Sub-Committee's Report, p. 146, and of Mr. Roberts, *ibid.* p. 165.) No doubt, also, injuries to children have a considerable effect, which are not reported as deaths by violence."

"The death-rate of Liverpool in non-epidemic years is therefore in some measure owing to the great mortality of children."

The excessive death-rate in these poor streets is not confined to children only, but at every other age the mortality is very very far beyond the average. We quote again from the report:—

"At every age the mortality is far higher in the selected streets than in the healthy districts of England, or than in all England. A glance at the numbers is sufficient to show the immense excess of death-rate of these streets. An instance or two will illustrate the table. At 35 years of age, when life is most vigorous, 1,000 persons of that age in the healthy districts of England lose only ten lives in a year, Bispham Street looses 20, Adlington Street 34, and Sawney Pope Street 44.

"At 45 years of age. in the healthy districts of England, only 12 die out of 1,000 persons; 57 die in Sawney Pope Street, and 62 in Addison Street, while the lowest mortality, viz., 29 in Henry Edward Street, is still nearly 2½ as much as in the healthy districts."

The immediate cause of the *excess* of mortality is to be ascribed, *in the main*, to bronchitis and consumption in their various forms; and to what these diseases are owing we will allow the report again to speak for itself:—

"With regard to the causes of this condition of the people, all to whom we have spoken attribute it to three circumstances: the irregularity of the labour market, the improvidence and careless habits of the people, and especially the Irish, and the great intemperance.

"It is not surprising that our informants, who, as we stated, have the fullest information on the habits of the people, say decidedly 'that drink and immorality are the two great causes of the mortality.'"*

"The unhappy people seem to know none of the comforts and few of the decencies of life, and widespread habits of drunkenness, and consequent want of food, aid their wretched homes in destroying their health."

"3. The ordinary mortality, *i.e.*, of the years without widespread epidemic diseases, may be considered as regards,—

"(*a.*) Persons under five years of age.

"(*b.*) Persons over five years of age.

"In the former case, the mortality is chiefly referrable to to five classes of diseases, two, if not three, of which indicate with certainty that the conditions in which the children are placed are in the highest degree unfavourable to them, and are so inconsequence, chiefly of the improper management of the parents. Exposure to cold, improper and insufficient food, and the breathing of highly impure air, are evidently the main causes of the mortality, and arise from the ignorance neglect, and, in many cases, drunkenness of the parents.

"The excessive mortality in persons over five years of age is not owing, in ordinary years, to the wide-spread prevalence of the zymotic diseases, but is mainly caused by diseases of the lungs, which proceed, doubtless, from several co-operating causes, among which must be placed in the first rank the foul atmosphere of the houses in which so many of the labouring class of Liverpool live. Insufficient clothing and scanty food—the result, in many cases, of intemperance, or of irregular employment—are doubtless powerful aiding causes."

From these quotations we find that most of the disease, resulting in premature death, and raising the death-rate in Liverpool, for the last ten years, to double what it ought to be, is directly ascribable to the improvidence of the bread winners, the neglect of children by their parents, and the sapping of the constitution by excessive indulgence in strong drink. These three causes are inextricably tied together in one gordian knot, INTEMPERANCE; many, for centuries past have tried hard to unpick it, but the Alexander who is to cut it has not yet appeared. Well may Dr. Parkes and Dr. Sanderson say,—

"The remedies are to be sought, first, in the introduction of greater volumes of pure air among the crowded quarters, and into the houses of Liverpool; and, secondly and chiefly, in the improvement of the morals of the people, and in the cultivation of habits of temperance, self-restraint, and forethought. The improvement of the ventillation of the houses in Liverpool is a comparatively easy task; but the restraint of intemperance, and the regulation of labour, are matters which will tax to the utmost the skill and determination of the people of Liverpool."

The whole of this Terrible Question resolves itself into this problem. How are we to get rid of drink? There are 3,000 public houses in Liverpool sowing the seeds of moral and physical ruin broadcast in the town, and every day sees these foul seeds lighting on genial soil, bringing forth a crop of noisome weeds that bid fair to choke every thing that is good and beneficient. In the final words of the report—

"A state of things, which, if not righted, will eventually, in some way or other, right itself, perhaps at the expense of the whole community."

In our opinion, the future of England, for good or evil, depends on the fight that is now going on between drunkenness and sobriety. And the temperance reformers are the men to whom alone we look for victory. We are wearied out with pottering half heated schemes of license reform-trimming, and pruning the deadly upas tree that is blighting our country: but "already the axe is laid to the root of the tree," and, with God's help, in whom alone we put our trust, it will not be long ere public opinion declares for the Permissive Bill, and the people will have the power to protect themselves to the utmost, from the deadly influences of the liquor traffic. True, we have our work before us, and our foes are many and strong, but with God and the right on our side, we fear neither brewer nor distiller, with their untold wealth, publican or beerseller, with their vast political influence, and vaunted vested interests; nor even the most troublesome foe of all, the selfishness engendered by the drinking customs of society. The little cloud is appearing on the horizon, public opinion is gathering strength, and the storm of righteous indignation will soon burst, which will sweep the detested trade from the surface of the land.

* "We also applied for information to the Liverpool and Birkenhead Temperance and Band of Hope Union, and were favoured with a very careful report on the subject. Among other points the report states, that in an enquiry specially directed to this point, no single instance was met with of a really steady man not being in regular work; that those who are in irregular work complain of the want of societies to which they could subscribe when in work, and thus obtain relief when out of work. But it is added, that many workmen think such societies could not be made to answer, or would be abused if established.

"in some of the streets investigated, in answer to our question by this Society, it is stated that at least half the families are in the condition of drink and poverty already described, and that the number of strictly sober families is very small. And we are quite satisfied, from our own enquiries, that in the streets we went through this proportion is really under the mark.

"On the subject of intemperance, there is also much evidence given by various witnesses before the Mortality Sub-Committee of 1865, to we need not do more than refer. But it bears out every thing we have asserted."

PROFESSOR NEWMAN ON THE PERMISSIVE BILL.

On Monday evening, November 13th, Emer. Professor F. W. Newman, of Bristol, met a number of our leading citizens in private conference on the question of the Permissive Bill, at the invitation of the Liverpool Permissive Bill Association. We have been favoured with the manuscript of Professor Newman's address, and have much pleasure in giving it to our readers.

Gentlemen, I heartily thank you for coming to meet me. It is a high satisfaction to meet in a friendly way, intelligent persons, who assemble to hear discussion on a theme of first rate moment. I attribute the largeness of our attendance to your sense of evil from the Drink Traffic. I trust that we shall avoid abstract questions, and look straight forward into realities; seeking, not victory in argument, but truth and practical benefit. The variety of English interests brings about, that men accurately acquainted with many things, are yet ill-informed in others, and perhaps do not know how superficial is their thought. Every one, I suppose, prefers a mild remedy to a severe one, and reluctantly believes that traditional routine is unavailing for cure. Hence, when any one, after close, anxious, wide-spread inquiry, reaches the conviction, however unwillingly, that strong evils need strong remedies, he is apt to appear to those who have not gone through the same stages of examination and thought, to be extreme and fanatical. Pre-occupied with other matters, they have not come into close contact of mind with the stern realities of the case. The contempt with which professed politicians, whether Whigs or Tories, treat us, is one of the facts which warn us that such men in the future are likely to behave as in the past. I lately read a speech by Mr Peel, in which he says, that all of us who talk of prohibiting the Drink Traffic, are *wholly ignorant of human nature*. Since he will not deny that 800 millions of Asiatics are human beings, I infer that he is himself *wholly ignorant*, that Mohammedans, Hindoos, and Buddhists, have for ages forbidden the traffic, and with excellent result.

In the present state of mind of the wealthier classes, those of us who desire an *adequate* repression of this trade, cannot but distrust every possible cabinet, and the collective magistrates. Our justification rests on the history of their dealing, especially in the last 40 years. But the younger part of society is apt to know less of what is immediately past than of that which is more distant. The *necessity* of Sir Wilfrid Lawson's Bill is based on the warnings of the past. I wish distinctly to explain in what sense alone it is an extreme or strong measure. It is not extreme, violent, or strong, in the sense of introducing any thing despotic which is new, or any thing which is obsolete. Every thing which it permits and authorizes is merely what is done towards the same trade every year, as a thing of course, and with no murmuring of the public; only, by magistrates, not by the people. The Permissive Bill does but transfer to the ratepayers a *part* of the power systematically and arbitrarily exercised by the magistrates; that of *totally* suppressing the traffic over a definite area. I therefore shall not think it necessary to defend Sir Wilfrid Lawson on this head. The novelty of the bill consists in the *transference of power* which has belonged to the executive government into the hands of the ratepayers. This I have to justify; and my argument turns on our just distrust of the government, and of the wealthier classes in regard to this trade. I expect to be thought to say hard things, when I state facts ever so drily; but at any rate I have no enmity against persons, parties, or orders of the community. I am far too comfortable in England as she is, to desire any transferences of power on my own account. I am not, except in heart, a sufferer by the evils which we deplore; nor do I ascribe them to one party more than to another. I speak solely in the cause of national well-being, which depends upon national morality. If we sacrifice virtue to wealth, wealth will be corroded, wasted, absorbed by vice, and the nation will meet ruin, in one form or other. Indeed, we need much plain speaking; therefore, I pray you, bear with me. I shall gladly hear you patiently in turn.

In 1828, parliament consolidated the acts on the Liquor Traffic: forthwith, gin-palaces flared out, to the consternation of the thoughtful public. It seemed to proclaim that our whole city population were to become gin drinkers. A terror of gin seized the legislature itself. The political economists, then first rising into sensible parliamentary influence, started the theory, that drunkenness was caused by the dearness and badness of beer, and that free trade in beer was the one thing needful both to counteract the gin-palaces and to rescue beer from adulteration. In vain were they reminded, that before the trade in spirits existed, alehouses were a terrible pest to England, variously denounced and restricted by parliament and the crown. The idea of free trade and cheap, pure beer, intoxicated the economists. Beer was proclaimed by them to be quite a different thing from gin,—harmless and nutritious. Whigs and Tories combined with Henry Brougham, (who was then esteemed a strong radical,) so the beer bill of 1830 became law, to the just alarm of all old-fashioned people. This beer act, which withdrew from the magistrates, in England and Wales, all control of the beer shops, was quickly found to be calamitous: for any control was better than none. Henry Brougham, becoming Lord Brougham, disowned the act, as not that which he had recommended; for it had been marred by a clause, inserted to please what were called "vested interests,"—a clause commanding that "the beer should be drunk on the premises." The economists urged that the fees paid by the beerhouse keepers to the excise, were demanded solely as a means of raising revenue, and that the State washed its hands of all moral responsibility. True, over wine and spirits the magistrates retained control, but the thin side of the wedge had been inserted, and the economists rightly calculated that the magistrates would become more willing to let things take their course, and trust to education, as sufficient, for the sobriety of the nation. This was the sincere theory of men whom I do not venture greatly to blame, under the more limited knowledge of that day, as compared with our own. Yet they were totally wrong. I will not now argue against *education* as a cure, lest it occupy me too long. But I do not overlook the topic: and if any gentleman presses me with it, I may be able to speak concerning it afterwards. The legislators of 1830 were ignorant that the intoxicating element in beer, wine, and spirits, is one and the same. But in 1834, I remember that a physician said to me, "Whoever drinks 3 glasses of port, drinks one of spirits." In that year the nation was opening its eyes. The enormities of the gin palaces and the visible fact, that the more men drank the more they were likely to drink, shocked every body except the ministry, who rejoiced in the sums which the trade paid into the exchequer. Petitions to parliament and deputations to ministers followed: but Lord Althorp, then chancellor of the exchequer, treated them with contempt and rudeness. Nevertheless, against the resistance of the Grey cabinet, which had been called omnipotent, Mr. Silk Buckingham obtained, by a large majority, a committee of inquiry into the results of the Acts of 1828 and 1830. The committee, after hearing an immensity of evidence, made a most remarkable report, which advised parliament to retrace its steps, and diminish the shops rapidly and steadily. It also recommended numerous other minor changes, with a view to the ultimate "extinction" of the trade.

If parliament and the ministry had had the heart to follow this advice, it is not for me to deny that gradual and mild measures might, perhaps, have succeeded. When slaves are emancipated with the good-will and desire of their masters, many gradual ways may succeed,—ways which reduce the master's pecuniary loss to a minimum. But if they are to be emancipated against the resistance of the masters, the emancipation cannot be too abrupt. It must be complete at once, and must withdraw all power of the master over the freedman, if mere justice is to be done to the slave. So, if the government, with aid from the wealthier classes, had initiated the necessary repression of a trade proved to be pernicious; if it had proceeded with earnest determination

to carry severity against it up to the point which moral interests might require, perhaps no convulsive movement from below would ever have been thought of. But the parliaments and ministries from 1834 to 1869 did nothing but disobey the advice of the committee of 1834, towards which they displayed illwill and vexation. Nor did the slightest chance appear of repealing even the clause "To be drunk on the premises." A remarkable debate in 1839 was initiated by Lord Brougham in the House of Lords, principally on that topic; but the prime minister, Lord Melbourne, in reply to various mild regrets and inquiries, plainly declared that the lower house would not endure any change. When in 1842 Sir Robert Peel reformed the tariff, a reform of the system of drink licenses might have been hoped. For the Duke of Wellington, in the debate of 1839, had shown much discontent with the state of things, and Sir Robert Peel had been one of Silk Buckingham's committee, and signed the celebrated report. Yet he left the drink traffic in his years of high power exactly as he found it. The interests of the exchequer, or the dread of alarming the brewers and bankers, or the obstinacy of his own cabinet, are ostensibly the explanation. Next, the exchequer during the Russian war was made more and more dependent on that pernicious source of supply,—the vice of the people. Finally, in 1860 a great enlargement of the drink trade took place, with a great increase in the number of shops to facilitate the commercial treaty with France. The then chancellor of the exchequer had convinced himself that light French wines would get the better of strong wine in the market. In vain did our society remind him that the same delusion had possessed the legislators of 1830. *They* supposed that beer was to beat gin out of the market: but the real effect was, to increase the consumption of both. Under Louis Philippe also, spirits were constantly winning upon light wine, as the horrid drink called *absinthe* has won under Louis Napoleon. But the chancellor could not see it. How should he, when the success of the French treaty was so deeply involved in his scheme? Yet we may wait many long years for a chancellor as sincerely moral and religious as he, not to say as eminently intellectual. The place is too much for the man. I would not trust myself in it. The circumstances are corrupting. Taking England as she is, we cannot wisely trust to men in office to fight the battle of morality against demoralizing trade.

The government has long been unable to deny that reform is necessary, and ten years ago promised a bill of its own. Members of parliament dispensed with even looking closely into Sir Wilfrid Lawson's bill, saying: "We are waiting to see what the government proposes." After ten years of such delusion the cabinet confesses the enormous evils of the trade and that the number of licensed houses is far too great. Magistrates have been culpably lax for two centuries. Yet who has heard or read of a Lord Chancellor in this long period deposing, or even censuring a magistrate for laxity? You must go back to the days of Charles I. and James I for such a thing. Ever since the parliament of Charles II. gave the beer tax to the exchequer, ministers have shut their eyes and opened their mouths to receive whatever money dropt in. Their conduct from 1834 to the present day is no novelty: it is only that on which we must calculate. Besides, they are necessarily timid. Those who have (what is called) the responsibility of office, dread to bring on themselves the odium of cutting down the gains of a powerful body. Only private men can afford to look on facts simply and morally, and resolve to terminate the breaking of hearts and the depraving of souls at the earliest possible date. But an English ministry trembles for its own existence. Like a Turkish Pasha, it has an intense interest in the present, and a very feeble interest in the future. Therefore, in my opinion, the policy which gives to the cabinet the conduct of legislation, is a fundamental and pernicious error. Be this as it may, we see that the Right Hon. Mr. Bruce, while confessing the trade to be pestilential, has displayed the inability of government to deal with it. The false policy of successive ministries has nursed the trade into such gigantic size, that no cabinet dares to face its displeasure. It is to me marvellous to hear people complain that the United Kingdom Alliance did not duly support Mr. Bruce. How can the people ever support any thing in parliament except by manifesting enthusiasim? And what was there in Mr. Bruce's bill which could possibly call out our enthusiasm? He wanted to stop adulteration. This annoyed the publicans extremely, but it did not particularly please me. A publican told a friend of mine that he did try not to burn out the stomachs of the poor people, so he diluted the gin with water, making it only comfortably warm. I think the adulterated liquor was better for the drinkers than the pure liquor, on which Mr. Bruce would insist. But what was the vital part of his bill seems to me mere matter of opinion, not fact. I could not myself have voted for its second reading, in hope that that part of it which I think an outrage on common sense would be cast out in committee. Perhaps it would have been retained; and the bill as a whole was a gross injustice to the public and an enormous aggravation of mischief. The jealousy of parliament, from time immemorial, has decreed that every license should be made out *for twelve months, and no longer*. Mr. Bruce attempted to convert this into a ten years tenure; so that, while he confessed that there are too many shops, and that all superfluous shops are a curse to the population, he would have disabled the magistrates from lessening their number, and have nailed down the cruel and miserable infliction for ten years. This is his reply to the nation's outcry. It is quite impossible that he should unite his premises to his conclusion by any logic. He clearly intended to give a bonus to the trade, right or wrong, and I rejoice that their blindness scorned his overtures. An enormous bonus it would have been, especially as initiated by his theory, that though the publicans had *no legal* right to a renewal of the licenses, yet the culpable laxity of magistrates in renewing, as if of course, had conferred on them a *moral* right. If one year gave a *moral* right, ten years would certainly be interpreted to give a valid and vested right. If the Prime Minister is right in avowing that National Virtue is paramount over all other national interests, the trade which propagates national vice, crime, and infinite ruin, moral and material, ought to be cut down at the earliest moment, not continued for ten years. The portentous mischief of this proposal must not be laid on Mr. Bruce personally. It belongs to the whole cabinet, yet the cabinet is as good a one as we can expect. *Every* English ministry, as things now go, will try to compromise between virtue and vice, between the cupidity of trade and the right of a nation to suppress noxious and fatal temptation. Now if, instead of this, Mr. Bruce had proposed Licensing Boards to be elected by the ratepayers—Boards which should have no other function whatever but to assign licenses for a year, at their pleasure, and rescind them at any moment that they thought proper, I am sure that every supporter of the Alliance would have risen to cheer him on. We may believe that such a measure would be insufficient; yet we should heartily welcome it. If it really removed the moral evils under which the nation groans, the majority of us would be satisfied, and desist from further agitation: and if some of us were obstinate or fanatical, Mr. Bruce would have effectually undermined our material support. We should be unable to get funds adequate to any great effort, if no great evil remained. But no measure, at all likely to be effectual, has hitherto found acceptance with ministry or parliament. We have had long experience of parliament, both for good and for evil. We know its excellencies and also its defects. They are hereditary. For 600 years the lower house has never represented the poor. At some future time a majority of the members may be poor men, sent to it by poor men; but we cannot afford to wait for that time. Every locality of the poor needs instantly to get into its own hands a SELF-DEFENCE against this pernicious drink-traffic. At present we are trifled with. Even the Right Hon. John Bright trifles with us in this matter. He and hundreds besides talk to us of elective town councillors, who are to do the needful work against the trade; when *he is well aware* that the Scotch baillies who have the licensing are elective; yet the trade curses Scotland as much as England. The magistrates in Massachussetts and Maine are all elective, but they are not all

faithful; for they sympathize with capitalists, so do most journalists and political writers, and so does the great mass of the English upper classes, more than with national virtue and the rights of the poor. The educated classes in our towns are in close social relations with the capitalists. They are allied to them by marriages, they are received into hospitalities. Bankers are in close commercial relations with brewers and distillers, and whether Radical, Whig, or Tory, all rally to defend commercial interests. It is folly to shut our eyes to the irresistible tendency of moral relations, The landed proprietors, on the contrary, often stand above the capitalists, and can always act independently of them: hence, in more than a few instances, the landlords, over great rural areas, have totally suppressed the trade. especially for their own comfort and for the improvement of their property. Parliament does not step in to forbid, nor do the publicans dare to complain, or pretend that they have a claim for compensation. But *England has one law for the rich and another for the poor* in this matter. The moment that Sir Wilfrid Lawson proposes to give to the mass of the ratepayers a conjoint veto with the magistrates, we have a howl about despotism and private rights; which are not talked of, while it is only the magistrate or landlord who exercises the beneficent despotism, and that perhaps mainly with an eye to the benefit of his purse. No magistrate endures the infliction of a drink shop near his own house. No great house-owner allows them near his high-rented houses. The country-gentry think five hundred yards quite near enough; yet the poor are expected to endure patiently these centres of ribaldry, and demoralization to their children, close by their homes. When the government is bent on enlarging the trade and bringing in more money to the exchequer, it summons up bravery enough to despise the clamours of vested interest. Thus it introduced the new beershops in 1830. Thus it raised the duty on spirits in the Russian war. Thus it brought in the grocers and confectioners as rivals to the old shops some ten years ago. But if a diminution of the shops is asked, they become tender over vested interests, and extremely timid. Again, they are terrified about popular outcry, if they dare to cut down the trade; yet they have been bold, indeed rash, to defy the Indian public, and to disgrace the Christian name, by establishing spirit-shops in India, to the disgust of thoughtful natives. I understand that the Liverpool magistrates made little of the vested interests when they were minded to throw the trade open to all "very respectable persons." I claim of them that they will be equally bold to restrict the trade, now that the evil of enlargement is visible and confessed. The trade has always needed to be kept under despotism. The severer the despotism, the better for the public. Where the severity of the magistrates reaches to the point of extinguishing the trade, the benefit to the public reaches its maximum. For instance, the people in Bessbrook, in county Tyrone, where the landlord forbids the trade, petition for power to forbid it themselves; lest by the landlord's death, the curse be brought back on them. Let us not be so childish as to censure as arbitary despotism in the people, that which we deliberately allow in the landlord and magistrate. The outcry against local option is simply baseless. All local law and local magistracy means, more or less, local option. We want far more local powers, and far less of centralization: but that is too large a question to dwell on now. The fact is that we have several recent precedents for permissive local adoption of an imperial law, without scandal to people eager for constitutionalism. But *what is far more*, the power of the magistrates over this trade has always been a Permissive ordinance. They have arbitary power to relax it, to control it, to forbid it; and have always behaved differently on different areas. As I said at the beginning,—*in so far*, we introduce nothing new. We only give to the people the veto which the magistrate everywhere holds, and in many places exercises with high contentment of the people. And we leave to the magistrate all his powers *except* that of enforcing drink-shops on an unwilling public.

It only remains to say, why a Permissive Local Veto is preferred by us to an Imperial law. Obviously it is hard to execute a law which interferes with the daily habits of a people, until the people themselves wish for such interference. If Parliament choose to pass at once an Imperial Veto on the trade, the United Kingdom Alliance do not say nay: yet we are well aware, that our opponents urge it solely because they believe it would break down. But local option will secure the execution of the law, when locally adopted; for the local debates rendered necessary before the adoption, will assuredly be attended by both sides; hence, they will enlighten the whole community, and there will be little fear of reaction after a two-thirds majority has been attained. Further, we think it very hard, that one part of the country which is ripe for the change, should have a cruel mischief continued upon it, because another part is not yet ripe. At present this grievance is most manifest. Ireland would adopt the law of Permissive Veto at once, as the votes of her representatives have shown, so would Scotland, so would Wales, eminently North Wales; yet the burden is fastened on them, because England, (to judge by the votes in Parliament,) is not ready for the change. Nay, but Manchester is ready, and many others of the populous towns of England. In large rural districts; as I have insisted already, Prohibition has long been enforced with benefit. It is the power of capitalists, and that only, which keeps up the existing evils. When the permissive bill becomes law and a few great cities adopt it, and the benefits are undeniable, public opinion in the other great cities, –even London itself—will rise to the necessary height, and the capitalists will have to give way. Finally, I must touch on one reason why the traders dislike the permissive scheme. They know that when squires and noblemen extinguish the trade on their estates, they have no right to compensation. The licenses expire of course at the year's end. So if any locality whatever forbids renewal of licenses, no one will have a shadow of claim to compensation. But if it were proposed to extinguish the trade altogether by an Act of Parliament, they count upon the sympathy of all other capitalists in other trades, and hope, by their influence, to get an enormous sum voted to them at the public expense, for having poisoned the public in the past. So reprehensibly weak are parliment and ministers to men who clamour for compensation, that no one could wonder at their voting 50 millions to the trade, and pretending that they had done a virtuous deed, in harmony with our desire. But the groundlessness of all such claims is quite undeniable when a Squire, and not parliament, extinguishes the trade locally. I am afraid I have occupied too much of your time, yet I briefly add, that that political party which honourably resolves to make the public virtue its main object, will obtain the rule of England. If the existing parties refuse, they will all be broken in pieces.

LICENSE LAW REFORM.

On Monday Afternoon, the 20th ult., a Public Meeting was held in the Law Association Rooms, to consider certain recommendations to Goverment on the subject of License Law Reform.

The meeting was convened by the Lord Bishop of Chester, 24 clergymen and ministers, 49 magistrates, and 6 other gentlemen.

The Hall was crowded to excess, many being unable to gain admission. Mr. T. S. Raffles was called to the chair, and the following resolution was proposed by the Ven. Archdeacon Jones, seconded and supported by Messrs. F. A. Clint and E. Lawrence :—

"That a copy of the invitation convening this meeting, with the statement of the proposed principles for a licensing bill which were attached to it, be transmitted to the Secretary of State for the Home Department, accompanied by a petition signed by the chairman on behalf of the meeting, urging upon Government the necessity of bringing in a bill at the earliest period in the coming session of Parliament for the better regulation of the trade in excisable liquors."

The principles of which are as follows:—

"1. The justices to continue to be the licensing authority; and no licence for the sale of excisable liquors to be issued by the excise except upon the production of a certificate from the justices authorising the issue.

"2. The ratepayers in a district to have the power of vetoing the issue of new certificates for publicans' and beersellers' licenses.

"3. New certificates for publicans' and beersellers' licences to be issued by public tender, or by some other method which shall as effectually secure an impartial distribution of them, and the protection of the justices from the imputation of favouritism, and from the pressure to issue new certificates, to which the justices are exposed if empowered as at present to bestow them gratuitously on personal application. If new certificates be distributed by tender, the tenders to be of an annual payment, to be made during the continuance of the certificate, and the justices to have power to object to any person being employed as manager of a licensed house whose character may not be satisfactory to them.

"4. The preceding provisions not to apply to the renewals of existing licences, which shall be left, as at present, in the hands of the justices.

"5. The hours during which licensed houses shall be permitted to remain open to be shortened; and the justices, with the assent of the ratepayers, to have power, within certain defined statutory limits, to make further reductions in the permitted hours in neighbourhoods in which they believe the change will not cause public inconvenience or stimulate sales at illegal hours.

"6. Better police securities to be provided for checking adulteration and drunkenness, and for the closing of disorderly houses."

At the close of Mr. Lawrence's address, Mr. Matheson criticised the proposals severely, suggesting that the meeting should recommend some power being given to the ratepayers to protect themselves from the influence of the liquor traffic, and denying the fitness of the magistracy for the important business of granting and renewing licenses. Mr. W. S. Caine then moved as an amendment, "That no measure of license reform will be satisfactory that does not provide for an immediate and extensive reduction of the existing licensed houses;" but the chairman ruled that no amendment could be received, when Mr. Caine immediately withdrew it, and moved "the adjournment of the meeting to some public hall, on some future evening, to be named hereafter," but this was also withdrawn at the request of the chairman.

The resolution being put, the chairman gave the show of hands in its favour, by a very small majority, so small that, in the opinion of many, the decision should have been the other way.

The result of this meeting is most significant. We do not think a meeting was ever summoned in Liverpool by so influential a list of conveners, and although called at a time of day at which it was impossible that the working classes could attend, who are by far the most interested in the amendment of the license laws, it was quite as much as the promoters could manage to get their resolution carried, even by a small majority. Such was the evident feeling of those present that we are certain had the proposals set forth any stringent reforms calculated to reduce effectively the terribly excessive number of public-houses in Liverpool, not ten dissentients would have been found in the meeting.

The result of this meeting will be, unless some steps are taken to prevent it, that the Home Secretary will be told that the six proposals are the opinion of a large public meeting of business men in Liverpool, and this will be backed by all the influence of the conveners, which is without doubt, very considerable. We, therefore, rejoice to find that a public meeting will shortly be held in some large and commodious building, at which more stringent resolutions will be submitted to all who chose to attend, and we are sure that those resolutions will be carried with an enthusiasm that will prove how thoroughly in earnest the *people* of Liverpool are in this great question.

We trust every friend of stringent license reform will be in his place at that meeting, and show his sympathy with the resolutions by his presence. We hope that this meeting, with that which is to be held in the Philharmonic Hall, on the 6th, to welcome Sir Wilfrid Lawson and Mr. Trevelyan, (our readers must not confound the two—they are separate and distinct,) will go far to show our magistrates that we must have some more thorough reforms than the half and half proposals submitted to the meeting at the Law Association Rooms.

Let us look into these proposals, and sift their meaning and probable effect if adopted.

1st. The justices to be the licensing authority. Before we grant that, let us see how the justices have dealt with us in this matter in our own town.

The free trade policy of the Liverpool bench, initiated by the late Mr. J. R. Jeffrey, and one or two others, is too notorious to need any explanation or comment, suffice it to say that from 1862-66, the action of our Liverpool licensing bench was, to grant a licence to every applicant who held suitable premises, and who bore an ordinary good character; no reference being made to the wants of the neighbourhood. The result was what might have been expected, a rush was made for licenses and valuable properties, which now threaten us with vested interests and attendant compensation, were given away wholesale to Dick, Tom, and Harry. The town was literally inundated with gin palaces. Magistrates, Town Councillors, Aldermen, Big Brewers, and Distillers, all competing for every corner lot brought into the market.

The enormous competition brought about by rival traders in an already overdone traffic, led to the establishment of museums, free and easies, goose clubs, rat fights, music and dancing saloons, on the premises of the competing publicans, that their houses might be made the more attractive, and customers induced. The consequence being, that the return of drunkenness in Major Greig's report, which in 1861, were only 9832 cases, swelled in nine years to the appalling number of 21,113, in 1870, considerably more than double. As a matter of course every other crime increased proportionately.

We are now saddled with 2539 public-houses and beer-houses, *and we have no one to thank for it but*

the magistrates; yet 49 of them have the audacity to ask us to confirm to them the power they have so shamefully abused.

Then we have the fact of there being 95 public-houses in Liverpool, known to the police as the resort of thieves and prostitutes, and the acknowledged failure of both the magistracy and the watch committee to deal with the blackguards who keep them.

Then we have the fact that scarcely any of the magistrates take the trouble to attend the licensing sessions, in our opinion, the most important work that they have to do. We are *quite* sure that by far the larger proportion of the 49 magistrates asking the meeting to vote for their continuance as licensing authorities, have never attended a single sessions since they got the commission of the peace.

Some, like Mr. S. G. Rathbone, boldly declare that the law is so bad they wont administer it, and have left it to be bungled by men who have got "free trade on the brain." We think Mr. Rathbone, who is certainly one of the ablest magistrates, and most intelligent citizens the town can boast, is seriously to be blamed for thus neglecting his manifest duty. Whatever is to become of us, if every bad law is to be treated in the same way? We do not see how Mr. Rathbone can justify himself in holding the commission of the peace, and at the same time openly and wilfully neglecting the most important work the state has entrusted to him. Surely any change that can be made in the licensing authority cannot be for the worse, and may be for the better.

The 2nd proposal is all right so far as it goes. The publicans will take precious good care that no *new* licences are granted, and will work with other ratepayers to *that* end with amazing good-will. We welcome this small admission of the *principle* of ratepayers' veto, it is the thin end of the wedge, and must be driven home, to the vetoing of new and *old* licenses together.

In the 3rd proposal the justices innocently admit the charge brought against them by Mr. Matheson, viz., that they rest under the imputation of favouritism, and propose to get rid of this by issuing *new* licenses by public tender. We fully approve of this mode of issuing licenses, provided all are put upon the same footing, and every publican alike be compelled to tender, the number of licensed houses being kept strictly within a given proportion to the population.

The 4th proposal is merely confirmatory of the preceding ones.

The 5th is the best of the lot, and deals with the shortening of the hours during which public-houses shall remain open, but it proposes a curious combination which we fail to understand in the least, by which justices and ratepayers may combine to make further reductions in the permitted hours in districts where the change would not cause inconvenience or stimulate illegal sales. This cumbrous proposal is not worth a second thought.

We are sure public opinion is quite ripe for an extensive curtailment of the hours during which public-houses should be open, and it seems agreed on all sides that 10 o'clock at night in the country, and 11 in London, with Sunday closing, will be hours well received by every section of license reformers, though why London should want an extra hour for getting drunk we really cannot understand. But how it is that those gentlemen who advocate the cutting off of the two best hours of the publican's business, and at the same time believe in the doctrine of vested interests and compensation, can reconcile the two matters, passes our comprehension.

The 6th proposal is a good one, but might be better. We certainly want clearer enactments for the suppression of disorderly houses, and checking adulteration and drunkenness; but if the carrying out of such laws are left in the hands of our police, we shall be no better off. We don't wish for a moment to disparage our police force, it is as good as any in the kingdom, and is commanded by a chief constable of great ability and vigour, but the fact is, that our police are so fully occupied with the *results* of intemperance, that they have no time to look to the *causes*. What we need to look after the publican properly is a staff of intelligent officers, constantly shifted from beat to beat, well paid and well educated, whose *sole* business it should be to look after the proper administration of the license laws, draw samples of the drink sold, and lay informations against offenders. From what we know of public-houses in Liverpool, if such an officer had ten under his charge, his post would be no sinecure.

On the whole, then, the proposed principles of the bill, though containing much that is good, comes very far short of the thorough reform of the license laws that the country demands, and means to have. And we require to see that the counter-meeting, if one may so call it, is convened by a list of names every whit as influential, and ten times as numerous, as that which called the meeting on the 20th ult.

One word in conclusion to Permissive Bill advocates. Do not for a moment suppose that when the Permissive Bill becomes law, we shall need no licensing laws. In agitating for the sweeping measures of the Permissive Bill, we make a great mistake if we oppose any really good proposals for a reform of the licensing laws. Remember there may be districts which will reject the Permissive Bill, and the inhabitants of such districts will certainly need some better laws for the regulation of the public-houses they are foolish enough to conserve. Let us therefore, while advocating permissive prohibition, gladly help on every effort no matter how small, that tends to diminish drunkenness, and cripple the hideons traffic that is fattening on our very vitals.

On every hand there are signs abounding that the great struggle between sobriety and drunkenness that has so long been pending, is about to begin. Licence Reform will be the watchword of the next general election, and if our present members don't come out a

little stronger against the liquor traffic than heretofore, we must simply run an independent candidate of our own, and get him returned in the teeth of party politics. We know of more than one or two men of great ability, not altogether unknown in the political world, who would gladly contest Liverpool, on a very advanced platform of Licence Reform, and who would get a very large measure of support apart from this question alone.

There are at least 4000 teetotallers on the burgess roll of Liverpool, and measures are being taken to secure combined effort. These voters, thrown exclusively on the side of a Permissive Bill Candidate of repute as a politician, would carry him in at the head of the poll, and such a candidate will be forthcoming if necessary.

The time has come when we must draw our swords for the fight, and throw away the scabbard, and if Liverpool does its duty, the next general election will send one vote at least to Parliament in favour of the second reading of the Permissive Bill.

We are well content with our present members with this exception, and shrink from the thought of interfering with our representation. But we are a power in the town, and mean to be represented. If we can be represented in any way without a change, so be it! if not, we will test our strength at the next general election.

LIVERPOOL PERMISSIVE BILL ASSOCIATION.

The immediate purpose of the Permissive Bill Association is to educate public opinion in favour of Sir Wilfrid Lawson's Permissive Bill, which proposes to entrust the people themselves with the right, by a majority of two-thirds, to prohibit the common sale of intoxicating liquors. We believe every important reform, in the direction of temperance, for many years past, has been mainly due to the persistent agitation of advocates of the Permissive Bill, and to the same source may be ascribed the intelligent public opinion which so largely exists in favour of very stringent limitations of the liquor traffic.

The present licensing system has, during the last ten years, brought disastrous results upon the town of Liverpool. The terrible increase of public-houses, induced by the free trade policy of our licensing bench, has doubled the police returns of drunkenness since 1861, has made our average death-rate 38 to the thousand annually, against little more than half that rate in other large towns, and has established in our midst an amount of pauperism, crime, and social degredation, appalling to think of. The advocates of the Permissive Bill seek to change this system, and permit the rate-payers to protect themselves against the monstrous evils entailed upon them by it.

It confidently appeals to the public at large for support, and gets it.

Many who cannot go so far as its platform leads, gladly contribute to its funds, gratefully recognizing the services it has rendered to the cause of morality and humanity. On Tuesday morning, October 17th, upwards of £55,000 was subscribed at the annual meeting of the United Kingdom Alliance, towards a guarantee fund of £100,000. On the following evening, at a meeting held in the College Hall, £2500 was subscribed to carry on the agitation in our own town.

The committee of the Liverpool Permissive Bill Association wish to follow the example so nobly set them by Manchester, and seek to establish a guarantee fund of at least £5,000, to carry on the agitation for the Permissive Bill in their own town, and they have much pleasure in announcing the following donations. These donations will be called up in five annual instalments, and they have full confidence that the fifth will be the last subscription they will need to ask from their supporters.

Donations will be gratefully acknowledged in the daily papers by

WILLIAM S. CAINE, Treasurer,
16 *Alexandra Drive, Prince's Park.*

DONATIONS ALREADY PROMISED.

Samuel Smith, ...	£1000	0	0
Wm. S. Caine, ...	1000	0	0
James Smith, ...	300	0	0
Balfour, Williamson, & Co., ..	250	0	0
Alexander Balfour, ...	250	0	0
R. P. Ker, ...	25	0	0
E. Woodward, ...	25	0	0
R. Radcliffe, ...	25	0	0
Robert Gibson, ...	20	0	0
Nathaniel Caine, ...	20	0	0
E. Jones, B.A., ...	10	0	0
Joseph Thomas, ...	10	0	0
J. C. Thompson, ...	5	5	0
Thomas Hanmer, ...	5	5	0
M. C. Buck, ...	5	0	0
J. B. Collings, ...	5	0	0
W. H. Marshall, ...	5	0	0
Thomas Salthouse, ...	5	0	0
George Holt, ...	5	0	0
John Andrew, ...	5	0	0
George Hodge, ...	5	0	0
J. H. Jackson, ...	5	0	0

WORDS OF CHEER FROM THE SHOEMAKERS BENCH.

We have had the following document handed to us by Mr. Samuel Smith, and publish it with the very greatest pleasure.

We are glad to find that workshops are beginning to make the Permissive Blll a subject for conversation and trust the example set by the shoemakers will be followed by every other trade in the town. If 10,000 working men would each give one shilling every year to the funds of the Liverpool Permissive Bill Association, thus enrolling themselves as members, it would be a protest against the liquor traffic of far stronger voice than fifty subscriptions of one hundred pounds each.

There need be no difficulty about it. Let those working men who are dissatisfied with the evils of the public house find out all agreeing with them who work in the same shop with themselves, and through one of their number, who should act as yearly col-

lector, send one shilling each, or as much more as they choose, to the treasurer of the Permissive Bill Association, Mr. W. S. Caine, 16, Alexandra Drive, who will gladly acknowledge, and see that they receive cards of membership. Every working man is deeply interested in the Permissive Bill, and should labour with might and main to get it passed into law. Remember, money is the sinews of war, and twenty shillings make a pound.

LIVERPOOL, *November 15th*, 1871.

TO SAMUEL SMITH, ESQ., Sir,—We, the undersigned Journeymen Shoemakers, most respectfully desire to express our feelings of pleasure on hearing that you had given in your adhesion to the principles of the "Permissive Bill," which we understand would give power to the people to prevent liquor-shops being planted in their midst.

We think it is quite time that something should be done to remove the temptations to drunkenness which abound amongst our own class.

We acknowledge that we are not teetotallers, although some of us have tried to be so many times, but in the presence of a tempting public-house or gin-palace at almost every corner of our streets, we have been unable to maintain our better resolutions, and have fallen again and again into our old habits. We feel that while these traps are allowed to remain, our hopes of permanent reform grow less and less.

Hitherto capitalists have looked coldly upon our endeavours to raise ourselves, in fact, they have sided with our enemies, and helped to increase and perpetuate the power of our greatest curse.

We therefore hail with great pleasure the announcement which some of us heard a few weeks ago at the College Hall, that you and other gentlemen have resolved to throw in the weight of your influence to free us from the seductive power of the liquor traffic.

Wishing that our mite should be added to the large subscriptions of gentlemen like yourself, we beg that you will have our names enrolled for 5s. each, to be paid at 1s. a year, towards the Liverpool fund, and that you will kindly order cards of membership to be sent to us.—We are, Sir, yours most respectfuly,—Henry Robert Noyes, 2, Burnley Street, Everton; James Legatte, 44, Poplar Street, Everton; Richard Daly, 44, Poplar Street, Everton; Ralph Jones, 93, Robsart Street; George Boardman, 41, Howe Street; James Johnston, 9, Court, 7 House, Great Richmond Street; Jonas Mooney, 2, All Saint's Lane, off Rose Place; Thomas Charles, 19, India Street, Everton; William Kelly, 106, Breck Road; George Rollins, 25, India Street; John Kelly, 303, Netherfield Road, North; Joseph King, 1, Juvenal Place, Fox Street; James Wall, 42, Bidder Street, Islington; Richard Ekins, 60, Gordon Street, Everton; John Kelly, 60 Gordon, Street, Everton; Timothy Breen, 60, Gordon Street, Everton; Peter Breen, 60, Gordon Street, Everton; Griffith Jones, No. 1, Holly Street, Richmond Row.

BETTER NOURISHMENT FOR NURSING MOTHERS.

THE idea so prevalent among this part of the community, that stimulants are essential to the maintenance of their own health and strength, and for the proper nourishing of their offspring, is both erroneous and pernicious. The authority of some of the most distinguished physiologists and obstetric physicians may be quoted in proof of this statement. They are supposed to strengthen in cases of debility, and cheer and enliven those who are labouring under mental depression, to promote healthy digestion, and to aid in safely carrying through many dangerous crisises in disease. The primary effect of such beverages is undoubtedly an apparent increase of strength and of renewed energy, but this is transcient, being soon followed of necessity, by reaction and continued exhaustion. They cause to irritate, not to nourish. The system intuitively treats them as foreign substances and unwelcome intruders, and therefore collects her reserve forces to expel them. But such forces are followed by corresponding exhaustion, until there is time and opportunity given for overcoming the difficulty. These irritants, hence, induce general debillty, by setting up unnatural commotions, which nature exerts her utmost powers to correct, and in those exertions the bodily powers are impaired, and thus subjects naturally acquire the habit of craving for an external stimulus which shall readily remove the feeling of exhaustion which a previous resort to stimulants has induced. If the primary effect be a pleasing exaltation of the senses and of the nervous system, a speedy reaction follows. We may give a synopsis of the physical effects of alcohol to corroborate our testimony to its injurious influences upon all classes, and especially on those who are unfortunately so important a part in the economy of life. It produces a shrinkage of the muscular and other tissues, and also of the blood cells, thus directly diminishing the nutritive capacity of the latter vital organs. It prevents the coagulation of the fibrous part of the blood, which is an essential pre-requisite to nutrition. It interrupts the natural powers of waste and repair. It produces heat by combustion of the oxygen of the arterial blood, thus rendering that blood dark and of a venous character, and making the subject of it a ready prey to childbed fever and inflamatory diseases of a very dangerous nature. After the immediate use of alcoholic drinks, the carbonic acid gas of the blood, is prevented from escaping from the system, and this is equivalent to penning one up in a close room. When taken in moderate quantities, its effects are in proportion to the quantity taken. We see from these facts that the use of stimulants at a time when the human organism is peculiarly obnoxious to diseases of an inflamatory nature, that no more likely method for arousing and perpetuating such a tendency could be adopted. It is said that stimulants are right in their proper place. But is it not questionable whether they can ever be so, at any rate, to nursing mothers. What they need is something which may form a healthy pabulum for the blood; and nothing is so conducive to the attainment of this end as light, easily digested food, such as beef tea, cocoa, milk puddings, &c., and a gentle regular exercise in the fresh air.

(To be continued.)

NURSING MOTHERS.

THE EDITORS—Permit me to supplement whatever valuable remarks and information you intend to insert on this most important question of nursing. Fifty years ago, when I was a little girl, I spent many months, from time to time, in the house of a very dear aunt. At supper hour the servant always brought in for her a bowl of milk porridge, or gruel, or what a North of Ireland person would call "boiled milk." I asked if she always took that supper, and was told "Yes," because my uncle found it to agree so well with her while she was nursing; therefore he wished her to continue its use whether she required it or not; and when NOT, I often had share, and really good it was! And this is how it was made. A quart of new milk was "set" every morning, (so long as the weather was cool enough to keep it sweet,) and the cream taken off at tea-time, leaving at least three gills of milk in the bowl—when "siding away" after tea, the housekeeper put into this milk two dessert spoonfuls of fine oatmeal, and a pinch of salt, placed a cover on the bowl and let it stand so till within half-an-hour of supper time, when the cook took the bowl and its contents, put the latter into a nice clean saucepan, and stirred it almost constantly until it just began to boil; at this moment she would draw it back from the fire, place the lid on the saucepan, and stand it on the bar, or wherever was most suitable for the milk, &c., to be kept at the boiling point of heat, but not actually boiling; here it remained for about twenty minutes,—eighteen to twenty minutes is enough if the meal is very fine, twenty to twenty-five minutes if it is a little coarser.—When cooked sufficiently it quite filled a pint basin. If cook had made it a little too thin, a slice of bread, or a biscuit remedied the fault; if too thick to be agreeable, a little more water, or a

portion of cold milk was added; and this was what she reared five healthy children upon so far as supper is in question When it came to my turn to nurse, I used it, and with equal satisfaction. I know my aunt recommended it to many of her acquaintances, so also have I, and so I do still, and with invariable proofs of its efficacy whenever tried. I am as much in love with the treatment as ever I was.

Now you will bear in mind that no one dreamed 50 years ago of the present spread of total abstinence; and although my aunt took table beer at her dinner, at her husband's bidding, she disliked it, and did not believe that it was useful to her, so her tumbler was filled one-third part with the ale or beer, and the rest with pure water. Wine was at hand and often on the table, but it was very, *very* sparingly used, and was quite put away in the early period of the agitation against drinking such liquors. The grandchildren of that worthy couple now call them blessed. In my course through life I have met old school-fellows and others who have complained of the great dificulty they had in the early morning to satisfy the baby, because they "hadn't a drop of milk for it, poor little thing, until after getting a cup of tea." And who, some assured me, that after one trial of my *milk porridge*, some found milk to flow plentifully as soon as they woke and wanted it. So different to mornings after a hearty meal of beef steak and ale or porter, or coffee or rice pudding, or any other diet and drink that ever they tried.

As to doctors, here am I, a well-known abstainer; my opposite neighbour is not so; therefore the same doctor who tells me "that I do not want anything of the kind, and that he always likes to find ladies who can do without it," will prescribe two or three different liquors for Mrs. Opposite, because he sees that she likes them; and he knows that if he does not please his patients he is likely to be "sacked."

There are doctors, many, who do not *recommend*, and who conscientiously endeavour not to ALLOW their patients to use these drinks even medicinally—and all experience proves that children of total abstainant parents are less liable to attacks of juvenile illness, and when attacked, suffer less acutely, and recover better than children who have alcoholized blood in their veins. The importance of the subject is my excuse for troubling you with so long a letter.—I am, yours sincerely,

Nov. 21*st*, 1871. AN OLD HAND.

We have received several other articles on this subject which we cannot give this month for want of space—EDS.

NATIONAL TEMPERANCE LEAGUE.—On Tuesday evening a special meeting of the National Temperance League was held at Exeter Hall, Mr. John Taylor in the chair. The hall was very much crowded. The peculiarity of the present meeting was, that all the speakers were members of the medical profession.—The Chairman, in opening the business, said that the Temperance League had expected, and had received, a large share of assistance from the members of the medical profession. None could bear ampler testimony to the evil effects of intoxicating drinks, for they came under their notice every day, and they had no interest except to speak the truth. Their evidence could not but promote the cause. But, after all, the people must rely on themselves for the cure from the curse of drunkenness.—Dr. Collenette, of Guernsey, said he had had an experience of 30 years as a medical man. For five years he followed the pratice of prescribing stimulants, but he had seen its bad effects: he had recourse to to the non-alcoholic system, and he had reason to rejoice at it ever since. After giving many striking examples of the failure of the one system and the success of other, he recommended them to banish from their houses, from their tables, from their sick rooms, every kind of intoxicating drink—it produced weakness and not strength; sickness and not health; death, not life.—Dr. Bayley, of Stourbridge, considered that a physiological investigation into the effects of alcoholic stimulants on the human body, and through the human body on the moral nature of man, was one of the most important that could be undertaken by the medical profession. Alcohol had none of the hygienic virtues attributed to it; on the contrary, it produced dicease to a large extent, physical and moral.—Dr. J. W. Beaumont, of Sheffield, read a paper in which the conclusion arrived at was that alcohol was a dire evil to the individual and to society. He had investigated the subject for himself in nearly 3000 cases, and came to the conclusion that alcohol was not necessary in the treatment of disease.—Mr. Townson, a surgeon of Liverpool, gave it as his opinion that if all the spirituous liquors in the kingdom, by whatsoever name called, were destroyed, it would not lead to the loss of a single man, but to the salvation of thousands of human lives. In certain unions of Liverpool, for instance, it was found that the death-rate was one in nine, where the expenditure on strong drinks had been 7s. 3d. per head; whereas in unions where the expenditure was only 11d. per head the death-rate was one in 38.—The meeting was also addressed by Mr. Bennett, surgeon of Winterton, and Dr. Edmunds, of London. The meeting was most enthusiastic.

LIVESEY'S NEW YEAR'S ADDRESS FOR 1872.—May be had at 28, Church-street, Preston, 3s. per 1,000 or 3s. 6d. carriage paid. Also 25 sorts of Temperance Bills, 1s. 6d. per 1,000.

PERSEVERENCE LODGE, I.O.G.T., No. 100.—On the occasion of the installation of officers, the members of the lodge presented Bro. Richard Ward with a very handsome third Degree Regalia. After a highly complimentary speech by Bro. Edmund Jones, the retiring W.C.T., Sister Cashen, invested Bro. Ward with the Badge. Bro. Ward, who was evidently taken by surprise, replied in appropriate terms.

We call the special attention of our readers to the meeting which will be held in the Philharmonic Hall, on the 6th of December. We do not often get the chance of hearing our great leader, Sir Wilfrid Lawson, and as Mr. G. O. Trevelyn, M.P., and our old friend Mr. Raper will be with him, we may expect a glorious meeting. The visitors will be well backed by local men. Mr. George Melly, M.P., will preside,and Rev. H. S. Brown, Messrs. A. Balfour, R. A. Eskrigge, Hy. Clark, S. Smith, and other friends will take part in the proceedings. Most of the tickets have been applied for, so all who are not supplied should lose no time.

Liverpool Wesleyan Band of Hope Union.—The second annual meeting of this Union was held on Wednesday evening, November 22nd, in the Hope Hall. R. A. Eskrigge, Esq. presided. There was a numerous attendance. Addresses were delivered by the Rev. Wm. Moister, of Sedgburgh, Rev. J. Hargreaves, of Manchester, Messrs. J. H. Evans, and J. Stubbs. During the evening, a choir of 150 children sang a collection of temperance melodies under the conductorship of Mr. Isaac Bradburn.

Occasional Notes.

I never suffer ardent spirits in my house, thinking them evil spirits; and, if the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms.—*Sir Astley Cooper.*

We have frequently been asked for a receipt for making Gingerette, &c.; we can with confidence recommend the following:—Sugar, (loaf) ¾lb., essence of ginger, 2d,, boiling water, 1 quart; the sugar to be put into a large jug, after which strew over it as much carbonate of soda as will lie on a fourpenny-piece drop the essence over the sugar, &c., pour on the boiling water—stir it—cover it up, then let it cool—strain through a piece of muslin—colour with burnt sugar.

Lemonade—Sugar (loaf) ¾lb., essence of Lemon 1½d., Tartaric acid ¼ oz., Boiling water 1 quart; the sugar and acid to be put into a large jug, after which, drop the essence on the sugar, not let it fall on the sides of the jug—pour over it the boiling water—stir it—cover it up, then let it cool—strain through a piece of fine muslin—colour with burnt sugar

THE LIQUOR TRAFFIC,

The Liquor Traffic is a nuisance; it stinks in every good man's nostrils, and teetotallers can never cease to work for its annihilation. The very mention of it calls forth such an array of evil practices—such an amount of human misery and human suffering—that thoughtful disinterested persons, whose earnest wish is to see society happy, are thoroughly amazed. They are astonished that this traffic retains a legal sanction, and that, notwithstanding all its crimes and enormities, it is carried on and upheld and defended by persons of the highest standing in society. It is the growth of ages, the offspring of ignorance, cupidity, and vice. And though it inflicts its curses upon all classes, all classes support it. But the "traffic" has a wider meaning than is usually given to it, By many, it is confined to the *makers* and *sellers* of intoxicating liquors; chiefly those who deal it out in public-houses, beer-shops, dram-shops, and wine-shops,—and all the pauperism, crime, and drunkenness, is laid to their charge exclusively. That the publican and his wife, the beer seller and the dram seller with their satelites, stand out most prominently as the authors of these evils there is no doubt; but as "it requires two to make a bargain," there is another party which ought never to be lost sight of, when we are surveying the ravages of the "traffic." While the *sellers* are chargeable with guilt, are we to hold the *buyers* innocent? It is true if there were no sellers there would be no buyers, but it is equally true if there were no *buyers* there would be no sellers. Our blood boils when we think of a man serving out drink which robs the families of the poor of their last meal, starves the children, and breaks the mother's heart—but does not such a transaction include the *man* who *purchases* the drink as well as the man who supplies it? Why should we condemn the one and pass by the other? The makers, the vendors, and the purchasers are all culpable. They have all a share in the evil, and ought all to bear the blame. A larger quantity of liquor by far, is consumed in private than in public houses. In a town where there are 500 sellers, there are perhaps 15,000 buyers, who are passed over by many who are fierce in denouncing the evils of the traffic. It is easily accounted for. The evils of drunkenness *culminate* in the drink shops; it is here that all the mud and filth of the drinking system wash up. The mad acts of those who have been domestically trained to like liquor are sure to be performed here. Police and public-houses seem to be twin institutions. The temptations of the drink shop no doubt are the ruin of thousands, but those who go into the way of temptation ought not to be excused; and those who place the dangerous article daily upon their tables ought not to complain if the appetite thus created seeks a greater allowance at the tavern than what can decently be had at home. What are we to say of the vast quantities of barrels and bottles that are being delivered daily by brewers', wine and spirit dealers' carts, by the railways, and the common carriers? It cannot be said that the persons who use these were *tempted* by the open doors of the dram shops at the corner of the street, or by any other open door. And how can fathers and mothers,—the owners of the 1,000 jugs that are daily fetching in drink at every meal time,—talk against public house temptations? Here, in fact, are the unnoticed springs, the insiduous influences that display their disgusting effects at the public house and the tavern. Almost every house (excepting of course the teetotalers' houses) rated at £20, and upwards, has its *temptations* stored ready to be brought out on every plausible occasion. And the publican himself is sometimes tempted and teazed as much as he tempts and beguiles his customers. On Sunday they hang about his doors, rushing in the moment the door is opened! The fact is, the appetite, the love of liquor is the greatest temptation, and in a majority of cases this is first created by influences connected with home. Call the public house a deadly Upas tree, but to ascertain the sources of its vitality you ought to examine the roots and numerous fibres which are concealed beneath the surface. The drinking system is broader and deeper than most persons have conceived, but because its monstrous evils are brought into a focus at the drink shops, they are often spoken of as alone constituting the "traffic." It does seem to me that we have been too one-sided in our denunciations, and that when we descant upon the evils of the traffic we should in this case, as in all others, include all parties concerned. The abominations of the slave traffic were not *confined* to the *sellers* of slaves; the *buyers* as well as the sellers were guilty. The publican very properly figures the foremost, for his business may be considered the "main sewer," down which the collected filth flows in a torrent, proceeding from thousands of other mains and pipes, many of them too small to attract attention. When we speak of the "drinking system," we should include *malting*, *brewing*, *distilling*, *selling*, *buying*, and *using*, with all their auxiliaries. Here one cannot help asking where is the consistency of those who are so horrified with public houses as to shut them all up, and yet are not prepared themselves to abstain from the drink that makes them so odious? Though one would think no person could be found so inconsistent, yet it is a fact that there are many such. Drinking, and at the same time forbidding drink to be sold, is an inconsistency that no sophistry can defend. It seems like Satan calling out Satan a burlesque on consistency which no sensible man can tolerate. I can easily understand a vegetarian assenting with all his heart to the shambles being closed; but how a "beef-eater" should contend for upsetting all the beef-seller's stalls, I confess I cannot comprehend. The terms "The Liquor Traffic" I contend then, ought to have a more comprehensive meaning than is usually given, and that no man who buys and drinks himself ought to escape the censures which are cast upon the sellers.—J. Livesey.

IMPROVED WORKMEN'S DWELLINGS.

What are the predisposing causes of the terrible prevalencey of drunkenness in this country? The consideration of this question is surely of the highest interest to all true philanthropists, and all patriots worthy of the name. No one denies that intemperance is the one great blot on the national escutcheon; that it is our most fearful curse, that in India it has done far more to provoke the contempt and abhorence of Brahmins and Hindoos than a long course of wise and gentle administration has effected, to induce their gratitude and admiration, and that it alienates from us the respect of foreign countries, so that, with Hamlet we may exclaim—

> "They class us drunkards, and with swinish phrase
> Soil our addition; and indeed, it takes
> From our achievments, though performed at height,
> The pith and marrow of our attribute."

Undoubtedly one prolific source of the excessive intemperance of our country is our capricious climate. We remember Dr. Guthrie, speaking some years ago on the subject of the commonness of drunkenness in Edinburgh, contrasted his home experiences with his recent experiences in Rome, where, we think, he remarked he had only seen two persons reeling in the public thoroughfares during his stay of six weeks. Now, this is highly instructive as an isolated fact, but it certainly does not redound to the special praise of the Italians, but partly to the severity of the laws against open intemperance, and mainly to the genial climate of Southern Europe. In countries like France, Italy, and Spain, it is not strange therefore to find that the large towns are not in a constant state of excitement and uproar, as to the best means of curtailing licenses, or shutting up dram-shops wholesale. The necessity does not exist. The skies are always bright and sunny. A glowing clime that enlivens all nature, gladdens the heart, quickens the blood, and falls with gentle influence upon the soil, makes hunger more patient, and the houseless vagrant in rags less wretched than many a better dressed, better fed man in England.

We are told on good authority, that "the Spaniards are all but teetotalers, that Spain and Italy continue to be as rigidly temperate as ever." But Spain is not only one of

the poorest but one of the worst governed states in Europe, and, until within the last ten years the Italian Grand Duchies and Republics were as ill-governed as the most despotic of Oriental Empires, in the days of Surajah Dowlah. So that, at all events, the extreme moderation in alcoholic drinks of the Spaniards, is not owing to the admirable legislation or legal administration of Spanish statesmen and judges. It is beyond question due to that "fair clime where ceaseless summer smiles."

But we have referred to France. Now Southern France and Northern Italy and Spain are very much in the same degree of latitude, and subject almost exactly to the same favourable conditions of nature. The bronzed faces, the healthful complexions, the black sparkling eyes, the athletic forms, and the gay spirits of the French of the Mediterranean, are almost the same as those of the Italians and Spaniards we have spoken of. Olives and vines flourish in each country alike. But it will be saying what recent investigations have disproved, to aver that France is a sober country. It is too well authenticated that the most suicidal vice of our neighbours across the channel, the vice that has demoralized her armies, and corrupted her people is intemperance. We are told in a leader in the *Daily Telegraph*, on July 26th, that the French soldiers, in Alsace and Lorraine, during the last war, drank like fishes. Bazaine's army, we learn, got hopelessly drunk, as also MacMahon's. Now, contrast this report with one made by the Duke of Manchester, who, for several weeks was at the Prussian head quarters at Berlin, shortly before the war, to the effect, that during his stay, he had only met with two German soldiers in an intoxicated condition.

I hope this long digression will be excused. But if it should be perused by some British soldier, and have the happy effect of strengthening his conviction, that sobriety is necessary to the achievement of brilliant military exploits, and that "drinking" is the soldier's triumphant adversary as well as his "pleasure," we shall be pleased.

Well then, it is abundantly clear that to our climate many of the ills that flesh is heir to, are attributable. It is not less obvious that it is idle to hope for any improvement in its normal condition, that neither political nor social reforms can ever affect the elements. But whilst this is true, it is equally certain that it is within the province and power of man to make himself in a great measure superior to and independent of the fickleness and ungeniality of the weather, without having resort to artificial, poisonous stimulants.

Charles Dickens, in one of his earliest efforts, contributed to the *Morning Chronicle*, says, "That if the teetotalers, instead of preaching a crusade against the evils of intemperance would aid in supplying our large towns with well-built comfortable dwellings they might hope to effect some visible tangible good." Now this we are not prepared to endorse. And perhaps Mr. Dickens, whose life was contemporaneous with the development of the temperance movement, notwithstanding that his early works breathe a contempt for the apostles of total abstinence, felt convinced towards the close of his life, of the "unwisdom" of his early judgment. There is a sphere for each social reformer. The teetotaler has *his*, and the preacher of a crusade against slumdom has *his*, and it does not follow that, because it is a good thing to build healthy dwellings for the poor, and because the aims of the temperance advocate are also good, that either the one or the other should undertake the two missions. Because if it were so, both departments would be inefficiently managed. There must be division of labour. As Macaulay puts the case, "It is important that we should have food and that we should have pianofortes; yet it by no means follows that any pianoforte maker ought to add the business of baker to his own; for if he did so, we should have both worse music and worse bread." So let not the temperance advocates depreciate the efforts of the improver of dwellings of the poor on the one hand, or seek to occupy a province which can be better occupied by another, on the other. But by every means of mutual aid and goodwill, let each seek to promote the good works of the other.

(To be continued in our next.)

[This article has been sent to us by a gentlemen who is deeply interested in the question of improved workmen's dwellings. We print it with much pleasure, as we know from sad experience that dwellers in our filthy courts and back slums, are they who swell the annual returns both of drunkenness and premature death.—EDITORS.]

DIMINUTION OF CRIME IN THE LUTON DIVISION OF BEDFORDSHIRE.

The following statement of the last Bedfordshire Michlemas Sessions, will be read with much interest by all who are engaged in the work of temperance reformation.

It shews very clearly that a reduction of public houses, to however small an extent, operates towards the reduction of every description of crime. If our bench of magistrates would only take the trouble to follow the example set by the Bedfordshire bench, they would, in less than three years, reduce the intemperance of the town to one-half. Their free trade policy for the last few years doubled our intemperance. We wish they would try restriction for a time, by way of a change for the better.

But we have long given up all hopes of a bench of 80 magistrates, only half a dozen of whom will take the trouble to attend to their most important work, that of licensing public houses. The sooner they are deprived of the power they have so shamefully misused the better for the community. Whatever may be the result of the permissive bill when it becomes law, of one thing we are sure, that no system of licensing that we can imagine possible, can we be cursed with *greater* evils than have fallen upon unlucky Liverpool during the last ten years, through the working of the magisterial system.

Col. Ames said that in compliance with the request of the court made at the last quarter sessions respecting the means adopted by the Luton bench in diminishing crime, they had the honour to make the following report:—

"The Magistrates of the Luton Division, as requested, beg to submit their report of the action which has so greatly reduced crime within their jurisdiction, and in drawing up this paper they have had in view the limited time at the disposal of this court.

The decrease in crime may be roughly stated at 75 per cent. as regards serious crime (and poaching), and at upwards of 50 per cent. as regards the whole amount of crime, great and small, and the decrease is still going on. Or it may be stated in another way. The police court was originally built with six cells; a few years ago six more were added; now the superintendent reports that three would be amply sufficient to meet the requirements of the town. Indeed, on one occasion, a whole month elapsed without the cells being occupied.

The first act which it is proper to mention as having contributed to this reduction, is the Reformatory or Juvenile

Offenders' Act. The magistrates, on a boy being brought up for a first larceny, usually sentence him to a whipping only; a second larceny inevitably results in his being sent to a reformatory, and thus the supply of thieves is very much checked.

The second producing cause has been that part of the Habitual's Act, which prohibits the purchase by marine store dealers of small lots of broken metal, with other restrictions on their trade, all of which have been stringently enforced. Moreover, in every instance in which the magistrates have had the opportunity, they have proceeded against the receiver rather than the thief.

But there is no doubt that the decrease is chiefly to be attributed to the reduction of a number of the lowest public houses. Great power has been given to the magistrates in this direction—1st, for a publican to allow thieves or reputed thieves to assemble in any house, in itself, subjects him to a penalty, and the forfeiture of his license. 2nd—The license may be refused on that account without conviction (only in this case the magistrates have required particular statements on oath of the occasions, names of persons. &c., and have never proceeded on a general statement.) 3rd—The license may be refused on the ground of the personal character of the applicants, and it is to be observed the onus lies on the applicant to produce satisfactory testimonials, which are in every instance tested by the police. Particular attention has been given to the transfer days, on which, rather than on the regular licensing days, improper characters creep in.

For these reasons the magistrates have withdrawn the licenses from 20 per cent. of the whole number.

Thus a large number of houses which were the nurseries as well as the homes of crimes, places where victims and houses to be attacked were watched previous to the crime, and where the booty was disposed of when it was perpetrated, are gone, and concerted crime is almost at an end.

More than this, the criminal life is rendered inexpressibly odious. The public-house is the criminal's one idea of happiness; for its pleasures he has probably sacrificed all honest industry; that gone, driven from any public-house into which he may enter, a pariah among his fellows, he loathes his life, and others dread it, and his own object is to retrace his steps or go into a new neighbourhood, where he is not known.

Thus, of 300 criminals, the magistrates are assured that 100 have gone to honest labour, and are prospering; 50 have left the neighbourhood, and of the remaining half it may be said that they are not living upon the proceeds of crime, for none of any consequence is reported.

The magistrates desire in conclusion to place on record the intelligent zeal and thorough firmness with which these plans have been carried out by Mr. Superintendent Pope, to which, indeed, combined with the rule he observes, to credit an officer with the absence of crime on his beat rather than with a large number of convictions, much of this successful result may be attributed.

Signed on behalf of the magistrates of the Luton Division.
LIONEL AMES, CHAIRMAN."

Col. Ames said that, in dealing with the public-house system, they issued printed notices to all the publicans, so that no one should be able to say he was not aware of the Act. They allowed convicted thieves to have proper refreshment at public-houses, but they would not allow them to associate with the rest of the company, or remain longer than was necessary to partake of refreshment.

The Chairman said the report was an exceedingly interesting one, but it was impossible for the Court to consider it now It would be best to hand it to the police committee, to consider and report, so that the Court might take action upon it.

CRIMINAL STATISTICS EXTRACTED FROM BEDFORD COUNTY PRISON RETURNS.

Petty Sessional Divisions.	Census. 1861.	Committals for Year ending 29th September, 1869.	1871.	Increase	Decrease.
Ampthill, ...	16970	85	59	..	26
Bedford, ...	18080	59	67	8	..
Bedford Borough, .	13412	95	79	..	16
Biggleswade, .,....	25584	118	74	..	44
Bletsoe, ...	12486	30	19	..	11
Luton, ...	23839	257	73	..	184
Leighton, ...	8753	69	53	..	16
Woburn, ...	11682	112	76	..	36
Dunstable Borough,	6000	17	22	5	..
Total, ...		842	522	13	333 Less 13
				Net Decrease, ...320	

From the above statistics it appears that in the Luton Division the number of Committals has been reduced from 257 in the year ending September 29th, 1869, to 73 in the year ending September, 1871. At the former period there were 226 Beer and Public-Houses in the district, at the latter 188, 1 having been opened and 39 closed.

WORKMEN'S CLUBS.

THE all important subject of Workmen's Clubs has been ventilated in each of our two previous issues, and we are still receiving frequent communicatiens from friends to this movement.

Mr. Henry Colville, of 44, Castle Street, has handed us a rough draft of a proposed limited liability company, for the purpose of establishing Workmen's Clubs in Liverpool, which we subjoin in full.

Mr. Colville informs us that he will be glad if any person approving of the scheme sketched out in the prospectus, will place themselves in communication with him, that in course of time all willing to co-operate may be brought together, and an effort made to carry out the scheme.

For ourselves, we are convinced that, given the right premises and the right management, there will be little difficulty in realizing a profit of at least 5 per cent. It is done in other towns. Glasgow can boast of a good dozen or more of excellent clubs, replete with every comfort, resorted to by thousands of working men and clerks nightly, all of which are not only self-supporting, but actually paying a dividend to the shareholders, in some instances of 7½ per cent. Glasgow is far in advance of Liverpool in all such matters as these, but if these Workmen's Clubs pay in Glasgow they ought to pay in Liverpool too.

Sketch of a proposal for THE "HAND IN HAND" CLUB COMPANY, LIMITED :—

This company is formed to establish, sustain, and control houses for public resort in and around Liverpool, partaking of the nature of clubs, and offering all the advantages and attractions of ordinary and first-class public-houses, except that no intoxicating drinks will be sold or drank on the premises.

The following principle, in the minds of the promoters, lies at the foundation of the scheme, viz.,

That the Club Houses must be conducted not only so as to be self-supporting, but so that profit from them may be realized, and that the company itself shall be carried on as a trading concern, with a view to realizing a dividend for shareholders out of actual profits.

It will be obvious that unless this can be done shares in the company will only be taken up from motives of philanthrophy, and the club houses may come to be looked upon as charitable, a feeling which it is thought would tend to destroy the usefulness of the proposed institution.

The title of "Hand in Hand," Club suggests the idea of co-operation, and it is felt that this idea must be realized in the working of the company if it is to achieve a success such as the promoters anticipate, as the result of their present efforts.

Co-operation lies at the root of the "Hand in Hand" Club Company.

Capitalists are invited to join the Company with a view to obtaining a safe investmeut for their money, and a good dividend.

Those among the classes for whose use the clubs are chiefly designed, are appealed to, to join the company, for this additional reason, that it will be largely in their power to command the success by which a profit will be obtained, in which as shareholders they will participate.

Feeling this, the directory will be composed chiefly of practical men, determined to make the company a pecuniary success, combined with artizans and others, all pledged to the same view.

The Club Houses to be established by the Company will contain, where possible, the following rooms, viz., smoke rooms, parlours, billiard rooms, skittle alleys, refreshment bars, reading rooms, and probably in some cases, club rooms, and an assembly room, which, when required, may be let for other club meetings, Building Societies, Provident Societies, Lodges, or any other such general meetings.

Coffee and tea of good quality, and all sorts of drinks, not intoxicating, will be provided at the cheapest possible price, consistent with making a profit; and light refreshments such as pies, bread and butter, and cheese and biscuits will be sold, but it is not intended to give a restaurant character to the houses.

Admission to the Club Houses, to all shareholders, will be free. To other persons it is intended at first, to issue monthly admisssion tickets, price 1s.; or daily admission tickets, price 1d.

The plan of issuing monthly and daily admission tickets has been adopted with great success elsewhere, and will therefore be adopted at first, but it will be opened afterwards to any modification which may be found advisable; and afterwards other houses will be opened as the possession of funds, and the profitable working of other houses will justify the Company in extending their operations.

The Club Houses are not intended to be made the means of advocating any form of teetotal views or religious opinions, but are to be simply places of general and social resort for all who like to use them, such as public-houses ought to be, with this only difference, that there is to be no sale or consumption of intoxicating drinks.

Having thus stated the object and also the chief underlying principle of the company, viz., that it is intended to be a paying concern, and having shortly explained the plan of operation, it now only remains to appeal to the general public to support it by becomin shareholders.

The present plan, in its main features, has been acted upon with great success and profit elsewhere, and has formed a most important counter attraction to public-houses.

The vice of drunkeness is so widespread and increasing an evil, and at the same time is so insidious in its character, and disastrous in its consequences, that efforts to suppress it have long been, and are now, increasingly put forth, not only by temperance advocates and other organizations, but the subject is being taken up by parliament, and is receiving a very large degree of anxious thought by members of parliament, licensing justices, and by all classes, and even by many engaged in the trade itself.

It has, however, been thought that efforts should be put forth in another direction, namely—providing a substitute for public-houses, and to that end this company is formed.

An appeal is therefore now made, not only to capitalists, and to the working and artizan classes, but to ministers of religion, licensing justices, employers of labour, and the general public, to aid the present movement, by taking shares in the company—not as patronizing it, but by way of co-operation.

It is hoped that all classes will, (while profitably investing their capital in the company, whether to a large or small amount) work together, "hand-in-hand" in providing places of public resort, open to all, which shall be free from the temptation to vice with which, unfortunately, public-houses where intoxicating drinks are sold, are unseperably associated, remembering the prayer taught by the highest authority, "Lead us not into temptation, but deliver us from evil."

It is proposed that these sacred words shall be adopted as the motto of the company, and of the "Hand-in-Hand" Clubs.

In our last issue, commenting upon the case of a woman who was killed by excessive drinking, in one of our Liverpool public-houses, we appealed to the magistrates for some decided action against publicans who supply drink to drunken people. It is too notorious to need argument, that every publican will supply drink to partially or wholly intoxicated people, so long as they will sit quiet, and not annoy the rest of the customers; and it is distressing to find our recorder, from whom we would have expected better things, quashing a conviction made by two of our most intelligent magistrates. We quote from the report of the last borough sessions, in the *Courier* of November, 1st,—"John Powell,

publican, Denison-street, appealed against a conviction made by Messrs. J. J. Stitt and C. T. Bowring, for having permitted drunkenness on the 26th of September. Mr. Segar appeared for the appellant, and Mr. James for the respondents. The evidence was very contradictory. In support of the conviction, two police officers (No. 5 and No. 761) stated that, on visiting the appellant's house on the day named, they found seven men and two women, all of whom were drunk, and that several of them were then drinking. On the other hand, the witnesses called in behalf of the appellant swore that the men had not been supplied with any drink at the house, and that the women, one of whom was admitted to be drunk, were not in the house more than a few minutes, and were expelled by the direction of the appellant's wife, neither of them having had any liquor in the house. The recorder quashed the conviction."

INTEMPERANCE AND GLUTTONY.—Mr. Bass takes the bull by the horns with a vengeance. He told the Derbyshire licensed victuallers on Wednesday, that a publican's trade was as good as a baker's or butchers, that more people were killed by over-eating than over-drinking; it *is* true that gluttony, once a deadly sin, is now never denounced among us —and that he wished people would drink twice as much as they do,—of his own ale we presume. He did not even believe that drink was a cause of immorality, but rather a vent for the desire of excitement, the teetotal peoples, the Mahommedans and Hindoos, being distinctly worse than the drinking peoples, Scotch and Swedes. That is pushing a sound argument a little too far, is it not, the only true comparison being between the drunkards and teetotallers of each race? Teetotalism is not the sum of the virtues, but a teetotaller is seldom guilty of violent crime, while a drinking Hindoo, instead of being a good Hindoo, as on this theory he ought to be, is the nearest approach to Caliban extant. Mr. Bass's notion seems to be that we want a beer-shop for every 200 people, and then may refuse to give more licences; but we suspect, for all his bravery, he will consent to some compromise. Suppose we say a shop for each 1,000 souls, and no more licences.—*Spectator.*

ASTOUNDING DISCLOSURES.

WE advise every man, who is in the habit of using intoxicating liquors, to read this carefully, and THEN THINK BEFORE HE DRINKS. Can a man walk on hot coals and his feet not be burned? Can he take poison into his stomach and not be injured?

Extracts from the "Wine and Spirit Merchant's Companion." J. Hartley, London, 1835.

Page 13.—Beading for brandy, rum, &c. Oil of sweet almonds, oil of vitriol, &c.

15.—Clearings for wine. The size of a walnut of sugar of lead, with sal-eruxum.

30.—To make gin. Oils of juniper, bitter almonds, casha, oil of vitriol.

31.—Twenty gallons of water may be added, as the ingredients (30) will give ten gallons more apparent strength.

32.—To clear tainted gin. American potash, roach alum, salts of tartar, &c.

41.—To make brandy imitate the French, oil of cassia, bitter almonds, tincture of isponia, venella, &c. (42.)

83.—To make spirits overproof. Soap and potashes.

127.—To imitate port wine. Cider, brandy, and a little port, made rough with certain ingredients, &c.

144.—To sweeten casks. Boil fresh cow dung, and soak the casks with it.

151.—To strengthen gin. Be particular in the quantity used. The spirits will appear stronger than they really are, by five per cent. Blue stone, oil of vitrol, oil of almonds, &c.

163.—Hops. The intense bitter some hops afford, act very injuriously on the stomach; it is a fact noticed by ancients and moderns, that those persons who accustom themselves to intense bitters generally die suddenly. It is necessary to understand the different qualities—soil, and climate, and cultivation affect them.

189-90.—To bring beer forward. Oil of vitrol, &c. This will make new beer appear twelve months old.

Extracts from the "Domestic Chemist," Polytechnic Library, London, 1831.

Page 107.—Remedies for muddiness. This remedy is termed fining. Isinglass, whites of eggs, hartshorn, preparations of fish, and oil of vitriol are employed.

108-9.—Remedy for want of age. Sulphuric acid. This acid effects as great a change in taste in beer in five minutes, as time can effect in five years.

112.—Remedies for want of froth. Green vitriol, alum and salt.

124.—English brandy it is stated, consists of malt spirit, sweet spirit of nitre, and terra japonica.

150.—Pure gin is prepared by re-distilling malt spirit over juniper berries; but the common kind of English gin is flavoured by spirit of turpentine, instead of oil of junipers.

LIVERPOOL AND BIRKENHEAD TEMPERANCE AND BAND OF HOPE UNION.

During the past month Mr. Simeon Smithard has given a series of his Popular Temperance Musical Evenings, under the auspices of the Union, in the following places—The Lecture Hall of the Young Men's Christian Association; Soho Baptist Chapel; St. James's Minor Hall; Sefton Hall; Concert Hall; Toxteth Tabernacle; Seacombe; Sailor's Home; and Female Penetentiary. The meetings consisted of songs with choruses, in which the audiences were invited to join, temperance addresses, and pianoforte solos by Miss Martin. The chair was taken each evening at eight o'clock and the meetings were concluded about 9.45. Not less than 15,000 persons attended during the month, out of which a lare number signed the pledge.

Amongst those most numerously attended, were the meetings in Sefton Hall, and the Concert Hall, on Friday evening, 24th, when an address was delivered by Mr. Smithard on Good Templarism. A large number of Good Templars assembled, robed in their regalia, and occupied seats in the side galleries and on the platform. The hall was well filled and a large number went away, not being able to obtain seats.

The Toxteth Tabernacle was kindly placed at the disposal of the committee on Tuesday, November 28th; some days prior to the evening all the tickets were disposed of, consequently this most beautiful and convenient building was filled to overflowing.

Throughout the whole month Mr. Smithard was accompanied by Miss Martin, who played Piano-forte Solos and and accompanied in the songs in an artistic and brilliant style.

Mr. Smithard, in his usual genial and kindly manner, addressed the audiences with great success, and rendered his songs in a pleasant and agreeable way which were well received by the people.

The meetings were characterized by order and quiet, and it is amazing that the most crowded meetings were under the perfect control of the *Lecturer.*

Although the month's meetings have cost a large amount of money and labour, the good resulting will amply repay.

On Thursday evening, Dec. 14th, a meeting of veteran abstainers will be held in the Hope Hall, Hope street. Mr. J. Livesey is expected to preside. Abstainers of twenty years and upwards will be invited to address the meeting. Tea at half-past six. Tickets, 6d. each, may be had from Mr. Thomas, 200, Scotland Road; Mr. Porter, 48, Great George-street; Mr. Burgess, 6, Wavertree Road, Edge Hill; and the Office of the Union.

A Grand Band of Hope Concert will be held in the Philharmonic Hall, on Friday evening, January 12th, 1872, choir 1,000 children; conductor, Mr. J. Thomas; organist, Mr. E. Woodward. Tickets, boxes, 2s.; registered body, 1s. 6d.; body, 1s.; gallery, 1s. May be had from Mr. Lamont, 199, London Road; Mr. Burgess, 6, Wavertree Road; Mr. Thomas, 200, Scotland Road; Mr. Porter, 48, Great George Street; Mr. Sudlow, Office of the Philharmonic Society, Orange Court, Castle street; and at the Office of the Union.

THE LIVERPOOL Social Reformer;

THE ORGAN
OF THE TEMPERANCE MOVEMENT.

No. 4.] JANUARY 1st, 1872. [PRICE 1D.

Honours Awarded by the Jurors of the Royal Cornwall Polytechnic Society
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1870.—FOR ARTISTICALLY COLOURED ENLARGEMENTS FROM CARTES DE VISITE.
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"STRAY NOTES FROM THE STUDIOS."

Mrs. General Tom Thumb and Miss Minnie Warren were recently "taken" at Vandyke & Brown's Studio (for the first time in England). The little people expressed themselves highly pleased with the result.

The Cameo Vignette (first introduced to Liverpool by Vandyke & Brown) is the success of the season.

At the last Exhibition of the Royal Cornwall Polytechnic Society, the Jurors awarded to the Works of Vandyke and Brown "*High Commendation for Beauty of Finish*," accompanying their verdict with this expressive remark—"*We cannot praise them too highly.*"

Novel methods of lighting the figure are now practised by Vandyke and Brown, producing the brilliant effects admired in the portraits of Rembrandt and the old masters.

Artistic Enlarged Portraits of the Emperor, Empress, and the Imperial Family of Brazil have just been executed by Vandyke and Brown, by command of His Excellency the Consul General.

The *Photographic News* describes a Portrait exhibited by Vandyke & Brown as "*one of the most magnificent specimens of Photographic Portraiture ever seen in this or any other Exhibition.*"

During the war the supply of the elegant Parisian Mounts used by Vandyke and Brown for their Carte and Cabinet Portraits was stopped. The supply is now restored.

Recent American and Continental journals contain flattering notices of the establishments of Vandyke & Brown.

Visitors from all quarters of the Globe who are interested in the art science of Photography, when passing through Liverpool, make a point of visiting the "world renowned" Studios of Vandyke & Brown.

The Photo-Crayon Portrait is still very popular. The inventor, (Mr. Sarony, of Scarborough), in a letter to Vandyke & Brown, said—With your fine negatives my process will work well." Mr. Sarony was right. The results are fine.

Ladies and Gentlemen on Horseback and Families in their own Carriage are now being Photographed in the great equestrian Studio of Vandyke & Brown.

The "Opera Box" is the latest novelty of Vandyke and Brown's Bold Street Studio. By the aid of Novel appliances a realistic effect is produced in the Carte Portrait "At the Opera."

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Thompson and Capper, Homœopathic Chymists, 55, Bold Street, 4, Lord Street, &c., Liverpool, and at Birkenhead

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Suitable for the Winter Season,

Which, for Style Quality, and Price cannot be surpassed.

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THE GREAT MEETING OF THE 6TH OF DECEMBER.

CERTAINLY the largest gathering ever got together in Liverpool on the licensing question, or indeed on any other question, assembled under the auspices of the Liverpool Permissive Bill Association, on the 6th of of last month.

To show the enthusiasm evoked in the town by the Permissive Bill agitation, we may inform our readers that tickets to admit 12,000 persons were *applied for* long before the 6th, and, had it been possible to issue more, the demand would have continued up to the day of meeting, and another 5000 would have been eagerly sought for.

The largest hall in Liverpool, the Philharmonic, was secured for the meeting, and Sir Wilfrid Lawson, Bart., M.P., Mr. G. O. Trevelyan, M.P., and Mr. Raper were the deputation from the Alliance. Mr. George Melly M. P. occupied the chair.

The great hall was crowded to excess half an hour before the meeting, and, as hundreds of disappointed friends were outside, Hope Hall was opened and filled in a few minutes, The overplus was then drafted off to the Liverpool Institute; and thus three large and crowded meetings were held in the one evening—hundreds going away after all.

Strong resolutions in favour of the Permissive Bill were passed without a single dissentient voice; and it is estimated that about 7000 persons attended the three meetings.

We owe much gratitude to the deputation, who, in spite of the exhaustive labour of addressing so huge an audience as that assembled in the Philharmonic, went from meeting to meeting, keeping up the interest at each. Sir Wilfrid Lawson and Mr. Raper addressed all three meetings, and Mr. Trevelyan two. **It is a source of unbounded gratification to us to see** the rapid strides public opinion in Liverpool is making on the question of the Permissive Bill. We do not think any other movement before the country would have brought such vast crowds from their homes on a sharp frosty night in December. This time last year the Liverpool Permissive Bill Association was launched, with fear and trembling, supported by a grant of £100 from the United Kingdom Alliance, and a faint hope that perhaps another £100 or so would be forthcoming in Liverpool to carry on a quiet year's work. Another column relates the efforts of this Association, culminating in 8000 people turning out to a meeting on the question, and a guaranteed income for local agitation of £1000 a year!

Here is truly an emphatic protest against the milk-and-water programme of the magistrates' conference in the Law Association Rooms on the 20th of November last. That meeting was protested against the following week by an advertisement signed by 500 ratepayers of standing and position, calling a meeting for the middle of December, which, however, could not be held on account of the sad illness of the Prince of Wales. Is there any necessity for that meeting now? In our opinion 8000 persons demanding permissive prohibition with one voice is sufficient reply to those who would trim and cut a traffic that ought to be—aye, and soon *will* be—destroyed altogether.

But, after all, the question is—How are we to get *practical results* from this protestation and agitation? Two of our members vote *against* the Permissive Bill; the third abstains from voting altogether. Liverpool must speak in the House of Commons with at least one emphatic "*aye*," when next Sir Wilfrid Lawson brings in the Bill. If not, there will be nothing left for us but to run a candidate of our own at the next election, plump for him regardless of party politics, and throw overboard those three members who fail to represent us.

Notice to Contributers and Readers.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editors invite correspondence (which should be brief) and contributions upon subjects connected with the cause. They cannot guarantee insertion to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

The writers must give their real names and addresses, not necessarily for publication, in the case of letters, but as guarantees of good faith.

The Editors cannot undertake to return rejected communications, nor hold themselves responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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THE TEMPERANCE WORK OF 1871.

ANOTHER twelve months has rolled by, and we are again entering upon the duties of a New Year. It is a wholesome practice, at the close of any marked period of time, to review the past, and resolve for the future. The Temperance Reformers of Liverpool, while lamenting that their earnest efforts have had so little visible effect upon the town, can, nevertheless, congratulate themselves that they have, during the past year, done much to stem the torrent of intemperance which, for the last six or seven years, has been getting stronger and deeper.

1871 has been the most eventful year the temperance cause in Liverpool has ever experienced. On every hand thoughtful, earnest men are awakening to a sense of their duty, dormant teetotallers are shaking off their sloth, new and zealous recruits are joining the ranks, and their united efforts are beginning to tell upon the foe. We wish briefly to pass in review the different temperance organisations of our town, and give our readers and friends some little idea of the strength and efficiency of our forces.

The Liverpool Temperance Union has pressed into the front ranks, and may fairly claim to be our leading temperance society. With a regular income of about £150, it manages to get through an amount of work unequalled by any similar society in the kingdom. It can boast of 53 affiliated societies and 55 speakers, all of whom give their services gratuitously ; and these societies, spread over the whole town, are doing a quiet, earnest work in the reformation of drunkards, the importance of which cannot be exaggerated.

But, besides this regular and unseen effort, the union has organised, during the past twelve months, an amount of special work bearing a rich harvest of fruit. In January they held a Band of Hope choral festival, in the Philharmonic Hall, which was crowded in every part by an enthusiastic and appreciative audience. The melodies and choruses were sung by 1000 children, the picked members of the Bands of Hope affiliated to the union. A similar demonstration was held in Birkenhead shortly after, in which 500 children took part, which was quite as successful as in Liverpool.

The Union has twice engaged the services of Mr. Simeon Smithard, one of the most popular and effective lecturers in the kingdom. This gentleman spent the whole of February and November in Liverpool, and during his visits addressed audiences amounting in the aggregate to 40,000 persons. Great good has been done at these meetings, and many hundreds have signed the pledge under the influence of Mr. Smithard's earnest Christian advocacy, which is so well calculated to find its way direct to the hearts of his hearers.

Early in March most of the leading teetotallers of Liverpool had the privilege of meeting our venerable and much-loved leader, Joseph Livesey, of Preston. They all took tea together, and Mr. Livesey laid before them a scheme for a month's special crusade against the terrible intemperance of our town. The idea was promptly adopted by the Temperance Union, and July was the month fixed for the effort. The July campaign is too fresh in the minds of most of our readers to need much comment. Suffice it to say that during the month 203 open-air meetings were held in different parts of the town, and 50 sermons were preached in connection with every denomination, besides many large meetings in St. James' Hall and other places. The estimated aggregate attendance was over 100,000, and 2,407 pledges were taken. About 170,000 tracts were distributed ; Mr. Livesey generously granting 50,000.

Besides all these important meetings, the Liverpool Temperance Union has held many others too numerous to mention, which have been largely attended, and addressed by Samuel Bowly, the Poland Street hand-bell ringers, Jabez Inwards, and other friends.

The Liverpool Permissive Bill Association was launched twelve months ago, under the title of the Liverpool Auxiliary of the United Kingdom Alliance, but has lately found it advisable to individualize itself as a district society in intimate relations and sympathy with the United Kingdom Alliance. Mr. Wm. Burgess was appointed the agent, and during the year

has shown much zeal and earnestness in carrying out the work of the association, which devotes itself exclusively to the political and legislative side of the temperance movement. Nine large and important public meetings have been held during the year, besides many smaller ones. Three of these have been held in the Liverpool College, all crowded to excess; one in the Concert Hall, Lord Nelson Street; another in the Assembly Rooms, Great George Street; and again in the Oddfellows' Hall; the whole being crowned with the successful set of meetings held December 6th, when the strength of Permissive Bill men in Liverpool declared itself by filling three of the largest halls in the town to overflowing on a single evening. We refer at greater length to these meetings in another column.

The Permissive Bill Association nobly supported Sir Wilfrid Lawson in the House of Commons by sending up a monster petition in favour of the Bill bearing over 53,000 signatures. From personal inspection of most of the sheets, we can confidently say that a more influential or genuine petition was never presented to the House of Commons. Two private conferences have been held during the autumn—one in the Law Association Rooms, the other in Wood's Rooms, Bold Street, the latter being addressed by Professor Newman. Both were largely attended by men of influence and position, and some important adhesions to Permissive Bill principles were gained. The association is now raising a guarantee fund of £5000 for the next five years, of which over £4000 has already been promised.

The past year has seen the commencement in Liverpool of a movement which, if wisely directed, is bound to influence the temperance agitation to no small extent. In February the first lodge of Good Templars was formed at Bootle; the second in March at Hunter Street, and since then Good Templarism has spread rapidly through the town, and now has 21 lodges in the Liverpool district, numbering over 2000 members. We have every reason to hope that before this year is over the Order of Good Templars will number at least 10,000, and be sufficiently organised to play an important part at the next general election. We have no reason to be satisfied with any of our present members, and unless they advance their opinions it will be necessary to seek some change. Good Templars are bound by their pledge to support a Permissive Bill candidate, regardless of politics, and we are very hopeful that we shall shortly see the order strong enough in Liverpool to carry a member representing its advanced views on what is now admitted to be the greatest question of the day.

The Central Temperance Association began its work in October, 1870, with the special object of carrying on meetings on Sunday afternoons. For the first six months these were held in the Concert Hall, Lord Nelson Street, where large and attentive audiences were gathered. At the end of this time they were removed to St. James' Hall, Lime Street, where they have been conducted with great success to the present time. The meetings are always commenced with religious exercises. Much good has been done, and about 600 pledges have been taken since the movement commenced. Besides the Sunday meetings, many others have been held on week days, and a prosperous lodge of Good Templars has been formed.

Space fails to tell of the good work carried on by the Liverpool Temperance League, the Perseverance Total Abstinence Society, the Young Mens' Christian Association, the Friend's Institute, the Ladies Association (Friends' Institute), the Toxteth Tabernacle, Christ Church, Great Homer Street, St. Clement's, St. James, St. Silas, and a host of other societies, who are all labouring earnestly to cope with the evils of intemperance. To one and all we say —*Work on!* The time is short. Souls are perishing in thousands through strong drink. The blessing of God will rest upon your labour of love, and you shall come off at last more than conquerors, though Him who loved us, and who came to seek and save that which is lost.

NEW YEAR'S ADDRESS—1872.

I want to speak to you about the dreadful evils of the drinking system. Could we bring into a focus the miseries, losses, sufferings, and disgrace of the last twelve months, it would be sad to look upon. Though the magistrates' court, the workhouse, the prison, the asylum, the street, reveal much of its enormity, it is, after all, in the *domestic circle* where the greatest amount of suffering is endured—sufferings of which law and police take no cognizance. The grief and sufferings of a wife for a drinking husband, or a husband for a tippling wife; the sorrows of parents for sons who spend their time and degrade their character at the public-house, can only be estimated by those who have to endure them. I am exceedingly anxious to speak to *three* classes upon this important subject. And first

To the Big Drinkers!—You have suffered the pains and penalties of another twelve months' drinking. No class experiences so much misery as you do. Except for a few hours, while the drink is in, you are wretched and miserable. You are embarrassed in your circumstances; your families are neglected; your homes are a picture of destitution; your clothing is so bad that you are ashamed to be seen. Oh, what a condition for God's rational creatures to be in! And, what is still worse, in order to bring yourselves into this condition, you spend, week after week, a great portion of your earnings, and lose your valuable time. What produces all this? DRINK; nothing else but this murderous DRINK, for which you have acquired a liking. Every morning, after a night's spree, you repent, but still you go and drink again. I entreat you to come and do as the teetotalers have done. The NEW YEAR is just the time to begin. Don't miss this chance. To many of you another new year will never come. Every week's list of deaths contains some of your class. Oh, flee from this monster, DRINK, before it be too late! Shun the public-house and the beer-shop as you would a devouring lion. Come and cast in your lot with us, and we will do you good. Sign the pledge; join the Temperance Society; attend all their meetings, and abandon your drinking companions. I repeat, *this is just the time*, and you may be thankful that you are spared and permitted to see another new year. *Let January 1st, 1872, be the date of your teetotal birthday*, and when you have kept it as many weeks as I have years (that is forty), your only regret will be that you did not begin it sooner.

To the Little Drinkers!—Though you claim to be "moderate," you also are sufferers, but not so much as the full-grown drunkards. *They* were in *your* ranks only a few years ago; some of them last year. Some of *you* will be in *their* ranks next year unless you stop; and others, who have never tasted, will make their beginning through your example. Every year keeps up or increases the number of drunkards, and *they all come from your ranks.* Moderate drinking is the nursery of drunkenness. Ought you not, therefore, to give the benefit of your example to the cause of perfect sobriety, and not to intoxication? Don't you think it an awful fact that more than a hundred millions of pounds are spent annually, in this country, upon this body and soul destroying liquor? You see daily your fellow-creatures sunk in ignorance, brutality, poverty, misery, vice, and crime; exposed to disgrace, disease, and premature death—and all this began in moderate drinking. For their sakes, as well as for your own, you ought to become abstainers. Your advice and your example would then come with power. There is nothing good in this drink; the body does not require it; it is a most seductive agent; it injures the nerves and vital powers, even when taken in moderation. If you say "it is all owing to people going to excess," I reply *it is the nature of the drink to lead to excess;* so, after all, *the evil is in the drink.* Oh, try to deliver yourself from the slavery of all drinking customs. Banish this mischievous liquor from your table, whether at dinner, or supper, or at the visits of your friends. Beware of public-house and bar-parlour drinking, and evening drinking under any pretext. If you are professors of religion, you may, by abstaining yourselves, be the means of saving many from a drunkard's life and a drunkard's grave; and where is the Christian who should not be prepared to do this? If, after the example of Christ, we are exhorted to "lay down our *lives* for the brethren," is it too much to ask you to part with your glass of beer or wine? And now, moderate drinkers! let me ask *you* also: Why not let this 1st of January be *your* new birthday, as it respects abstinence from all that can intoxicate? To many of you another January will never come. I may never have another opportunity of making my annual appeal. Here is health, wealth, and happiness; peace and comfort, and a wide field of usefulness in the world and in the church—such as is incompatible with *moderate drinking*—and why not embrace all these? It would be a great deliverance; a freedom from the bondage of appetite; and a victory over that vile tyrant—fashion. A course of consistent teetotalism you would find to be a wellspring of satisfaction, enhanced greatly by the conviction that your *example* is a *safe* one—safe to your children, your kindred, your neighbour, and the world.

And now let me ask both *Big Drinkers* and *Little Drinkers*, *why* do you drink! Is it because you *like* the liquor? If so, I am sorry for you, for there is the least hope for those who have tippled till the palate and the stomach constantly crave for it. Is it because of the *stimulating effect?* This condition is equally dangerous, and just in proportion as it stimulates the body is the re-action inducing you to want more. The popular error is in mistaking stimulation for strength, while it is really a waste of strength. Is it because you have fallen into the error of believing that beer, wine, and spirits are *feeding* and *nourishing?* This also is a sore mistake, which working men are beginning to find out. The man who gets good food can work harder and longer than when he takes his beer. A pint of beer is simply a pint of water, coloured, flavoured, and fired; and instead of feeding only disturbs the system. Do you drink because of *company?* A vast number, I know, have this weakness, but if I were you I would be independent and manly enough to judge for myself, and not be led by others in a course I did not approve. Do you drink because of *faskion?* Fashion and usage I know rule the world in most cases, but in a matter of this importance I would never conform, let men say what they please.

To the Non-Drinkers!—I wish you were ten times as numerous as you are. I wish every working man in England was a non-drinker. It would then indeed be a happy country. I have just a few words of advice to give you. *First*, let me say, stick true to your principles; never deviate from the practise of entire abstinence; and don't fail to associate yourselves with your fellow-teetotalers; attend their meetings, and be always ready to ask "What can I do to forward the good cause?" *Next*, feel keenly for your drinking fellow-townsmen. Don't look on their degradation with indifference. Don't give them the cold shoulder, nor show the least unkindness; they suffer greatly in their own feelings, and don't add to it. Visit and re-visit them; talk to them like brothers; leave them something to read; and your kindness and sympathy will make an impression that nothing else can effect. Oh, do pity the poor drunkards! Forsaken and despised by the world at large, it should be the mission of every teetotaler to act the part of a good Samaritan towards them. Talk not about what they deserve; leave that to a higher tribunal; but do to them just what you would like them to do to you. It is only the reformed character that can truly tell the loads of suffering that drink heaps upon its victims; and it is only the true Christian that is prepared to share the burden. Brother non-drinkers! If our oponents cannot be convinced by our arguments, let us, by our consistency, forbearance, charity, and usefulness, try to win them over to total abstinence.—I am, your old friend,

28, Church Street, Preston. J. LIVESEY.

N.B.—This article may be obtained in the form of a tract, from Mr. Joseph Livesey, Preston, at 3s. per 100.

THE PRESENT ASPECT OF THE TEMPERANCE QUESTION.

It is a noticeable fact in our National history that the agitation for every social or political evil, or the removal of any, passes through at least four stages before it attains its final triumph. 1st. It is generally denied that the evil exists at all, and those whose conscience has been awakened to demand its extinction are denounced as busy-bodies and fools, 2nd. The evil is grudgingly admitted to exist, but it is asserted that the representations of those who assail it are grossly exaggerated; that the institution with which it is connected is necessary, and that it cannot be done without. 3rd. The facts of the case becoming too patent for concealment, there arises a popular determination to root out the evil in spite of the efforts of those who are interested in its maintenance. 4th. We have legislative action, often defeated, but finally triumphant. Such has been the course of all our struggles for the last fifty years against the Slave Trade, Slavery, Corn Laws, middle class monopoly of representation, and the Irish Church establishment, There are those still living who can remember when it was hardly safe for one who took an active part in the anti-slavery movement to walk through the streets of Liverpool, but by slow degrees the popular' conscience became thoroughly awakened, and at length no sacrifice was deemed too great to rid the nation of that foul dishonour. Now it is important to enquire at what stage of the agitation against the Liquor Laws we have arrived? We seem to be somewhere between the second stage and the third, We Temperance men have been pooh-poohed for many years, but it is now almost universally admitted that a flagrant evil exists in our midst, which demands an immediate and stringent remedy. It is a hopeful sign that thoughtful and earnest men everywhere are asking themselves—"How are we to deal with this terrible vice of drunkenness and its attendant evils"?—That the advocates of restriction are no longer compelled to hold their meetings in holes and corners, but that even in Liverpool, the very stronghold of the Liquor Traffic, various schemes of restriction are put forth, and the largest hall in the town proves far too small for the intelligent crowds who throng to hear and to applaud the advocacy of the strongest measure of reform yet propounded in England. There are, however, many who still maintain that

the evils arising from drunkeness are grossly exaggerated by teetotallers and alliance men, that, at any rate, it is a necessary evil in the present state of society, and that we must trust entirely to the spread of religion and education for its gradual extinction.

Let us then look at the facts of the case, and we shall find abundant evidence, not only of the enormous proportions of the evil, but that it is increasing, and that rapidly.

In the four years ending 1861 the average annul expenditure in Great. Britain upon intoxicating drinks was £92,194,000. For the four years ending 1869 it had reached to £112,600,000; an increase of £20,400,000 per annum. Some people will tell you this is an evidence of increased national prosperity; but we say, "Woe to that nation whose material prosperity is indicated by an increase of national vice and degradation!"

Take again, that terrible mass of pauperism which existing just below the crust of decent society, and along with much outward show of prosperity, makes us tremble for our civilization. In 1869 we had 1¼ millions of permanent paupers in Great Britain, and taking those who were casually relieved the number swells to fully 3 millions or 1 in ten of our population. Now, we have the evidence of nearly every workhouse guardian and chaplain, as well as of the clergy throughout the country, that at least, two-thirds of this destitution is directly traceable to drink, Is this, too, evidence of national well-being?

To come closer home, we learn from the police returns of our respected Head Constable that the apprehensions in Liverpool for drunkenness in the years 1862-7, averaged 13,000 per annum; in each of the last two years there have been over 20,000 taken up for drunkenness alone. *Does this imply increased national or local prosperity?* Upwards of 400 people arrested every week in Liverpool for drunkenness. Now remember the police never arrest *mere drunken men*, so long as they can so far guide themselves as to keep out of glass windows, and abstain from punching every strange face they meet, the police are only too glad to let them alone; it is only those who are either incapable or disorderly who are taken to the lock-up.

We do not hesitate to say that the number of drunken persons in Liverpool in any week is ten times as great as the number of apprehensions. And the evil is not confined to the towns; throughout the length and breadth of the land in villages and hamlets scarcely less than in our large cities, in the midst even of the sublimest beauties of nature, the drunkeness which prevails is awful. To every effort to improve the condition of the poor it bars the way; every employer who has the good of his workpeople at heart, every Sunday school teacher, every minister of religion, every city missionary or bible woman will tell you, that drunkenness is the main obstacle to their success.

Even the *Times* has been forced by the growing power of public indignation and alarm to take up the question, and for the last eight months has had a leading article nearly every week. Over and over again it has asserted that certainly one half of the drinking is unnecessary and therefore wasteful and evil.

Just one witness more, Perhaps of all men in the kingdom the clergy are the most conservative, and yet the convocation of Canterbury has recently been induced to take up this question, and after a most elaborate and exhaustive enquiry, it is declared in their report, "that the evil of drunkeness exists to a frightful extent, notwithstanding the multiplied efforts of religion and philanthropy—that, not confined to males and persons of mature age, it is spreading to an alarming degree among women and young people. Let us commend the study of this report to all who desire to see the extent of this evil and to co-operate in measures for its removal.

So much, then, for the evil. *Now what is it that causes drunkenness!* Ask any child and he will tell you immediately *Drinking to be sure.* And what causes drinking? Why, the public and beer houses where drink is sold. Can there be any doubt of it? And yet we have recently heard of an eminent brewer and M.P. who gravely told his audience, (by-the-bye they were licensed victuallers, and therefore capable of swallowing a great deal), that he hoped to see twice as much drinking and less drunkeness!!! But we have met with greater absurdity still, we have met with men, above the suspicion of lunacy, or any other point, who have gravely maintained that the true way to cure drunkenness is to give a drink-selling licence to every shop in the town: so that, forsooth, men who had before a craving for drink, finding they can get it everywhere, will, like spoiled children, go into a huff and drink nowhere! Could anything be more absurd? And yet are there not some of our Liverpool magistrates who still advocate free trade in drink?

If common sense won't convince men that more public-houses just means more drinking, how shall we account for the fact that the increase in the number of licensed houses which has taken place in Liverpool since 1862 has been followed by so vast an increase in the apprehensions for drunkenness? And if we turn once more to the convocation report referred to above, we learn that *in upwards of* 1000 *parishes of the province of Canterbury there is no public or beer-house*, and whilst from all other parts of the country the testimony of the authorities, lay and clerical, is that drunkenness and crime are in proportion to the number of public and beer-house; in those parishes where none exist, there is a notable absence of crime and pauperism. Material comfort and morality go hand in hand with sobriety—whilst drink and crime and pauperism are inseparably connected.

This is in brief our indictment against the liquor traffic, and we call upon the Government to step in and remedy the evil. Moral suasion and the force of example have been tried by total abstainers for many years—not, indeed, without good effect—but the evil makes headway notwithstanding, and it becomes, therefore, imperatively necessary that some more stringent means be adopted to check it. The fundamental principle of any measure which can deal successfully with this evil must be *restriction of the facilities for drinking*, and the principle must be applied with no sparing hand. In fact, we do not believe that any legislation short of the Alliance Bill will fully accomplish the object. We believe this Bill to be both reasonable, just, and constitutional; but we are quite ready to hail with joy, and assist to the utmost of our power, every measure which will restrict the trade in strong drink. We must have shorter hours, we must have Sunday closing, closer police supervision, and, above all, fewer licensed houses.

Even more than this we ask for as our right, but less we cannot be content with. Above all, men of Liverpool, and still more women of Liverpool (for this is emphatically a woman's question), see to it that you allow no more pest houses to be planted in your midst. The Government, by their abortive Bill of last session, have acknowledged their obligation to deal with this question, and have also admitted, in a feeble and hesitating way the principle that the people of any district have a right to exercise some control over the number of licensed houses in their midst. It now depends upon the tone in which the people of England speak what form the next Licensing Bill shall take. The Licensed Victuallers are banding themselves together, and are bringing to bear upon Members of Parliament a pressure not lightly to be disregarded. They can wield a most formidable political influence; they know it, and will strain every nerve to make it as powerful as possible. It behoves, then, all the friends of sobriety and social order to be equally earnest and united. Let Liverpool, *the black spot on the Mersey*, as it has been too truly designated, speak on this matter with no uncertain sound; and if we cannot obtain power at once to shut up those fountains of corruption which already exist amongst us, let us at least be determined not to accept any measure which does not largely restrict the hours of sale, and contain, in the clearest manner possible, the principle of the right of local popular control over the granting of new licenses.

R. A. E.

Alcohol and Indigestion.—Indigestion, being relieved by alcoholic stimulants, lays the foundation for an ever-growing habit of taking them.—*Professor Laycock.*

THE NATIONAL UNION FOR THE SUPPRESSION OF INTEMPERANCE.

We have had the following letter sent us by Mr. James Taylor, secretary of the National Union for the Suppression of Intemperance :—

Manchester, Nov. 18, 1871.

Dear Sir,—Our account for the year will be closed at the end of this month, preparatory to the annual report. We still require £100 to place the funds in a satisfactory condition. Will *you* kindly help us with a special donation? The inclosed list will show the gentlemen who have generously responded to our appeal.

Thanking you for past help, I am, dear sir, your obedient servant, James Taylor.

The "enclosed list" was certainly a curiosity in its way, and was the most influential and overpowering list of names we have ever seen; but, unfortunately for its accuracy, we know of certainly more than one or two names which have been inserted without the previous consent of their owners being first secured.

The *patrons* are 3 archbishops, 21 bishops, 15 peers, and a lord mayor.

The vice-presidents are 8 deans, 8 archdeacons, 60 canons, 20 prebendaries, 35 reverends, 15 baronets, 30 members of parliament, 107 justices of the peace, 14 mayors, and a subsidiary host of smaller fry, in the shape of knights, Q.C.'s, admirals, colonels, &c., &c.

Now, isn't it a sad thing that a society with a list of patrons whose aggregate private income cannot be less than a million sterling has to send out begging circulars for a paltry hundred pounds broadcast through the country? If the number of begging letters we have received from Mr. James Taylor in the last three months are any proof of the number he sends to others, he will want a very pretty income for printing and postage alone.

The objects of the National Union is to suppress intemperance, (1) by legal enactments to reduce the facilities to intemperance, and (2) by moral suasion to reform the drinking habits and customs of the people.

A splendid programme! But how does Mr. Taylor propose setting about the fulfilment of it? We, old-fashioned teetotallers, have long thought that the former will be secured to us in time by the vigorous and well-spread action of the United Kingdom Alliance, and the latter by diligent and persistent advocacy of teetotalism in its various aspects.

But the National Union scorns such antiquated notions as these; witness the following extracts from the *Alliance News* of December 16th :—

WHICH IS THE SHAM?

We last week called the attention of the readers of the *Alliance* to the antagonistic position and attitude taken up by the National Union for the Suppression of Intemperance, which has its headquarters in Manchester—where it has not yet been able to get the indorsement of a single public meeting, or to enter into fraternal relations with a single temperance body. The *National Union Chronicle* also declares itself at war with the Alliance. It says, "The truth has come out too strongly"—much too strongly we should say—"that the vital principle of action which this National Union advocates, strikes at the very root of the Permissive Bill." Again it says, "We expect to send from our turret guns a destructive volley of truth into that phantom Permissive policy which has so long misled the country." We give below, at the request of Mr. W. S. Caine, of Liverpool, a letter addressed to us for publication, and to which we ask the special attention of all whom it may concern :—

To the Editor of the *Alliance News*.

Dear Sir,—During the last week or two I have had a correspondence with Mr. James Taylor, secretary to the National Union for the Suppression of Intemperance, on the subject of a little difference of opinion between us that I need not inflict upon your readers. Mr. Taylor has the support of several good Alliance men, and I should like to ask them, through your columns, what they think of the following expressions, written to me by Mr. Taylor, in letters headed with their names. He says:—"You think the Permissive Bill is a good thing; I think it is an invention of the devil to delude true temperance men in the belief of a sham." . . . . "There is nothing in the Alliance programme but what ought to be scouted by all intelligent men." . . . . "You agree with a policy diametrically opposed to our programme, viz., the Permissive Bill, and this week advocate it upon a public platform. This proves that we have well escaped a subtle enemy in our ranks by remaining clear of you."

As Mr. Taylor is trying to induce many Alliance friends in Liverpool to support his Union, I think it well, through your paper, to let them and others know what he thinks of Alliance principles.

Mr. Taylor has long promised a conference in Liverpool, but does not keep his promise. I wish he would, that we may really find out what this wonderful "Union," with its hundreds of great names, is going to do for the country.

He is sending circulars, begging subscriptions, right and left. His letters to me show his opinion of the Alliance; and I hope its friends will abstain from encouraging, in any shape or form, a society whose secretary thinks they are "helping the devil to delude true temperance men into the belief of a sham.

I am, dear sir, yours faithfully, W. S. Caine.
Liverpool, Dec. 7, 1871.

We shall be willing to allow Mr. J. A. Bremner, J.P., the chairman of the "National Union," who recently joined the Alliance and became a subscriber to its funds, to explain how it is that his secretary is permitted, in his official correspondence, and in the organ of the "Union," to attack and abuse the United Kingdom Alliance and the promoters of the promoters of the Permissive Bill. We are far from wishing to invite any communication from Mr. James Taylor, whom we do not consider entitled, personally, to any such consideration. We are glad to know that some valuable friends of the Alliance who have been misled, or whose names had been used without authority, have retired from the official list of the Union. We are not surprised that the Dean of Carlisle's name has disappeared from the vice-presidents' list of this so-called National Union, that is at war with every temperance organisation in the three kingdoms. When the facts and real aims of the "Union" become fully known we are satisfied no earnest or consistent temperance man will lend his name or give his money to bolster up any such institution. The brewers, distillers, and publicans may no doubt give it a friendly and helping hand. It is certainly doing their work.

So much for the United Kingdom Alliance. Now for teetotalism. We think we shall satisfy all teetotallers that the National Union is totally unworthy of their support, when we tell them that its organ, the *National Union Chronicle* for December, devotes its *leading article* to proving total abstinence a failure

and *moderation* the great panacea for the evils of intemperance.

How Mr. Taylor, who professes, or used to profess, to be a teetotaller, can reconcile this course with his conscience, we cannot say. Mr. Taylor is also the honorary secretary of the National Temperance Union, whose professed object is to reform the drinking habits and customs by *personal abstinence* from intoxicating liquors. How can he tally his secretaryship with the utterance of the following sentiments, culled from the article above referred to, and printed in the paper of which he is editor? "The leaders of the total abstinence movement very often have taken the pledge merely for example's sake, and in so doing have done violence, not only to their mental liberty, but also to their bodily health. . . . . The principle upon which everyone is asked to become a total abstainer we cannot prove to be scriptural. . . . . The state of Maine, instead of converting the United States, is itself converted. Ireland has forgotten Father Mathew. It appears evident that total abstinence, as a great national movement, is a failure. . . . . Because a few drunkards may be and are reclaimed annually by the teetotal society, that society must not attempt to keep a place which they have not been able to maintain. . . . . The principle which we advocate is, Be *temperate* in all things, and the action which we propose has had a fair trial and proved a success. . . . . We allow that, in many cases, the conversion of a drunkard into a teetotaller has been followed by a decided moral advancement; but it would be foolish to shut our eyes to the faults of these converts, their intolerance, their narrow-mindedness, their social intrusiveness, and self-insertion. One great cause of these faults would seem to be the shallowness of teetotal reform. . . . . The evil in the character of the disciples of total abstinence is only diverted into a new channel. . . . . Teetotalism is human; temperance is divine."

We have quoted enough! These are the utterances of the National Union for the Suppression of Intemperance; and we think teetotallers are hardly such fools as to subscribe to a society which abjectly begs their contributions, and at the same time bespatters their principles with abuse.

A mere list of names goes for nothing. Any smart travelling agent, with a glib tongue, can work up a list of patrons and vice-presidents. Results are what all sensible men look for. What has this imposing array of names done towards the attainment of its professed objects? A few meetings have been held, at most of which amendments have been carried, in direct opposition to their platform, by large majorities. But we challenge Mr. Taylor to show any practical results, and beg to offer Mr. Taylor a page of our February issue to reply as he may think fit to the remarks we have felt bound to make.

In the meantime, we hope all true Alliance men and teetotallers will consider well before giving their support to the National Union.

32, Netherfield Road, South, Dec. 13th, 1871.

To the Editor of the *Social Reformer*.

Sir—Your issue of this month contains an article, (Words of Cheer from the Shoemaker's Bench,) which, however well-intentioned, has done some, and is calculated to do more harm to two of the parties named therein, John Kelly, of 303, Netherfield Road, North, and William Kelly, (his brother,) of 106, Breck Road: they are *not* journeymen shoemakers, but each of them is in business on his own account, and are well-known to myself and many other temperance friends, as consistent teetotallers of several years standing. While acknowledging their steadfast adherence to temperance principles, they cannot permit their names to appear in such company, or allow such mis-statements to appear uncontradicted, as they are calculated to lower them in public opinion, and damage them in their business prospects, therefore they request you to insert this or some other equally explicit contradiction in your next number, and give it equal prominence so as to lesson the evil consequences of the mis-statements above referred to.—I remain, Dear Sir, on behalf of the above-named, yours respectfully, J. G. PLANCHE.

P.S.—Since writing the above I have seen the Messrs. Kelly—they state that they gave their names as members of the Alliance, but knew not of the use to which they would be put.—J. G. P.

[We insert Mr. Planche's letter with pleasure, but, in self-defence, must state that the Messrs. Kelly most undoubtedly affixed their names to the document in question, and if they didn't read it first, that is their fault and not ours. We advise them in future to be more careful what they sign.

If their signatures were forged, which we can hardly believe, we shall be only too happy to co-operate in trying to detect the offender.]—Ed.

To the Editor of the *Social Reformer*.

Sir—One of your correspondents makes inquiry for a substitute for porter and wine in the case of mothers giving the breast, stating what, if true, seems most deplorable—that many teetotal (?) mothers use these beverages while suckling their children.

I am convinced that unless we strike at the root of intemperance in one of its main strongholds—the family—and dissipate the idea that alcohol is a strength-imparting beverage we shall never be rid of it.

I have no doubt you will be able to deal with the physiological aspect of the question, and I therefore confine myself to the statement of a few facts relative to my own family.

I have six children, the eldest being nearly fourteen years old. When we were married my wife and I made up our minds that for no purpose whatever should one drop of alcohol come into our house, and we have kept to our determination. My wife has given the breast to all our children for a period of twelve months to each on an average. Neither she nor they had a single drop of drink all the time of suckling, nor have they had anything of the sort since; and, "though I say it who shouldn't," there is not a finer lot of children in all our neighbourhood. And more, it was but the other day that my wife and our eldest daughter were taken for sisters, which shows how much the non-alcoholic diet has pulled the mother down.

The substitute was boiled-milk poured on a beaten egg, taken with a little bread, every evening about eight o'clock. Walks in the fresh air, avoidance of late hours, and attention to a few simple laws of health was all that was done in addition. I know other families, where there are lots of children, into which alcohol is not admitted, the diet above or some other to suit the taste, being as successfully substituted, and am convinced that the belief that suckling mothers cannot do without drink is as ridiculous as it is fallacious. Rather than resort to that, they had fifty times better drink

"ADAM'S ALE."

Action of Alcohol.—The exhilaration of alcohol is nothing more than a blunting of the sensations to corporeal pains and the petty cares of life. The action of alcohol upon life is an arrest of vitality.—*Dr. T. K. Chambers.*

FROM LIVERPOOL TO LONDON, THIRTY YEARS AGO.

A RAILWAY journey of 200 miles, by the 3rd class, and in bad weather, was, thirty years ago, an undertaking to be vividly remembered, and, if possible, not to be repeated. Now, after paying your 16s. 9d., step into a comfortable covered carriage, and, if you choose your train well, you can reach London in 5½ hours; then, you sat or stood in a truck or a tub entirely unprotected from the weather, if you had good luck, you performed the journey in 16 hours, and your fare amounted to £1 5s. 0d.

Now let me relate my experience. It was on a raw, wretched day, in the month of January, 1842, that I made my first journey from Liverpool to London, and, before it was over, I sincerely hoped it would be my last. The railway people, desirous of discouraging to the utmost, 3rd class travelling, added to the discomfort of the journey by appointing it to begin at 6 o'clock in the morning. But the state of my exchecquer forbad all dallying with the temptation to go by a later and more comfortable train. The difference between the 3rd class and the 2nd class was, in money, 18s.; in the matter of comfort there was little to choose between them; and then, as to the 1st class, who but a man made of money was going to pay £2 13s. 0d. for a passage to London, which, at its shortest, occupied 9 hours. Rising, then, at 5, I went to Lime-street station, which, if I recollect aright, was, in the main, a low and very dirty wooden shed, erected at the back of the highly ornamental façade which has been recently removed, and which, with very successful hypocrisy, concealed the shabbiness of the station arrangements. Having paid the sum of 11s., my fare to Birmingham, I was permitted to enter one of the trucks, and, being rather later than most of my fellow-passengers, I was obliged to take a seat in the waggon nearest the engine, with neither luggage-van, nor horse-box, nor anything else to shield us from the wind, the dust, and the smoke. We had a large number of passengers, most of them, to all appearance, poor people, certainly poorly clad, and amongst them were many women and children. Emerging at Edge Hill, from the total darkness of the tunnel, we found that a cold, drizzling rain had begun to fall. The locomotive backed up to the train with a bump and a bang that shook us severely, and nearly jerked some of us out of our cattle pens, and then, with an equally rough and rude pull forwards, the train was off. On reaching the incline, between Huyton and Rainhill, we stuck fast, for the rails were slippery. In vain did the stoker try to coax the driving wheels by laying sand beneath them—bite they would not, but skiddle round in the most frantic manner. In vain did the engine man twice run back down the incline to obtain fresh impetus; each time he came to a dead stand at a point nearer Liverpool than before; a few repetitions of the experiment would have brought us again to Edge Hill. We were ordered to get out and shove behind. It was still dark, but a good many of us scrambled out upon the line and put our shoulders to the train, getting our feet very wet; but all to no purpose. At last the train was divided into two parts, and taken piecemeal, first the head and then the tail, to Rainhill, whence, after considerable delay, we proceeded. At Warrington we joined our fellow-sufferers from Manchester. They were waiting for us with much impatience, chilled to their bones, as they sat in their trucks and vainly stamped their feet in the endeavour to restore warmth to them. As we went further south, the rain was mingled with hail and snow; the wind blew fiercely, and happy was the traveller who had been fortunate enough to secure a seat that placed him with his back to the engine. Wind and rain, snow and hail, sparks of fire, and clouds of coke dust—such was our portion, as, on that grim winter morning, we proceeded through Cheshire and Staffordshire on the old Grand Junction. Some put up umbrellas, which soon became a wreck, in several cases were wrested from the benumbed hands of their owners and sent, in a half-collapsed state, rolling along the neighbouring fields. Hats were carried right away, and the unfortunate fellows who had worn them were fain to tie up their heads in their handkerchiefs. The expected horrors of the journey had tempted not a few to lay in a stock of rum, whiskey, or gin; with much generosity the bottles were handed round, and in due course the effects were manifest. Some were merry and began to sing; others became totally unconscious of their miseries and fell into a sound sleep; others grew quarrelsome, and we had much difficulty in preventing several fights, which would probably have ended in pitching some one overboard. The children cried piteously, the snow melted in the trucks, we were wet to the skin, the poor bundles that formed the scanty luggage of most of the passengers were soaked through, and so, after six hours of wretchedness, we arrived in Birmingham, every one of us with a face begrimed as that of the engineman or the stoker.

To do the railway managers justice, it must be said that they gave us ample time for refreshment. We were allowed about two hours and a half before proceeding towards London, and many went into the public-houses near the station to fortify themselves for the remainder of the journey. Fourteen shillings more having been demanded from me, as the fare from Birmingham to London, I started again at half-past two. The ground was covered with snow; a sharp south-east wind was blowing dead against our course, the motion of the train greatly increasing its severity. The railway directors were so fastidious that they strictly prohibited smoking, even in those abominable trucks. I do not say that there was no smoking in that train; but as smoking was "an offence punish-

able with a fine of forty shillings and with removal from the company's premises on the first opportunity," and as the train, stopping at every station, afforded many such opportunities, those who smoked did so in fear and trembling; but we were unmercifully smoked by the two locomotives, for one was found insufficient in such weather. However, if the directors objected to smoking, it is fair to them to state that they afforded their passengers, and especially their third-class passengers, ample temptation, time, and opportunity for drinking and getting drunk. Half way between Birmingham and London there is a station at a place called Roade. There we pulled up at half-past five o'clock, and remained until half-past six. Not a pipe, not a cigar, not an ounce of tobacco, was to be had there, but the company had laid in an abundant stock of intoxicating drink, which was vociferously demanded, and, though high in price and bad in quality, as all railway refreshments are, and always have been, was in large quantities consumed. When the time for resuming the journey arrived I assisted to lift into the trucks several of my fellow-travellers, who had freely availed themselves of the facilities for getting drunk, afforded by the railway people. And so we started again. The delays were numerous. At most stations a horse box had to be taken on, or a cattle waggon to be taken off—we were shunted into sidings, and drawn backward and forward with jolting and thumping intolerable. At half-past 8 p.m., we reached the deep cutting in the chalk near Tring. There was a blinding snow storm which the wind swept fiercely along the line. We pulled up 2 or 3 miles from the nearest station; a goods train in front of us had broken down. There was another draw upon the bottles that had been replenished at Roade Station, and what with the cold, the delay, and the drink, some of our travellers got properly infuriated, and wanted to fight the enginemen. In about 2 hours the obstruction was removed, the engines gave a start which knocked most of us down into the bottom of the trucks, where, indeed, many were already lying, some for shelter, some because they could neither stand nor sit. After another couple of hours we reached Euston Square, more dead than alive, the soberest amongt us being too benumbed to walk or even to be distinctly conscious that we had feet. More than 18 hours we had been upon a journey which, at 2-thirds of the cost, in 1-third of the time, and without a thousandth part of the discomfort, we accomplish now.

H. Stowell Brown.

MAJOR GREIG'S ANNUAL REPORT TO THE WATCH COMMITTEE.

This report is one of the most serviceable weapons that can be placed in the hands of the intelligent temperance reformer; for it contains a complete and exhaustive report of crime in Liverpool. Its details are so carefully prepared, and so clearly stated, that we are enabled, by careful examination and comparison, to determine pretty accurately the causes of much of our crime, and to discover the result of any important change in our local administration of the law.

By these annual returns alone we are able to prove that the action of our magisterial bench ten years ago, in recognising the principle of and putting into practice the granting of licenses to all applicants, has more than doubled our intemperance, and with it almost every other crime. We have not the least doubt that the facts brought out by these returns alone have been instrumental in convincing the bench of the error of their ways, and leading to the adoption of a new and restrictive policy.

The report proves, without any possible mistake, that drunkenness is the cause of an enormous and overwhelming amount of crime in Liverpool. Table No. 5 gives the number of persons apprehended during the year, whose cases were determined summarily by the magistrates, as 32,686 in all. Of this number 18,803 were for drunkenness alone. Thus we see at once that *more than half* the work of the bench is caused directly by intemperance alone. But if we investigate the tables a little further, we find the following statement of persons arrested for

Assault and violence	2497
Neglect of family	112
Juvenile larceny	631
Prostitution	3337
Begging and vagrancy	1452
	8029

There is no question of the influence that intemperance has upon all these classes of offenders; but, suppose we make the moderate computation of two-thirds as resulting from drunkenness and it will be seen at once that, without drawing upon any other section of criminals but the six enumerated above, fully three-fourths of our crime is the direct result of intemperance alone.

It is clear, therefore, that intemperance is the primary cause of most of the crime in Liverpool, and the primary cause of intemperance is the excessive indulgence in alcoholic stimulants. The report tells us that there are in the borough of Liverpool 2087 public-houses and 452 beerhouses, 2539 in all. This number gives a proportion of one drink-shop to every 200 of the population, and as long as this terribly excessive proportion continues we need look for no appreciable diminution of crime in our town. Statistics abundantly prove that drunkenness increases and decrease in proportion to the number of public-houses to the population. There need be little difficulty about their reduction. Six months' united action of the Watch Committee with the magistrates, for a vigorous carrying out of the existing law, bad and defective though it be, would root out a good 500 of the most pestilent. We refer, in another part of our paper, to the disgraceful fact that 95 of these public-houses are known to the police as the resort of thieves and prostitutes.

We regret to be unable to discern any improvement in the condition of the town in this year's report over last. There it not much to choose between the two years.

Major Greig tells us that 1415 boys and 1097 girls, under 21 years of age, were charged with drunkenness in the year 1871. Juvenile intemperance is terribly on the increase, and is the most serious item in the whole report. It is indeed deplorable to think that 2512 young people, many of them only 12 or 14 years old, should be brought into the police courts charged with this degrading offence. There is little hope in this world for these poor creatures. Many of them nursed on gin, trained in the gutter—the girls prostitutes and the lads thieves before they reach their teens—they run their short lives without knowledge of God or Christ, and perish like the beasts of the field.

7572 women were charged before the magistrates with being drunk and disorderly; and female intemperance increased at a greater speed than any other crime. Only 2500 of these women were prostitutes. Do we say *only!* What a gulf of horror yawns before us in this one fact! 2500 women in Liverpool leading the most terrible and degraded life possible to a human being. Drink again is the primary cause of this social evil. We are thus left with 5000 others, who are mothers and wives, and girls who may be both ere long, who, by indulgence in drink, are sowing misery and degradation broadcast in the homes of the people.

We once spent a Sunday afternoon walking through the Main Bridewell, and well remember seeing in one cell four women. Each had a child at the breast, and each had been locked up for being drunk and disorderly the night before. One had been locked up six times before; another five times; another three; and the fourth had her face bruised all over by her brutal husband, who had also been drunk. We looked with an aching heart upon those four little babes, and prayed that a merciful God would speedily gather them home to Himself.

When we think that we have only 1000 police in the borough, of which number not more than 500 can well be on duty at once, and that this comparatively small force has arrested in one year 20,000 drunkards—when we remember that the police have strict injunctions only to arrest the violent or incapable—we cannot estimate the number of persons in Liverpool who are more or less given to habits of intemperance at less than 70,000 or 80,000, and that probably is very much within the mark.

We are often told that the sailors of our port are the chief cause of the excessive intemperance; but if we subtract from the sad total the number of sailors charged with drunkenness—viz., 1781—it leaves a total of other trades which would still make Liverpool the most drink-cursed town on the face of the earth. And for all this we have to thank those Justice Shallows, with free trade on the brain, who in 1862 forced upon us, in spite of a strong public opinion to the contrary, such a multiplicity of gin-palaces and dram-shops.

Major Greig's report is all through a great cry to all good citizens to unite as one man in the agitation for license reform, and never to cease the agitation till a trade which curses the country with more crying evils than the slave trade or protection is crushed for ever out of our social system.

In conclusion, ws cannot but express our gratitude to Major Greig, not merely for his able and exhaustive report, but the many valuable services he has rendered to the town at large. Liverpool may well be proud of its splendid police force, which owes its great efficiency entirely to its able chief constable.

Major Greig has always shown much good feeling towards the temperance cause, and we owe him much gratitude for many good services rendered, especially during the month of last July, when he gave us much substantial help in the conduct of the many large open-air meetings held under the auspices of the Liverpool Temperance Union.

THE AMERICAN DOCTORS ON ALCOHOLIC PRESCRIPTIONS.

It is a sad fact that too often in the past that class of men to whom the care of the body is more especially committed have been the means of ruining both body and soul by fostering in their patients the habit of using intoxicating drinks, which has mastered many and laid them at last in the drunkard's grave.

Those who have not made special inquiries into the matter have no idea in how many cases the habits of intoxication that are ruining the individual can be traced to that bottle of porter, that spoonful of whisky, or that glass of ale which the physician ordered for his patient to strengthen the system and help it to recuperate. What was at first a stimulent merely soon became a necessity, and, as the dose must be increased, before he was aware of it, the patient became the slave of the appetite which had thus been created. As an example of the manner in which the habit grows and the appetite is formed, we remember the case of an individual who, on being ordered by his physician to take a spoonful of whisky before his meals, thought he derived much benefit from it, until one day he complained to his wife, whose care it was to prepare the dram for him, that of late she was putting too much water in the whisky, as it did not then seem to have the desired effect. A few days passed, and again he made the same complaint, when he was surprised to find that lately she had been doubling the dose, so that instead of one spoonful he was taking two, and yet the desired effect was no longer produced. The truth was, his system was becoming used to the dose, hence it must be increased in order to stimulate; and had he kept on obeying the demands of his system, of course it must have led him right on to drunkenness. Fortunately he wisely took the alarm, and gave up the dram at once, to the great joy of his wife, who was beginning to tremble for him; thus saving himself from the terrible fate which the growing habit and appetite were preparing for him.

We rejoice to know, however, that the attention of medical men is being directed to that subject, and that a great change is being operated in the matter of alcoholic prescriptions, which are becoming less and less in favour, both with physicians and with their patients. As a proof of this fact, we learn from a New York paper that at a late meeting of the Central New York Homœopatic Medical Society a paper was read upon "Stimulants and their Use as a Medical Hobby," by Dr. H. V. Miller, and we copy from the printed report the discussion and resolves it elicited.

"Dr. Hawley could mention but one case where stimulants had, in his practice, seemed beneficial. He had not for some

years resorted to stimulants. If used at all, they should be used homœopathically and not empirically. He would prefer not to use them at all, rather than have his patients die drunkards. If alcohol be used at all, it should be used according to its provings.

"Dr. J. G. Bigelow tabooed stimulants. He could scarcely mention a case where they had ever done any good.

"Dr. Clary had used them to some extent, but not as a rule, because he was afraid of the danger of making inebriates. He had seen men in this city (Syracuse, N. Y.) die of *delirium tremens* who had previously taken alcohol for incipient consumption, thus creating an appetite for stimulants.

"Dr. Wells strongly opposed the medical use of alcoholic stimulants, citing some striking instances in his practice. He claimed that their tendency was to intemperance, and there was a moral responsibility resting upon physicians in regard to their use which they could not evade. He stated that where, in cases of sudden prostration, some stimulant was needed, camphor, in his hands, had acted like a charm, with no bad effects. Dose same as any other medicine.

"Dr. Stow offered the following preamble and resolutions, which were unanimously adopted :—

"Whereas, alcoholic stimulation is a great and crying evil, and causing more crime and pauperism than any and all other habits ; and

"Whereas, the common medical practice of administering or advising alcoholic spirits has been, and is, notoriously customary, and is without doubt productive of much intemperance, and is a great stumbling block in the way of the weak, and is a subterfuge for thousands ; therefore

"Resolved by this society that the empirical use of all alcoholic spirits is unscientific and disastrous in the extreme, and when used they must be used in accordance with homœopathic principles."

We rejoice at the above resolves, especially from the fact that they expressed the decided opinion of many of our most distinguished physicians, of all schools of practice. Let the men of that profession, to whom we are indebted for so many discoveries beneficial to the race, turn their attention more and more to the evil effects of intoxicating drinks, and besides discarding alcohol in their practice, let them testify against it, warning all, especially the young, of the dangers that arise from the use of alcoholic stimulants, and more than ever before will they be entitled to the heartfelt thanks of their grateful fellow-men.—*Boston Nation.*

To the Editor of the *Social Reformer.*

Sir — There is, without doubt, a growing *change* of popular opinion in Liverpool in favour of the principles of Sir Wilfrid Lawson's Bill. I have made it my *business* to inquire what that principle is : — Amongst all classes of *artizans* I find—first, sense of *wrong ;* and second, the belief that the legislation *must* be in the direction of the principle of Sir Wilfrid Lawson's Bill. Amongst the *higher classes* the same conviction is growing. The more people think of the evil the greater does the difficulty of dealing with it appear. As an illustration.—There are more than 100 licensed houses round our Exchange within a radius of 200 yards from Nelson's Monument, and luncheon bars are gradually being converted into drinking shops. Now, if our *young men* should fall into the traps and snares thus laid for them, and get into habits of drinking during the forenoon, what remedy are you to apply ? Is the *flower of our community* thus to be led on to what is the *road to ruin ?* Are our magistrates or licensing board to be empowered to open and keep open drinking houses amongst us, to the ruin of our families, when we don't want them ?

I know no remedy to what is going on round Liverpool Exchange, unless the *ratepayers* are armed with the power of shutting public-houses where they are not wanted. We claim, as *citizens*, the liberty and right to have a public-house or not to have a public-house as we ourselves shall determine. It is our duty to consider what is good for us and what is not good for us, and if we think a public-house is not good for us we are prepared to maintain that no power on earth should have the right of intruding one.

We shall not trust the magistrates nor a licensing board nor anybody with this right.

The Liverpool Permissive Bill Association is formed to promote these *two* things :—First. To have the licensing of public-houses to *revert* to the ratepayers or electors *themselves.* Second. To go on unceasingly to persuade the inhabitants *against* having a public-house amongst them.

This work must never *cease*, because the disposition towards intemperance that we have, must ever be combatted.

But *beyond* our natural weaknesses and infirmities we have at present to deal with what are legalised temptations and traps to the inexperienced and the young, besides being rendezvous for the besotted and the dissolute. These public-houses are degrading the religious feeling, the moral habits, and the domestic purity and happiness of our whole nation.

"Oh," says some one, "the proper *cure* of all this is *education.*" I ask—Will education cure what is going on amongst our young men on 'Change ? Parliament has given us a *wonderfully* good Education Bill. I pray to God they may give us a Bill adequately to deal with the drink and drunkenness that are the sin and disgrace, and bid fair to be the *ruin* of our country.

I referred just now to a change of public opinion in Liverpool respecting the licensing question. What has brought this about ? It has been, I consider, mainly owing to the efforts of self-denying men, most of them artizans, who, after their days' work, have washed their faces, changed their clothes, and spent their evenings in addressing and appealing to their fellow-men on this great question. This has been done, not only without *fee* or *reward*, but without notice or honour, indeed whilst having to put up with some contempt and scorn ; for, being a teetotaller, as most of these men are, has hitherto not brought with it consideration or honour. These men wanted and required to get a *hearing*, and this, I trust, they shall not for the future be denied. Hitherto the general community, and especially those who reckon themselves the middle or better classes of society, have stood aloof from the movement. I earnestly trust and entreat this shall, for the future, never be felt or said. I trust the three great meeting held on the 6th of December will bear practical results, and implore the sympathy of all classes for the Liverpool Permissive Bill Association, and that all to whom these remarks may come, who think and purpose as we do, will, men and women, *all become members* of the association ; and while the agitation we are now more vigorously to undertake and develope will be carried on with the utmost economy, and whilst the agents will, as heretofore, be almost or altogether volunteers, yet in the holding of meetings and the distribution of literature, a certain large amount of expense is inevitable. Let me entreat of all who sympathise with the objects of the association to provide the funds that are necessary. The association aims at raising a fund of at least £5000, to be spread over five years, an amount that I do not consider adequate. But the association has determined that they will not appeal for more than they can readily get, a feeling which, while it may be respected, will not, I hope, govern or lessen the extent of our gifts.

Let me express my honest conviction—we are about to engage in the severest struggle by far which this country has ever passed through, and to which, before it is over, the doing away of slavery and the slave trade, or the passing of the Reform Bill, or the abolishing the Corn Laws were comparatively insignificant. I entreat that our gifts to the association shall not be according to the measure of its asking, but according to the sympathy we ought to have with the precious rights and interests which it is formed to protect and vindicate.—I am, yours, &c., ALEXANDER BALFOUR.

Alexandra Buildings, James Street, Dec. 20, 1871.

Selling Drink to Children.—The committee of the United Kingdom Band of Hope Union have issued a circular to the committees of temperance organisations, recommending that memorials be addressed to the Home Secretary, urging the Government to insert in their Licensing Bill a clause prohibiting the sale of beer, wines, and spirits to children under fifteen years of age, for their own consumption, on the premises.

THE RECORDER AND DISORDERLY PUBLIC-HOUSES.

We don't know what to make of the Recorder. In his charge at the opening of the last sessions he dwelt particularly on that table in Major Greig's report which gives 95 public-houses known to the police as resorts for thieves and prostitutes, and told us that an Act of this year, which has just come into force, "gives the police such powers, that, if the Watch Committee and police together would really take pains to exercise, for the future they need nothave occasion to publish such a table as this any more, for such places would exist no longer."

Mr. Aspinall speaks thus strongly, and yet at the very same sessions, we find him quashing two convictions against publicans—one for knowingly permitting drunkenness, and another for knowingly permitting prostitutes to assemble on his premises—the latter offence being the very one which he urges the Watch Committee to deal vigorously with.

We have noticed, for some time past, that the Recorder almost invariably quashes convictions against publicans—which convictions have, in nine cases out of ten, been made on evidence that would satisfy any man (not a lawyer) possessed of common sense.

We know of nothing so galling to a magistrate as having one of his convictions quashed. It is a reflection on his ability and common sense, and naturally makes him hesitate to convict, even on the clearest evidence, in cases where the Recorder subverts his decision on some petty legal quibble. Under the present law, as administered in Liverpool at any rate, it is almost impossible to secure a conviction against a publican, and the result naturally is that the liquor trade defies the law with the most brazen effrontery.

Shrewd and impartial magistrates, such as Mr. George Melly, Mr. J. J. Stitt, and Mr. Mills, convict publicans on the clearest evidence that can be got, and the Recorder makes fools of them by quashing their sensible convictions; and thus the magistrates and the Recorder play at battledore and shuttlecock with the most momentous of social interests, and Liverpool sinks deeper in the mire of intemperance than before.

MEETING OF VETERAN ABSTAINERS.

On Thursday evening, December 14th, a meeting of veteran teetotallers was held in Hope Hall, under the auspices of the Liverpool and Birkenhead Temperance and Band of Hope Union. At half-past six o'clock the company sat down to tea, after which the chair was occupied by Mr. George Golding, and the meeting was addressed by teetotallers of twenty years and upwards.

Mr. Golding had been a practical abstainer more than 50 years; took the moderation pledge over 40 years, which had been to him a total abstinence pledge.

Jane Hudson, abstainer 43 years, had found it a great boon to herself and family who were all teetotalars.

William Lerry, abstainer 39 years, as a scripture reader, he found nearly all the degradation and misery traceable to drinking.

Samuel Quilliam, 38 years. When 21 he determined if he could do without drink he would. His wife had borne 14 children, without any intoxicants. Admonished all young people to abstain all their lives.

John Carter, 37 years. Wore a star which he said was typical of the star of Temperance which set custom and fashion at defiance.

Edward Hough, 35 years. Had been tempted much by fellow teachers and workmen to give up his pledge, but thanked God he had kept it so long.

Mrs. Carter, 36 years. Would speak against drinking while she lived, and exhorted all to work in so noble a christian work.

A. B. Cragie, all his life, nearly 60 years. Considered that men, as mere animals, were bound to be teetotallers, as it was their duty to take nothing that would do them bodily harm. Conducted the out door labour in connection with the Liverpool Union. Many men had come to him for sympathy and council. He found nearly all were driven to the condition they were in by drink.

Thomas Ollis, 35 years, Considered it a religious duty to abstain, as God's Word nowhere authorized the use of alcohol.

Edward Jones, 35 years. Signed when a boy. Considered the passing of the Education Act a mistake. Should have passed a License Bill. Had never found as a schoolmaster for many years that one family of children had been kept from school whose parents were abstainers.

Richard Williams, 34 years. All his children were abstainers.

Jonathan Ashley, 34 years. When he signed he did so to abstain altogether either as beverage, medicine, or in religious ordinances. Did not consider it consistent to place on the Lord's Table that which we had banished from our own.

T. D. O'Keefe, 33 years. Had undergone much persecution during the early days of Teetotalism, but was thankful he had kept the pledge till now.

Richard Davies, 32 years. Through the instrumentality of Mr. Ollis. As a missionary considered it absolutely necessary, so as to say to all he visited, "Do as I do, not merely do as as I say.

Thomas Williams, 32 years.

Isaac Miller, 30 years. Considered it the happiest and best life. Was a member of the first Band of Hope in Liverpool.

John Chapple, 28 years. Had been the means of inducing hundreds of persons to sign the pledge, and meant to continue working all his life

Mr. McDiarmid, 37 years. Thought a good result of the meeting would be that it had afforded youth, manhood, and old age an opportunity of testifying to the advantages of teetotalism.

William Ashley, 26 years. All his life.

Edward Dutton, 24 years. Had stuck to his pledge through all difficulties.

J. G. Thompson, 21 years. As a Christian, an office-bearer, considered it his duty on every occasion to promote the Temperance cause.

George Abson, 21 years. Had worked many years for teetotalism. Had a pledge book at home which contained many hundred names. Had a teetotal wife who had stood by him and helped him in his work.

P. W. Ray, 20 years. Was sorry he had not signed 40 years earlier. Was now 76 years old, and could testify that teetotalism was much better than moderation.

G. Stanley, 20 years.

M. Bebbington, 20 years.

Dr. Townson considered teetotalism worthy of all the compliments it had received that evening. Had frequently heard on sick beds that teetotalism with religion was a good thing. Urged all to come forward and help the good cause.

We beg to direct the attention of our readers to the forthcoming Band of Hope Concert; particulars of which will be found in our advertising columns.

Beer, wine, spirits, &c., furnish no element *capable* of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle.—*Baron Liebig.*

LIVERPOOL AND BIRKENHEAD TEMPERANCE AND BAND OF HOPE UNION.

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Treasurer, MR. THOMAS OLLIS. Honorary Secretaries, MR. M. BEBBINGTON and MR. J. THOMAS.
Chairman of the Executive—W. S. CAINE, Esq.

NOTICES.

The Executive Committee meet every Monday evening at Six o'clock.

The General Council of Committee, Speakers, and Representatives, meet first Monday in every month at Half-past Seven.

Any Adult Temperance Society or Band of Hope, not already affiliated with the union, may be supplied with speakers on application.

All affiliated societies are expected to subscribe at least five shillings annually.

The Committee is prepared to send deputations to organize Societies in any part of the town or neighbourhood.

The Secretary of each society must notify each speaker, of his appointment, at least *Four days* previous to the meeting.

PUBLISHED BY THE UNION.

Price 2s per 100, on coloured paper, eight pages. The Three Paths. A Tract, for Bands of Hope and Sunday Schools.

Pledge Cards, 1d. each, or 6s. per 100, or with name of Society printed on, 7s.

Pocket Pledge Books, containing 24 pledges, with counterpart, 4d. each.

Parents' Certificate Forms, 1s. per 100.

MEETINGS OF AFFILLIATED SOCIETIES, MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting	Name and Address of Secretary.	Day and Hour of Meeting.
Hill Street Temperance Society,	E. Wild, 124, Warwick Street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill Street Temperance Society, Baptist Mission Room,	John Roscol, 7, Rankin Street, Toxteth Park,	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut Street,	J. B. Collings, 35, Nursery Street, Fairfield,	Friday, 7·45—Weekly.
St. Catherine's Total Abstinence Society, Higher Tranmere,	W. B. Smith, Prenton Lane, Tranmere,	Occasionally.
St. Silas' Temperance Society, Oakes Street,	H. H. Mundy, 36, Brownlow Street,	
Windsor Street Presbyterian Temperance Society,	W. P. Evans, 329, Upper Parliament Street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le-Sands,	Thursday, 7·30—Fortnightly.
Crown Street Band of Hope	E. C. Priestley, 57, Kensington	
Hill Street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday; 7·30—Weekly.
Kent Street Band of Hope,	Miss Davis, 141, Bedford Street,	Wednesday, 7·30—Fortnightly.
Kensington and Fairfield Band of Hope, Balm Street,	A. C. Mitchell, 13, Plan Street,	Thursday, 7·30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane. Bebbington,	Wednesday, 7—Monthly.
Moraiah Chapel Band of Hope, Gill Street,	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle Street Chapel Band of Hope,	J. Charnley, 22, Horsley Street,	Fortnightly—Evening not fixed.
Newington Band of Hope,	Mr. Griffiths, 23, Bittern Street,	
St. Columbus Band of Hope, Pleasant Street,	J. Mercer, 11, Leander Street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	Rev. W. Preston, Bedford Road, Rock Ferry,	
St. Paul's Band of Hope, Star Street, Tranmere,	T. Crosthwaite, 4 Rose Ctges, New Chester-rd, S. Tran.	Monday, 7·30—Weekly.
St. Silas' Band of Hope, High Park Street	Mr. A. Jones, 204, Mill Street,	Tuesday, 7
South-End No. 1. Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.
Crown Street Band of Hope,	E. C. Priestly, 57, Kensington.	

NAMES OF SPEAKERS.

a Metcalfe, James, Rev., Greenway Road, Higher Tranmere.
b Meyer, F. B , Rev., B.A., Onslow Road, Fairfield.
c Thomson, John, Rev , 63, Upper Stanhope Street.
d Williams, Joseph, Rev., 22, Wentworth Street, Everton.
1 Alexander, R. W., 3, Horatio Street, Birkenhead.
2 Anthony, Horace, 44, Renshaw Street.
4 Bailey, John, 14, Clarke Street.
5 Bebbington, M., 10, Bouverie Street, High Park Street.
6 Bent, George, 5, Wheatland Lane, Seacombe.
7 Blair, John, 117, Upper Warwick Street.
8 Bosomworth, C. F., 13, Castle Street.
9 Brick, George, Victoria Road, Seacombe.
10 Burgess, William, 7, Clayton Square.
11 Camm, J. F., 3, Mitford Street.
12 Carter, John, 26, Redcross Street.
13 Chapple, John, Rose Vale.
14 Cleaton, Edmund, 91, Huskisson Street.
15 Cockayne, William, 3, Longfellow Street.
16 Collings, J. B., 35, Nursery Street, Fairfield.
17 Cook, George, 19, Mill Street.
18 Crossfield, Thomas, 4, Rose Cottages, New Chester Rd, South Tranmere
19 Crosthwaite, T. S., 4, Rose Cottges, New Chester Rd. South Tranmere.
20 Davies, Richard, 23, Coniston Street, Breck Road.
21 Dinsdale, Joseph, 3, Mitford Street, Everton.
22 Galley, William, 44, White Rock Street.
23 Gibson, Adam, 56, Gilbert Street.
24 Godson, W., 78, Westbourne Street.
25 Grundy, David, 16, Boundary Place.
26 Gutherie, James, Menai Street.
27 Hampson, William, 39, Sydney Place, Edge Hill
28 Haskell, T. T., 11, Borough Road, Birkenhead
29 Hindley, Thomas, 38, White Rock Street.
30 Hodge, George, 19, Alfred Street.
31 Isterling, Jasper, 34, Harbord Street, Edge Hill
32 Johnson, Wm. Jones, 23. St. James's Place
33 Jones, E., 35, Newstead Road.
34 Kelly, J., 2, Morton Street.
35 Killip, Robert, 9, Peel Street.
36 Lloyd, Thomas, 23, Denton Street.
37 Macdiarmid, A. S., 93, Huskisson Street
38 Miller, Isaac, 44, Chatham Street
39 Nash, Samuel, 44, Renshaw Street
40 O'Keef, T. D., 82, St. Anne Street
41 Ollis, Thomas, 169, Islington.
42 Paterson, William, 24, Cobden Street, Tranmere
43 Porter, Henry, 48, Great George Street.
44 Radcliffe, William, 5, Monk Street, Everton.
45 Richardson, George, 44, Conway Street, Birkenhead
46 Roberts, J., Dundee Street.
47 Rushton, Charles, 83, Hill Street
48 Spence, J., 9. Rice Street.
49 Stoneman, J B., 16, South Castle Street
50 Thompson, J. G., 62, Tweed Street.
51 Tyson, William, Fountain Street, Higher Tranmere
52 Wild, Edward, 124, Warwick Street.
53 Williams, W. H., 9, Leadenhall Street.
54 Wood, S. H., 19, King Street, Rock Ferry

PLAN OF ADULT TEMPERANCE MEETINGS.

Name Society and Place of Meeting.	Name and Address of Secretary.	Day & Time of Meetg	JANUARY	FEBRUARY.	MARCH
Birkenhead Working Men's Temperance Society, Workman's Hall.	C. Varty, 1 and 3, Market Cross, Birkenhead.	Weekly, Thursday, 7-30.	No reply, make own	arrangements.	
Carters' Total Abstinence Society, Circus Street School.	J. Booth, 57, Hunter Street.	Weekly, Tuesday, 8.	No reply, make own	arrangements.	
Holy Trinity Temperance Society and Band of Hope, Beaufort Street.	C. Fee, 14, Britton Street.	Fortnightly, Thursday, 7-45.	11th 25th 12 17	8th 22nd 26 4	7th 21st 13 22
Methodist Free Church Temperance Society, Scotland Road.	H. Liddington, 14, Torr Street, Everton.	Weekly, Tuesday, 7-30.	2nd 9th 16th 23rd 30th. 4 30 28 12 41	6th 13th 20th 27th 13 20 25 S	5th 12th 19th 26th 47 22 15 46
North Bethel Temperance Society, Bath Street.	G. McCurdy, North Bethel.	Weekly, Thursday, 7-30.	11th 25th 26 10	8th 22nd 12 36	7th 21st 22 4
Parr Street, Temperance Society, 64, Parr Street.	James Kelly, 21, Longville Street, Toxteth Park.	Monthly, Friday, 7-30.	26th 22	23rd 12	22nd 17
Raffles Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	Monthly, Monday, 7-30.	1st 22	5th 13	4th 10
South Tranmere Temperance Society, St. Paul's Road.	William Brown, 28, Chapel Street, Liverpool.	Monthly, Thursday, 7-30.	18th 13	15th 22	21st 12
St. Ambrose Temperance Society and Band of Hope, Prince Edwin Street.	George Carter, 25, Beresford Street.	Weekly, Thursday, 8.	4th 11th 18th 25th 13 22 36 26	1st 8th 15th 22nd 29th — 30 16 15 46	7th 14th 21st 28th 50 12 32 35
St. James Temperance Society, Upper Harrington Street, Mill Street.	R. Steele, 101, Hill Street.	Weekly, Thursday, 8.	No reply, make own	arrangements.	

PLAN OF BAND OF HOPE MEETINGS.

Holden St. and Windsor St. Band of Hope	C. A. Ropes, 34, North John-st.	Friday, 7-30. Monthly.	5th—44	2nd—35	1st—5
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington	Tuesday, 7-30.	2nd—9	6th—11	5th—44
Methodist New Con. B of H, Park Place.	J. Kelly, 2, Morton Street	Friday, 7-45	5th—40	2nd—9	1st—37
Raffles Institute B. of Hope, Greenland-st.	Mrs. Birch, 58, Thackwray Street	Wednesday, 7	3rd—49	7th—D	6th—1
St. Mary's B. of H., Old School Wa'tree-rd	John Bolland, 35, Wynne Street.	Tuesday, 7-30 ,,	9th—6	13th—10	12th—50
St. Stephen the Martyr B of H, Mason-st	William Hampson, 39, Sidney-plce	Tuesday, 7-30 ,,	16th—11	20th—18	19th—37
Wesley Band of Hope, Windsor-st. Schools	John Blair, 117, Upp. Warwick-st	Thursday, 7-30 ,,	4th—35	1st—37	7th—47
St. Paul's Band of Hope, Edmund-street	Mr. Hood, 36, Plumbe street	Monday, 7-30.	8th-11 15th-19 22nd40 29thS	5th-44 12th-27 19th-16 26thS	4th-5 11th-33 18th-S 25th-20
Elizabeth Street Sunday School, Band of Hope.	George Coleman, 63, Edgeware-st	Fortnightly, Friday, 7-30.	5th 19th 41 25	2nd 16th 6 19	1st 15th 43 18
Islington (Friends) Band of Hope.	C. Smith, 106, Whitechapel	Monday, 7-30.	8th—10 29th—35	19th—30	11th—11
Lower Tranmere Band of Hope Green Lane.	Miss Tyson, Fountains Street, Higher Tranmere.	Fortnightly, Tuesday, 7-30.	9th 23rd 29 9	6th 20th 28 39	5th 19th 11 19
Methodist New Connexion Band of Hope Breckfield Road, North	G. Buchannan, 36, Louis Street	Fortnightly, Thursday, 7-30.	11th 25th 52 20	8th 22nd 29 5	7th 21st 27 7
North Bethel Band of Hope, Bath Street.	G. McCurdy, North Bethel.	Friday, 7.	12th—19 26th—1	9th—5 23rd—11	8th—35 22nd—D
Pembroke Band of Hope School, Pembroke Chapel.	John B. Collings, 35, Nursery Street; Fairfield.	Weekly, Thursday, 6-45.	4th 11th 18th 25th S 18 7 37	1st 8th 15th 22nd 29th 19 52 44 41 34	7th 14th 21st 28th 45 50 38 43
Primitive Methodist Band of Hope, Boundary Street, East.	Thomas Jennings, 59, Lord Street	Fortnightly, Thursday, 7.30	11th 25th 53 29	8th 22nd 37 7	7th 21st 6 50
Rathbone Street Band of Hope, Primitive Methodist School.	J. Ashley, 70, Holden Street.	Fortnightly, Friday, 7-30.	12th 26th 37 5	9th 23d 1 9	8th 22nd 28 34
St. Catherine's Band of Hope, Walker Street Chapel, Higher Tranmere.	Miss Cruickshank, Prenton Lane, Higher Tranmere.	Fortnightly, Monday, 7-30	1st 15th 29th 45 S 42	12th 26th 11 19	11th 25th 53 6
St. Silas' Band of Hope, Oakes-st School	H. H. Mundy, 36, Brownlow-st.	Tuesday, 7.	2nd-11 16th-18 30th-10	13th—21 27th—1	12th—9 26th—29
Salem Band of Hope, Kilshaw Street, West Derby Road	J. G. Thompson, 62, Tweed Street Everton.	Fortnightly, Friday, 7.	5th 19th 37 5	2nd 16th 27 38	1st 15th 29th 40 41 50
South Tranmere Band of Hope, St. Paul's Road.	Thomas Poole, 2, Wycliffe Street, Rock Ferry.	Fortnightly. Tuesday, 7-30.	2nd 16th 30th 21 54 45	13th 27th 41 6	12th 26th 20 1
Vauxhall Road, Presbyterian Band of Hope.	J. S. Sellars, 33, Standish Street.	Fortnightly, Monday, 7-30.	8th 22nd 1 6	5th 19th 21 41	4th 18th 25 53
Zion Band of Hope, Northumberland Terrace.	J. F. Camm, 3, Mitford Street, Everton.	Weekly, Monday, 7.	1st 8th 15th 22nd 29th S 27 38 41 34	5th 12th 19th 26th 29 10 40 47	4th 11th 18th 25th 52 16 53 50

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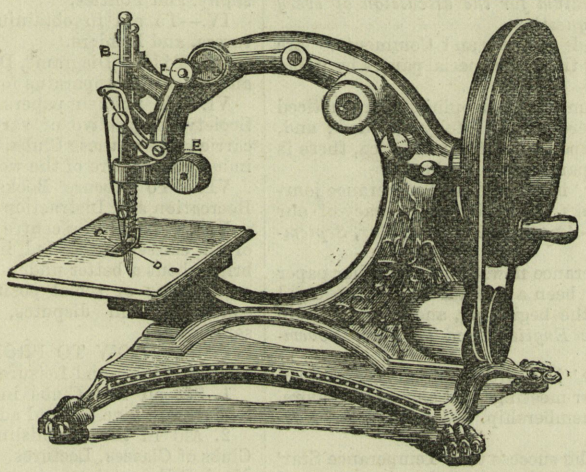

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See the *Business Directory* Columns in the "TEMPERANCE STAR," for *Teetotalers only.*

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OBJECTS OF THE SOCIETY.

I.—To promote the Establishment of Working Men's Clubs and Institutes, managed by Working Men, in order that the Wage-Receiving Classes may have inexpensive and comfortable places of resort for their leisure hours.

II.—To afford aid and advice to all who wish to establish or carry on such institutions.

III.—To supply such Clubs, by means of the Society's Circulating Library, with the best works in the English language, in all departments of Literature, History, Philosophy, and Politics.

IV.—To aid in obtaining the services of Teachers, Lecturers, and Readers.

V.—To lend Diagrams, Dissolving Views, Maps, Drawings, and Scientific Apparatus for Lectures.

VI.—To publish papers connected with the work of the Society—suggestive of various undertakings which may be carried out at these Clubs, for the educational, social, and industrial welfare of the working classes.

VII.—To procure Books, Games, and other articles of Recreation and Instruction on reduced terms.

VIII.—To form a centre of communication between men of all classes interested in the Welfare of the People, to bring about a better understanding between men of different occupations or social position; to promote arbitration and conciliation in disputes, and the interchange of kind services.

HOW TO PROMOTE THE WORK.

Men of Wealth and Leisure may—

1. Set on foot Clubs in their respective localities. The Society will give aid and advice:

2. Aid in the establishment and maintenance, at such Clubs of Classes, Lectures, and Discussions, Readings, and Musical Entertainments;

3. Or, in the event of being unable to do either of these things, help the Society by a contribution to its funds.—Treasurer, HENRY HOARE, 37, Fleet Street, London.

Working Men are invited to help in the following ways:—

1. Obtain the Secretary's Papers (given without charge) and distribute them to persons interested.

2. Meet and concert measures with other men for the establishment of Clubs—writing to the Society or calling at the office for advice in the matter,

3. Join existing clubs in London or the Provinces. The Society will supply Lists of these Clubs.

4. Make suggestions to the undersigned as to the best mode of making these Clubs serviceable to the People.

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" Byford Street, Wavertree Road, ...	0	7	0	℔ week.
" Squires Street, Edge Hill, ...	0	6	0	"
" Sampson Street, Everton, ...	0	5	6	"
" Wye Street, "	0	4	6	"
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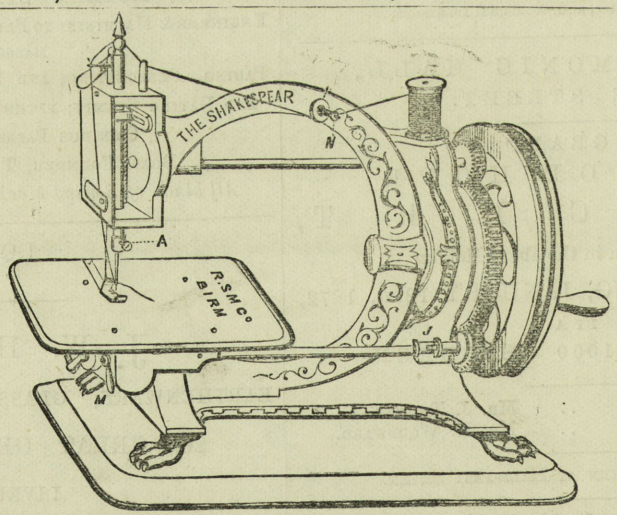

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THE ORGAN
OF THE TEMPERANCE MOVEMENT.

No. 5.] FEBRUARY 1st, 1872. [Price 1d.

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 5. FEBRUARY 1st, 1872. [PRICE 1d.

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THE GUILD OF TOTAL ABSTAINERS, CHRIST CHURCH.

THIS Society was founded in May, 1870, by the Rev. W. Allen Whitworth, the incumbent of Christ Church. The object of the Guild is "to promote temperance and sobriety, and exhibit a practical protest against the drunkenness of the age. It consists of associate members, and full members, the former being taken on probation, and only admitted full members when they have stood the test of time. Meanwhile, they are visited, instructed, and encouraged in the good resolution they have formed.

The pledge administered to full members differs very considerably from the usual formula resorted to by temperance societies generally, and is, in our opinion, a considerable improvement. The members promise solemnly, by the grace of God, to abstain from all intoxicating drink, to pray daily for God's help to continue faithful, and pledge themselves not to depart from the practice of total abstinence without first informing the officers of the Guild.

After the administration of the pledge the whole Guild join in a beautiful and fervent prayer that Almighty God will keep those who have joined from ever falling again into the sin of intemperance.

We wish every society in Liverpool would follow the example of the Christ Church Guild. We have over and over again been shocked at the flippant and careless way in which the pledge is administered at some temperance meetings. Those who wish to sign all rabble together to a table at the door, put down their names, often amid jokes and laughter, leave the meeting and are never heard of again. No pains are taken to visit them, no kind word of cheer and encouragement given to them, and it is little wonder that many of those who *so* sign the temperance pledge speedily break it again.

We would earnestly commend the practice of the Christ Church Guild to all our local societies. Let all who wish to join remain decorously behind, till the place of meeting is cleared, then assemble in front of the platform, and receive the pledge solemnly, with a few earnest words of counsel to look to God alone for strength, and after a short prayer, let the secretary enrol the names, taking care that a week does not pass without each and all being visited at their respective homes, and strengthened in their efforts to reform. Were this the usual course taken, a very short time would see such an accession to the ranks of total abstinence as would astonish the most sanguine of us. Good Templarism ought to work the needed reformation in this matter, and the solemnity with which the pledge is given in the lodge ought to be carried to the general temperance meeting.

The Christ Church Guild numbers over 300 members, and we have every reason to believe that most if not all have stuck firmly to their principles. This Guild does not stop with the pledge, but carries its members upward and onward, to that Christian life which alone can keep man from falling into intemperance or any other sin. All great successes in the temperance movement have been in connection with the Church of Christ. Mrs. Wightman, carried on her glorious work in Shrewsbury, entirely in connection with her husband's church, and nearly all the successful local societies in our own town are connected with some church or chapel. All honour to Mr. Whitworth and those like him, who see that fighting the devil face to face is the only way to beat him; and we trust that his example will be followed by his fellow-clergymen, and that every man who professes to undertake the cure of souls, will declare war to the death with that damnable drink, which, more than anything else, ruins and destroys the souls and bodies of men.

Notice to Contributers and Readers.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editors invite correspondence (which should be brief) and contributions upon subjects connected with the cause. They cannot guarantee insertion to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

The writers must give their real names and addresses, not necessarily for publication, in the case of letters, but as guarantees of good faith.

The Editors cannot undertake to return rejected communications, nor hold themselves responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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Printed and Published for the Proprietors, by Jos. THOMAS, 200, Scotland Road, and 7, Clayton Square, Liverpool.

DRINK AND DOCTORS.

NEXT to the publican, the doctor has come in for most abuse on the temperance platform.

We do not say here whether or no he has merited all he gets, perhaps not; but this we do say, that doctors do more than any other section of the community to spoil the work of the temperance society. Three-fourths of the people moving in respectable circles, who indulge to excess in intoxicating drink, do so under "doctor's orders." We are well aware that this expression is much abused, but in most instances, there is some little truth in the matter, for scarcely one man in a-hundred seeks doctors' advice without having alcoholic stimulants prescribed in some shape or other.

Teetotallers, for the last thirty years, have been teaching the truth concerning alcohol as a medicine, (as well as a beverage) and at last, their persistent agitation is bearing fruits, and the doctors are shewing signs of conversion. Subjoined we publish the "Medical declaration respecting alcohol," which has been inserted and commented upon in most of the London and provincial papers. We have not the space to give the names and titles of all those who have signed it, suffice it to say, that 194 of the leading medical men of London, and 69 in the provinces, commit themselves to a deliberate statement, that the inconsiderate prescription of alcohol by medical men, has given rise, in many instances, to the formation of intemperate habits; that alcohol should be prescribed with as much care as any powerful drug; that the value of alcohol as a matter of diet is immensely exaggerated; that the great amount of drinking amongst the working classes leads to the destruction of health and happiness; and, that wise legislation, tending to restrict the use of alcoholic beverages, ought to be encouraged.

These are not the statements of teetotal doctors, but the grave, deliberate opinion of nearly all the eminent medical men in the metropolis. A glance at the few representative names our limited space enables us to print, will shew at once that weightier authority could not be produced in the whole profession.

The signatures are all English, but from what we know of the Scotch schools of medicine and surgery, we should think that in Scotland, and probably in Ireland too, a much larger proportion of medical men could be found to subscribe to the declaration in question, than in England.

We find the signatures of four of our own leading doctors appearing in the list, viz., Messrs. E. R. Bickersteth, J. Cameron, T. R. Glynn, and J. Petrie, whose opinions justly carry as much weight as any other four doctors to be found in all the provinces.

We would suggest to the Liverpool Temperance Union, which is always ready for any good service to our cause, that they should organize a systematic canvass of every medical man in our own town, on the question of this "Declaration," and publish the results. It would strengthen the hands of Temperance men, and have great influence for good on all classes of the community.

On the whole, this declaration is eminently satisfactory, and shews real progress; we do not think we are too sanguine in hoping that, before long, as strongly signed a declaration will appear, denouncing the use of alcoholic drinks *as a beverage*.

MEDICAL DECLARATION RESPECTING ALCOHOL.

As it is believed that the inconsiderate prescription of large quantities of alcoholic liquids by medical men for their patients has given rise, in many instances to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that Alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past.

They are also of opinion that many people immensely exaggerate the value of Alcohol as an article of diet, and since no class of men sees so much of its ill effects, and possess so much power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids.

Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working classes of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and

welfare of those classes, and neutralising, to a large extent, the great industrial prosperity which providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of temperance.

George Burrows, M.D., F.R.S., President of the Royal College of Physicians; Physician Extraordinary to the Queen. George Busk, F.R.S., President of the Royal College of Surgeons. G. E. Paget, M.D., D.C.L. Oxon, President of the General Council of Medical Education. Thomas Watson, Bart., M.D., F.R.S., Physician in Ordinary to the Queen. Henry Holland, Bart., M.D., F.R.S., Physician in Ordinary to the Queen. Cæsar H. Hawkins, F.R.S., Sergeant Surgeon to the Queen. William Fergusson, Bart., F.R.S., Sergeant Surgeon to the Queen. James Paget, F.R.S., Sergeant Surgeon Extraordinary to the Queen. Richard Quain, F.R.S., Surgeon Extraordinary to the Queen. John Hilton, F.R.S., Surgeon Extraordinary to the Queen. W. White Cooper, F.R.C.S., Surgeon Oculist in Ordinary to the Queen. Edw. H. Sieveking, M.D., Physician in Ordinary to the Prince of Wales. George D. Pollock, Surgeon in Ordinary to the Prince of Wales. Thomas King Chambers, M.D., Honorary Physician to the Prince of Wales. Henry W. Acland, M.D., F.R.S., Regius Professor of Medicine, Oxford; Honorary Physician to the Prince of Wales. Arthur Farre, M.D., F.R.S., Physician-Accoucher to H.R.H. the Princess of Wales. George T. Gream, M.D., Physician-Accoucher to H.R.H. the Princess of Wales. Francis Hawkins, M.D., Physician to the Queen's Household. T. Spencer Wells, F.R.C.S., Surgeon to Her Majesty's Household. T. G. Logan, M.D., K.C.B., Honorary Physician to the Queen. Thomas Longmore, C.B., Honorary Surgeon to the Queen. J. Ranald Martin, Knt., C.B., F.R.S., Inspector General of Hospitals. Forbes Winslow, M.D., D.C.L. Oxon. James L. Bardsley, Knt., M.D., Senior Consulting Physician to the Manchester Royal Infirmary. E. R. Bickersteth, F.R.C.S., Surgeon to the Royal Infirmary, Liverpool. J. Cameron, M.D., M.R.C.P., Physician to the Liverpool Southern Hospital. Thomas R. Glynn, M.B., M.R.C.P., Physician to the Royal Infirmary, Liverpool. James Petrie, M.D., Hon. Consulting Surgeon to the Liverpool Southern Hospital, and 250 more.

THE £5000 GUARANTEE FUND TO THE LIVERPOOL PERMISSIVE BILL ASSOCIATION.

This fund has already reached over £4,400, and we are glad to say that every subscription has been sent in spontaneously, without the treasurer, Mr. W. S. Caine, 16, Alexandra Drive, having asked money from a single person. We are hopeful that the whole £5000 will be contributed before we go to press in March, and we trust friends who intend contributing will do so at once, as in the coming struggle we shall need every penny we can scrape together.

If any names should be omitted in the following list, the treasurer will be glad of a line that the mistake may be rectified.

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Samuel Smith,	£1000	0	0
Wm. S. Caine,	1000	0	0
James Smith,	300	0	0
Balfour, Williamson, & Co.,	250	0	0
Alexander Balfour,	250	0	0
Robert Lockhart,	100	0	0
C. P. Melly,	100	0	0
R. A. Eskrigge,	100	0	0
Thomas Matheson,	50	0	0
W. Crosfield, jun.,	50	0	0
R. P. Ker,	25	0	0
E. Woodward,	25	0	0
R. Radcliffe,	£25	0	0
L. Heyworth, J.P.,	25	0	0
B. Townson, M.R.C.S.,	25	0	0
Robert Gibson,	20	0	0
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John Stubbs,	10	0	0
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Thomas Salthouse,	5	0	0
George Holt,	5	0	0
John Andrew,	5	0	0
George Hodge,	5	0	0
J. H. Jackson,	5	0	0
Thomas Crosfield,	5	0	0
J. Hills,	5	0	0
Thomas Simpson, M.D.,	2	12	6
Edwin Shaw,	2	10	0
D. Mylchrist,	2	10	0
T. Southart,	2	10	0
A. W. Cottle,	2	10	0
B. Clarke,	2	10	0
Thomas Ollis,	2	10	0
A. Nisbet,	1	5	0
Rev. Colin Brewster,	1	5	0
Anne Fleming,	1	5	0
S. Nash,	1	5	0
E. Wild,	1	5	0
William Hamilton,	1	5	0
H. H. Mundy,	1	5	0
William Latimer,	1	5	0
James Baker, jun.,	1	0	0
Edward Cowley,	1	0	0
Thomas Oates,	0	12	6
William Holland,	0	12	6
George Latimer,	0	12	6
Sarah Latimer,	0	12	6
John Bailey,	0	12	6
Thomas Brown,	0	12	6
John Phillips,	0	12	6
Thomas Pool, jun.,	0	10	0

THE FREE LIBRARY AND MUSEUM.

We have been favoured with a copy of the Annual Report of the Free Public Library and Museum, one of our best and most useful institutions, but which, for some reason best known to the committee, is really of very little use to the poorer section of the community, working men and clerks, owing to its being open so little in the evening.

We have to pay a library rate, and the whole institution is supported by the rate-payers, who ought to have the benefit, but it seems to us that it is kept open chiefly for "cheap trippers" from the cotton districts. We don't grudge them their pleasure for a moment, but we should like to ask Mr. Picton whether it is not possible that the museum should be opened oftener than once a fortnight in the evenings?

The museum is a place of amusement and instruction of the very highest stamp, and that it is fairly

appreciated is seen in the fact that over 42,000 persons visited it on the 25 nights during which it was open last year.

Surely it is the duty of the Town Council to encourage everything calculated to draw working men away from the bad influences of the public house, and we think that if the museum were open say, four nights a week, much good would be done.

We were much disappointed that the splendid exhibition of paintings, last autumn, was not opened three or four nights a week for 2d. admission. The Glasgow exhibition is opened in the evenings at this low charge, and is crowded every night with intelligent working men and their families. It is important that we should keep a sharp look-out on such matters as these, and bring into use all the agencies in our power, that are calculated to give a pleasant evening apart from strong liquors.

We would commend this matter to Mr. P. H. Rathbone, who is on the Library and Museum Committee, and if he can get the museum opened oftener in the evenings, he will earn the gratitude of the whole community, and especially of the working classes, whose amusements, apart from the public-house, are so very limited. We would also suggest that a very justifiable way of spending the rate-payers' money, (much more so than on Sefton Park, miles away from the homes of the poor,) would be to open free reading and news-rooms, as at William Brown Street, at the North and South ends of the town, and also at Everton and Windsor.

WORKMEN'S DWELLINGS.

The question of providing the Working Classes—especially of our large towns,—with well-built, healthy, and comfortable dwellings is undoubtedly one of the greatest importance, whether considered from a moral or from a political point of view. It is a mere truism to say a man is just what his home makes him. Human character and conduct are fashioned to a very great extent by the external surroundings and outward circumstances of one's daily life. In a word, physical conditions have quite as powerful an effect in influencing men for good or ill as moral conditions. Then how important is it, that as far as it is practicable, and in the most judicious manner possible we should provide good, substantial, healthy dwellings for the lower classes, whose paths are crowded with fatal temptations, and whose powers of resistance are so feeble! What can we hope from Law or Gospel till we make it *possible* to obey the one and embrace the other?

This question of providing Dwellings for the Poor is one that bristles with difficulties. There can be no doubt, however, that Parliament should not interfere, if by the voluntary efforts of private benevolence, and the operations of quasi-commercial, quasi-philanthrophic societies, the torrent of evil may be stemmed. Unfortunately, the readiness to see their duty on the part of the wealthy classes does not keep pace with the urgent demands of the times. If the generous and judicious munificence which some of the Nobility, and no small number of our leading Commoners have shown, had been rather the rule than the exception, we should hear less about high mortality rates, and heavy calendars at our assizes and quarter sessions. But we may, nevertheless, be thankful, that amid the selfishness and avarice that is too common in "this nation of shop-keepers," we can point to such men as the Crossley's of Halifax, the Pease's of Darlington, the Salt's of Bradford, and many others.

Certainly, in no preceding age have efforts on a like magnificent scale been made with a view to the mitigation of human sufferings, and "the relief of man's estate." It has not been in vain that these philanthropic works have been conceived and developed.

It is not easy to estimate the value of the labours of such men as Mr. Peabody and Sir Joshua Walmsley. We are all familiar with the unparalleled liberality of Mr. Peabody; Sir Joshua's name has been less widely known. But, whilst the *direct* acts of a generous nature such as Mr. Peabody's cannot easily be estimated, the indirect effect, the moral effect of his deeds is infinite! Such a memory is a link that unites America with England, that binds our mutual interests in a holier and a closer bond of union than all the conventions and treaties in the world.

Sir Joshua Walmsley took a deep interest in all movements calculated to advance the best interests of working men. Clay Cross, which forty years ago was as dirty, ignorant, ill-built, and barbarous a little village as this kingdom could boast, Sir Joshua has, almost single-handed, made one of our proudest model towns; Snibston, in Leicestershire, in the same way.

Every one knows what Sir Titus Salt has done for Bradford. He has, in fact, built a complete town, at Saltaire. His works are very extensive, and around them he has erected no less than 850 houses. He has created and presented to the people a most beautiful Park, founded Schools, and aided in erecting Churches and Chapels. Indeed, he has founded a little model Republic, and he himself is the perpetual and beloved President.

It is not so well known what Mr. Charles Brook, of Enderley Hall, Leicestershire, and of Meltham Mills, Huddersfield, has done for the latter Town. He has recently handed over to the Trustees of the Huddersfield Infirmary a Convalescent Home, which he has erected at a cost of £12,000, and to the Endowment Fund of which he has presented in addition £18,000. He has likewise built a Church, a number of model Workingmen's Dwellings, Schools, and Dining Hall for his operatives, and laid out a People's Park, all of which he has presented to the Town.

But our space is already exhausted, else we might speak of what Robert Barnes has done for Manchester, and the Crossley's for Halifax, and Josiah Mason for Birmingham, and the Fry's and Budgett's for Bristol, and Samuel Morley for London.

(To be Continued in our next.)

MR. RATHBONE'S SPEECH.

MR. RATHBONE has at last spoken out on the question of the Permissive Bill with that straightforward honesty that has always characterized his family. There is no humbug in the Rathbone blood, and we may conclude that the deliberate sentences uttered by our Liberal Member at the Theatre Royal on the 17th inst., are his ultimatum on the question we have so much at heart.

It leaves us no hope whatever of getting a single vote in favour of Sir Wilfrid Lawson's measure from Liverpool. Mr. Graves told us long ago that he would have nothing to do with us, and we were not surprised at that. The Tory party in England is ruled by the grog interest, (we hope they are proud of their king,) and even the deservedly popular Mr. Graves wouldn't have the shadow of a chance were he to support the mildest measure of real license reform, to say nothing of prohibition. Lord Sandon "will do what Mr. Graves does."

Mr. Rathbone devoted a very considerable portion of his speech to the Permissive Bill.

He first referred to "some very great and significant temperance meetings" which had been held in Liverpool lately; and, we may add in comment, that a very much greater number attended the meeting at the Philharmonic Hall in December than were to be found at the Theatre Royal on the 17th, and that greater enthusiasm was shewn in favour of the Permissive Bill even than in favour of Mr. Gladstone's ministry at the big meeting of Liberals.

If our Permissive Bill meetings mean anything at all, they mean that a very large proportion of Liverpool voters think more of Sir Wilfrid Lawson's measure than of any other before the country. That is all very well, but let us ask these voters, *do you mean business?* Enthusiastic meetings are all very well in their way, but we must organize our forces a little beyond that. An old watchword in party politics is, *Register! Register!!* and there is a register kept at the offices of the Permissive Bill Association, 7, Clayton-square, in which every alliance man's name should appear; it is swelling in number every week, and we hope before very long we shall be able to call a meeting which will have much *greater significance* than the large meetings referred to by Mr. Rathbone.

We are glad that Mr. Rathbone struck the right key about the objects of the Permissive Bill. He said: "The bill admits of no compromise, it either does nothing, or must and would prohibit entirely the sale of all alcoholic liquor." That is exactly what we do want. We look upon the liquor traffic in the same light as the slave trade, the opium trade, or the sale of nitroglycerine, with the exception that it is much more mischievous and widespread in its action than any of these.

But the one point of the measure which Mr. Rathborne seems to have least considered is, that the bill is "permissive" in its action. Before it can become law it must first pass the Commons and Lords, and few measures do that, unless they are the express wish of the larger proportion of the country. But we are so anxious that no one district should be forced into temperance against its will, that we say the measure shall not come into force in any district unless a majority of two-thirds of the rate-payers desire it.

Sir Wilfrid Lawson is reported to have said that "He did not suppose the Permisisve Bill would be very speedily adopted in Liverpool, or in any part of Liverpool; and Mr. Rathbone quoted this statement to shew that the bill would be inoperative in other large towns. It is a great pity Sir Wilfrid ever said anything of the kind. We do not agree with him at all, and are sure that there are three or four wards in Liverpool that would gladly adopt the Permissive Bill to-morrow if they had the chance.

But, let us grant, for the sake of argument, that Liverpool would never adopt the Permissive Bill, is that any reason why smaller towns should be debarred from the privilege? Manchester returns three members, all of whom vote for the Permissive Bill. Two-thirds of the members for Scotland, Ireland, and Wales vote in favour of the measure; and were it passed into law next session, we are absolutely certain that many hundreds of districts throughout the kingdom would thankfully adopt it, to their great benefit, and with immense diminution of crime of every description. Mr. Rathbone based his chief objections to the Permissive Bill on the statement that "Prohibition has never answered in any locality where the habit of consuming exciseable liquors was widely spread and deeply rooted among the people."

Maine and Massachussetts, if we are to believe all accounts, were about as much given over to drunkenness twenty-five years ago as Liverpool is now; and yet, after twenty years of prohibition, the Legislature of Massachussetts refused last winter to re-enact a license law by a majority of 160 noes to 45 yeas. *That* doesn't look as if prohibition "has never answered" in America. Surely, Mr. Rathbone does not fall into the easy error of believing a law bad and a failure because it is broken? If that were so, we in England have about the worst collection of laws possible, broken by 40,000 people every year in Liverpool alone. In judging a measure like prohibition broad results must be looked at, not occasional or partial failure, and without going further into the question now, we would simply put it to Mr. Rathbone whether Maine and Massachussetts, containing as they do, a large proportion of the intellect and shrewdness of the shrewdest country upon earth, are likely to elect a legislature containing 160 members, to 45 in favour of a measure that is a *failure*, after twenty years experience.

Mr. Rathbone promised to support "any measure which by judicious legislation will lessen the evils which spring from the abuses of the liquor trade," and goes in generally for a trimming and lopping policy. We go with him heartily enough in desiring a tho-

rough and efficient reform of the license laws, for we *must* have wiser laws and better regulations of the traffic for the benefit of those districts which are foolish enough to reject the Permissive Bill.

One more quotation from Mr. Rathbone's speech. He said, "Influential meetings held all over the country make one thing clear: the public will not tolerate the continuance of the trade in its present state. Widespread drunkenness, under exceptional State shelter and protection, is a state of affairs to which the public will not long submit." Now, we don't quite agree with Mr. Rathbone in all this; if he will analyze the meetings that have been held all over the country, he will find that nine out of ten have expressed, with no uncertain voice, that they *will not tolerate the continuance of the trade at all.*

We thank Mr. Rathbone for the plain and emphatic statement of his views, and very reluctantly admit that they leave us *no hope whatever* of his support in the House of Commons. What are we to do? As Permissive Bill men, as Teetotallers, we are unrepresented. On other great questions of the day, all of which, however, are insignificant in comparison to this, Mr. Rathbone is a man after our own heart, and is deservedly respected and beloved by every Liberal, and, we may add too, by every Tory in the town. For all that, our *duty* in this matter is clear. *We must secure a vote in the House.* It may be Liberal or Conservative, but we must have it. With the machinery we have at command, with Good Templarism numbering its thousands, we *ought* in twelve months from now to have our forces organized in irresistible power. But, whether we are strong enough or not at the next election to carry a Permissive Bill man in spite of Tory or Liberal, we may tell the Liberal party this—you are talking of a colleague for Mr. Rathbone at the next general election, see to it that you secure a candidate who will vote for the Permissive Bill, or we will certainly run a man of our own and take our chance for success.

WHAT WE ARE TO EXPECT FROM OUR FUTURE PREMIER.

The Earl of Derby has at last spoken out. The hour is coming, and he is the man. Gladstone's days are numbered. The Tories and the publicans are to do the trick. Conservative reaction has set in, and the flowing tide (of beer) will carry the Earl of Derby on its highest crest to the position of Prime Minster, with a docile majority at his back in the House of Commons.

The programme was unfolded before a large audience of Conservative working men last month at the Amphitheatre, an audience which received the noble Chairman's statement, that "as a nation we are a little too fond of good liquor," with hear, hear, and laughter.

As a Temperance paper we ignore politics; but we cannot refrain from saying that if the Earl of Derby's speech is to be looked upon as embodying the probable tactics of the Conservative party, there is very little comfort to be got out of it for us Teetotallers.

His Lordship admitted, in an airy and somewhat comic vein, that there *was* such a thing as intemperance, and its train of social evils existing in the country; but really could not suggest any method by which it may be reduced, except by a "gradual and almost imperceptible reform of social habits"—a method which we believe in, and earnestly labour for with all our powers, by the Temperance movement, the only "social reform" that has much chance of success, and then only when used as a means to lead men onward to that Christian life which alone constitutes real and enduring social reform. This, however, is stigmatized by the Earl of Derby as a "sour and morose fanaticism."

After sneering at various schemes of license reform, with the exception of free trade in drink, of which Liverpool, at any rate, has had more than enough, his Lordship came down upon the Permissive Bill with all the weight of his great eloquence, and characterized it as "that preposterous scheme framed by a body of men calling themselves the United Kingdom Alliance."

In another column we give a statement of what the Permissive Bill really is, and are quite content to leave the issue to the common sense of our readers. We do not care to waste our space in replying at length to the volley of illogical abuse pitched into us by the Earl. Our object is merely to shew that the great Conservative leader has told us as plainly as the English language can speak, that he doesn't believe in any license reform at all, and that the Permissive Bill in particular will meet with his bitterest opposition. No doubt our Tory members will follow their leader. We don't get much comfort from Mr. Rathbone; but better King Log than King Stork, and Mr. Rathbone at any rate respects our principles so far as never to vote against them, as our other two members do.

Certainly, if we are to attack our present representation at the next general election, as we hope to do, we should strike first at our *opponents* before we deal with neutrals.

As we said just now, we care nothing for politics in this matter, and are equally prepared to support a Liberal or Conservative candidate who will pledge himself to support Sir Wilfrid Lawson's great measure; but we do not see why we should not try to unseat Mr. Graves or Lord Sandon in preference to Mr. Rathbone, who, although he can't see his way to vote for the Permissive Bill, at any rate won't vote against it, and is our fast friend in almost every other aspect of the Temperance movement.

Mr. Prangé spoke the other day of *two* Liberal candidates being brought out at the last election. This is the point we must keep our eye upon. One man at a time will be enough for us to concentrate our energies upon; and as the second Liberal candidate must be a Permissive Bill man, if he is to have *any* chance at all, we must carry him in at the head of the

poll, let who will go to the wall. If we can get *one* member it will go hard with us, if at the next ensuing election, we haven't educated public opinion in Liverpool to the high standard of Manchester, and see our whole three representatives go into the lobby with Sir Wilfrid. Mr. James Samuelson puts it very nicely when he said that the fight was between the Teetotallers and Messrs. Rigby, Walker, Sykes, and Co.—that is precisely the line of battle—and every good citizen must range himself on our side. We are impatient for the fray. We don't fear our enemies. God and the right is on our side, and the sooner we close for the final struggle the better we shall be pleased.

WHAT IS THE PERMISSIVE BILL?

What is this Permissive Bill which we hear so much about?

Before we answer this question it is necessary to explain that intoxicating liquors are now forbidden to be sold by anyone in England, Ireland, or Scotland without a licence. These licences are obtained from the Excise, but they cannot be procured unless the applicant has obtained a certificate from the magistrates of the borough or county in which the house is situated. At the annual licensing sessions these certificates are granted or renewed for *one year only*. The magistrates, who have full discretion as to the number, are supposed to consider the wants of the neighbourhood in which the public-houses and beershops are placed. They have granted 160,000 licences throughout the three kingdoms. In some places they are much more numerous, according to the population, than in others. *In many parishes there are none.* This happy state arises from the owners of the property refusing to allow any of their houses or land to be occupied by such a business. From this sale of intoxicating liquors most of the intemperance and consequent pauperism and crime of the country proceeds. A large amount of taxation is necessary to support paupers and criminals. It is found that the supply of these liquors creates a demand for them, and the more places there are licensed the worse a neighbourhood becomes. Seeing the advantages arising from being clear of these temptations to intemperance, and that the sale was licensed for the supposed convenience of the public, in 1864 Sir. W. Lawson brought in a bill to enable the ratepayers to state, in a regular and legal way, whether they desired the traffic in intoxicating liquors amongst them; and if they did not, they were to be permitted to prohibit the sale, or, in other words, to inform the magistrates they must not grant the licences. Hence the bill is called a "Permissive Prohibitory Liquor Bill;" but it might, with equal propriety, be called a bill to lessen pauperism and poor's rates, and to increase the comforts of the people. It is clearly a bill to relieve the people from taxation, and to increase their liberty and protection. The preamble of the bill is—

Wheras the common sale of intoxicating liquor is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are plunged into misery, but grievous wrong is done to the persons and property of Her Majesty's subjects at large, and the public rates and taxes are greatly augmented; and whereas it is right and expedient to confer upon ratepayers of cities, boroughs, parishes, and townships, the power to prohibit such common sale as aforesaid.—Be it therefore enacted, &c.

Then follow eleven clauses and a schedule.

Clause 1 provides that, on the receipt of a requisition in writing from a certain number of ratepayers desiring a vote, the head authority in the borough or parish shall give notice of his intention to comply with the request, and specify the day for taking the votes for or against the adoption of the act.

Clause 2 defines the voters to be those who are rated to the relief of the poor or entitled to vote for guardians of the poor. Each person to have only one vote for or against the adoption of the act,

Clause 3 provides that voting papers, in the form given in the schedule, shall be prepared by the mayor or overseers, and one left three days before the day of voting at the house of every voter, to be filled up as directed by the act.

Clause 4 provides for the collection of the voting papers from the residences of the voters, and for the supply to those who have not received their papers.

Clause 5 provides for the examination and counting of the votes, and specifies that "this act shall not be adopted within such borough or parish unless at least two-thirds of the aggregate number of votes so given as aforesaid be in favour thereof."

Clause 6 specifies the penalty which will be incurred by anyone forging voting papers, or personating voters, or otherwise interfering with the legitimate mode of taking the votes.

Clause 7 provides that the mayor or overseer or other authority taking the votes shall, if the act be adopted, give notice to the Home Secretary and to the Chairman of Inland Revenue, and deliver to the Clerk of the Justices acting in and for such borough, or for the district in which such borough or parish is situated, a certificate to be recorded and preserved, which certificate shall be conclusive evidence that the act was duly adopted in the said borough or parish.

Clause 8 provides that in case the vote is against the adoption of the act, it shall not be lawful to take the votes again until at least one year has elapsed.

Clause 9 provides that where the act is adopted it shall be lawful for the authorities to again take the votes of the ratepayers on receiving a requisition, after the act has been tried for three years, and in case a simple majority decide to return to the licensing system in operation, this act will cease to be in force. [Less than three years would not be a fair test.]

Clause 10 provides that where the act is adopted, and the people by their votes indicate that they do not desire the sale of liquor in their midst, at the expiration of the year for which the licences are granted, any person selling or disposing of any alcoholic liquor within such borough or parish shall be dealt with as selling without licence, and shall be subject to all the penalties provided for such offence under any Act or Acts of Parliament regulating the sale of alcoholic liquors which may be in force at the time of the adoption of this act.

Clause 11 defines the various words used in the previous clauses. Alcoholic liquor is defined as including "all spirituous liquors, wine, ale, beer, cider, perry, and every description of intoxicating liquors."

The bill, of which the above is an outline, applies to all the three kingdoms, and was introduced by Sir. W. Lawson (Carlisle), Sir. Thos. Bazley, (Manchester), Lord Claud Hamilton, (Tyrone), Sir John Hanmer, (Flint), Mr. Miller, (Edinburgh), and Mr. Macarthy Downing, (Cork County), members from England, Ireland, Scotland, and Wales. It is obvious that the details of the bill are all open to such amendments as would enable the authorities to ascertain the will of the parish or district most clearly and efficiently. The principle of the measure is that it is right and expedient to enable a community to prevent any licensing authority from granting licences contrary to the will of the inhabitants. Upon that principle, which is contained in the preamble, four divisions on the motion for the second reading of the bill have been taken. In 1864, 40 voted and paired for it; in 1869 this number rose to 94; in 1870 it became 115; and in 1871 twenty-one were added, and the votes and pairs were 136. In 1864, 297 voted against the bill, but in 1871 the vote against had fallen to 208. There was an increase of 96 for the second reading, and a decrease of 89 against, making a difference of 185 since its first introduction. Instead of a clear majority of 257, on the last occasion it was only 72. The United Kingdom Alliance supports this bill with all the influence it can command, though Sir W. Lawson holds himself personally responsible for the measure. The Alliance, whose object is the legislative prohibition of the sale of intoxicating liquors, believes the exercise of the powers which the bill provides would be a most efficient method of educating the entire nation up to prohibition—the only

relation which a civilised and Christian community ought to bear to a traffic which is evil and always evil in its results to society. This power of creating a wholesome and vigorous opinion Mr. Bruce recognised and on the 3rd of April, 1871, thus spoke in the House of Commons of Sir Wilfrid Lawson's Bill:—

I am bound to say I think that measure contains a very valuable and wholesome principle, and that the principle of an appeal to the rate-payers on matters affecting their interests is one of which great use can be made. (Hear, hear.) Over and above the fact that the rate-payers are the persons chiefly interested, that it is their comfort and convenience, and not that of other people, that should be consulted, that they are the persons who bear the burden of all the crime and misery produced by the multiplication of those houses, and by their disorderly conduct—over and above these considerations there is another, and in my view a most important one—namely, the advantages of enlisting the minds, and hearts, and feelings of the people in the thorough consideration of this subject. (Hear, hear). Let us give the rate-payers a voice in this matter—let us give them the power in some way or other of deciding how far those houses should exist among them, and you will at once create a strong public opinion, you will at once create amongst them that sort of feeling which among the upper classes of society has long made drunkenness disgraceful, which is rapidly also making it disgraceful among the working classes themselves, and which no longer permits them to call a mere sot a good fellow, or to look upon the offence of drunkenness as merely venial. (Hear, hear). I am satisfied, therefore, that if we are to create a wholesome and vigorous public opinion on this subject, we must give the rate-payers of the country some direct interest in it, and the wider spread that interest is, the greater will be the social advantage.

The Alliance fully believes that "the wider spread" that interest is the greater will be the social advantage, and it presses forward in its demand that the Legislature should pass Sir W. Lawson's Bill, or embody its principle in any general measure which may be adopted. To adopt either alternative would neither prevent nor retard any amendments in the licensing laws which others may propose. Whatever the diminution in the number of houses, or restriction in the hours of sale, the inhabitants are best able to say whether this traffic is desired amongst them. If they are willing to submit to any supposed inconvenience arising from the absence of the sale, it ought to be illegal to force the evil amongst them.

It will be seen, then, that Sir W. Lawson's Bill is not offered as a substitute for any licensing schemes. It is the complement of all, whether already enacted or proposed. It is equally adapted to Scotland and Ireland, where many restrictions exist which do not affect England; and, although the number of houses is fewer and the proportionate consumption of liquor is much less in Ireland and Scotland, the support of the bill is even greater than in England, 32 Irish votes in favour and only 18 against; whilst in Scotland there were 24 for and 14 against, on the last division.

The bill does not touch the question of the licensing authority, and the Alliance gives no opinion as to the best method of granting licenses. The great measure, for which nearly a million persons petitioned last session, proposes that whoever may dispense the licenses, they shall not be thrust into or perpetuated in any district against the will of the inhabitants. The bill provides the machinery for getting the public will expressed, and, when it has reached a certain point, the bill declares that it shall be *potent*, and the parish or district is then placed in the circumstances as regards the liquor traffic which are to be found in nearly two thousand parishes and villages in the country. With this explanation it will be seen the Alliance opposes no plan which will limit the evils arising from the liquor traffic; but accepts with gratification every reduction, whilst firmly maintaining that "*the history and results of all past legislation, in regard to the liquor traffic, abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.*" Under this conviction the General Council of the Alliance at its annual meeting resolved to put forth increased efforts to secure the protection the country needs; and to aid in the creation of the public opinion requisite, they resolved to raise a fund of £100,000, to be expended during the next five years. The response to this call has been most enthusiastic, and the Executive go forward with determination to secure at the earliest moment the power by which the people may remove their temptations to intemperance, reduce pauperism and crime, lessen poor rates and taxes, and largely increase the trade in useful manufactures, whilst at the same time the cause of education, morality, and religion will thereby receive an impulse beyond the power of words to express.

By Order of the Executive Council of the Alliance.
January 18, 1872,
Offices, 41, *John Dalton Street, Manchester.*

LIVERPOOL LADIES' TEMPERANCE ASSOCIATION.

The Second Annual Report of the above association is before us, and we are glad of this opportunity for calling the attention of our numerous readers to this organization, and its objects. These ladies say themselves, "Our eyes are open to the fact, that a gigantic work is before us, such a work as needs a brave heart and an undaunted spirit The fabled 'labours of Hercules' were but as child's play compared with the task of reforming the habits of the people in the manner we desire, and are endeavouring to effect. We have no mighty champion to undertake it single-handed, it is therefore, only by *combined effort* that we can create a power capable of making any impression in reducing the vast amount of misery and wretchedness around us; and for this reason, we again appeal for support to our kind friends and subscribers. We wish to engage the services of a few missionary women, whose business it will be to visit amongst the lanes and courts of the town, to look after and encourage those who sign 'the pledge,' and who, for want of such friendly interest towards them, are drawn back in large numbers to their old habits of drunkenness. For this purpose we need more funds." Aye, indeed! in the last few words lies the gist of the matter! What is the purpose of every "annual report" of all the benevolent and charitable secieties in the world, but a call for "more funds," to be spent in the same good and useful manner as said report shews the funds of the previous year's collection were spent? And a very fair and proper "call" it is, and we hesitate not to echo and re-echo the voice of these ladies, because we know that they are doing a good work; and that the more money they have entrusted to them, the more good they will be able to do. Their distribution of temperance tracts amounts to nearly 3000 in the year. Many instances have arisen to shew that soberness is being largely promoted by this means. Our columns are too crowded for details, but we will gladly put enquirers in communication with the ladies' committee, which meets on the first Wednesday of every month, and we are authorized to say that they are equally eager for *personal* as for *pecuniary* assistance.

And why should they not obtain BOTH? Are the votaries of Bacchus so numerous, so formidable, that none dare oppose them? Are millions of gold and silver to be squandered every year in strong drink, and none be rescued for better purposes? Shall thousands of women, the fairest portion of God's created things, and their lovely and innocent children, become widowed and orphaned, through the thrice-and-always-accursed drinking fashions of the country, and their sober sisters not hold out a hand to save, or utter a word in remonstrance? We know only too well that they who are not "for us" are "against us."—And oh! ye ladies of England, would that we were able to impress your minds with the vast responsibility resting upon you in this very matter of social drinking!! Again, referring to the report, we find the ladies saying,—"We do not assert that all the virtues are consequent upon strict sobriety, but we know that all the vices follow in the wake of strong drink;" and as we feel and believe that this question of temperance is essentially and especially a WOMAN'S question, and ought to be uppermost, next to religion, in every woman's heart, we emphatically desire that our lady coadjutors may "go on and prosper."

YOUNG MEN'S TEMPERANCE SOCIETY.

The third annual meeting of the Temperance Society in connection with the Young Men's Christian Association, was held in their Lecture Hall, 44, Renshaw Street, on the

evening of Monday, the 22nd of January. Tea on the table at 6.30. Dr. Burrows presided. About 150 sat down to tea. After having partaken of the good things provided for them, the chairman opened the business by reading and prayer. The Secretary, Mr. George Coombs, then read the annual report, shewing the amount of work done through the means adopted by this particular branch of Temperance advocacy—namely, the keeping the Temperance question before the public in the form of lectures and discussions: The report stated that the position of the society is very satisfactory, and tendered thanks to all friends who have helped them in the past, and expressed the hope of a continuation of such favour.

The Treasurer, Mr. R. M'Dougal, reported very favourably as to the state of the finances; the balance against the society being only £5 7s. 3d. in an expenditure of £85. He congratulated the society on the great success attending their efforts, as an evidence of which he stated that 850 persons had voluntarily come to their rooms and signed the pledge for the past year. He had for his own curiosity taken the trouble of calculating how much each of those cost the society, and he found that 2s. per head would cover the cost. Sometimes out of doors he heard the question asked what do you get for your outlay? If this were the *only* work done he deemed it money well spent. Their expenditure had gone on increasing, so had their subscriptions and donations, thus shewing that if they do their work the funds will be forthcoming. He would remind those who had been receiving the benefits they must necessarily have received during the past year from their becoming teetollars, that subscriptions or donations from them would be of great service, and that however small, they went a great way to enable those who laboured in the cause to persevere. In submitting his report, he trusted that the success which had attended them in the past would strengthen their efforts in the future, and he was sure that with renewed and vigorous efforts the *means* will be provided to enable the war to be carried on so long as one stone of the citadel of King Alcohol remained to be thrown down.

Thanks were unanimously voted to the President of the past year, W. S. Caine, Esq., and to all the vice-presidents, treasurer, and secretaries and members of committee.

On the election of officers for the ensuing year, W. S. Caine was unanimously elected president.

The Chairman expressed the great pleasure he had in being with them that evening, the more so when he saw such an excellent gathering, all having the one great cause at heart.

A vote of thanks being unanimously passed to the chairman, the meeting closed by singing the Doxology.

Occasional Notes.

A week seldom passes without some new evidence appearing to shew what a terrible influence drink brings to bear on the crime of the country. We give our readers a fresh testimony from two Cheshire goal chaplains, in their statement to the bench of magistrates, at the last Cheshire general sessions: the Rev. J. M. Kilner, chaplin of Chester Castle, stated, that out of 11,616 prisoners who had come under his notice during his sixteen years' connection with the castle, 7322, or more than 63 per cent., had been violators of the law through drunkenness and its consequences. The Rev. W. N. Truss, chaplain at Knutsford, reported, that of 195 male and 84 female prisoners, who had come under his care, 108 males and 36 females owed their imprisonment to drink.

Mr. Robertson Gladstone's scheme for clearing the Bridewell of drunkards on a Sunday, and publishing their names in the papers the next day, has been inaugurated in the *Mercury* of January 22nd. The idea is an excellent one, and by no means novel, altho' difficult to carry out in a large community like Liverpool, it has been tried with great success in smaller districts. Some years ago the magistrates at Festiniog, a district of some 8 or 9000 inhabitants, all quarrymen, in receipt of high wages, tried the experiment of posting on the walls the names of all who were convicted of being drunk and disorderly. The plan worked wonders—many of the most unruly drunkards, and they were numerous too, found the place too hot to hold them, and were fairly chaffed out of the district, to the great comfort of the inhabitants. The plan was pursued for a year or so, with great success, but we believe was finally given up because some of the large quarry-owners lost some of their best hands, who left the place under the circumstances just described.

Mr. Clint, at the last quarterly meeting of magistrates, stated that Major Greig had received very special instructions in reference to the houses reported by the Chief Constable, as the resort of bad characters, as to the manner of dealing with them. He said, that up to the present time it had been assumed that although these 95 houses were the resort of theives and prostitutes, a conviction could not be be brought home to their keepers, as the law now stands, except with great difficulty. However, we are promised that "certain discreet and intelligent officers" have the thing in hand, and if they can manage to bring any of these disgraceful licensed houses within the pale of the law, (as interpreted by the Recorder we suppose), they are to do so. Mr. Clint hopes that by *these* means some diminution will take place in the number of these houses. We wish we could be as sanguine.

The Recorder tells us, that the cases against these houses are got up in a "slovenly and discreditable way," and a few days ago quashed a conviction made by Messrs. Stitt and Melly, against a publican named John Ellis, 55, Lime Street. Messrs. Stitt and Melly are both sound, practical, sensible men, who considered that the evidence clearly proved that Ellis had "knowingly" permitted persons of notoriously bad character to assemble in his house; and any body, not a fool or a lawyer, would agree with them *in toto* The evidence shewed that two officers went into Ellis's house at half-past ten one Sunday night, and there found 27 prostitutes and 40 men, drinking round the counter. In fact, they had simply gone 'on change' to transact their business; that is the plain truth of the matter, and any other view of their presence at a public-house, at that time of night, is simply ridiculous. The magistrates convicted, but the Recorder quashed the conviction, and snubbed Messrs. Stitt and Melly most unmercifully.

The whole question seems to hang on the word "knowingly." Ellis, poor innocent, is considered by the Recorder *not* to have "knowingly" allowed these prostitutes to assemble round his counter. Fancy a Lime Street publican not knowing a prostitute when he sees one! Fancy a butcher not knowing a sheep.

The Recorder hit the right nail on the head when he said, "It was perfectly plain that where a house was licensed by the magistrates themselves, in a neighbourhood full of prostitutes, it might be expected that prostitutes would go there occasionally to drink, and if there were no other inhabitants, it might be expected that a large proportion of the persons who went into a house of that description would be prostitutes.

The best thing the magistrates can do will be to refuse to renew Mr. Ellis's licence—let him appeal from that if he likes—there may, perchance, be a little more common sense at Kirkdale than at St. George's Hall.

We wonder if Messrs. Stitt and Melly are going to sit down quietly under the snub they got from the Recorder. We are also curious to know what Mr. Clint and the Watch-committee think of their proceedings being called "slovenly and discreditable."

We confess we are fairly muddled with the way in which the law is treated in Liverpool. *First.*—The Recorder says in his charge to the grand jury, that the police now have such powers, that if the watch committee and police together would take pains to put them in force, these disorderly public-houses would exist no longer. *Secondly.*—The Watch

committee take him at his word, and two of our best magistrates convict Mr. Ellis on the very strongest possible evidence. *Thirdly.*—Mr. Ellis appeals to his friend the Recorder, who quashes his conviction for him, rapping the knuckles unmercifully both of the magistrates and the watch committee.

Result.—The Watch-committee drop all prosecutions, blaming the law for their neglect, and the publicans laugh at authority, and demoralize the town with impuntity.

We wonder how long the country is going to stand this sort of work. Surely all this humbug should be an argument in favour of the simple measure of prohibition by the majority of the people.

Some of our friends have been complaining that we do not report temperance meetings, tea parties, and other gatherings. We may say, that we cannot pretend to send reporters to the different minor gatherings in connection with the temperance movement. But we are at the same time anxious that the *Social Reformer* should, as far as practicable, be a chronicle of the progress of teetotalism in Liverpool, and we shall be only too glad to insert any reports of meetings, festivals, and entertainments, that may be sent to us by the secretaries or other officers of our numerous societies.

We would also take this opportunity of inviting correspondence on any subject of interest in the work, as we wish our paper to be a medium for the interchange of opinions, and the putting forth of ideas calculated to forward our great cause.

We have recently gleaned a few facts about a small country town in Wales, of some 3000 inhabitants, that shews how drunkenness prevails in country places to quite as great an extent as in large cities. The number of public-houses in that town in proportion to the population is almost double that of Liverpool, in one street, nine houses out of eleven being licensed for the sale of drink.

Within the last four or five years, at least a dozen of the principal trades-people have been ruined by drink, one of them, at present an inmate of the parish workhouse, having been at one time a very prosperous man indeed.

We know of six or seven commercial travellers who, through the drinking tendency of the place, have lost their situations, two of them dying from delirium tremens.

The poor-rate is excessively high, so high that were we to give the figure, the place could be easily identified. It is said that seven or eight public-houses get the bulk of their business on the day the out-door paupers get their weekly allowance.

All who are familiar with the social life of small country towns, are well aware that the tradesmen, almost to a man, resort every evening, of their lives, to some hotel or tavern, and that the numerous bankruptcies that fill the *Gazette*, are invariably the result of intemperate habits thus acquired.

On Friday evening, 12th January, the annual Band of Hope Concert, in connection with the Liverpool and Birkenhead Temperance and Band of Hope Union, was given in the Philharmonic Hall by a choir of about 1000 children. The large Hall was crowded in every part to its utmost capacity, many of the audience having to content themselves with standing room. The chair was occupied by Mr. W. S. Caine, and on the platform were Rev. Allen Whitworth, Messrs. Joseph Thomas, and M. Bibbington (hon. secs).and I. Miller,

The Chairman explained that out of the 36 bands, of which the union was composed, a selection of the best voices were represented on the orchestra; but he might state that if the whole of the 10,000 or 12,000 children, who were members of the society, could have been brought there, he had no doubt the singing would have been as good as in the hymn to which the audience had just listened. The concert was then proceeded with, the children singing in a hearty and excellent manner a number of hymns and Temperance songs, the most of them arranged to well-known airs. The audience applauded loudly each piece, and several were encored twice and even thrice. Mr. J. Thomas proved a very good conductor, and had evidently taken great pains to train so large a body of children in such an efficient manner. The accompaniments were admirably played on the organ by Mr. E. Woodward. During an interval a very suitable address was delivered by the Rev. Allen Whitworth.

WINES OF SCRIPTURE.

To the Editor of the *Social Reformer*.

Sir—We are told by eminent champions of the Temperance cause that the English word "wine" is, in many instances, improperly used in our authorised version of the Bible. We are further told that this word is indifferently used in translating Hebrew and Greek words which mean unfermented wines, as distinguished from fermented wines; of wines, or preparations of the grape, that were solid; of preparations of boiled grapes, so thick that in pouring it forth the sides of the vessel containing it had to be scraped to get out all its contents; of unfermented raisin wine, &c.

Now, what I want to know is this. Can we not prove these statements? Will not some one skilled in wine-making make some of these preparations and sell them at such a rate as will enable both teetotallers and alcoholists to prove the truth for themselves? I take it that all men are fond of the grape. I declare it to be the finest and most delicious of all fruits. Why, then, if it be possible, should I not have the opportunity of enjoying its various preparations without being poisoned with alcohol?—Yours truly,

December 5, 1871. A SUBSCRIBER.

[If our correspondent will send an order to Mr. J. Thomas, 200, Scotland Road, the publisher of this paper, he will be able to obtain the best works on this question, which has been dealt with exhaustively by many of our best temperance writers—notably Dr. F. R. Lees and Dr. Carpenter. Our correspondent will find concise information on this and most other subjects relating to the temperance movement in the "Temperance Cyclopedia," by the Rev. Wm. Reid, published by the Scottish Temperance League.—Ed.]

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Treasurer, MR. THOMAS OLLIS. Honorary Secretaries, MR. M. BEBBINGTON and MR. J. THOMAS. Chairman of the Executive—W. S. CAINE, Esq.

NOTICES.

The Executive Committee meet every Monday evening at Six o'clock.

The General Council of Committee, Speakers, and Representatives, meet first Monday in every month at Half-past Seven.

Any Adult Temperance Society or Band of Hope, not already affiliated with the union, may be supplied with speakers on application.

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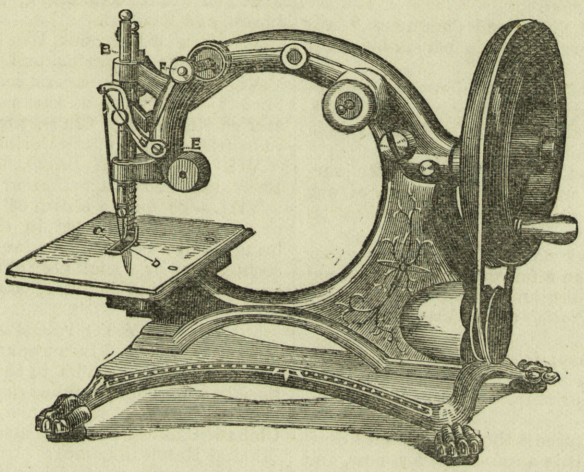

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VI.—To publish papers connected with the work of the Society—suggestive of various undertakings which may be carried out at these Clubs, for the educational, social, and industrial welfare of the working classes.

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VIII.—To form a centre of communication between men of all classes interested in the Welfare of the People, to bring about a better understanding between men of different occupations or social position; to promote arbitration and conciliation in disputes, and the interchange of kind services.

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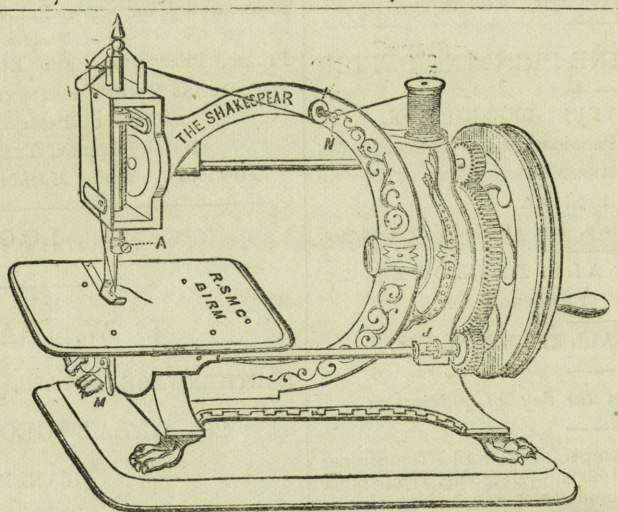

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THE LIVERPOOL Social Reformer:

THE ORGAN
OF THE TEMPERANCE MOVEMENT.

No. 6.] MARCH 1st, 1872. [PRICE 1D.

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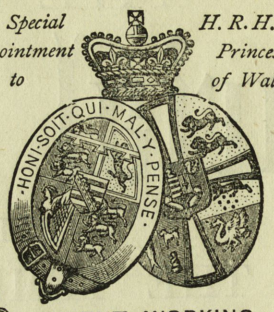

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 6. MARCH 1st, 1872. [Price 1d.

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FRAGMENT OF A SERMON ON "THE PREACHING OF THE CROSS."

* * But, you say, there are vast multitudes of people who, while they need the salvation of their souls, for which, we will suppose, there is no provision but in Christ crucified, need much more—They are sunk in ignorance, brutality, and wretchedness; they are all but inhuman. How are they to be raised? How are they to be made, in character and condition, something like what they ought to be? What will your preaching of Christ crucified do for them in this respect? Well, I believe it will do everything for them in this respect, if only it can be made to reach them, and they can be persuaded to receive it. Whence come these miseries that people suffer in mind, body, and estate? Am I wrong when I say that, directly or indirectly, they all, or nearly all result from sin—from sin committed by some one, though not always by the sufferers themselves? One is wretched because he is intemperate, another because he is unchaste, another because he is dishonest, another because he is greedy, another because he is idle, another because he is envious, another because he is the companion of fools, another because his wife is a drunken slattern, another because his children are wild and vicious, another because his parents are or were cruel and negligent, another because his neighbour has wronged him:—anyhow, sin in some sort is at the bottom of it all. And you may have your laws to repress crime, and your police to watch and arrest the breakers of your laws, and charitable institutions for the relief of sufferers, and houses for the reception of wretched outcasts, and rates wrung from honest people to keep rogues in idleness, and sanitary measures to fight against dirt, disease, and death; but, as long as sin riots and rages in men's hearts there will be misery, there must be misery, and there ought to be misery. And this I venture to say and to commend to your consideration, that the truth of Christ crucified goes right and straight to the destruction of sin, and that, when that truth finds a place in a man's heart, sin, if not entirely driven out, is subdued, checked and counteracted by a strong sense of duty to God and man, inspired by gratitude for the Divine love manifested in redemption through the suffering of the Cross. I speak no mere matter of theory; I can appeal to facts with which for many years I have been familiar. You will find comparatively little misery among those who believe and love the truth of Christ crucified; who, trusting in Jesus Christ, love Him, and, loving Him, humbly and faithfully try to obey and to honour Him; there is very little abject poverty among them; very few filthy houses are inhabited by them; the places of vicious resort are not resorted to by them; no foul and disgusting language falls from their lips; no fierce passions carry them away from the control of reason and conscience to the commission of acts of violence; they are better able and willing to send their children to school, and are too manly, too independent and too honest to tax their neighbours for such a purpose; and it is very seldom that any of them have to take refuge in the poorhouse.—No, their character and conduct in almost all cases command the respect and the confidence of society. I have seen this so often that when I hear of any person coming in truth and thankfulness to the cross of Christ, I say to myself,—'thank God; here is one who is saved, not only from condemnation in the world to come, but also from much that is wretched, from much that is perilous, and from all that is degrading in this present world.' Let all look with loving trust to the Crucified One and all will live, not only unto life eternal, but also unto such life here, and now, as shall be favoured with as large a measure of comfort in this world as we can hope to secure. The doctrine of the Cross with power to save men from their sins has power to save them likewise from their sufferings and sorrows.—*Hugh Stowell Brown.*

Notice to Contributers and Readers.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s.*, 100 *for* 6*s.*, the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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We are requested to acknowledge the following donations to the fund of the Liverpool Permissive Bill Association, further donations may be sent to the Treasurer, 7, Clayton Square:—

Thos. Eden, M.R.C.S.	£10 0 0
J. H. Townley, ...	5 5 0
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THE DRUNKARD'S DIRECTORY.

A WORD TO GOOD TEMPLARS.

EVERY Tuesday a list appears in the daily papers of all the persons who have been fined or sent to prison for drunkenness on the previous Monday, and this list gives their names and addresses.

Every reported case suggests some sad story of drunken husbands, wretched mothers, wild lads, and young girls tottering on the verge of prostitution; men and women appear for the 20th, 30th, and even 80th time, hardened and vicious characters, of whom there would seem to be little hope in this world, and less for the world to come.

In fact, there are 20,000 persons in Liverpool who periodically find their way into the hands of the police during the year, and all the efforts that are been made by Christian people to stem this tide of sin, misery, and degradation, is little better than beating back the wave on the sea shore with a besom!

Let us take a few cases from one week's report, February 19th, and then consider what is to be done to rescue these miserable brethern and sisters from their degrading slavery. The figures in brackets signify the number of times the culprit has been before the court.

No. 1. *Patrick Cahill*, (2), 17 *years of age, Oliver Street, plasterer's labourer.* Here is a mere lad, twice in the hands of the police for drunkenness, just entering on the drunkard's terrible life of sin and woe. Another year will be enough to confirm him in it, and put him beyond the reach of all human help.

No. 2. *Ellen Twist, Norman Street*, 52 *times before the Magistrate.* May God help this poor creature, for she is far beyond any other influence but that of His Holy Spirit.

No. 3. *John Welsh, tailor, was charged with being drunk and disorderly.* The following edifying conversation passed between him and the Magistrates. We do not see anything to laugh at, or provocative of "chaff" from Mr. Clint, in the dismal words of truth uttered by the tailor, which would be spoken by every other prisoner if they were honest. Mr. Gladstone to John Welsh,—"Is there no curing you?" Prisoner—"*Never*, sir." Mr. Clint—"Then you would go and do it again as soon as you got away from here?" Prisoner—"Ay, if I had the chance I would." (laughter.) "If I were to tell you the truth I don't think you would believe me." Mr. Clint—"5s. and costs, perhaps you will believe that?"

No. 3. *Elizabeth Jones, domestic servant, Southport, drunk and disorderly.* Doubtless came to Liverpool for her day-out, and met with evil companions. We should like to know if her mistress took her back to her service, and if not, whether any other mistress has engaged her since? We all know what is likely to become of *young* women who lose their situations through intemperance; they generally enter the service of the devil, and serve him on the streets for hard wages.

No. 4. *John Marr, and his wife Mary Marr, Tatlock Street, drunk and riotous.* The old, old story! If the man drinks, the wife drinks, and *vice versa*, and the boys grow up thieves, and the girls worse, if God in his mercy does not take their young lives in infancy.

A Man, whose name and address was not given in court, defended by Mr. Cobb. And why wasn't his name given in court we should like to know? He could afford a lawyer to defend him, so we suppose he was well off. Surely this new law of Mr. Robertson Gladstone's is both for rich and poor? We should very much like an explanation of this case.

No. 6. Henry Vale, Bostock Street, 17 years old, drunk and riotous. Another lad starting on the downward course.

No. 7. Mary Doyle, Raymond Street, for being drunk and breaking windows at a public house was fined 20s. and 14s. for the damage. We wonder if the public house whose windows Mary Doyle smashed, was the house where she got drunk? If so, the publican, instead of getting 14s. for his broken glass, should have been fined £5 and costs for his broken licence.

We have thus taken at hazard seven cases out of 129 dealt with in a single day by Messrs. Gladstone and Clint, and we are very sure we have not pitched upon the worst; every case would, if investigated, tell the same story of wretched homes, degraded life, violence, neglect of family, loss of virtue, and early depravity, and this must perforce go on so long as the publican is permitted to fatten on the very vitals of the people.

Surely any law which will destroy the cause of such awful misery as we all know exists in this country, and into which the "drunkard's directory" only gives a partial insight, ought to meet with the enthusiastic support of every right-minded citizen. But we have got no such law yet, and till God speed the time, we must not stand idly by and see our fellow-men and women go down to hell without a hand stretched out to save them.

Good Templars! to you we look. Don't let ritual and ceremonial, or the pleasant intercourse of the lodge absorb *all* your energies. Remember your pledge. The language of your own ritual, says, "A Templar's vow is registered in Heaven," but if the vow is not kept, we fear it will be registered elsewhere also.

For weeks we have had the names and addresses of numerous confirmed drunkards published in Tuesday's *Mercury*, and if your vow has been kept, every one of these lost brothers and sisters have been sought out, and earnestly and affectionately invited to become members of a Good Templar lodge. Has this been done? We fear not.

It is a terrible responsibility for us teetotallers that we know of so many acknowledged drunkards and are taking no steps whatever to win them over to total abstinence. We do not care to suggest any course of action—where there's a will, there's a way—and it seems to us the *first* duty of Good Templars in Liverpool, at once to set about visiting every person who has appeared in the "drunkard's directory," and not to rest satisfied till they are safely enrolled on the books of the various lodges.

We are all busy agitating for the Permissive Bill, and that seems to occupy the first place in the thoughts and actions of Temperance Reformers. It is right that we should work for prohibition with all our might, but we are too apt to forget in our eager resort to legislative remedies that drink is daily dragging thousands of poor wretches down to a drunkard's hell, under our very eyes. Yes! let us work for prohibition, but at the same time redouble our efforts in the old teetotal enterprise, which needs our active energies ten times more than ever. Every drunkard we rescue from his slavery, every drinker that we save from the fatal step that shall make him a drunkard, every child we train in the Band of Hope, is a fresh recruit in the army ef prohibition, and depend upon it, the quickest way to hasten Sir Wilfrid Lawson's ultimate and inevitable triumph, is to work with greater zeal than ever, to make men, women, and children *teetotallers!*

One word to the Christian Church in Liverpool. What are you doing to rescue these drunkards from their awful fate? The responsibility rests far more heavily on the church than on the temperance society. Are there no holy women in all Liverpool, who are prepared to seek out their fallen sisters, with some womanhood left in them still, prostitutes, drunkards, and thieves though they be, and with gentle loving words and deeds, win them over to Christ?

May some of our readers think over these things, and strike out some way by which every one of these drunkards may be got at, and with God's help, without which we can do nothing, rescue many of them for a happy life, and a glorious eternity.

"They that turn many to righteousness shall shine as the stars for ever and ever."

WORKMEN'S CLUBS.

The question of Working Men's Clubs is every day becoming of greater importance, and every one who has the welfare of his fellow-citizens at heart feels a deep interest in it.

The *Social Reformer* has advocated the formation of such clubs in Liverpool from the date of its first issue, and can at last congratulate itself that its agitation is bringing forth practical results.

We know of three or four schemes which are on foot for the establishment of Workman's Clubs in different parts of the town, but at present we are at liberty to speak of one only, the "Hand in Hand Club," a scheme which was first sketched out in these columns by its Honorary Secretary, Mr. H. A. Colvile. This club will be opened very shortly in the Toxteth Assembly Rooms, No. 1, Park Place, and we are confident that it will prove a safe and profitable *investment* for those who have found the needful capital. We have several times insisted upon the principle that every enterprise of this nature should be made to *pay*, but on every hand we are met with objections, and assertions that so long as public-houses exist as numerously and attractively as at present, no workman's club can enter into profitable competition.

We wish in this article to shew that a well conducted club can be brought into successful competition with the public-house, and can be made to bring in as fair a return in actual cash profits.

We chanced to be in Glasgow a short time ago, when we spent a day with Mr. Wm. Melvan, a gentleman who for many years has given his whole time and attention to the temperance movement and every other branch of Christian effort calculated to better mankind. Mr. Melvan has the honour of being the first to have solved the difficult problem of establishing a pleasant place of resort for working men, without the presence of strong drink, which, at the same time, is a source of abundant profit to those finding the the capital.

Mr. Melvan kindly accompanied us to the Central Club, the first working men's club that was opened in Glasgow.

Its history is pretty nearly as follows:—In 1861, sixteen working men, teetotallers, representing most of the leading trades in Glasgow, (with Mr. Melvan,) felt the necessity of providing some place of amusement and harmless resort, where men could spend their evenings apart from the debasing influences which of necessity surround even the best managed public-house. A gentleman, whose name we regret we cannot give, lent these men £400, on their personal security, at five per cent. interest, and with this money they furnished suitable premises in the Trongate, consisting of three good sized rooms, on the third floor of a large house. These three rooms were at once handsomely and comfortably furnished; not with a few back-less forms and spittoons, and half-a-dozen copies of yesterday's papers on an old deal table, as was the case in some attempts at clubs in this town which we could name; but with comfortable cushioned seats, three handsome full-sized billiard tables, some bagatelle boards, chess, draughts, and other games.

In passing, we may just add, that it is extremely gratifying to us to know that the important social question, how to make workmen's clubs *pay*, was first solved by teetotallers.

The news-room is a pattern of elegance and comfort, with a few good pictures on the walls, and one or two pretty fern cases in the windows. On the tables are the Glasgow, Edinburgh and London dailies, the Engineering and Mechanical weeklies, the Comic papers, *Spectator*, *Athenæum*, and all the monthly and quarterly magazines and reviews. There are also a goodly collection of maps, atlases, and other books of reference.

Having thus furnished the club the committee threw it open to the public on the following terms of admission:—for the twelve months, 5s.; for one month, 6d.; for a single evening, 1d. Charges for billiards, 1d. per game, each person; and for bagatelle, ½d., per game, each person; drafts, chess, dominoes, and other minor names, free, all gambling being strictly prohibited.

The club had such an immediate success that the proprietors were able to repay the £400 they had borrowed in three years, out of the net profits, and since then have divided **£160**, every year, and have a very handsome sum besides in the bank.

The great success which has attended the Central Club during its ten years' existence, has stimulated others to do the same thing, and there are at the present time in Glasgow, fourteen or fifteen similar clubs, some of them large enough to accommodate 700 to 1000 persons, all paying a handsome profit to their various proprietors.

Our readers who are interested in this important social movement, will be glad to learn some particulars of the cost of working such a club as that we have been describing. By the kindness of Mr. Melvan, we saw the books and balance sheet of two of these Glasgow clubs, and we have his permission to publish the figures.

The expenses of the Central Club are as follows:—

Rent and taxes, ...	£90
Salaries, ...	104
Petty expenses, ...	30
Gas and coals, ...	26
In round numbers, ...	£250

Their gross receipts being from £350 to £450 per annum, averaging for the last ten years about £420. Their profits are not quite so enormous now as at first, owing to so many other clubs having sprung into existence, but the Central Club still pays over 120 per cent. to the shareholders.

To give some idea of the extent to which these clubs are frequented, we may state that last year over 30.000 pence were taken at the door for admission to the Central Club, averaging 100 visitors per day, and this club is the smallest of them all, and by no means the most frequented. We are glad to say, that strong drink is not allowed in any one of these Glasgow clubs, though most of them are not in the hands of teetotallers, nor could we learn, in visits paid to every club in Glasgow, that any one frequenting them missed it, or would have at all desired its presence. All the managers seem agreed in the emphatic opinion, that the introduction of intoxicating liquor would at once prove fatal to their success.

The clubs in Glasgow are open from nine in the morning to half-past ten at night. Smoking is permitted in every room but the reading room, and tea, coffee, and refreshments are obtainable at a counter for the purpose.

As we have said before in these columns, if such clubs can be made a source of profit in Glasgow, why not in Liverpool? and we can assure our readers that we shall watch with great interest the progress of the movement in our own town, and reprort progress from time to time. This is a matter of the deepest interest to all who are fighting the battle of temperance, and we shall gladly open our columns at any time to suggestions or questions relating to Working Men's Clubs.

THE PETITION MOVEMENT.

THERE can be no doubt whatever that petitions addressed to the House of Commons have immense weight and influence, not with that august body alone, but with the whole country. It often suits the convenience of members of parliament and others to sneer and scoff at petitions, and talk of the way they are "*manufactured*," but for all that, we notice that when a member has any particular bill on hand, his cry is, Petition! Petition!! Sir Wilfrid Lawson has again introduced the Permissive Prohibitory Liquor Bill into the House, and it will come on for its second reading in less than three months. Liverpool spoke loudly in its favour last year, by a petition signed by over 53,000 *bona fide* names, comprising citizens from the highest to the lowest grades of society; and sent besides, many other petitions from special sections of the community, public meetings &c.

We do not hesitate to tell Permissive Bill men that the expression of public opinion in Liverpool ought to be at least twice as strong as last year. A movement that can bring out its adherents to a public meeting 10,000 strong, ought to do great things in the way of petitioning in favour of their popular measure.

There is abundant evidence, besides that of our great meeting of the 6th of December, to show the enormous growth of public opinion in Liverpool, in favour of the principle of the Permissive Bill; we will not enter into details, for every reader of this paper must be familiar with them. Suffice it to say, that with the aggregate machinery of the Liverpool Permissive Bill Association, the Temperance Union, the Temperance League, the Central Temperance Association, the Perseverance, and all the rest of our temperance organizations, together with the Good Templars, and Sons of Temperance, it will be a disgrace to us if we do not send a petition to the House of Commons, signed by at least 100,000 citizens of Liverpool.

The Good Templars alone ought to be able to do this in their own strength. We tell the order plainly that we are expecting *great things* from them in this matter, and shall be grievously disappointed if they do not come out strong. Every lodge of Good Templars, Sons of Temperance, Rechabites, Free Masons, Oddfellows, Shepherds, Forresters, every

tontine, every trades' union, and workmen's club, should send up a separate petition, apart altogether from the monster one for the town generally. Who *should* petition in favour of the prohibition of the drink traffic if benefit societies should not? Every petition that is sent from a working men's society will have a peculiar weight of its own. We believe, and with good reason too, that *by far the larger proportion* of the working classes, not only of Liverpool, but the whole kingdom, are ready for Prohibition to-day; and the best way of answering that absurd objection that we want to "rob the poor man of his beer," will be by a strong expression of opinion from working-men's societies, that they hate, loathe, and detest the whole of the monstrous traffic in intoxicating drink, and consider it their inalienable RIGHT to have the power of protecting themselves and their families from its damning influence.

Then, surely, every Christian church in Liverpool should petition. What is the work of the Christian church in the world? to fight the devil and all his works, to rescue men from the love and slavery of sin, to the freedom of Christ's service. And what is their greatest hinderance? Drink — emphatically drink! The publican is the devil's recruiting sergeant, and enrols under his black flag a thousand, where the church gets ten for the army of the living God. We have 200 places of worship in Liverpool, and 3,000 public houses, and in spite of all the efforts of the church, and they are many and great, *the Devil is getting the best of it*, and his power is in the drink traffic, which we seek to destroy, or at any rate cripple, by means of the Permissive Bill. Christian churches, of all other societies, ought to petition!

Sunday schools, too, should speak out. All that we have said of the church, and more, applies with equal force to them. At a midnight meeting in Manchester a short time ago, some 240 prostitutes were assembled by a few earnest teetotallers, who sought their reformation; over 200 of these poor creatures had been Sunday school scholars, and *all* had fallen through strong drink! Sunday school teachers, you labour for years to train up young children in the fear of the Lord, and in thousands of cases the devil snatches them from your grasp by drink, before your good seed has time to spring up and bear fruit; and every teacher knows this by bitter experience. Surely every Sabbath school in Liverpool will petition in favour of the Permissive Bill.

Every workshop, large or small, can help. Any teetotaller, or Permissive Bill man can call a meeting of his shop mates in the dinner hour, put the foreman in the chair, and in five minutes pass a resolution, and send a petition from "the workmen employed in the foundry, shop, works, &c., of Messrs. ———;" such petition can be signed by the chairman, if a meeting of the workmen be called, or better still, by each man employed.

Women, above all others, should speak out. Mother's meetings, Dorcas societies, clothing clubs, may all help in this petition movement.

Space fails us to speak of the endless variety of petitions which may be sent; but the grand effort must be The Town's Petition! Every friend of temperance must throw his whole weight into this. 100,000 names are the very least it should contain, and if this can be done, as we are sure it can if we all do our duty in the matter, it will be a protest that will strike terror into the trade, and convince our most stubborn opponents, that Liverpool at any rate *means business* in the coming struggle.

Forms of petition, handbills, tracts, pamphlets, and every information and assistance may be had from Mr. William Burgess, the agent of the Liverpool Permissive Bill Association, 7, Clayton Square.

One word in conclusion. Let every one who wishes the Permissive Bill to become law, himself petition each of our three members to vote for its second reading. Let the 10,000 electors of Liverpool whom we know to be in favour of the measure, each write a letter to our three members during the month of March, and thus let them see that we are in earnest, and determined not to rest satisfied with our present parliamentary position. We are all shamed by Manchester, whose three members go into the lobby with Sir Wilfred Lawson, while two of the Liverpool members vote against him, and the third is neutral.

We are gaining strength daily, and our views, extreme though they be, are fast gaining favour amongst the electors, and the time will soon come when we can boldly tell our present members— You refused to vote for us in our day of small things, *now*, we will not vote for you, but will find men after our own heart, and fight with them into parliament at the next general election.

ZION PRIMITIVE METHODIST BAND OF HOPE.

On Monday evening Feb. 5th, 1872, the Committee of the Zion Primitive Methodist Band of Hope, Northumberland Terrace, Everton, gave the children attending the Band of Hope a gratiutous tea, in the school-room beneath Zion Chapel. About 170 children sat down to an excellent repast, after tea a public meeting was held, presided over by the esteemed president of the Band of Hope, Mr. John Carter, who delivered a powerful address upon the principles of temperance. The most interesting feature of the evening was the presentation of a testimonial to Mr. Elias Roberts, the musical conductor of the Band of Hope.

This gentleman has laboured very hard, and his indefatigable zeal has been rewarded by seeing the children under his tuition equal to any in Liverpool.

The testimonial was a magnificently bound volume of "Handel's Messiah," with a beautifully illuminated address.

The presentation was made by the Chairman, and Mr. Roberts in suitable terms returned thanks for this kind recognition of his services.

Mr. Samuel Kirby, the vice-president, delivered an address and secured the attention of the children by his interesting and practical remarks.

The meeting was interspersed with recitations, dialogues, and melodies, and after a very pleasant evening had been spent, it was brought to a conclusion by the children singing the old favourite hymn "Hoist out your boat."

THE CORRUPT PRACTICES BILL.

This is a measure of reform in the conduct of elections which has been introduced into the House of Commons by the Attorney-General and the Solicitor-General, and which in all probability will be in force before the next general election.

It contains many clauses of great interest to our readers, and we subjoin some extracts to shew that the persistent agitation of the friends of temperance has been successful in removing many of the scandalous proceedings which hitherto have disgraced all election proceedings.

We wish the introducers of the Bill had extended its provisions to Municipal Elections as well as Parliamentary, for in Liverpool the disgraceful scenes which are to be witnessed at almost every ward election, resulting from both sides keeping open public-house, are too notorious to need any detail here, and in country towns the evil is, if possible, even worse.

Where a candidate, on the trial of an election petition claiming the seat for some other person, is proved to have been guilty, by himself or by any person on his behalf, of bribery, *treating*, or undue influence in respect of any persons who voted at such election, there shall, on a scrutiny, be struck off from the number of votes appearing to have been given to such candidate, one vote for every person who voted at such election and is proved to have been bribed, treated, or unduly influenced by such candidate or by any person on his behalf.

No room at a public-house shall be hired or used by the candidate or any person on his behalf for any purpose connected with an election; and if any room is hired or used in contravention of this section the person hiring the same and the holder of the licence for such house shall severally be liable, on summary conviction before two justices, to a penalty not exceeding *twenty pounds*.

The term "public-house" shall in this section mean any inn, ale-house, or other premises in which any intoxicating liquor is sold to be consumed on the premises.

VESTED INTERESTS

With all the talk that goes on about "vested interests" and "compensation to publicans," in the discussion of the Permissive Bill and kindred measures, it is well that every friend to the principle of prohibition should know the exact terms on which every publican holds his licence.

We subjoin an exact copy of a licenced-victuallers license, from which anyone can see at a glance, that no legal vested interest can exist in any public-house in the kingdom for a longer period than twelve months.

Borough of Liverpool to wit.

At the General Annual Licensing Meeting of Her Majesty's Justices of the Peace, acting in and for the Borough of Liverpool, in the county of Lancaster, holden within the court room of the said borough, on the twenty-third day of August, in the year of Our Lord One Thousand Eight Hundred and Seventy, for the purpose of granting Licenses to persons keeping Inns, Ale-houses, and Victualling-houses, to sell exciseable Liquors by Retail, to be drunk or consumed on the Premises. We, being certain of Her Majesty's Justices of the Peace, acting in and for the said Borough, and being the Majority of those assembled at the said Sessions, do hereby authorise and empower

at the sign of the Letters, in street,

in the Borough aforesaid, to sell by retail therein, and in the premises thereunto belonging, all such exciseable liquors as the said

shall be licensed and empowered to sell under the authority and permission of an excise license; and to permit all such liquors to be drunk or consumed in the said house, or in the premises thereunto belonging, provided that he do not fraudulently dilute and adulterate the same, or sell the same knowing them to have been fraudulently diluted and adulterated, and do not use in selling thereof, any weights or measures that are not of the legal standard, and do not wilfully or knowingly permit Drunkenness or other disorderly conduct in h house or premises, and do not knowingly permit any unlawful Games or any Gaming whatsoever therein, and do not knowingly permit and suffer persons of notoriously bad character to assemble and meet together therein, and do not keep open his or her house except for the reception of travellers; nor permit or suffer any Beer or other exciseable liquor to be conveyed from out of h Premises during the usual hours of Morning and Afternoon Divine Service in the Parish Churches of the said Borough on Sundays, Christmas Day, or Good Friday; but do maintain good order and rule therein; *and this licence shall continue in force* from the tenth day of October next, *for one whole year then next ensuing, and no longer*, provided that the said

shall not in the meantime become a Sheriff's Officer or Officer executing the process of any Court of Justice, in either of which cases this license shall be void.—Given under our hands and seals on the day and year first above written.

THE LIBERAL PARTY AND THE PERMISSIVE BILL.

WANTED, A POLICY FOR THE LIBERAL PARTY IN LIVERPOOL.

The state of the Liberal party in Liverpool at the present moment is such, that no member of that party can be satisfied with it. Infact, great dissatisfaction prevails everywhere. This discontent is attributed sometimes to the want of efficient leadership, and sometimes to bad tactics, but we apprehend that the one thing needful for the liberal party in Liverpool, at present, is a good rallying cry, a great popular policy which would rouse the enthusiasm of all professed Liberals in the town.

We must frankly confess that the attitude of the leaders of the Liberal party in Liverpool towards the temperance movement, in its various aspects, is incomprehensible, and if persevered in, will inevitably result in breaking up the party in this town. The temperance agitation is the uprising of the people, chiefly the working classes, in revolt against one of the worst forms of tyranny which ever oppressed and degraded mankind. Liverpool is the stronghold of this tyranny, here we have a large proportion of our population sinking deeper and deeper into barbarism and downright savagery; we are become a bye-word and a reproach to all strangers who may visit us.

It is the very essence of Liberalism to make war against all monoplies, and all class legislation; the fundamental doctrine of its creed is to secure "the greatest good for the greatest number." It is the pride and boast of the Liberal politicians moreover, that the people are the ultimate source of power, and to them the last appeal must be made on all questions of state policy.

By the Permissive Bill, the people demand the right to protect themselves from the curse of the liquor traffic. What have the leaders of the Liberal party to say to this demand? Why, on all hands we are told—"you destroy property, vested interests are imperilled, it would be a system of confiscation," and so forth; in fact, the cry of the publican and brewer, who have become "rich beyond the dreams of avarice," upon the misery and degradation of the people, is re-echoed, and reiterated again and again by men who profess to be Liberal politicians!

On the other hand, the advocates of temperance legislation are treated with contempt and derision, and epithets not the most complimentary are applied to them, epithets, which if not quite as strong as Lord Derby's, "sour and morose fanatics," imply precisely the same feeling or animus.

This course of action is far more damaging to the Liberal cause than it is to the temperance movement, for by siding with the publicans and giving their best friends the cold shoulder, they are most assuredly commiting political suicide.

The Liberal party have glorious traditions; it would occupy us too long at present merely to enumerate the great achievements of that party in the past, in the interest of the people generally; Enough to say, the great battles of religious and civil liberty and equality, have been fought and won under the banner of Liberalism. A party, however, cannot live upon its traditions; the present is greater than the past, and if the Liberal party is to be a present living power, if it is to retain its influence, it must grapple with the great questions which, in the progress of society, are coming to the front, or as Mr. Prangé the other day very pithily put it, "from being social questions, are become political questions."

Many of these questions are now prominently before the public, among which may be mentioned, the improvement of the sanitary condition of the people, the Education question, far from being settled by Mr. Forster's Act; Pauperism, a subject to which our respected member for Liverpool has devoted much thoughtful care and attention; the diminution of crime, a question which is baffling the ingenuity of the Liverpool magistrates, while increased gaol accommodation is talked about. These and many other questions of a social character are pressing for solution, but our contention is, that all these difficult problems, which perplex our legislators, are but the symptoms of a great social malady, whose source and foundation is the liquor traffic, this is the "*fons et origo mali.*"

It has been declared by the highest scienitfic authority that could be obtained, that intemperance is the cause of the exceptionally high death-rate of Liverpool; the report of Drs. Parkes and Sanderson has placed this fact beyond dispute.

We are credibly informed that the greatest difficulties of the school-board arise from the fact that they have to choose between paying for the education of the children of drunkards at the expense of the sober portion of the community, or leaving the children in the streets.

In fact, whichever way we turn in the way of moral, social, or political progress, this same obstacle blocks the way.

Now we would ask the leaders of the Liberal party in Liverpool, do they mean seriously to tell us that "vested interests" are to counterbalance all these other objects, which are so desirable to be obtained, if so, we must tell them that they are Liberals only in name, and that so-called Liberalism in Liverpool is a mockery, a delusion, and a snare, and all true Liberals are absolved from their allegiance to leaders who fail so lamentably in discerning the signs of the times.

The Liberal member for Liverpool is deservedly honoured by men of all parties, but his attitude towards the one great and liberal measure, the Permissive Bill, is a serious grief to very many of his personal and political friends, and the possibility of separating from him on this question fills them with dismay.

To the Editor of the Liverpool Social Reformer.

Dear Sir,—As one who has taken a great interest in, and given a considerable amount of time to, the Temperance and Permissive Bill movements I beg you will give me a little of your space, to offer a suggestion to my fellow workers in this great movement.

It has often caused me great pain when I find, out of the vast number who sign the pledge at our Sunday and other temperance meetings in the town, so many go back to their drinking habits and companions. It strikes me that if we are to make any progress worth the name, we must take some steps to keep to their pledges those who have signed and are willing and anxious to be sober if they can but get some assistance away from their drinking companions. Now, sir, we find our Liverpool Temperance Union has lately secured the services of one whom I think will win for himself and the Union he is labouring for, a great amount of respect, and I believe do much good in this drink-cursed town of ours. Mr. N. Smyth has his own particular work laid out for him—and there is plenty for him to do—and do it I am sure he will, to the utmost of his power, therefore we cannot look to him for the remedy I am about to suggest. We have also our Permissive Bill Association, who has its work to do in its own particular department, and all will agree with me, that that institution has its work before it, so that we cannot look to it for assistance, such as I wish to call your attention to. And last, though not least, we have our Good Templar Lodges, which I am happy to know are increasing their forces rapidly, and at no distant day are destined to play no mean part in co-operating with the Temperance Union, and Permissive Bill, and other associations, in doing their part to rid this land of ours from its greatest foe.

I have often heard it said that about ninety per cent. of those who sign the pledge at our meetings go back to their former habits, whilst the pledge breaking of those who have joined the Good Templar Lodges does not exceed more than five per cent.; if this be true (and I believe it,) then the question forces itself upon any thinking mind, what is the best thing to be done to prevent so many of our converts, who after having good impressions made upon them, sign the pledge, go away, and in too many instances break their pledge?

My impression is, that if the Good Templars (who I believe number about 1500 in this town) would give 1500 farthings per week towards defraying the salary of some good brother whose whole time should be spent in visiting those who sign the pledge at our various meetings, and giving them suitable

tracts to read, also give them a few kind words, and by all means see to their being introduced into some Good Templar lodge close to their own homes, thus giving them a better class of companions than they had in the drinking school; you will then remove the barrier to their keeping their pledges, at the same time you would do a great amount of good, by building up a strong organization that will be in a position in a short time, to wield an influence upon society, and, I h pe, be able to influence elections, either for our town council or parliamentary representatives. If this is to be done we must not be afraid of a little trouble or expense; let us take a lesson from the licensed victuallers, who have determined to sink all politics and throw in all their strength for the candidate who will go in for free beer. Let me ask, are they united that they may be able to make the people more happy, more God-loving, and more Christ-like? Not at all; but just to keep and maintain their position, that they may undo the work our various churches, chapels, temperance societies, and all other good and benevolent institutions are doing. It matters not to them who sinks, they must swim. Brethren, if they, in their unholy course can agree to sink their differences for their own selfish ends, how much more is it needful for us to sink our little differences and unite as one man to stop the great monster Intemperance. We are working for God and humanity, and we have truth on our side.

Our great champion Sir Wilfrid Lawson has again introduced the Permissive Bill into the House of Commons. Can not we send a monster Petition this time, with not less than 100,000 names attached thereto? I think we can, if our friends will only be true to themselves and the cause. Let us begin our work in right good earnest, and depend upon it, if we each do our duty we will make ourselves felt in St. Stephens. Hoping and trusting we will all put our shoulders to the wheel for this next three months, I remain,

Yours truly,

J. W. HARRISON, Jun.

To the Editor of the Social Reformer.

Dear Sir.—Will you permit me through your valuable little journal, to correct a general, though fallacious expression which is alike used by teetotallers and non-teetotallers, I mean the phrase "*Religion and Teetotalism.*" Many charge the whole community of total abstainers with putting "teetotallism before religion," and there are temperance advocates themselves, who speak as if a distinction existed between religion and teetotallism; this phrase has lately grown much into use. As I believe the idea contained in the expression is erroneous, and only needs due consideration, I venture to offer a few remarks in defence of teetotallism, and to claim for it no mean place among the christian graces.

What is religion? A ready reply comes, "Faith in Jesus Christ" from one; from another, "The worship of God," and a multitude of divers answers. To the first of these I answer, mere faith is vain, for "Devils believe and tremble." If we consult the Epistle by St. James, he informs us that, religion pure and undefiled before God the Father, is to visit the widow and fatherless in their affliction, and to keep yourselves unspotted from the world. Now, if we were to contrast the principles of teetotallism with this definition of religion given by St. James, would it not be apparent that teetotallism stands well in the contrast? Let us try it,—two very drunken men—call them A and B, of good familes, education and position, had in early life received religious training, and in manhood became respected members of a christian church; but they gradually became drunkards, lost their position and self-respect, were expelled, sank deep in degradation, were shunned by those to whom they had formerly given instruction in religion, and were given up by the church and the world. Mr. A died, leaving a widow and several helpless children unprovided for! On their behalf sympathisers were found, and the friends and associates of A's better life *now* visited his widow and fatherless children.

Mr. B had been more fortunate; both A and B had been shunned by Priest and Levite, but B had fallen into other hands. They had sunk so low, an honest labouring man was a prince to them. One a mere porter, spoke words of kindness to B, and induced him to take the teetotal pledge, and lead a sober life, he was thus restored, first, to society, next, to the church; though not to the same people, for circumstances had removed him to another parish. This long lost and once hopeless man was now in health, a happy husband and father; his wife not a widow nor his children destitute orphans; for he had become a sober industrious man, made so, instrumentally, by the adoption of teetotallism, prescribed by a working man.

In this comparison, surely no question can rest as to which of the two courses savours most of christianity?—the one which saves a woman from widowhood, and her children from orphanage, or that religion where Priest and Le ite look on with pity, but withhold the hand that might save, only to stretch it out in doling charity when the sad sickening disaster is fully completed. I have neither design nor desire to represent teetotalism as other than a religious grace and christian principle, approved by God; but when contrasted with religion, as described by St. James, does it not shine with a brighter lustre, even as one star differeth from another in glory.

If we take another definition of religion, as given by the Apostle Paul, and examine it, we find as it were a combination of christian graces, entwining each other, leading as from earth to heaven; eight described by name. Paul commences with faith, but says, to faith add virtue, to virtue knowledge, to knowledge temperance, to temperance godliness, to godliness patience, to patience brotherly kindness, to brotherly kindness charity. Teetotalism can claim two of these graces, namely, temperance and charity; for the teetotaller adopts strict temperance in his own practice, and in love for erring humanity, extends his sympathy to others. There are many like Paul who have adopted teetotalism, they themselves never having been drunken, but who have been strong in position against the charms of strong drink. They have taken the pledge as though they needed it, that they might be better able to save those who had been made weak. There are many teetotallers who feel it to be a religious duty thus to live in temperance and charity.

The case cited of A and B, and the labouring man, is a representative case of many thousands. By his teetotal influence this man was made useful in turning B from the error of his way, who was thus saved from a drunkard's death, and a multitude of sins.

But then, says the objector, "A teetotaller is not necessarily a religious man because he persuades a drunkard to be sober"—admitted—but the good deed of the Samaritan is a standing reproach to Priest and Levite.

Take for instance, two eminent Christians, one a pledged teetotaller. Can there be any doubt as to which of the two is most likely to reclaim a drunkard? Whence come the drunkards, the poverty and crime of the present age? Has "*Christian liberty*" anything to do with them?

Who will tell the number of pulpits that have been vacated through drink, and what champions of the Cross have been slain by it? Where were those voices trained in sacred melody which are heard in the prison chapels on the Sabbath day, and in the midnight gatherings of unfortuate women?

How few drunkards are reclaimed by the religious congregations who have no teetotallers in them, (are there any,) while by teetotalism, thousands are reclaimed and restored to the church. Why then should teetotalism be rejected or ignored as a religious element?

Teetotalism has now been an agitation in our country for nearly forty years; have its operations been good or evil? Every tongue says, "*it is a good thing.*" Then it must be a religious principle, for the Most High approves and commends whatever is good. Who may condemn what He approves. A tree is known by its fruit. Again, the principle is the same by whomsoever it may be worked out, whether a drunkard be turned from the error of his way by an angel or an infidel, the act is sanctified in the result. When one said to Christ, "We saw one casting out devils in Thy name and we forbade him, for he walked not with us," Jesus said

"forbid him not." How then should teetotalism be regarded as having no affinity with religion, whilst it is an embodyment of faith, hope, and charity? Who will talk of religion and charity, religion and truth, religion and honesty, or religion and virtue? yet surely these were as consistent as religion and teetotalism. How then can a Christian ignore it, seeing that its principles are true, honest, upright, pure, lovely, and of good report. If there be any virtue, if there be any praise, let Christians think on these things. I am, SIR, Yours truly,—THOS. OLLIS.

WORKMEN'S DWELLINGS.

IN our last number we spoke of some of those large hearted and sagacious men, whose memories the world will not willingly let die, and whose works ane living testimonies of departed worth. Mr. Ruskin remarks that "the Leaders of Industry are the Captains of the world." This implies an honourable compliment, but surely it is an honour born of pure accident, and not the palm of merit. But the merchant who, whilst giving employment to those who might, but for such employment, starve, seeks to raise his men to "higher levels" and nobler ideas, is veritably and emphatically a "*Captain of the World.*" Such men were George Peabody, Joshua Walmsley and Francis Crossley. Alas, "all are not such," may we not add in the words of Cowper, "would to heaven all were."

No country was ever so wealthy as England is to day; without exaggeration, we may say, her channels "almost choke with golden sand." Yet, how much pauperism and misery! This is owing to two chief causes. Firstly, to the criminal extravagance and interperance of the working classes themselves; secondly, to the obdurate selfishness of those who carry the bag. True, a large section of the working classes is not to be accounted spendthrift; and a large number of the opulent and great are not to be accounted sharks. But think for a moment that one-sixteenth of the population is composed of paupers,—a million paupers! Look at that interminable labyrinth of blackened courts and fever-stricken alleys that stretch along either side of Vauxhall or Scotland Road. What abodes of degradation, disease, death, and despair! And do not all our big towns swarm with these slums?

Now let us point out how, in part at any rate, this fearful blot on our boasted civilization and our ostentatious Christianity can be expunged. The object is to make every working man in England first to obtain a well-built, comfortable healthy house; and secondly, to become the proprietor of it. Obviously the amount of rent must be very moderate. Now, this is a perfectly reasonable proposition to solve, and has been solved in a practical form. Well, of course, it must be demonstrated, that it is possible to a profit, to build a good substantial dwelling, which shall be let at a rent, which a man getting 20s. a week can pay. We know every working man does not get 20s. a week; but as a general rule, a higher rate of wages is paid.

Seeing that several societies have actually proved that not only can our working men be supplied with excellent dwelling houses at moderate rents, but that the erection of such dwellings can be made profitable to the Builders, we maintain an obligation rests upon all men who can afford to help in so good a work, to come forward in every city and town, and co-operate in the promotion of such a movement.

We know that the London Improved Industrial Dwellings Company, known as Alderman Waterlow's Company, The Artizans, Labourers, and General Dwellings Company, The Liverpool Corporation Buildings, and other Companies have incontestably proved that 5 per cent per annum may be realized upon invested capital; except in The Artizans, Labourers and General Dwellings Company, however, the admirable arrangement by which the Tenant becomes his own Landlord, as far as we know, has not been attempted. This a matter for regret. No one will dispute that it is desirable, that every man should own the roof under which he dwells. Because the possession of a small stake in the material wealth of a country, makes a man a lover of order, a hater of revolution, a good citizen, gives him a social position, and an air of respectability, because it entails a share of responsibility on well ascertained and commonly recognized commercial principles, each house occupier can become a house purchaser; and this too without suffering any temporary sensible inconvenience, for his payments are made in the form of rent, and are made gradually, extending over 7, 14, or 21 years, according to his convenience. If he should be seized with sickness, or death, or loss of employment, or if from some unforeseen cause, he should wish to abandon his intention of purchasing the dwelling, he can dispose of his interest like any other piece of property, that is he can bequeath it under a will, or he can sell it in the ordinary way.

It is a duty it should be remarked alike binding upon the governing bodies of such Companies, and upon Corporations, that under no conceivable circumstance should a drinking tavern be tolerated. A clause in the articles of association should be inserted, specially declaring that no intoxicating liquors shall be allowed to be exposed to sale on any portion of the Company's property. It is needless to say that such a saving clause will do more to save the property from depreciation than anything else, whilst the moral effects must be most beneficial.

The Rev. Hugh Stowell Brown intends to deliver a series of addresses to young men, at Myrtle-street Chapel, on the Sunday evenings of March, as follows:—March 3rd, Character. 10th, Work. 17th, Recreation. 24th, Usefulness. 31st, Happiness. Service will commence each evening at half-past 6. Mr. Brown cordially invites the attendance of young men.

A Tea Meeting was held in the School-room of the Toxteth Tabernacle, in connection with the Toxteth Tabernacle Temperance Society, on Tuesday evening, February 6. Tea on the table at 6 30 p.m. W. P. Lockhart Esq., presided. 520 sat down to a good substantial tea, provided by Mr. J. Milbourne. After tea the company adjourned to the Chapel, when the meeting was addressed by the following gentlemen:—Rev. W. H. M. H. Aitkin, of Christ Church; Rex. F. B. Meyer; Messrs. John Patterson and F. Freeman, Also Mr. Adam Gibson gave several of his popular melodies. N.B.— Temperance Meeting held every Tuesday evening.

LIVERPOOL AND BIRKENHEAD
TEMPERANCE AND BAND OF HOPE UNION.

President.—LAWRENCE HEYWORTH, Esq., J.P.

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Chairman of Executive.—WILLIAM S. CAINE, Esq.

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NOTICES.

The Executive Committee meet every Monday evening at Six o'clock.

The General Council of Committee, Speakers, and Representatives, meet first Monday in every month at Half-past Seven.

Any Adult Temperance Society or Band of Hope, not already affiliated with the union, may be supplied with speakers on application.

All affiliated societies are expected to subscribe at least five shillings annually.

The Committee is prepared to send deputations to organize Societies in any part of the town or neighbourhood.

PUBLISHED BY THE UNION.

Price 2s. per 100, on coloured paper, eight pages. The Three Paths. A Tract, for Bands of Hope and Sunday Schools.

Pledge Cards, 1d. each, or 6s. per 100, or with name of Society printed on, 7s.

Pocket Pledge Books, containing 24 pledges, with counterpart, 4d. each.

Parents' Certificate Forms, 1s. per 100.

Programmes of the Philharmonic Concert for 1872. *(With Music and Pianoforte Accompaniments.)* Twopence each. Quantities above fifty at the rate of TwelveShillings per hundred,

ANNOUNCEMENTS.

On Wednesday evening, February 14th, a very interesting meeting was held in the School Room of North Fort, when an address on "Teetotalism," was delivered to the men of the 14th Light Infantry, by Mr. N. Smyth, the newly appointed agent of the Liverpool and Birkenhead Temperance and Band of Hope Union. A good number of the soldiers were present, who testified very warmly their approval of the address. Several signed the pledge. We understand that about 50 men of the regiment are now abstainers, and that a society is in the course of formation.

Whitefield Road Wesleyan Sunday School Band of Hope.—A Public Meeting of the above society was held on Friday evening, Feb. 16th, in the school-room adjoining the chapel, presided over by Mr. Joseph Hiles; when an address was delivered by Mr. N. Smyth, agent of the Liverpool Temperance Union. The meeting was also addressed by Mr. P. P. Williams, and Mr. Northcroft. During the evening, a selection of melodies were sung by a choir consisting of about 60 children, and several recitations and dialogues were rendered by members of the society. Mr. H. Harrison conducted, and Mr. J. E. Yates accompanied on the harmonium.

On Friday, March 8th. The Annual Business meeting of the Union will be held in the Lecture Hall, 44, Renshaw St., when the Report of the Committee for the past year will be presented, and the Officers and Committee for the ensuing year appointed. Tea on the tables 6.30. The attendance of Subscribers is respectfully invited.

The Annual Public Meeting of the members and friends of the Union will be held at the latter end of March, of which further notice will be given by bills.

About the same time, a Conference and meeting of Sunday School Teachers will be held under the auspices of the Union, when a paper, or papers will be read on the "Influence of Bands of Hope on Sabbath Schools."

On Easter Tuesday, April 2nd, there will be a grand Concert with the Bands of Hope, at the Queen's Hall, Birkenhead. A choir of 400 children will sing, and an address will be given by the Rev. M, P. Linton, M.A.; Thomas Matheson, Esq. will preside. Tickets for the soiree may be had of Mr. E. P. Smith, 13, Duncan Street, Birkenhead, and at the office of the Union.

MR. SMYTH'S ENGAGEMENTS.

March 1st, Temperance Meeting, St. Catherine's, Higher Tranmere. 4th, Sunday Closing Meeting, College, Shaw-street. 5th, St. Silas' Toxteth Band of Hope, High Park-street. 6th and 7th, Permissive Bill Meeting. 8th, Annual Business Meeting, 44, Renshaw-street. 11th, Band of Hope Concert, Welsh School-room, Smithdown-lane. 12th, 13th, 14th, 18th, 19th, 20th, 25th and 26th, Permissive Bill Meetings, 28th, Vauxhall Band of Hope. 29th, Permissive Bill Meeting. All applications for Mr. Smyth's services to be made to the Office, 44, Renshaw-street, where Mr. S. may be seen from 9 30 to 10 30 each morning, and from 5 to 7 o'clock each evening.

GOOD TEMPLAR LODGES.—Time and Place of Meeting.

Edge Hill, No. 124	St. Mary's Schools, Edge Hill	Friday, 7.30
Excelsior, No. 279	St. Simon's School, Lord Nelson Street	Thursday, 7.45
Hope of Kensington	Primitive Methodist Chapel, Gilead Street	Friday, 7.30
Liver, No. 159	Lecture Room, 44, Renshaw Street	Wednesday, 7.30
Rainhill and Whiston Life Boat, No. 439	Old School Room	Monday, 8.0

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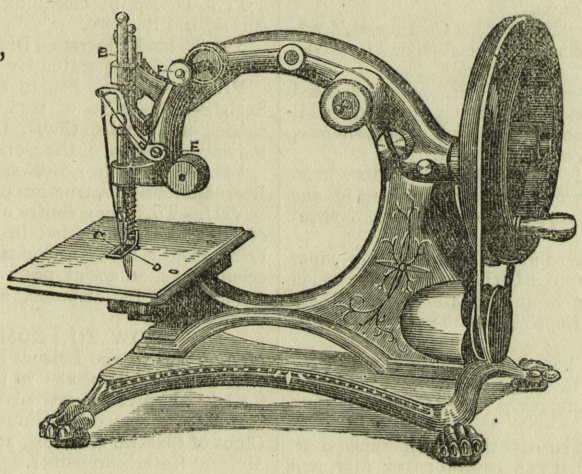

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Not being connected with any organization, *the* "STAR" *is the only independent medium for the discussion of every bearing of the Temperance question.*

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The "'Temperance Star' is the leading Temperance journal in England, which speaks out boldly in advocacy of our great cause."—*The British-American Good Templar, September*, 1871.

"It contains more temperance news than any other paper published. It has always been a faithful ally of the Good Templar movement from the beginning, and rendered help when most needed."—*The English Good Templar, November*, 1871.

The "'Temperance Star' has, from the first, contained full reports of Good Templar meetings and should, therefore, be well-supported by the membership."—*The Templar, November 4th*, 1871.

"I congratulate you on the success the 'Temperance Star' is achieving in the country; it is a capital paper now, and second to none in the temperance world. I enclose my first year's subscription, and shall do all I can to aid its circulation."—*W. S. Caine, Esq., Liverpool, November 6th*, 1871.

See the *Business Directory* Columns in the "TEMPERANCE STAR," for *Teetotalers only.*

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OBJECTS OF THE SOCIETY.

I.—To promote the Establishment of Working Men's Clubs and Institutes, managed by Working Men, in order that the Wage-Receiving Classes may have inexpensive and comfortable places of resort for their leisure hours.

II.—To afford aid and advice to all who wish to establish or carry on such institutions.

III.—To supply such Clubs, by means of the Society's Circulating Library, with the best works in the English language, in all departments of Literature, History, Philosophy, and Politics.

IV.—To aid in obtaining the services of Teachers, Lecturers, and Readers.

V.—To lend Diagrams, Dissolving Views, Maps, Drawings, and Scientific Apparatus for Lectures.

VI.—To publish papers connected with the work of the Society—suggestive of various undertakings which may be carried out at these Clubs, for the educational, social, and industrial welfare of the working classes.

VII.—To procure Books, Games, and other articles of Recreation and Instruction on reduced terms.

VIII.—To form a centre of communication between men of all classes interested in the Welfare of the People, to bring about a better understanding between men of different occupations or social position; to promote arbitration and conciliation in disputes, and the interchange of kind services.

HOW TO PROMOTE THE WORK.

Men of Wealth and Leisure may—

1. Set on foot Clubs in their respective localities. The Society will give aid and advice:

2. Aid in the establishment and maintenance, at such Clubs of Classes, Lectures, and Discussions, Readings, and Musical Entertainments;

3. Or, in the event of being unable to do either of these things, help the Society by a contribution to its funds.—Treasurer, HENRY HOARE, 37, Fleet Street, London.

Working Men are invited to help in the following ways:—

1. Obtain the Society's Papers (given without charge) and distribute them to persons interested.

2. Meet and concert measures with other men for the establishment of Clubs—writing to the Society or calling at the office for advice in the matter,

3. Join existing clubs in London or the Provinces. The Society will supply Lists of these Clubs.

4. Make suggestions to the undersigned as to the best mode of making these Clubs serviceable to the People.

The Honorary Secretaries cordially invite all Workmen to help them in this important Social Reform.

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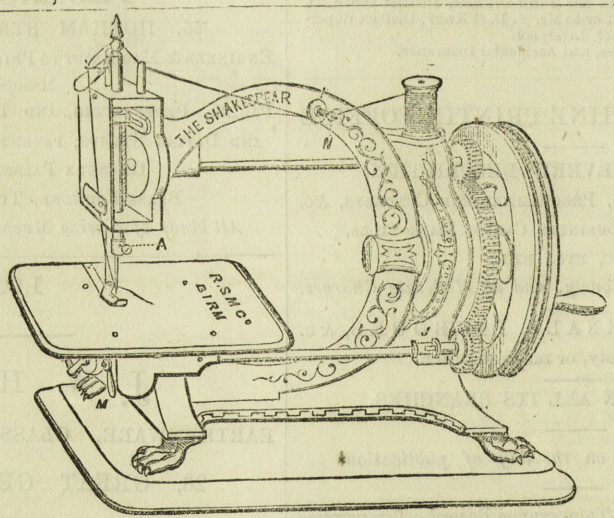

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THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 7. APRIL 1st, 1872. [PRICE 1d.

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RECREATION.

THERE is scarcely any question of greater moment to young men than this, how have you spent, how are you spending, and how do you mean to spend your leisure time? Upon the answer to this question it depends, in a very great measure, whether you are to be a wise man or a fool, a sober man or a sot, a respectable man or a blackguard, a successful or an unsuccessful man in your business, and there is this peculiarity about your leisure time that its power for evil, if badly spent, is much greater than its power for good if well spent. Spend it ever so well, and though it may be of great service to you, it will scarcely be the making of you; but spend it badly and in less than twelve months it may just finish you for life and consign you, with broken health and a blasted character, to irretrievable ruin. Leisure is not to be lightly thought of; it is as serious a matter as any business with which a man can have to do. I have known very few people killed by work, but I have known scores destroyed, body and soul, by what, in their ignorance and their folly, they mistook for recreation. If the most subtle and malignant fiend in hell were to draw out a method of spending leisure hours, with the express purpose of leading a man straight and fast to destruction, he could not hit upon a plan better fitted to secure such an object than that which many poor fellows adopt for themselves in the expectation of securing a happy life. The world, the flesh, and the devil have a great advantage against you, when, set free from work, you think "now how shall I amuse myself and spend this evening, this half holiday, this Sunday?"

If we would know how to spend the time which we have to spare for recreation, let us consider what this word recreation means. In work, if it be good stiff work, whether manual or mental, you lose some strength, some energy, and are unfitted for keeping on at such work without repose. Recreation is to restore you, to fit you up again and enable you to work as well as you did before, or better; and it is evident that all recreation, to be truly recreation, must be in harmony with this object and in furtherance of it; recreation must be the creation of more strength, of more energy, of more, and ever more fitness for work. Think, then, of what will secure these, and you will easily ascertain what your recreation ought to be and what it ought not to be. Recreation is subordinate to work. Many fools, in so far as they work at all, work in order that they may be able to indulge in costly amusements; a wise man seeks amusement simply in order that he may be better fitted for his work. And so, all recreation ought to be preparation for work; not mere rest from work done, but preparation for work yet to be done. Therefore it should be thoroughly wholesome for both mind and body. Let it consist, in part, of such athletic games and exercises as, while enjoyable in themselves, are bracing, strengthening, calculated to keep the whole physical frame in the best condition possible. Let it also consist, in part, of mental athletics, exercises also enjoyable in themselves, for any one who has brains, and exercises that inform and strengthen the mind. Let your recreation be anything and everything, physical and intellectual, which, when you return to your work, will enable you to work all the better. That is your recreation; that, and not sheer idleness; that, and not mere frivolity; that and not squandering time and money in foolish amusements; that, and not cultivating bad habits and forming bad companionships, not fitting, but unfitting yourself for your daily occupation. Old Bishop Hall says well, "Recreation is the whetting of the scythe, that it may cut the better;"—most of what passes for recreation makes the scythe rusty, or blunts it so that it cuts the worse, or does not cut at all. To quote another author: "Amusements are to virtue like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out."

Notice to Contributers and Readers.

—:o:—

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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OBJECTIONS TO THE PERMISSIVE BILL.

"It will foster secret and illicit drinking."

Few objections urged against the Permissive Bill are more frequently reiterated than the one at the head of this article. "It will promote illicit drinking." This is repeated so often, and with so much assurance by those who use it, as though it were a self-evident proposition; it settles the matter at once in the opinion of some people, and there is an end of it. The worthy member for Liverpool, Mr. Rathbone, seems never tired of this argumeut, and as it is used by such a high authority as one of our representatives in Parliament, and probably influences his mode of voting on this question, we ought to look carefully into this objection and see whether there is really anything in it.

We are constantly told that prohibition has utterly failed in the United States, and, therefore, it must of a necessity prove a failure in this country. Our answer to this is, in the first place, we have no need to cross the seas at all for evidence on this question, we have the means of deciding for ourselves as to the effect of prohibition nearer home, and we prefer the evidence of our senses to any testimony however trustworthy and impartial. "Seeing is believing," is a good old English proverb, and no one can blame us for believing our own eyes in preference to the assertion of any one.

Now, prohibition is no new thing in England, we point to upwards of 1000 parishes in this country where not a drop of drink can be bought or sold, and we simply tell our opponents the results you frighten us with, do not follow prohibition in these places, but rather the very opposite:--peace, plenty, and happiness, and the absence of crime, misery, and pauperism, are the invariable accompaniments of the absence of the liquor traffic.

It is astonishing that intelligent men should deal in such far-fetched arguments, when we see every day in the cases of illicit trading dealt with by the magistrates, that these occur in parts of our town in which the legalised traffic is most rampant. Who ever heard of offences against the license laws from Aigburth, Mossley Hill, and Prince's Park, where the sale of liquor is actually prohibited? No, it is in those districts where the people are besotted and drenched, so to speak, in drink, that they will trample upon all laws human and divine, to gratify the wretched passion, which has been engendered by the legalised facilities to get drunk. With these facts before us, unless we knew that the persons who urged these objections were both intelligent and sincere, we should be almost disposed to doubt either their sincerity or their intelligence, when the objection is made against the Permissive Bill, "It will promote illicit drinking."

The fact of the matter is, as we are bound to assert, this objection, which is contrary to all facts, and to all experience and common sense, has its origin in the "defence of the trade," and those who urge it are, unconsciously no doubt, becoming the mouth-pieces of the publicans. It is astonishing to find the objections uttered by public men, against restriction, taken almost word for word from the proceedings of the Licensed Victuallers' Associations. We might fairly ask, Would any magistrate, or judge, or jury, in any court of justice in this country, determine a case upon the kind of evidence adduced against permissive prohibition? You could not "get a dog hanged" upon such evidence. The law of England, happily for us Englishman, as administered in our courts of justice, is fair and impartial, patient investigation into the whole case preceeds judgment, the character of the witnesses, their disinterestedness, and their testimony, is examined and cross examined, every point is thoroughly sifted before any conclusion is arrived at.

But in the matter of prohibition the whole host of newspaper editors, members of Parliament, and especially Licensed Victuallers' Associations go frantic with delight, because Justin Macarthy says he was able to get a glass of grog in Boston, and they are simple enough to expect the promoters of the Permissive Bill to accept this as a final settlement of the question.

The fact is, the utter hollowness and shallowness of the objections usually advanced against the Permissive Bill are the strongest arguments in favour of that measure, intelligent men certainly before now would have discovered some solid objection against the proposed Bill if any such were to be found, but a merchant on change would think a man was joking with him if he were asked to enter upon any transaction with the kind of evidence and arguments brought against the Permissive Bill, and the merchant would think a very poor compliment was paid to his intelligence.

We are forced to the conclusion that this objection against the Permissive Bill is based upon interested motives, or upon ignorance of the real nature and object of the Bill. It is surprising after all that has been said upon the subject, how few people have any conception as to what the Permissive Bill really means, and it is a proof of the fact so often verified in the history of progress in this, and in other countries, that the public are very slow in learning great questions. Our motto should therefore be *Educate, educate, educate*, by every possible means. Much has been done and is now doing in Liverpool, but much more remains to be done, and by and by we shall see the liquor traffic fall with a crash, by the will of an enlightened people.

PROFESSOR NEWMAN ON THE PERMISSIVE BILL.

An Address on "The Aims and Objects of the Permissive Bill," was delivered in the Common Hall, Hackins Hey, on the afternoon of Wednesday, the 20th inst., by Professor F. W. Newman, of Bristol. There was a large and influential attendance.

In the evening a meeting of the rate-payers of the Rodney and Abercromby Wards was held in the Theatre of the Medical Institution, Hope Street, at which Professor Newman delivered a second address. Mr. Councillor P. H. Rathbone presided, and there was a large attendance.

The Chairman, in opening the proceedings said, that when he was first asked to take the chair he rather hesitated to do so, because he was not an advocate of the Permissive Bill; but it was represented to him that it was desirable that a representative of these wards should occupy the position, and that it was also very desirable that everybody in attending the meeting should feel that he was not thereby obliged in any way to the Permissive Bill. This was a perfectly free conference on the subject, which would be introduced by Professor Newman, and after his address they would be glad to hear opinions on all sides of the question, and Professor Newman would be very glad to answer any questions that might be put to him upon it.

Professor Newman said, I am sure I may take for granted that every one present deeply laments the evils which drunkenness and drinking inflicts on all our towns, and not least upon the town of Liverpool. There can be no difference of opinion on that subject; the only question is, what is the rightful remedy? And we know that it must necessarily happen, since our minds are differently constituted, and since we have different sets of facts present to our minds, that there will be difference of opinion; but if we consult together with a common object, having but one purpose in view, namely, the good of our countrymen, of our townsmen, of ourselves and our families, I don't see any reason why we should despair of coming to a harmonious conclusion. It is often said that "where there's a will there's a way," and not only so, but there frequently are a great many ways, not perhaps all equally good, but which nevertheless may all be ultimately effectual, and provided that we could count upon a pure invention, and a firmness in those who conducted affairs, one really might think that matters were well left to those who had the management of our country at large. Unfortunately, however, there are special reasons which, in this matter, make it impossible—at least which I think make it impossible—to trust our executive government, or our Parliament, because we cannot help judging of the future by the past; and the general movement of the people of this country arises from the conviction that the time has come when there must be an impression made by the nation upon the rulers of the nation. (Hear, hear.) Now, if I were to compare another crisis, that of West Indian slavery with the present, I might refer you to the words of the celebrated statesman, Mr. Canning. I remember in the year 1825, being much impressed by these words from him—"Trust not the planter or the slave-holder in anything that concerns the welfare of the slave." Well, that was a very frightful thing to say, but it was a very necessary thing then. Now, if you look at the Spanish colonies you will find that there emancipation of the slaves was undertaken by the planters themselves, and was carried there by their good will The consequence was that no two did the thing in exactly the same way, and I believe in all of them the planters, to a certain extent indemnified themselves; and where you have perfect good will on the part of those who conduct an experiment, I believe it may generally be conducted to a wholesome issue in various ways. But if you cannot trust—if you know there is an intention rather to counteract your efforts than anything else—if you are obliged to impress the force from without, instead of trusting to the support from within, then more rigid methods are perhaps essential. A little discretion is left to those who have to conduct the matter. Unfortunately events seem to dictate that to be the present state of things, for ever since 1840, down to the recent bill in 1869, the government of this country have been moving in the wrong direction. And not the Queen's ministers only, but Parliament and the magistracy have all gone in the wrong direction. (Hear, hear.) Now this is the reason which makes it requisite to propose a measure which, to many persons, at least at first sight, appears severe or extreme. Of course, I take for granted that you all know I refer to the Permissive Bill, and I hardly think I need go into any details about it. But I will just observe that so far from the United Kingdom Alliance, which presses this Bill, being now in an extreme position, we are rather in a central position, for there are others who are far more aspiring, and so to say extreme than we—who are ahead, and whom we have not at all come up with, Only recently, among ourselves, there has arisen, and there is extending over the whole of these islands a new institution called the Good Templars. (Hear, hear.) They are not satisfied with suppressing the ordinary sale of these intoxicating beverages, but they advocate the prohibition of their manufacture, and their sale for drink under any circumstances. Now the same thing has come up in the United States. Only recently there was a large petition of the temperance bodies to Congress implor ing that the manufacture of these drinks should be totally forbidden by a law of Congress, and there is a very strong movement to forbid statesmen from drinking them. It has been said, that we want the statesman's brain in its full perfection, and if he drinks intoxicating liquors we don't know what mistakes a statesman may not make. (Laughter and applause.) In point of fact the Congress of the United States, General Neal Dow assured me, as a matter of fact, had for a long time forbidden their own members, at their own dinners, in their own dining halls, from drinking a single glass of wine, (Laughter.) Now I say that we are really not at the head of the movement, we are only in the centre of it, and I can say most truly and conscientiously, for myself, that if my views appear to any one to be extreme, I have come to them very slowly, and in the course of many years, and as the result of accumulated knowledge. What I formerly thought to be an extreme measure I now see is not, and I am sure the same is the case with many others

of us. Now, on the particular question of wholesale and retail trade, I find I am regarded by some of the gentlemen of the Alliance as an unsafe expositor of their views. Our secretary, (Mr. Barker,) told me that on one point he regards me as a heretic, and it is this—that I do think that the great evils of which we complain have arisen from the retail trade, and I don't yet know what would be the results of stopping the retail trade, and permitting the wholesale trade. If any one choose to claim it I am not able to say—"You shall not have it." It is not that I am an advocate for it, for it suffices that I should be neutral. But I am bold in thinking that the Permissive Bill would not forbid the wholesale trade, inasmuch as every wine merchant has to take a license from the excise. Well now, nothing is easier, as I have ventured to say, than a simple amendment which should exempt the wholesale trade. Whether that is wise or unwise I don't know, but I merely mean to say most honestly, that I don't desire any restriction beyond that which is requisite for public morality and the public welfare. (Applause.) Now I have read,—I won't say with very great care, for I have not had full opportunity and time yet—the bill just brought in by Sir Robert Anstruther. It is not my business to-night to speak upon that, and I shall not spend much time upon it. It is not to the purpose to say on what points I am not able to approve of the Bill, but where I do approve of it, I do think it is more severe upon the existing trade than the Permissive Bill is. It seems that the effect of it would be instantly to cut off four licences out of five, and if it be true that it will diminish the sale of liquors by four-fifths, one cannot deny that it is a very severe shock to those whose fortunes depend upon the sale. Now I believe that the Permissive Bill, whether it be a defect or a virtue in it, I don't know, would not act in that sudden manner, and would not be so distressing to the trade. It appears to me that there are certain places, indeed, where the immediate result would be the adoption of the Act by the people. For instance, in certain seaport towns where these shops are a terrible nuisance to the inhabitants, where they have thoroughly made up their minds that it is a bad thing, it is probable there would be an immediate carrying out of the Act. We canvassed Devonport from house to house many years ago, and the result was this, that from the richer houses the canvassers were generally driven away with insult; they got very little support indeed from the rich people. But as you went down in life the lower you went the greater the proportion of votes favorable to the Bill, (applause,) and when the canvassers got below the £10 houses 95 per cent. of the inhabitants were in our favour. (Applause.) We can scarcely doubt, therefore, that in such a town as Devonport the Permissive Bill would be immediately adopted, but in a great many large towns it would not be. There, no doubt the trade is at its worst. Well, many people throw this against the Permissive Bill; they say it would be less in the places where it is most wanted; and undoubtedly, if you look to moral objects merely, and consent to throw the pecuniary question overboard, that is true, and it is a right objection. But it is said the House of Commons is very fond of compromises, and are very apt to compromise between two such things as the pecuniary and moral questions. Whether that is right or wrong I don't now say; but it appears to me that the Permissive Bill would act indirectly in those places where it could not act at once directly. For instance, if in Liverpool it did not prove possible to get two-thirds in favour of the Permissive Bill, nevertheless the result would be this—that on the one hand, the magistrates, if they were opposed to the Bill, and wished to go on without it, would say, "We must take care that the people's enthusiasm against the existing state of things does not rise to such a height as to take the guidance of affairs out of our hands, and we must be more severe against all abuses of the trade than we ever have been yet." (Applause.) Then on the other hand, the publicans would think "There is great danger that we shall have the whole trade crushed by a two-thirds vote, unless we are on our good behaviour." Therefore, in those towns where our Bill is not adopted the indirect influence of it would effect a certain moral improvement, how great I don't exactly know. We must leave that to be judged of by the result. Then again, those in the trade would have the longer time to arrange their affairs, to draw their capital out of the business, and apply it to other uses; and I cannot but believe that in this way the bill would prove milder than any direct Parliamentary Act, which would take effect simultaneously over the whole country. Well, there is another use that would come from the people at large having the veto ultimately in their hands. It would be an educating of the the pubilc at large on the whole subject. Now, temperance societies have gone up to a certain point: they have been conducted principally by certain religious bodies, and you well know that a large portion of the community will not go to their meetings, and consequently, although there has been a great spreading of knowledge within certain limited circles, the circles have remained limited. As soon as the public at large, the ratepayers indiscriminately, have a legal power in the matter they will need to learn the right and the wrong on the question, and there will be an urgent effort on the part of our friends to propagate their views. No doubt there will also be an effort on the other side to represent their views, and I know that a great many persons have said that there will be violent quarrels. I don't think men quarrel till they have got drink in them. I think we have good sense enough to try to persuade one another, and are willing to listen to one another until we are excited by such miserable causes. The effect of this would be excellent, for this reason again; men never listen so patiently and so anxiously as when some practical result is to come from their listening. (Hear, hear.) Persons, if they are listening, and nothing practical is to come of it, are apt to say, "Oh, I have got something at home; other people may listen; I need not," and so they go away. Now if each believes he has some particular duty or privilege, if you so choose to put it, depending upon the conclusion to which he comes, he will listen more patiently, attentively, and conscientiously. Here are two different views, which will have to be compared, and we shall never come to any final conclusion till we have judged between them. The effect of the Permissive Bill, if carried, would come to be a total suppression of the retail trade. There are other methods, such as Sir Robert Anstruther's Bill, which don't attempt the total suppression of it, but only the diminution of it. It is easy to see that in this case, as in most others, there is something to be said on both sides, but it is well we should see what it is. On the one side it is said you ought not to hinder people getting the liquor if they particularly wish it. I say so too, but I say that the safer way of letting them get it is to let them get it wholesale. Poorer families can always divide amongst themselves, to say nothing of brewing clubs, by buying in greater quantities and taking it home, and not have the temptation to drink at the retail house; and as is often said, "If it is good for a man it is good for a woman, Why should a man go and spend all the family money in the retail house?" (Hear, hear.) There is another great difference between the two systems, and that is, that the total disuse alone cures a person of the taste for drink. So long as the taste for these drinks is kept up there is always danger of a dreadful collapse after a short period of improvement; and on the contrary, when the taste for them is lost, these people can be trusted and they are in no such danger. I am particularly requested not to use up too much time, and as I shall hope to make some reply, perhaps I have said enough just at present to lay the subject before you; we think that hitherto the magistrates have not proved themselves faithful and therefore we want the popular vote. We do not believe that a popular vote can ever conduct an executive government, and therefore we reserve for the vote only what may be called a legislative act, viz., a universal veto. If people do not exercise that veto the Permissive Bill becomes null and void, and the magistrates will still conduct the licensing, for we don't want the people to have any thing to do with that which we regard as executive business. That is just the outline of the subject and I will now sit down. (Applause.)

After the Professor's address a lengthy discussion ensued, and the meeting was brought to a close with the Professor's reply. It is intended to publish the whole in pamphlet form.

TEETOTALISM AN AID TO GOOD HEALTH.

At the annual meeting of the Streatham Temperance Society, held on Thursday, February 29, the Rev. Stenton Eardley, B.A., vicar of Immanuel Church, stated some striking facts respecting a Foresters' Lodge that holds its meetings in his schoolroom.

I. In 1869 the lodge numbered 120 members, of whom twenty-two were teetotallers. The total amount paid to sick members during the year was £97. Of this sum, the share of the twenty-two teetotalers would have been £17 15. 8d., but the sum received by them was only £1 5s.

II. In 1870 the lodge had 136 members, of whom twenty-five were teetotallers. The amount paid during that year to the sick was £91. If the teetotallers had been sick in the same proportion as the other members, they would have received £16 14s. 6d.,—the amount actually received by them was 14s.

III. In 1871, the lodge contained 150 members, including forty-five teetotallers. The sick money for the year amounted to £68. The proportion due to the forty-five teetotallers was £20 8s., but they (poor weakly fellows!) did not claim or receive one penny!

So much for teetotal sickness and the power of beer to keep up working men. It keeps them up to the mark in sickness, and causes the drinkers of it to be a burden on their benefit clubs.

If friends will collect and forward well-authenticated facts regarding other benefit societies, we shall be happy to publish them.

Comfort to Drinkers and Smokers.—A shilling's worth of spirits pays 3s. 5¼d. of duty, supposing them unadulterated and pure. As to tobacco, it may be interesting to smokers of the common sort to know that of the 3d. paid for an ounce 2½d. is for the Government, and one halfpenny only for the 'bacca! supposing it the genuine article. Well, it is scarcely any wonder that many of our working men can't pay poor's rates, and so qualify themselves for voting, when they pay 4s. 5¼d. for a shilling's worth of spirits, and one shilling for 2d. worth of tobacco.

SALE OF LIQUORS IN WORKMEN'S CLUBS.

A new and very serious evil is evidently springing up in connection with the licensing question, one which is the more to be dreaded because it presents a peculiarly specious aspect. Under the name of Working Men's Clubs premises are being opened for the sale of intoxicating liquors, the projectors not troubling themselves to obtain a license. Sometimes the promoters are the *bona fide* members of a club, at another time the thing is a sham, a scheme for opening a place for the sale of liquors without a licence. The Rev. Mr. Solly, and other well-meaning persons, think that by opening such places they are antagonising the public house. It is said that in the latter, men know that they are expected to drink, are even solicited to order liquors, and hence are led to spend their money and injure their health. It is thought that there would be no such feeling at a workman's club. It is denied, however, that in the public-house there is any solicitation whatever, men are free to come, stay, or go; on the principle that one fool attracts more; the publican is glad to see a goodly number in his house, even though some may have no cash in their pockets, since the man who has money in his pocket usually treats him who has none. The truth is, that the advocacy of the sale of liquors in Workmen's Clubs is founded on imperfect knowledge and false principles. Those who projected the beer-house system fully believed that they were inventing an infallible remedy for the evils of the public house—so they are doomed to disappointment who propose the Workman's Club with liquor an antidote to the beer house. When we consider that all licensed places for the sale of drink must be closed on the greater part of Sunday, and at certain hours each night, and are moreover liable to police supervision, whilst clubs are subject to no such restrictions; it must be admitted there is a degree of danger connected with the sale of liquor in clubs which should make the real friends of the working man hesitate before they commit themselves to the proposed innovation. But there is this further danger to be apprehended. When men unaccustomed to the responsibility of acting together have to decide on matters relating to the interests of capital and labour, it is especially desirable that they should be free from exciting influences; with liquor at hand however, the temptation will be too great, men becoming excited will drink, and when the drink is in the wit is out. Men carried away by their feelings are apt to yield to reckless proposals, and commit themselves to extreme and dangerous resolutions.

REPORTS OF SOCIETIES.

We have had several reports of Temperance Societies sent us for which we are very grateful, we shall always be glad to notice in our columns, of necessity briefly, the reports of our various temperance organizations, as well as any special meetings they may hold—we subjoin extracts from several of these societies:—

The Liverpool and Birkenhead Temperance and Band of Hope Union.—This society has affiliated with it 56 Temperance Societies and Bands of Hope with 60 speakers, all of whom give their services gratuitously. Its work for last year may be summarized as follows:—

Special Entertainments & Lectures.—January 19th.—The Annual Band of Hope Concert was given in the Philharmonic Hall, when a selection of music was sung by about 1000 children, addresses were given by the Revs. John Jones and R. H. Hammond, the vast hall was crowded in every part.

February 3rd.—400 children sang the same programme in the Workman's Hall, Birkenhead.

July 29th.—A Band of Hope Gala was held in Parliament Fields which was a great success in spite of unfavourable weather.

Mr. Simeon Smithard was engaged by the Union for the whole of the month of March and November and addressed large and crowded meetings every night with great success, many thousands thus hearing sound practical temperance teaching.

Many other meetings, too numerous to mention, have been held by the Union; addresses by Samuel Bowley, Esq., Messrs. Joseph Livesey, Charles Bent, Jabez Inwards; the Royal Poland Street Hand-bell Ringers, &c., &c.

The Month's Special Temperance work is still to fresh in the minds of all our readers to need much comment, suffice it to say here, that during July 50 sermons were preached, 203 open air and many indoor meetings were held, 230,000 tracts distributed and 2430 pledges taken. It is intended to repeat this effort during the coming summer.

The Union gave much advice and help to Dr. Parkes and Dr. Sanderson in the enquiries instituted by them on the instructions of the Health Committee, and their services were suitably acknowledged in their report.

Space fails us to dwell further on the many other efforts of this active hardworking society; we close by expressing our great gratification at the appointment of Mr. N. Smyth, late of Gloucester, as their agent. From all we have heard and seen of this gentleman, we are confident that the next report will present a better year's work than the past, excellent as that has been.

During the past month, Mr. N. Smyth, the Agent of the Union, has lectured and given addresses at—St. Silas' Toxteth Band of Hope, the Welsh School Room, Smithdown Lane, Kirkdale Industrial School, at the Odd-Fellows' Hall,

St. Anne's Ward, Concert Hall, Lime St. Ward, Wavertree Road School Room, West Derby Ward, the Lecture Hall, Garston, Mission Room, Higher Tranmere, Regent Street School, Runcorn, Masonic Hall, Kirkdale, Presbyterian Church, Neston, Matthew Street Mission Room, Bootle, Queen's Hall, Birkenhead, George's School, Heyworth Street, Everton. and Prescot.

THE PARK LANE MISSION AND WORKMEN'S HALL.—There is an active Temperance Society in connection with this excellent institution, which is doing its fair share in the battle with intemperance—they have to report a fairly successful year, having taken upwards of 200 pledges; and they find that the number of consistent abstainers in their district is steadily increasing, There is in connection with this society a Young Men's Club, meeting every night, which has been of great service in keeping the young men who sign the pledge from the temptations of an idle evening.

Great credit is due to Mr. H. E. Fell, the secretary, for the admirable manner in which this society is managed.

TWELFTH ANNUAL REPORT OF THE EGREMONT UNITED PRESBYTERIAN CHURCH,—We wish we had space to print the whole report of this *real* church, but can only tell our readers that it presents the startling phenomenon of a christian church having in connection with it three Bands of Hope, numbering 650 members, and two Good Templar lodges with some 300 members or more. If every Christian church in Liverpool would do likewise, drunkenness would be annihilated.

BEVINGTON HILL NORTH TOTAL ABSTINENCE SOCIETY.—On Monday evening, March 18th, 1872, the members and friends of this society held their 29th Annual Tea Party in the Temperance Hall, Burroughs Gardens. After tea, Mr. E. Stock, secretary, said the society was increasing in numbers, the funds in good condition, out of debt, and a trifle in hand, during the past year the "Always Ready" Lodge, 153, I.O.G.T. was opened in connection with this society with 14 members, now numbering 130. The Bevington Hill Total Abstinence Society is the oldest temperance society in Liverpool; for a generation they have kept together amidst the vicissitudes of the movement and continued to work at the north end of the town, surrounded with difficulties and circumstances peculiar to this portion of Liverpool; the committee are working men, and support from their limited means the society, no member is allowed to remain on the committee who will not or cannot visit the members, and to this particular work they in a great measure attribute their prolonged existence as a society. The "Rescue" Lodge, I.O.G.T., will be opened in a few days in this Hall with at least 20 Charter members.

THE WESLEY BAND OF HOPE ANNIVERSARY was held in the Windsor St. Schools, on Tuesday evening, March 19. After tea, the meeting was opened with prayer, by the Rev. John Hay, president of the society. The room was well filled. The report showed an increase in membership of 64, making a total of 488, who have joined the society since its formation. R. Atkinson Eskrigge, Esq., occupied the chair, and made a very stirring speech; after which the Rev. J. D. Stevens, vice-president, delivered a very powerful address, subject, "Temperance and its Relations to Sunday schools." A select choir composed of about 60 members, under the leadership of Mr. Woodward, who also presided at the harmonium, sung a number of hymns and melodies. Several recitations were given by the children; addresses were also given by the Rev. John Bowman and Messrs. John Stubbs and Watson.

We have received a copy of the Twenty-first Annual Report of the Liverpool Temperance League, from which we extract the following:—

"We have pleasure at looking around upon many whose homes have been made happy, whose circumstances have been improved and whose prospects have become brighter and brighter from having adopted the principles of Total Abstinence from all that intoxicates—some of whom now occupy positions in society far above what at one time they ever expected to reach; but this pleasure has been mingled with regret when, with grief, we have had to watch the downward course of others who, after signing the pledge, 'ran well for a season,' but, unfortunately, succumbing to the numerous temptations which surround them on every hand, have made shipwreck of their principles, and have "returned like a dog to its vomit, and a sow to her wallowing in the mire." While lamenting their fate we console ourselves in some measure by the reflection that the portion of time they spent with us was so much wrenched from a life of misery, and to be looked upon as a pleasant oasis in the desert of their lives; it likewise proves that so long as they kept the Temperance Pledge they were kept from the misery which accompanies a life of intemperance." Many pledges have been taken during the year.

PERMISSIVE BILL MEETINGS.

Chronicle of Meetings held during the last month by the Liverpool Permissive Bill Association—at all of which petitions have been adopted in favour of the Permissive Bill. February 27, North and South Toxteth Ward Meeting, Sefton Hall.—John Patterson, Esq., J.P., in the chair.—Speakers, W. S. Caine, John Paton, A. Dobbin, Wm. Burgess. February 29, Circus Street School Room, Lecture by Mr. John Paton. March 1, St. James' Minor Hall, Lecture by Mr. John Paton. March 1, Runcorn Public Hall, Conference and Public Meeting.—John Brookes, Esq., in the chair.—Speakers, Revs. S. A. Steinthal, J. S. Reaney, Messrs. W. S. Caine, S. J. Capper, Thos. Snape, and others. March 5, Great George and Pitt Street Ward Meeting, Assembly Rooms, Great George Street.—Councillor J. T. Turner in the chair—Speakers, Messrs. J. W. Kirton, J. W. Harrison, H. Porter, E. Jones, and W. Burgess. March 6, St. Anne's Ward Meeting, Odd Fellow's Hall.—Mr. T. Ollis in the chair.—Speakers, Rev. Dr. V. M. White, Messrs. J. W. Kirton, N. Smyth, and W. Burgess. March 7, Lime Street Ward Meeting, Concert Hall—W. S. Caine, Esq., in the chair—Speakers, Messrs. John Sergeant, Southport, J. W. Kirton, N. Smyth, and W. Burgess. March 11, Litherland, St. Phillip's School Room.—Thos. Beakbane, Esq., in the chair—Speakers, Rev. W. J. Turner, B.A., Messrs W. S. Caine, J. W. Kirton, Richard White, and W. Burgess. March 12, West Derby Ward Meeting.—Councillor E. Samuelson, J.P., in the chair—Speakers Messrs. John Stubbs, B. Jones, J. W. Kirton, N. Smyth, and W. Burgess. March 13, Garston Public Reading Room.—Mr. J. Fletcher in the chair. Speakers, Messrs. N. Smyth, W. Burgess, and E. Burgess. March 18. Runcorn, Regent Street.—Rev, T. Williams in the chair.—Speakers, Rev. A. Kirkland, Messrs. N. Smyth and W. Burgess. March 19, Kirkdale Ward Meeting, Masonic Hall.—Speakers, Rev. John Jones, Messrs. N. Smyth and W. Burgess. March 20, Common Hall, Hackin's Hey, Conference, Address by Professor Newman. March 20, Medical Hall, Conference, Address by Professor Newman.

THE WELSH CALVINISTIC METHODISTS and the Permissive Bill and Sunday Closing Movement. The 37th Total Abstinence anniversary in connection with this religious body were held as follows, at each of which, it was unanimously agreed to adopt a petition in favour of Sir Wilfred Lawson's Permissive Bill, and also Mr. Hugh Birley's Bill for the Total Closing of Public Houses on Sundays, to be signed by the chairman on behalf of the meetings. Monday, March 4th, in Fitzclarence street chapel, the Rev. John Hughes presided; Tuesday, March 5th, in Princes' Road chapel, the Rev. Owen Thomas presided; Wednesday, March 6th, Cranmer street chapel, Mr. William Williams presided; Thursday, March 7th, Bootle, Mr. John Roberts presided; Friday, March 8th, Pall Mall chapel, Rev. James Lamb presided.

We verily believe that the single sin of intemperance is destroying more souls than all the ministers in Britain are instrumental in saving. The man who trifles with strong drink may be overcome; whereas he who abstains cannot. It cannot be unwise to throw the guard of abstinence round our moral character and our spiritual interest.—*Wesleyan Mag.*

MORE WORK FOR GOOD TEMPLARS.

One Patrick Reid, beer retailer, of Chadwick Street, appeared before the magistrates to day, he having been summoned for permitting drunkenness in his house on Saturday, the 16th inst.

In order to rebut this charge the defendant's attorney, Mr. Gowton, called the witness whose evidence we reproduce as follows :—

Patrick Fitzpatrick, *on his oath*, said, "I live at 5, Fulton Street, and I work at the docks. I went to the defendant's beer-house last Saturday afternoon—I had only two pints and a glass of ale before going into his house—I was not drunk—I remember all about it."

Cross-examined by Mr. Davies.—"I got the two pints and the glass coming along to the defendant's house from home. I was a little moidered—I had had no other drink from the the time I left home before going into the house of defendant."

In reply to the magistrates (Messrs. Saunders and Samuelson), the witness continued thus :—"No, I was not drunk; why I had four or five pints of ale after I had been put out of defendant's house—I was sober—Two pints of ale and a glass would not make a man drunk—Yes, I paid for the drink—I threw my sixpence down and left it on the counter, and I did not see the money again—I can drink about six pints of ale before I lie down to it, and I don't know how many more before I'd be drunk, but when I would fall, why, then I should be drunk altogether."

THE EVIL OF SELLING INTOXICATING DRINKS.

THERE was a time when the owners did not know the dangerous and destructive qualities of this article—when the facts had not been developed and published, nor the minds of men turned to the subject; when they did not know that it caused such a vast portion of the vice and wretchedness of the community, and such wide-spreading desolation to the temporal and eternal interests of men; and although it destroyed thousands, for both worlds, the guilt of the men who sold it was comparatively small. But now they sin against light, pouring down upon them with unutterable brightness; and if they know what they do, and in full view of its consequences continue that work of death—not only let the poison go out, but furnish it, and send it out to all who are disposed to purchase—it had been better for them, and better for many others, if they had never been born; for,

1. It is the selling of that, without the use of which, nearly all the business of this world was conducted till within less than 300 years; and which, of course, is not needful.

2. It is the selling of that which is a real, and very destructive poison; a poison which, by men in health, cannot be taken without deranging healthy action, and inducing more or less disease, both of body and mind; which is, when taken in any quantity, positively *hurtful*; and which is, of course, forbidden by the Word of God.

3. It is the selling of that which tends to form an unnatural and a very dangerous and destructive appetite; which by gratification, like the desire of sinning in the man who sins, tends continually to increase; and which thus exposes all who form it to come to a premature grave.

4. It is the selling of that which causes a great portion of all the pauperism in our land; and thus, for the benefit of the few (those who sell) brings an enormous tax on the whole community. Is this fair? Is it just? Is it not exposing our children and youth to become drunkards? And is it not inflicting great evils on society?

5. It is the selling of that which excites to a great portion of all the crimes that are committed; and which is thus shewn to be in its effects hostile to the moral government of God, and to the social, civil, and religious interests of men, at war with their highest good, both for this life and the life to come.

6. It is the selling of that, the sale and use of which, if continued, will form intemperate appetites, which if formed will be gratified; and thus will perpetuate intemperance, and all its abominations, to the end of the world.

7. It is the selling of that which makes wives widows, and children orphans; which leads husbands often to murder their wives, and wives to murder their husbands; parents to murder their children, and children to murder their parents; and which prepares multitudes for the prison, for the gallows, and for hell.

8. It is the selling of that which greatly increases the amount and severity of sickness; which in many cases destroys reason; which causes a great portion of all the sudden deaths; and brings down multitudes, who were never intoxicated, and never condemned to suffer the penalty of the civil law, to an untimely grave.

9. It is the selling of that which tends to lessen the health, the reason, and the usefulness, to diminish the comfort and shorten the lives, of all who habitually use it.

10. It is the selling of that which darkens the understanding, sears the concience, pollutes the affections, and debases all the powers of man.

11. It is the selling of that which weakens the power of motives to do right, and increases the power of motives to do wrong; and is thus shown to be in its effects hostile to the moral government of God, as well as to the temporal and eternal interests of men; which excites men to rebel against him, and to injure and destroy one another. And no man can sell it without exerting an influence which tends to hinder the reign of the Lord Jesus Christ over the minds aud hearts of men, and to lead them to persevere in iniquity, till, notwithstanding all the kindness of Jehovah, their case shall become hopeless.

THE IRISHMAN AND HIS SOUL.—A few days since an Irishman, (one of Father Matthew's people) landed at the wharf in New York, when he was accosted by an old friend. "Arrah, Pat, I am glad to see you in this free country; come up here a bit, and take a drink, for ould acquaintance and Ireland's sake."

"No," says Pat: "I've signed Father Matthew's pledge."

"But," says his friend, "this is not Ireland—its a free country." "Ah!" replied Pat, "do you think I've brought my body here and left my soul in Ireland?"

Occasional Notes.

Workmen's Clubs.—The Hand in Hand Club, No. 1, Park Place, will be opened by William Rathbone, Esq., M.P., on Easter Tuesday, at 8 o'clock. As this club owes its origin mainly to articles written in this paper, we hope our readers will attend in large numbers the opening meeting. We are glad to be able to state that it has for some time been considered desirable by many members of the Liberal party in Liverpool, that a Liberal Club should be established to bring about a closer connection and more intercourse between the different sections of the Liberal party. To facilitate the execution of this project, the premises in Great Richmond street, comprising Richmond Hall, extensive stables and a separate dwelling-house have been secured, and the intention is to devote them to a club, which shall serve the double purpose of a social club for the working men in the neighbourhood, and a place where meetings of all sections of the Liberal party could frequently be held to discuss public questions. The club to contain a good billiard room, a room for draughts and chess, and a reading room; the latter to be in the large hall, and to serve as a place for the public meetings, on which occasions it will hold seven hundred persons. If the club prospers, the accommodation may be supplemented by American bowling alleys, skittle-grounds, &c. No intoxicating drinks will be sold in this club for the first twelve months or so, when future action in this matter will be decided by the members. We have no fear of the result.

The scientific chronicler of the *Rappel* has found out the real cause of France's defeat. He informs us that "the progress of drunkenness is one of the chief characteristics of France under the Second Empire." Since 1850 the consumption of alcohol, and the number of deaths arising therefrom have doubled; drunken suicides and outrages tripled; and drunken madness quintupled. He estimates that France possesses one *Débit de boissons* for every hundred inhabitants. "Instead of gratuitous and compulsory instruction, we have drunkenness placed within the reach of everybody. Blood did not flow more abundantly under the First Empire than wine and spirits under the Second." Our chronicler then tells us that this "national calamity" has brought about the formation of a French society against the abuses of alcoholic drinks, which he earnestly recommends to all those who dream of the great *revanche*, "for it is evident that the Germans only beat us by taking advantage of our prejudices and vices, and because we betrayed ourselves"—through drink, perhaps, the writer means, though he does not say so.—*Echo.*

CLOSING PUBLIC HOUSES ON SUNDAYS.

The large meeting held in the College Hall, on Monday, March 4, in favour of Mr. Hugh Birley's Bill, which provides for the total closing of public-houses on Sundays, was a decided success. As the daily papers reported the meeting at considerable length we need not do more than notice it as another evidence of the growing popular sentiment against the existence of the liquor traffic. We doubt not that the association, under whose auspices the meeting was organised, receives much sympathy and aid from the religious community on the ground of the sanctity of the Sabbath. The wonder and shame is that they are not unanimous in their support of such a scheme, but we cannot overlook the fact that this movement derives its main support from those who regard it not merely from a Sabbatarian point of view, but who see in the drinking customs and traffic the source of more than half the woes of the nation, and who therefore support any measure which may tend to cripple their giant foe, in the hope of ultimately slaying him.

A GOOD EXAMPLE TO THE CHURCHES.

Objection having been made to the use of fermented wine at the Lord's Table, the pastor, deacons and members of Richmond chapel, Breck Road, Everton, (though holding no conscientious scruples themselves, either in favour of, or against fermented wine,) have unanimously resolved to use the *non*-fermented wine at the celebration of the Lord's Supper. This is a most generous and christian concession on the part of the brethren at Richmond chapel, and entirely in keeping with the spirit of Paul, who declared it to be "Good neither to eat flesh, nor to drink wine, nor anything whereby a brother stumbleth, or is offended, or is made weak."

A Grand Band of Hope Demonstration.—In connection with the Liverpool and Birkenhead Temperance and Band of Hope Union, will be held in the Queen's Hall, Birkenhead, on Tuesday evening, April 2nd, 1872, (Easter Tuesday), when a selection of music will be sung by a choir of 400 children. Conductor, Mr. M. Bebington; accompanist, Mr. E. Woodward. The chair will be taken by Thomas Matheson, Esq., and an address will be given by the Rev. H. P. Linton, M.A. Doors open at half-past six, to commence at 7-30. Admission—Body of Hall, 1s.; Unreserved and Gallery, 6d.; few registered seats at 1s. 6d. each. Tickets may be had of Mr. W. Porter, 61, Hamilton-street; Mr. Oliver, Printer, Hamilton-street; Mr. E. P. Smith, 13, Duncan-street; Mr. Shilton, Bible Depôt, 88, Grange-lane, Birkenhead; Miss M. Holliday, 30, Church-road, Higher Tranmere; Mr. G. Brick, Victoria-road, Seacombe; Mr. Morris, Baker, New Ferry; Mr. T. Weston, Baker, New Chester-road, Rock Ferry; Mr. Job Jones, Union-street, Egremont; Mr. J. Woollard, 54, Castle-street; and at the Office of the Union, 44, Renshaw-street, Liverpool. *Programmes may be obtained at the Hall, on the Evening of the Concert, Twopence each.* Carriages may be ordered for 10 o'clock.

M. Bebington, Hon. Sec.
[Advt.] N. Smyth, Agent.

The Permissive Bill in Parliament.—Friends willing to take part in the Petition Movement are requested to communicate *at once* with *Mr. W. Burgess, 7, Clayton Square.* Churches, Clubs, Lodges and other bodies willing to adopt a petition to Parliament may have copies (printed or written) on application. The friends will oblige by sending the particulars of such petition to the office of the Liverpool Permissive Bill Association. [Advt.]

W. Burgess, Agent.

GOOD TEMPLAR LODGES.—Time and Place of Meeting.

Always Ready, No. 153, ...	Burroughs Gardens, Bevington Hill, ...	Thursday, 8.
Dingle, No. 94	Toxteth Tabernacle	Thursday, 7.30
Edge Hill, No. 124	St. Mary's Schools, Edge Hill	Friday, 7.30
Excelsior, No. 279	Hibernian School, Pleasant Street	Thursday, 7.45
Hope of Kensington	Primitive Methodist Chapel, Gilead Street	Friday, 7.30
Hope of the Empire, No. 691 ..	United Methodist Free Church, Empire St., West Derby Rd.	Wednesday, 8.0
Liver, No. 159	Lecture Room, 44, Renshaw Street	Wednesday, 7.30
Perseverance, No. 100	Trinity School-Room, Wilton Street, ...	Tuesday, 8.0
Rainhill and Whiston Life Boat, No. 439	Old School Room	Monday, 8.0
Rose, No. 81	Christ Church School, Hawthorn Road, Bootle	Monday, 8.0

LIVERPOOL AND BIRKENHEAD TEMPERANCE AND BAND OF HOPE UNION.

OFFICE : 44, RENSHAW STREET.

PRESIDENT—LAWRENCE HEYWORTH, ESQ.

Chairman of the Executive—W. S. CAINE, Esq. Treasurer—MR. THOMAS OLLIS.

Honorary Secretary—Mr. M. BEBBINGTON.

N. SMYTH, Agent.

NOTICES.

ANNOUNCEMENTS.

April 2nd.—Band of Hope Concert, at the Queen's Hall, Birkenhead.

April 5th.—The Annual Meeting of the Liverpool and Birkenhead Temperance and Band of Hope Union, will be held in the Liverpool Institute, Mount Street. The friends of order and sobriety are earnestly invited to be present.

April 7th, (Sunday)—The Rev. S. M'All will preach the Annual Sermons in St. James' Hall, at 2-45. and 8-15. Each service will last little more than the hour.

April 16th.—A Conference of Sunday School Teachers will be held in Hope Hall, when a paper will be read by the Rev. G. W. M'Cree, Secretary of the United Kingdom Band of Hope Union. Subject of paper, "The Band of Hope Movement; its history, development, claims, and results."

April 17th.—A Lecture on "Fast Life," will be delivered in the Toxteth Tabernacle, Park Road, by the Rev. G. W. M'Cree.

The committee of the Union have great pleasure in stating that they are busy in arranging for another *Month's* Special Work during *June*; further particulars will be announced in *Social Reformer* for May.

By order of the committee,

N. SMYTH, AGENT.

MEETINGS OF AFFILLIATED SOCIETIES, MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting	Name and Address of Secretary.	Day and Hour of Meeting.
Hill Street Temperance Society,	E. Wild, 124, Warwick Street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill Street Temperance Society, Baptist Mission Room,	John Roscol, 7, Rankin Street, Toxteth Park,	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut Street,	J. B. Collings, 35, Nursery Street, Fairfield,	Friday, 7·45—Weekly.
St. Catherine's Total Abstinence Society, Higher Tranmere,	W. B. Smith, Prenton Lane, Tranmere,	Occasionally.
St. Silas' Temperance Society, Oakes Street,	H. H. Mundy, 36, Brownlow Street,	
Windsor Street Presbyterian Temperance Society,	W. P. Evans, 329, Upper Parliament Street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le-Sands,	Thursday, 7·30—Fortnightly.
Crown Street Band of Hope	E. C. Priestley, 67, Kensington	Monday, Monthly.
Hill Street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday; 7·30—Weekly.
Kent Street Band of Hope,	Miss Davis, 141, Bedford Street,	Wednesday, 7·30—Fortnightly.
Kensington and Fairfield Band of Hope, Balm Street,	A. C. Mitchell, 13, Plan Street,	Thursday, 7·30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane. Bebbington,	Wednesday, 7—Monthly.
Moraiah Chapel Band of Hope, Gill Street,	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle Street Chapel Band of Hope,	J. Charnley, 22, Horsley Street,	Fortnightly—Evening not fixed.
Newington Band of Hope,	Mr. Griffiths, 23, Bittern Street,	
St. Columbus Band of Hope, Pleasant Street,	J. Mercer, 11, Leander Street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	J. G. Gerrett, St. George's Pierhead, Liverpool	
St. Paul's Band of Hope, Star Street, Tranmere,	T. Crosthwaite, 4 Rose Ctges, New Chester-rd, S. Tran.	Monday, 7·30—Weekly.
St. Silas' Band of Hope, High Park Street	Mr. A. Jones, 204, Mill Street,	Tuesday, 7
South-End No. 1. Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.
Carter's Total Abstinence Society, Circus Street School,	J. Booth, 57, Islington	Tuesday, 8—Weekly

NAMES OF SPEAKERS.

a Metcalfe, James, Rev., Greenway Road, Higher Tranmere.
b Meyer, F. B , Rev., B.A., Onslow Road, Fairfield.
c Thomson, John, Rev., 63, Upper Stanhope Street.
d Williams, Joseph, Rev., 22, Wentworth Street, Everton.
1 Alexander, R. W., 3, Horatio Street, Birkenhead.
2 Anthony, Horace, 44, Renshaw Street.
4 Bailey, John, 14, Clarke Street.
5 Bebbington, M., 10, Bouverie Street, High Park Street.
6 Bent, George, 5, Wheatland Lane, Seacombe.
7 Blair, John, 117, Upper Warwick Street.
8 Bosomworth, C. F., 13, Castle Street.
9 Brick, George, Victoria Road, Seacombe.
10 Burgess, William, 7, Clayton Square.
11 Camm, J. F., 3, Mitford Street.
12 Carter, John, 26, Redcross Street.
13 Chapple, John, Rose Vale.
14 Ceaton, Edmund, 91, Huskisson Street.
15 Cockayne, William, 3, Longfellow Street.
16 Collings, J. B., 35, Nursery Street, Fairfield.
17 Cook, George, 19, Mill Street.
18 Crosfield, Thomas, 16, Temple Court
19 Crosthwaite, T. S., 4, Rose Cottages, New Chester Rd. South Tranmere.
20 Davies, Richard, 23, Coniston Street, Breck Road.
21 Dinsdale, Joseph, 3, Mitford Street, Everton.
22 Galley, William, 46, Spencer Street.
23 Gibson, Adam, 56, Gilbert Street.
24 Godson, W., 78, Westbourne Street.
25 Grundy, David, 16, Boundary Place.
26 Gutherie, James, 15, Menai Street.
27 Hampson, William, 39, Sydney Place, Edge Hill
28 Haskell, T. T., 11, Borough Road, Birkenhead
29 Hindley, Thomas, 38, White Rock Street.
30 Hodge, George, Bankhall Foundry, Bootle.
31 Isterling, Jasper, 34, Harbord Street, Edge Hill
32 Johnson, Wm. Jones, 23, St. James's Place
33 Jones, E., 35, Newstead Road.
34 Kelly, J., 2, Morton Street.
35 Killip, Robert, 18, Wellfield Place
36 Lloyd, Thomas, 23, Denton Street.
37 Macdiarmid, A. S., 93, Huskisson Street
38 Miller, Isaac, 44, Chatham Street
39 Nash, Samuel, 44, Renshaw Street
40 O'Keef, T. D., 45, Aubrey Street
41 Ollis, Thomas, 169, Islington.
42 Paterson, William, 24, Cobden Street, Tranmere
43 Porter, Henry, 48, Great George Street.
45 Richardson, George, 44, Conway Street, Birkenhead
46 Roberts, J., Dundee Street.
47 Rushton, Charles, 83, Hill Street
48 Spence, J., 9. Rice Street.
49 Stoneman, J B., 19, Grinshill Street
50 Thompson, J. G., 62, Tweed Street.
51 Tyson, William, Fountain Street, Higher Tranmere
52 Wild, Edward, 124, Warwick Street.
53 Williams, W. H., 9, Leadenhall Street.
54 Wood, S. H., 19, King Street, Rock Ferry
A The Agent

PLAN OF TEMPERANCE MEETINGS FOR THE QUARTER.

Name of Society and Place of Meeting.	Secretary's Name and Residence.	Hour of Meeting	APRIL.					MAY.					JUNE.				
MONDAY.			1	8	15	22	29	6	13	20	27		3	10	17	24	
St. Paul's Band of Hope and Temperance Society, Edmond Street.	Wm. Hood, 36, Plumbe Street.	7-30	11	15	25	48	1	32	40	S	18	..	35	9	28	22	..
Zion Primitive Methodist Band of Hope, Northumberland Terraee, Everton.	J. F. Camm, 3, Mitford Street, Everton.	7-0	32	40	53	..	..	..	41	15	..	..	25	48	..	..	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	9	..	33	..	..	..	5	..	1	..	..	11	..	53	..
Islington (Friends) Band of Hope Friends Institute.	Charles Smith, 106, Whitechapel.	7-30	27	..	..	11	..	..	..	..	..	..	A	..	..	15	..
Raffles Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	..	..	..	..	..	52	..	..	..	..	50	..	..	..	..
TUESDAY.			2	9	16	23	30	7	14	21	28		4	11	18	25	
United Methodist Free Church Temperance Society, Scotland Road.	H. Liddington, 14, Torr Street, Everton.	7-30	43	48	37	d	16	12	6	28	26	..	32	21	19	13	..
Lower Tranmere Band of Hope and Temperance Society, Green Lane.	Miss Tyson, Fountains St., Higher Trnmre.	7-30	19	..	11	..	18	..	28	..	48	..	..	50	..	10	..
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow St., Rock Ferry.	7-30	..	28	..	13	..	1	..	21	..	..	45	..	50	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	William Hampson, 39, Sidney Place.	7-30	..	11	..	..	..	48	..	..	..	..	29	..	27	..	..
St. Silas' Band of Hope, Oakes Street School Room, (back of Pembroke Place.)	H. H.Mundy, 36, Brownlow Street.	7-30	..	S	..	A	..	20	..	S	..	..	5	..	16	..	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	5	..	..	..	..	43	..	..	..	..	..	..	..	..	..
WEDNESDAY.			3	10	17	24		1	8	15	22	29	5	12	19	26	
Raffles Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackwray Street.	7-0	22	..	..	..	..	35	..	..	..	..	12	..	..	.	..
THURSDAY.			4	11	18	25		2	9	16	23	30	6	13	20	27	
North Bethel Bath Street Temperance Society,	G. McCurdy, Bath Street.	7-30	..	41	..	28	..	13	..	16	..	15	..	S	..	33	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	J. Walthew, 87, Dombey Street,	—	12	26	7	53	..	..	..	45	..	28	..	..	..	..	..
St. Domingo Sunday School Band of Hope, Breckfield Road North.	G. Buchannan, 36, Louis Street.	—	..	S	..	..	..	..	..	..	..	..	..	..	..	..	..
Wellington Road Band of Hope and Temperance Society.	R. Phillip, 18, Welfield Plaee.	—	13	..	47	..	..	33	11	41	..	..	..	20	12	..	..
Wesley Band of Hope, Windsor Street.	Jonathan Hargrave, 73, Egerton Street.	—	..	..	..	..	..	A	..	..	..	..	11	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	William Brown, 28, Chapel Street.	—	..	..	22	..	..	..	..	55	..	..	..	..	47	..	..
Holy Trinity, Beaufort Street, Band of Hope and Temperance Society.	C. Fee, 14, Britton Street.	7-45	..	35	..	..	..	..	52	..	34	..	..	..	..	A	..
FRIDAY.			5	12	19	26		3	10	17	24	31	7	14	21	28	
North Bethel, Bath Street, Band of Hope,	G. McCurdy, North Bethel.	7-0	48	..	5	..	..	..	29	..	6	..	7	..	1	..	..
Yate Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	..	12	..	A	..	..	22	26	11	..	53	13	48	18	..
Zion Sunday School Band of Hope, Elizabeth Street,	George Coleman, 15, Bamber Street.	—	..	..	48	..	..	27	..	12	..	..	34	..	11	..	..
Rathbone Street Primitive Methodist Band of Hope,	J. Ashley, 70, Holden Street, Windsor	—	..	34	..	..	..	..	7	..	13	..	..	..	..	48	..
Salem Band of Hope, Kilshaw Street, Everton.	J. Thompson, 62, Tweed Street.	7-0	..	..	..	..	..	..	12	..	53	..	38	..	10	..	..
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Pranton Lane.	7-30	37	..	1	..	..	..	..	48	..	..	55	..	41	..	..
Holden Street Windsor Band of Hope.	C. A. Ropes, 34, North John Street,	—	..	..	..	..	..	..	..	..	..	..	43	..	..	..	..
Parr Street Temperance Society.	James Kelly, 21, Longville Street.	—	..	..	..	..	..	..	..	..	37	..	..	..	..	26	..
Park Place Band of Hope.	John Kelly, 2, Morton Street.	7-45	S	..	..	..	..	11	..	..	..	..	5	..	..	..	..

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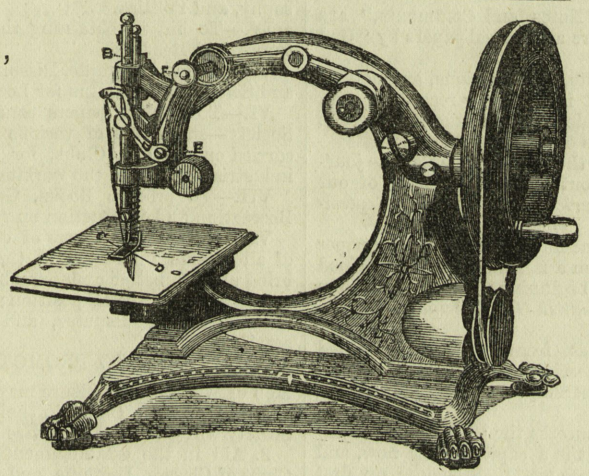

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 8. MAY 1st, 1872. [PRICE 1d.

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PICTURE GALLERIES AND DRINKING BARS.

THE Liverpool Society of Water Colour Painters has opened its inaugural exhibition in Old Post-Office Place. We are always glad to welcome an exhibition of paintings, for if rightly managed, it affords one of the most useful means of elevating and refining the working classes, acting as a powerful opponent to the garish attractions of the public-house. We have not yet learnt to carry on our picture exhibitions with the spirit shewn at Glasgow, where the galleries are thrown open two or three evenings of the week at two-pence admission, with an excellent band of music to boot, with great monetary success, as many as 2,000 persons paying for admission in a single evening. The want of a cheap evening or two in the week was the great blot upon the very successful Corporation Exhibition last autumn, and we shall be glad to see the Water Colour Society set a good example, and follow in the wake of Glasgow. If they will open their Exhibition three days a week to the working classes, we are sure it will well repay them in hard cash profits, and they will deserve the gratitude and support of the whole community.

On entering the exhibition room on the private view day, we were somewhat digusted to see that a well-known Bold Street confectioner had got a footing there, and had laid out a table with a few eatables and a great many drinkables. It did'nt look at all artistic, it had a common, vulgar, tawdry appearance, to say the least of it, and was altogether unnecessary. Really, in Liverpool, drink seems to pervade every undertaking. It seems to be quite one of the leading features of the forthcoming fancy fair, and it is too bad to find a drinking bar fitted up in the middle of any exhibition of paintings. We were in the rooms for some two hours on the opening day, and should say that during that time not two shillings were taken at the bar, so it cannot pay, and looks extremely inartistic, to say the least of it. We hope that before these lines appear in type the Committee will have banished it from the Exhibition. However, having uttered our complaint, a word or two about the Exhibition itself, which is most creditable to the Society. The honorary members have contributed very fairly, though some of the best names are conspicuous by their absence. H. S. Marks sends the gem of the Exhibition in a drawing called "Evensong;" an old Nun with a sweet peaceful face, exquisitely drawn. Our old temperance veteran, George Cruickshank, contributes three drawings, which every teetotaller in Liverpool should go to see. "The Sober Man's Sunday," and the "Drunkard's Sunday," preach two sermons that go straight home to every heart. J. M. Jopling sends three or four drawings that, in our opinion, simply disfigure the walls. "Preparing the Feast," seems to be a study of a very vulgar barmaid; and his other picture, "Elsie Venner," is a miracle of bad drawing and vulgarity. The Exhibition is rich in landscape, and many of our best painters are well represented. Branwhip, Bough, Fraser, MacWhirter, Miss Mutrie, Naftel, Newton, Smart, and many other good men, send fine specimens of their work. R. T. Pritchett contributes a number of drawings of Dutch scenery, which, alone, make the Exhibition worth a visit.

Our Liverpool artists make an excellent appearance, W. H. Sullivan and R. Norbury contribute figure subjects of much excellence: "The Night Attack," by the latter artist, being one of the best pictures in the room. J. Pedder, a very young artist of great promise, sends a landscape "Coming Down with the Tide," which is full of breadth and colour. R. P. Richards sends some clever sketches of Welsh scenery, and the Bonds keep up their well-earned reputation. In conclusion, the Exhibition is well worth a visit, and if the Society will get rid of the array of liquor bottles, and give the working-classes a good opportunity of seeing the pictures at a low charge, we think a well-deserved success will follow.

Notice to Contributers and Readers.

—:o:—

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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THE COMING FANCY FAIR AT SEFTON PARK.

THERE are sundry Committees appointed to carry out the different details of this Fancy Fair, and amongst them is a "Refreshment Committee," consisting of four publicans. It seems to be part of their business to get donations of provisions, and the other day they acknowledged in the daily papers a list of donors, the gifts of whom we summarise as follows:—142 hogsheads and barrels of beer and porter; 11 butts and hogsheads of wine; 109 cases of wine; 56 cases of spirits. These are the *drinkables;* the eatables have not been given so generously, being as follows:—200 A 1 pies; 19 salmon; 40lbs. of lobsters; 4 hams; 3 cheeses; 2 rounds of beef; 2 dozen fowls; and £20 worth of bread. The drink would give—1 quart of beer to 24,000 persons; 1 bottle of wine to 7,000 persons; and 4 glasses of spirits to 4,000 persons; otherwise, as much drink as 35,000 ordinary people could well carry in a single day! There is enough drink, at any rate, *already* given to the Fancy Fair, to say nothing of what may yet be to come, to create, as no doubt it will, a hundred or two very unpleasant drunkards, who will form a nice addition to the greasy poles, sack races, and other kindred amusements to be provided for the edification and entertainment of one of our Royal Princes, and which will doubtless send him home with an exalted opinion of the refinement and good taste of the second town in the kingdom, and the first seaport in the world.

Just contrast the amount of drink given by so many liberal publicans (without whom we should have little need for hospitals at all!) with the amount of food contributed. We should advise Temperance men, who mean to visit the Fancy Fair, to take their provisions with them, for they will stand little chance of getting anything to *eat* at the refreshment stalls The contributions of food will furnish—1 pie each for 200 people; salmon for 200 people; lobster 40 people; ham 100; shrimps 12; cheese 100; beef 50; fowl 50; and dry bread 1,600. In short, about £60 worth of food for about 2,400 people, against some £1,700 worth of intoxicating drink for 35,000 poeple! We believe the Southern Hospital is the nearest to Sefton Park. We should advise them to have few stretchers handy, as the Fancy Fair which is to find them so much money is likely to find them immediate work also.

FATHER NUGENT'S CRUSADE AGAINST DRUNKENNESS.

On Saturday evening, April 13th, the friends of the Catholic Total Abstinence League held a re-union and concert at the Circus, William Brown-street, Liverpool. Notwithstanding that the meeting had not been publicly advertised, the building was crowded. The chair was occupied by the Rev. Father Nugent, and the occupants of the chairs on the platforms included among others, Mr. Town Councillor M'Ardle and Mr. W. S. Caine. After an address from Father Nugent, Mr. W. S. Caine briefly addressed the meeting, and expressed his warm approval of the movement, which he said could be participated in by every one who wished to see the evil of drunkenness decreased. He concluded by moving the adoption of a petition to Parliament in favour of the Permissive Bill.

Mr. N. SMYTH, in an earnest speech, seconded the adoption of the petition.

Rev. FATHER NUGENT, in rising to put it to the meeting, said that what he understood by the measure was, that when the people of any district or neighbourhood did not want public-houses they should have power to prevent them being thrust upon them. He considered that a perfectly fair principle, and asked those in favour of the petition being adopted and signed by him to hold up both hands. The whole of the vast audience (fully 3,000) held up both hands, and not one responded to the chairman's invitation for those who were opposed to it to hold up one hand.

At the close of the meeting about 200 persons took the pledge from Father Nugent, kneeling on the ground, and solemnly repeated it in the same manner adopted so successfully by Father Mathew. This makes a total of more than

2,000 persons who have taken the pledge from Father Nugent within the past month.

On Thursday, the 25th, another great meeting was held at the Concert Hall, Lord Nelson-street. At the close of which Father Nugent administered the pledge to more than 200 persons.

THE GOVERNMENT LICENSING BILL.

The bill was introduced in the House of Lords by the Earl of Kimberly to a thin house on Tuesday evening. His lordship said, The bill which, on the part of the Government, he had now to explain did not claim to be an ambitious measure. It would not seriously disturb existing interests, but its effect would be to limit the number of licenses, and to prevent by stringent police regulations, the abuses of the present public house and beer house system. Under the Suspensory Bill of last session no new licenses could be granted by the brewster sessions unless they were confirmed by the Secretary of State. The first part of the present bill regulated the granting of new licenses. In counties all new licenses would be granted as at present, by the justices in brewster sessions; but they would not be valid until confirmed by special committee appointed at quarter sessions. In boroughs the practice would vary according to the number of justices. In boroughs where the number of justices does not exceed nine, new licenses will be granted as at present, on their recommendation. In all other boroughs no new licenses are to be granted except upon the recommendation of a committee to be appointed by the justices, and whose grants should be confirmed by the full court. In all cases, whether in counties or boroughs, no new licenses will be valid until approved by the Secretary of State, whose confirmation had been found to work well in the Suspensory Act, and would insure uniformity of control throughout the country. The system applied to the boroughs could be easily worked in the metropolis. Licences were at present issued by the magistrates of the different counties forming the metropolis. They would appoint a moderate number as a committee to grant new licenses, and the only duty of the full body would be to confirm or otherwise the acts of the committee. The granting of new licences was an administrative act, but their renewal was more of a judicial character, and the bill proposed no change in the present system. All questions regarding the renewal of licenses would continue to be dealt with at brewster sessions, subject to an appeal to quarter sessions. The bill gave ratepayers no direct control over the issue of new licenses, but any person who objected to the transfer, renewal, or grant of a license might appear before the brewster sessions, with an appeal to quarter sessions, or to the confirming body in the case of a new licence. Publicans would be, however, protected against frivolous and vexatious appeals. The bill would consolidate all the present police regulations, and include some of those in Mr. Bruce's Bill of last year. A register would be kept of serious and repeated offences on the part of publicans and beer house keepers, and in the graver cases the certificate would determine of itself without any action or option on the part of the magistrates. The bill increased the penalty for drunkenness from 5s. to 10s. It also contained penalties against the adulteration of excisable liquors; and he read an amusing description of the mode in which beer was usually adulterated. The bill would alter and simplify the present hours of closing. Within four miles of Charing Cross public houses would not be allowed to open before 7 a.m., and must close at midnight. Elsewhere in the metropolitan district and in towns of not less than 10,000 souls they must not open before 7 a.m., and must close at 11 p.m. In other towns and districts the hour of opening would also be 7 a.m., and of closing 10 p.m. On Sundays they must not open until one p.m., and must close between three p.m., and six p.m. On Sunday nights the hour of closing would be an hour earlier than the hour of closing on week days, and would be accordingly eleven o'clock in London, ten o'clock outside the four mile radius and in large towns, and nine o'clock in the country. The police regulations of the bill would be enforced by special inspectors, not less than one such inspector being appointed for every 100,000 inhabitants, to overlook public houses and see that the law was enforced. The bill set up no rating qualification in the case of public houses. A rating qualification only existed in the case of beer houses, and with this the bill would not interfere. Inasmuch however, as there was reason to believe that many of the worst conducted beer houses existed under false pretences, the bill would give the magistrates power to institute a special valuation, which would weed out a number of low houses. The bill might be called a moderate measure, but it would diminish the tendancy to an undue multiplication of public houses, and simplify the existing law, without interfering with the just rights of property.

THE ANNUAL MEETING OF THE LIVERPOOL AND BIRKENHEAD TEMPERANCE AND BAND OF HOPE UNION.

This meeting was held on Friday evening, April 5th, in the Liverpool Institute, Mount Street. Great pains were taken to make it known amongst all the friends of temperance in the town—every Good Templar Lodge had an invitation to attend. The National Temperance League sent a strong deputation, consisting of the Rev. H. J. Ellison, Vicar of Windsor, and Rev. S. McAll, principal of Hackney College, two of the noblest men in the temperance movement, and about 100 persons attended.

We consider this meeting a disgrace to the Teetotallers of of Liverpool. It is very seldom such an opportunity occurs of hearing addresses from men of such mental calibre as the two gentlemen above mentioned, and we were grieved and disappointed that temperance friends did not turn out by hundreds to the meeting. We were surprised that the Good Templar authorities did not take advantage of the presence of these gentlemen to urge upon every member of their respective lodges the *duty* of attending the meeting, for the education which such speakers as these are calculated to impart is of supreme importance in the movement, and is such as is not often to be obtained.

The chair was occupied by Mr. James Smith, who made a few opening remarks, after which Mr. M. Bebbington, the energetic and untiring Secretary of the Union, read the Annual Report,

Rev. S. McAll, then addressed the meeting: he said—"It is impossible for me to hear the extensive and varied report of this Union without coming to the conclusion that it is the most important local report I have ever heard.

"This small meeting can surely be no representation of the strength of the temperance cause in Liverpool. When I heard the number of pledges read out which were taken in the single month of July alone, and then looked round the room, I said to myself, 'were there not ten cleansed, where are the nine? However, it is no use mourning the absent, we must make the best of the meeting we have.

"It is impossible to come to Liverpool without feelings full of special interest. This is truly a wonderful town, with its merchant princes, its docks and shipping, its wonderful buildings, combining the magnificence of Rome with the traffic of Carthage—a town which has given a Gladstone to legislation, a Raffles and a McNeile to religion, a town whose influence extends to the uttermost parts of the earth—truly this is no ordinary place!

"But real Liverpool is not only to be found in its splendour and commerce, but in its slums also. What snares, dangers, and temptations are there, demoralizing its citizens. If Liverpool be famed for commerce, its fame has also gone forth for drunkenness, and we may be sure that whatever influence Liverpool may have for good, its public-houses have very little to do with that, and may even neutralize it altogether.

"Now let us leave Liverpool for a while, and view drunkenness as a national evil.

"Firstly then, drunkenness is a great and useless expense to the nation.—One hundred millions are spent every year in Great Britain on the consumption of strong drink—three times the receipts of every railway in the kingdom—fifty times the income of all our religious and benevolent institutions—an amount which would clear off our national debt in ten years! In Bethnal Green, the poorest district in London, half a million is yearly spent on strong drink. Now how is all this national extravagance to be checked? Everybody is agreed that 'something must be done.' Some advocate Maine Law, some Permissive Bill, some Sunday Closing, some Shorter hours. Brewers, distillers, publicans, all say 'something must be done,' and all this shows great progress of late years.

"Livesey and his friends had little notion thirty years ago of the progress which the glorious movement initiated by them at Preston, would make. Truly he might have said as Latimer said to Cranmer, 'Be of good cheer, we shall light such a candle in England this day as shall never be put out.'

"Since Livesey's day we have made a discovery as important as steam engine or electric telegraph, and that is, *that we can do without intoxicating drinks.*

"Forty years ago not one man in a hundred had ever seen or heard of a teetotaller, yet now, we have such men as the Rev. Llewelyn Bevan declaring they cannot live except *as* teetotallers!

"Forty years ago babes might possibly be brought up without the breast, but no child could become a man without the help of strong drink.

"Forty years ago, no man could serve in the navy as a seaman, without his ample allowance of grog, yet the other day I saw the American war steamer 'Franklin,' in Portsmouth harbour, with six hundred men on board. teetotallers to a man. Yes, we can live better and healthier lives without strong drink. People say to me sometimes, 'You a teetotaller, Mr. McAll! why how well you look and how healthy you are!' Of course, and because I am an abstainer. Why we abstainers are proved to be the healthiest men on the face of the earth.

Shew me a man who is sickly, drooping, red faced, shaky, and he is sure to be one who has taken *strengthening drinks* all his life!

"We abstainers don't need such things. Bread and butter to a teetotaller is better than turtle soup to a drunkard!"

Mr. McAll then spoke at some length, warning temperance men to keep clear of all vexed questions, like the wines of scripture, the marriage feast, and the wine of the communion, quoting instances in which much division and wrangling had resulted therefrom, and urged his hearers to keep more to the broad safe ground of charity and christian expediency, resting entirely on the great principles of the bible. Mr. McAll also dwelt upon the great importance of the Band of Hope Movement, and also appealed to medical men to aid the temperance cause by greater care in prescribing stimulants, he then closed his address with an earnest appeal to all teetotallers to add to temperance godliness, that so their word might be owned and blessed by Christ himself, whose work it was.

The Rev. H. J. Ellison, Chairman of the National Associa- for Amending the Laws Relating *to the Liquor Traffic*, then said,—"We have to-day reached a crisis far beyond anything since 1830, when the Beer Acts were introduced. These acts were introduced to enable beer to be sold under the excise apart from the control of the magistrates, and it was thought that by thus enabling working men to get beer easily and cheaply, the consumption of spirits would be discouraged and diminished. But two years only elapsed before the country began to cry out for repeal. It was found the brewers had outflanked the legislature, and turned the position: the brewers immediately began to open beer-houses all over the country, and drunkenness was terribly increased. The number of licensed houses, in spite of constant efforts to check them, have increased from 90,000 in 1830, to 150,000 in 1869, when Sir Selwyn Ibbotson's Act, and the suspensory act of last year, stopped them to some extent.

"Some say, well, but there is surely much less drunkenness than there used to be? All the facts of the case go to disprove this assertion, and to prove that increased sale of drink means increased drunkenness, and, therefore, increased pauperism, crime, misery, degradation, insanity, and premature death, increased rates and taxes.

"'The judicial statistics for the last seven years show the apprehensions for drunkenness to have been as follows:—1863, 94,745; 1864, 100,067; 1865, 105,310; 1866, 104,368, 1867, 100,357; 1868, 111,465; and 1869, 122,310. The corresponding increase in the cost of this crime will appear directly. The connection between pauperism and intemperance they see is, if possible, more direct, and its increase more alarming.* In 1860 and 1861 the number of paupers in the United Kingdom was 1,010,158 and 1,058,219 respectively; in 1868 and 1869 it was 1,236,724 and 1,242.633 respectively. The number of *paupers*, moreover, as given in the above Government returns, by no means represents the total of those receiving parish relief during the year. It is merely the number of those on the books, and of casuals, on the first day of January in each year. Mr. Dudley Baxter, in his work on National Income, shows that to get at the pauperism of the country we must add to the above those who, during the twelve months, at one time or another, receive parochial relief. These, from sufficient *data*, he calculates at 3,000,000; and, adding these to the *paupers* of the Government return, it may be estimated that nearly 4½ millions of the working class—nearly, that is, one-third of the 16,000,000 which make up the working class population of the country, or one-seventh of the whole population is in the condition of pauperism. And what is the cost of this pauperism and crime? In 1776, the first year in which an authoritative return of poor rates is made, the total money raised by assessment in England and Wales was £1,720,316; in 1869, it was £11,776,153. But it will be better to give the amount of poor and police rates from 1860 to 1869 inclusive for the United Kingdom: 1860, £9,269,807; 1861, £9.674,306; 1862, £10,177,636; 1863, £10,762,130; 1864, £11,183,478; 1865. £11,307,096; 1866, £11,498,588; 1867, £12,509,938; 1868, £13,085,307; 1869, £13,541,827. The population of England and Wales was in 1770, 8,500,000. It is now about 22,000,000; so that, with a population of

* The following particulars are chiefly taken from "Our National Resources, and How they are wasted," by William Hoyle.—Simpkin and Marshall.

rather more than two and a-half times what it was 100 years ago, we expend now nearly seven times as much on pauperism and crime.'

"Mr. Adams, of Stock Cross, in a paper read by him at the Newbury chamber of agriculture, said, that if the wages of the farm servant were raised from 12s. to 15s. a week, the odd 3s. would find their way to the public house.

"A member of Parliament, a baronet, and a liberal, told me a little while ago, that matters were becoming worse and worse in Yorkshire, his county, every week. The men in the mines and iron works were now earning 12s. a-day, and the result was they would work three days of the week only, and drink in idleness the other four. Such facts as these, with a hundred others like them, cause me to look forward with the greatest apprehension to the future of England, depending, as it does, to so large an extent upon the working classes."

Mr. Ellison quoted a number of other statistics proving drunkenness to be on the increase, contrasting towns overstocked with public houses with such happy and peaceable communities as Saltaire and Bessbrook, he then said, "there are two points to be borne in mind in all proposed legislation on this question,—1st, Increased facilities for drinking means increased drunkenness, and therefore, 2nd, rightly directed legislation must in any new licensing system provide for a substantial reduction of the number of public-houses. The temperance movement has a double action; its social work and influence, and the carrying into law some restrictive measures calculated to remove temptation from the community.

"Everybody, even the *Times*, says, 'Something must be done,' then why isn't it done? for one reason only—*The influence of the trade*! people have no idea of its extent. A writer in *Good Words*, Mr Gilbert, tells us that he recently talked with a publican near Charing Cross, who told him that the value of his lease, goodwill, and stock was £20,000, and his gross annual taking £10,000, and yet there are 19 such public houses within 150 yards of this house. But we have only to read the recent pamphlet of Mr. Leoni Levi, to form a just idea of the magnitude of this trade.

"Then look at the enormous parliamentary influence of the liquor trade. A liberal politician, who knows intimately every borough in Buckinghamshire and Berkshire, told me that every constituency in these counties is ruled by the trade. just as the trade chooses.

"Mr. Bright said to a deputation of licensed victuallers who went to him two years ago,—'Well, you object to these little measures, and ask the Government to bring in a general measure; when we do, you will object with all your vast powers." The history of Bruce's Bill proves this to have been a true prophesy. A large conference of the society I represent, the Association for the Amendment of the Licensing Laws, determined to agitate all over the country in favour of the Bill, with the exception of the 10 year's clause, when we we were suddenly astonished by its withdrawal—nay, don't cry shame! Members came privately to Mr. Bruce in great numbers saying, if you don't withdraw this bill, we dare not support you; the influence of the trade will lose us our seats!

The Journal des Debats, (one of the leading French papers) recently flouted us with an article, written to prove that the Liquor trade in England could readily defeat any measure whatever, no matter how strongly backed in the House of Commons, which interfered with their own interest.

Mr. Ellison then referred to Sir Selwyn Ibbotson's bill, saying, their is not one principle dear to Temperance reformers, that is not trampled under foot by this bill. It advocates many different licenses, amongst others a *bar* license, which would convert every little beer-house into a flaring gin-palace, the greatest curses we have. It proposes the perpetuation of these houses, by vested interest for life; and magistrates are *bound* to give licenses to the extent of 1 to 300 of the population; and its first result would be to *force* public houses on such districts as Saltaire and Bessbrook, and the 1,200 prohibition parishes in the province of Canterbury. This bill perpetuates music licenses to public houses, which can have them for the asking; provides for no forfeit of the license till cumulative penalties reach £50, and, of course, the owner of a house would take care to arrange a transfer when the fines had reached £45; and in the whole bill, no control of any sort is given to the ratepayers.

"Now what is the position of the trade towards this bill? Big meetings of Brewers and Publicans all over the country have passed resolutions, pledging themselves to its undivided support. Now put these two things together: we have shewn what the country demands, and what the brewers demand, and they are diametrically opposed, if we are true patriots, we shall oppose the demands of the brewers."

"The association which I represent to-night can only see one way out of the difficulty, and whether the conflict comes sooner or later, only one power can resist the influence of the trade, *the People*! Much as I honour the Permissive Bill, it will never embrace the whole people. Some will always think it tyrannical, and go with the brewers. How then are we to bring the power of the people to bear on the Liquor traffic? At present public houses are provided for the people by irresponsible magistrates, and the people are not consulted at all. But, in my opinion, the responsibility ought to be thrown entirely on the people themselves. The whole question of Intemperance resolves itself into a question of taxation, when brought in contact with legislation, and we therefore have a right to claim that taxation and representation shoud go together. Now Sir Robt. Anstruther's bill, which has the support of our association, provides that licenses shall be limited to a proportion of 1 per 1000 of the population, placing the granting and regularity of these licenses, under the control of a licensing board, elected by the ratepayers every year. This will throw the responsibility of the evils of the Liquor traffic upon the ratepayers themselves.

"The representative nature of all our government, parliamentary and local, makes our constitution a pattern to, and the envy of the whole civilized world. Let us spread this principle to licensing public houses, and we will very soon saturate the people with the truth, concerning the terrible causes of Intemperance.

"In the meantime, let us be careful to allow no measure to pass into law under the wing of the trade. Better rather to go on as we are, with the protection of the suspensory act, and discuss the question further throughout the country. In 2 or 3 years at most, we may educate the people up to the principle of popular government, and that point once attained, the days of the drink traffic are numbered."

The meeting then closed with the usual vote of thanks to the Chairman, and the Revds. Ellison and McAll.

During the evening the Westminster Choral Union sang several Anthems and part Songs; and the Liverpool Temperance Union desire to record their gratitude to them for their great kindness in thus enlivening the meeting with such beautiful music.

THE PERMISSIVE BILL PETITION MOVEMENT.

We hoped to have been able to give a complete account of the great petition from Liverpool in favour of "Sir Wilfrid Lawson's Permissive Bill," but the unusual wet weather has so seriously prevented its progress, that it has been arranged to extend the time of canvassing to the utmost possible limits, in order to make up in some measure the lost ground. As we are going to press, our friends are hard at work, and it is scarcely possible to estimate the total number of signatures attached to the petition Numbers of odd sheets are coming in from different quarters to the office, 7, Clayton Square, and a total will be made

previous to the great meeting to be held in the Circus on Tuesday evening, April 30, in order to inform the meeting of the probable extent of the petition. It is not intended however to close it until Thursday, May 2nd, in order to afford opportunity to attach any additional signatures that may be received at the office. It is very desirable that all friends of the cause avail themselves of this extension of time in order to increase to total number of signatures.

Petition sheets may still be had at the office, and we would earnestly impress upon all, that if they can fill only one sheet, capable of holding 30 signatures, among their neighbours and friends who may not have an opportunity to sign, it will be of service. One word more to our friends. It is of the utmost importance that all signatures be received not later than Thursday. *Friday will be too late.* Send in every sheet, even if they only contain one or two signatures. Those who have not yet sent up their petitions from churches, chapels, lodges, Sunday schools, &c., should do so at once, and in doing so kindly send to Mr. W. Burgess, 7, Clayton square, the following particulars :—Where the petition is sent from, To whom it is sent for presentation. Who sends it, and the number of signatures attached.

THE PERMISSIVE BILL MEETINGS.

In our last number we reported a number of important public meetings which had been held under the auspices of the Permissive Bill Association up to the 20th of March.

On the 26th of March a Conference and Public Meeting was held at Prescot. At five o'clock a number of friends took tea together in the Assembly Rooms. The Conference commenced at six, after which a large and enthusiastic public meeting was held in the large room ; Rev. W. Dick presided and addresses were given by the Rev. S. Macfarlane, W. H. Pope, Messrs. W. S. Caine, J. B. Leach, W. Burgess N. Smyth, &c.

On the 2nd of April Messrs. N. Smyth and J. W. Harrison addressed a number of the employees at Albert Foundry during the dinner hour.

A meeting was held on the 4th of April at the North Bethel ; Rev. James Buck presided ; addresses were given by Messrs. N. Smyth, W. Burgess, and R. Davies.

On the 10th a Conference of Good Templars and others was held at Bootle, when a movement was organized to canvass every house in Bootle in favour of the Permissive Bill. Mr. Wm. Burgess and Mr. Henry Dixon addressed the meeting. This was followed by a public meeting convened in the Lincoln Rooms, Bootle. The meeting was the largest ever held in Bootle on this question. Long before the time announced for the commencement, the room was crowded, and in St. John's School-room a second large meeting was conducted at the same hour ; Mr. G. Y. Tickle presided at Lincoln Room and Mr. Henry Dixon at St. John's School-Room. The speakers at the two meetings were the Revs. R. W. Bardsley, M.A., W. J. Turner, B.A., A. Armstrong, and Messrs. John Sergeant, Wm. Burgess, N. Smyth, G. Y. Tickle, Jr., Geo. Hodge, &c.

On Monday, April 22nd, two Meetings were held, one in the Presbyterian School-room, Sylvester-street, Mr. J. Thomas presiding, and addresses were delivered by Messrs. N. Smyth, T. Snape, and others. The second meeting was held in Camden Hall, where addresses were given by Messrs. Edmund Jones, J. G. Planche, and W. Bathgate.

On Tuesday, the 23rd, two meetings were held. In Rock Ferry it assumed the character of a conference, and although not a large meeting, was a very interesting and instructive one. Messrs. W. S. Caine, N. Smyth, and Thomas Ollis attended from the Association. The other meeting on Tuesday, was held in the Public Hall, Widnes, where, in spite of the very wet weather, a large and enthusiastic assembly was gathered. Mr. R. Shaw presided, Messrs. J. B. Collings and Wm. Burgess attended as a deputation from the association ; and there were also present the Rev. W. Whitelegge, (Vicar of Widnes,) J. S. Maber, J. Stowell, J. Nield, R. H. Noble, A. Kirkland, and Mr. Wm. Hartland.

On the 25th a Meeting was held in the Mission Room, Raby, where again, in spite of an exceedingly wet evening a large number were assembled ; Thomas Matheson Esq. presided and Messrs. Smyth and Burgess attended from the Association.

It is worthy of note that at each of these meetings resolutions were unanimously passed and petitions adopted in favour of the Permissive Bill.

INDEPENDENT ORDER OF GOOD TEMPLARS.

The Quarterly Convention of the County Palatine of Lancaster was held in Hope Hall, on Friday, 26th April, 1872, when about two hundred deputies and representatives from the lodges in Lancashire were present.

The proceedings commenced at 10 a.m., Brother George Whitehead, D.D., of South-West Lancashire, presided. The other offices were filled as follows :—W. V. T. Bro. Rev. John Morgan D.D., Lancaster ; P. W. C. T. Bro. R. Mansergh, D.D., Lancaster ; W. S. Bro. M. Bebbington, W.C., Liverpool ; W. C. Bro. Rev. George Hinde, R.W.G.C., Southport ; W. M. Bro. Thomas Jones, Liverpool ; W. D. M. Bro. Kerr, Bootle ; W. R. S. Bro. Peter Spence, Manchester ; W. L. S. Sister Wilkinson, Southport.

In opening, the W. C. T. called attention to the fact that it was a subject of regret that the Convention had met on the morning on which the remains of the late Lawrence Heyworth, Esq., were to be interred, inasmuch as a number of the members who had arranged to be at the Convention would have liked to have been present at the funeral, and *vice-versa*. The following resolution was unanimously adopted :—"That the following brethren be appointed a deputation from this Convention to attend the funeral, and that a letter of condolence be sent to the family, who have sustained such a great bereavement. Deputation—Bro. W. Crossley, Bolton ; R. W. Duxbury, Manchester ; Alfred Cox, Liverpool ; Rev. — Wolstencroft, rector, Lyde, Glossop ; Rev. J. M'Cormick, Southport ; and Rev. R. Sunman, Bury."

The Conference then went into the business for which it had come together, and continued its sitting during the whole of the day, and adopted a number of recommendations to be forwarded to the Grand Lodge for its next session. It was agreed that the county Conventions, in future, should be held annually, and that separate Conventions for the four parliamentary divisions of Lancashire should be held quarterly.

The next annual Convention to be held first Monday in April, 1873, at Southport.

Votes of thanks were unanimously accorded to Bro. George Whitehead, for presiding, and to the Liverpool friends for entertaining the friends from a distance with refreshments during the day.

After tea a Templar Meeting was held, open to all members of the Order. There were present on the platform—Brethren George Hinds, R.W.G.C., Joseph Malins, G.W.C.T., and J. B. Anderson, G.W.C., of England ; Jabez Walker, G.W.C.T., and Robert Simpson, G.W.C., of Scotland ; J. Nasmith, G.W., Treasurer of Canada ; R. Mansergh, D.D. ; Rev. John Morgan, D.D., and George Whitehead, D.D., of Lancashire ; and about 1,000 members of the Order in full regalia. The meeting commenced by singing and prayer.

The Worthy Chief in opening the proceedings said,—Sisters and brethren, our meeting together this evening has many elements of interest and importance, and I trust that we shall feel, each one of us, that our gathering together this

evening is not for the purpose of merely spending the time in talking about the good of our great and noble Order, but that it will be a meeting that shall produce in our hearts noble motives, desires, and a determination for future action in life, which, with God's blessing, will fall on the world with glorious results. (Applause.) I will not further take up your time with any lengthened remarks at the commencement of the meeting, because there are reasons why I should call at once on a worthy brother who should address you—a brother on my right hand who is painfully conscious that the time is near for his departure to a distant part of this country, and as the train will not wait till his eloquence runs down, so we will enable him to run down his eloquence in order that he may catch the train. (Laughter.) I shall therefore call upon the first speaker on the list, I refer to the District Deputy for North Lancashire, Brother Robert Mansergh. (Applause.)

After a brief but earnest address by Brother Mansergh, Brother Hinds, R.W.G.C., said,—We are asked to look back and compare the things of the past with the things of the present. I am quite sure Brother Malins will have kindred feelings with myself when I ask him to look back to a meeting held in Liverpool, very close upon twelve months ago. It was certainly held in a considerably smaller room, although it was well filled. There was then an audience wanting to know what Good-Templary was. As the result of that inquiring spirit that was then abroad, we have an audience to-night, in a larger building, that knows practically and experimentally what Good Templary is—(applause)—and I can assure you that the success that has attended the movement from that night till now has been unprecedented. (Applause.) On that occasion we were expecting to go on board a certain vessel in one of the docks, and go across the broad Atlantic, but circumstances required that Brother Malins should stop at home, and the other brother went abroad. Now there are more about to set out from the shores of the old country, and shake hands with our brethren on the other side of the water, and I am sure that behind the political aspects of the times, and the agitating events of the day—I say there is behind these a bond of brotherhood which makes it impossible to be a war between England and America. (Loud applause.) Not only so, but we have the comfort to our hearts to know that instead of our standing in battle array against them, we are allies in a moral warfare, and that under the eagle and the stripes and stars, and beneath the standard of this great country, and waving between them the banner of Faith, Hope, and Charity, there are in both countries great armies who are engaged in the struggle against the common foe. We strike hands with them in the war against the drink. (Applause.) We are one in Good Templary, whose principles are against the drink, and we will never strike our banner till drink is no more. (Loud applause.) Sisters and brethren, this night we thank God that the representatives of that portion of the army on this side of the water are prepared to brave the agony of a sea voyage across the Atlantic, to tell the Americans that the heart of the old country is ripe—that the stern manhood and virtuous womanhood of England is on the side of God, humanity, and right. (Applause.) May the Great God so order the waves that they may be still while they are upon them, may he control the winds so as to send them safely over the treacherous waters, and may He guide them in the council in the land to which they are proceeding; and may he bring them back to these shores bringing with them the force of the Americans, and mingling with them the forces of England, and the prayers of all, both there and here be offered up for the continued success of the cause. (Applause.) Our meeting to-night is one in which we can thank God for our success, and while we do so, let us look forward to the good time coming when on this question there shall be a union of all the nations of the world as there is now such a union which has not been witnessed before by the whole world. (Applause.) Sisters and brethren I am beginning to feel marvellously light, as if my body were travelling upwards to the skies very rapidly—rising to the third heaven, but I must stay awhile, and introduce to you other attendant spirits. (Laughter and applause.) I beg to introduce to you Bother Joseph Malins, the Grand Worthy Chief Templar. (Loud applause.)

Bro. Joseph Malins, G.W.C.T., said he sometimes wished sisters and brethren would not cheer so enthusiastically, it almost took away his breath. In any work, sympathy and strength was needed, but the best strength was to be had from a higher source. He should proceed with this noble work if they were to try to put him down, and spoke all they could against him, because he heartily believed that the cause he had espoused was a right one. It was not his intention to make a long speech that evening, as there were several very eminent speakers to follow after him. He much regretted that Bro. Hinds was not accompanying them to the Right Worthy Grand Lodge of America, as he (Bro. Hinds) would no longer be able to hold the office of R.W.G.C. The reason he wished to represent the Grand Lodge of England in America, was that at the present time it was the greatest Grand Lodge in the world. (Applause.) He hoped they would be able to prevail upon the R. W. G. Lodge, to hold its next annual session in old England. He was quite sure that our American cousins would have such a reception and welcome as would astonish them. There would be such a gathering of Temperance friends as never before took place in this country. This would certainly strike a blow on the liquor traffic. (Applause.) He considered the international element to be the glory of our Order. He referred to the first introduction of the Order in this country about two years since, and compared it with the present position, viz., there are at present about 900 lodges, with 60,000 members, in England; 700 lodges, and 75,000 members in Scotland. Some lodges were ambitious to have the most members, but he was of opinion this was a mistake. It was the duty of lodges of such dimensions to *swarm*. The lodge was a family circle, and when the family became so large, the young people should be set up in housekeeping for themselves. (Applause.) Every locality that could support a beerhouse ought to be able to keep alive a lodge. He urged that while it was the duty of each lodge to make new members it was equally necessary that they should use every means in their power to retain them. He recommended every good Templar to procure a copy of Chase's "Good of the Order," which could be had for 4d., and contained very valuable information on the efficient working of the lodge. He would leave the following day for America, and wished them farewell. (Loud applause.)

Addresses were also delivered by Bro. Rev. John Morgan, D.D., Bro. John B. Anderson, G.W.C., Bro. Simpson, G.W.C., Bro. Jabez Walker, G.W.C.T., Scotland, and Bro. J. Nasmith, G.W.T., Canada. A resolution in favour of Sir Wilfred Lawson's Permissive Bill was unanimously adopted. After a vote of thanks to the W.C.T. and brethren who had addressed the meeting, the proceedings were brought to a close by singing the National Anthem.

Mr. Editor—Dear Sir,

On April the 4th, 1872, the "Always Ready" Lodge, No. 153, of Liverpool, were honoured by a visit from the following grand worthy Officers, who conducted the initiation ceremony, viz.:—Brother Joseph Malins, G.W.C.T., of England; Brother Walker, G.W.C.T., of Scotland; Brother Pyper, G.W.C.T., of Ireland; Brother J. B. Anderson, G.W., Councillor of England; Brother T. Scott, G.W.S., of England; Brother Malcolm Smith, G.W.S., of Ireland; Brother Sutherland, G.W.V.T., of Scotland; Brother Craig, G.W.T., of Scotland; Brother Thomas, G.W.T., of Wales.

The following Ladies also honoured the Lodge with their presence:—Sister Smith, of Ireland, and Sister Thomas, of Wales; they spoke very highly of the efficiency of the Lodge; also of the manner in which the Odes were sung.

The "Always Ready" Lodge, No. 153, has, this quarter, added over 70 members to their roll, and 25 initiations to take place.

If you think this worthy of being placed in your publication, will you kindly insert it.

I remain, Yours, &c.,

John Henry Smith, W.S.

LAWRENCE HEYWORTH.

About 35 years ago there met weekly, at the Old Music Hall, in Bold Street, a band of earnest labourers in the temperance cause. Most of these have now passed away, and time has silvered the hairs of the survivors. At the moment we cannot recall the names of many, but the late Mr. William Kay was one; Mr. John Cropper, happily still living, was a second; then there was the old Norwegian sailor, George Noscoe, (a life of whom, by Mr. Cropper, was some time ago published,) while the name at the head of this article belonged to another of the early soldiers in this social crusade.

Mr. Lawrence Heyworth was, in more respects than one, a man of some mark. He possessed great ability, with originality and force of character. These qualities, combined with inflexible honesty of purpose, enthusiastic devotion to the principles he professed, and an insatiable appetite for work, won for him general consideration and respect, and brought him prominently before the public. As a natural consequence he was called upon to fill various official positions. For a short time he was a Member of the Town-Council of Liverpool; from 1848 to 1852, he represented Derby in the House of Commons; while in 1837 he was appointed a County Magistrate. Estimates may differ widely as to his opinions and qualifications, but on one point there will be universal agreement—that in every office he occupied, he did what he conscientiously believed to be his duty.

But there was no subject which secured and retained so strong a hold upon Mr. Heyworth's sympathies, or which could excite him to such vigorous and sustained exertion as the temperance cause; and it is chiefly in connection with this cause that his name will be cherished with loving memories and regrets. We say regrets, though, in truth, the phrase appears to be unreasonable and selfish, when we are speaking of a man who has scrupulously discharged his obligations, and who descends to the grave at a ripe and honoured age. Wherever the temperance cause worked its way Mr. Heyworth's name was "familiar as a household word." He was identified with the movement when it was comparatively in its infancy—when its advocates were regarded by the great proportion of the people as amiable dreamers, and impracticable philanthropists. While others, and really good men, yielded to ridicule, difficulty, or disappointment, and gave up the struggle, he stuck manfully, untiringly, and zealously to his work, till the feeble cause had acquired momentum, and had become a power in the national system. Mr. Heyworth's heart and purse were ever open to appeals from temperance societies, here, there, and everywhere. He was the president of innumerable associations, and to the last, was ready, on every invitation, to take a part in the proceedings on temperance platforms. For his devotion to the one great social reform, his name will be remembered when his advocacy of various political panaceas is forgotten; and we are sure that there were no sincerer mourners at his grave than the total abstainers from intoxicating drinks, who had been reformed or influenced by his teachings, his labours, and his example.

He passed peacefully away from this life at the ripe age of 86 years. His mind was bright, his intellect clear to the end. His vigour was something extraordinary for his years, and till within the last few months he occasionally came into Liverpool to take part in public meetings. As lately as the 26th of March he consented to preside at a Permissive Bill Meeting at Prescot, and was only compelled to forgo his purpose at the last moment, by the indisposition which developed into the illness which carried him away. He may truly be said to have died in harness.

Mr. Heyworth always took an active personal interest in every detail of the temperance work in Liverpool. Nothing pleased him better than a visit from Mr. Ollis, or some other old fellow-worker, who could tell him how matters were progressing, what new work opening up, and what new workers coming forward. He was president of the Liverpool and Birkenhead Temperance and Band of Hope Union, the Liverpool Permissive Bill Association, and the Liverpool Temperance League, and was a staunch supporter of every temperance organization throughout the kingdom.

Mr. Heyworth's funeral took place on Friday April 26th. Although it was the express wish of the family that it should be as private as possible, he had too many friends in Liverpool to prevent some little show of feeling on their part, and he was followed to the grave by some hundreds of those who had long followed his lead in the great Temperance Movement.

Mr. T. H. Barker and one or two others came over from Manchester to represent the United Kingdom Alliance, and the County Convention of Good Templars, sitting that day, sent a deputation from their number. His body was borne to the grave by twelve veteran teetotallers—his old fellow-labourers in the cause.

A great number of private carriages followed the hearse from Yew-tree House, amongst which were the Mayor's carriage, and those of many of his brother magistrates,

The coffin, upon being taken from the hearse, was carried by Messrs. Henry Porter, John Goldie, J. W. Harrison, William Robertson, W. L. Stephenson, Thomas Fleming, Benjamin Hunt, Samuel Edwards, all members of the Temperance Union. The pall-bearers were also men of temperance—Dr. J. Burrows, 72 years of age, 36 years a total abstainer; Messrs. Joseph Thomas, 53—36; John Stubbs, 67—25; Samuel Quilliam, 62—37; John Taylor, 74—36; John Carter, 63—36; Thomas Ollis, 72—36; John Corff, 63—36.

The funeral service was very impressively performed both in the chapel and at the vault by the Rev. John Jones, Independent minister, of Kirkdale, who delivered the following address:—"It is with regret that we gather to-day around this open grave, because it is about to hide from our view an honoured and estimable friend. But we would not forget that he comes to this tomb as a shock of corn fully ripe for the garner, as one who has indeed borne the burden and heat of the day, and who now at eventime comes here to rest from the toils and labours of an earthly existence. This is the burial hour of no ordinary man, but of one who was conspicuous above many of his fellows. In the cast of his mind he was the philosopher; in the instincts of his heart he was the philanthropist; in the habits of his life the perfect gentleman; and in the principles which governed him, the man of unswerving integrity. By his death the cause of humanity loses a steadfast and earnest friend. No scheme failed to enlist his sympathies that had for its object the amelioration of human woe and the advancement of human happiness. War and bloodshed aroused his strongest antipathies, and, so far as he was concerned, the sword had returned to its scabbard for ever, and peace and goodwill become the heritage of all nations. Oppression and wrong in every shape received his severest denunciations, while over the ignorance of the human mind and the waywardness of the human heart he constantly lamented; and no higher joy affected him than that which arose from the spread of light and knowledge. But to many of us he will be mostly remembered as the champion of sobriety and all its attendant blessings; for, in the removal of intemperance he saw the coming of a golden age, and the perpetuity of his country's greatness; and by pen and speech, by example and money, he sought to wipe out this greatest blot on the fair fame of his native land. Shall it be wondered at that those who have fought at his side specially mourn his departure at a time when the conflict is deepening and momentous issues are at hand? Though it was not given him to see the day of victory, yet he died in the faith of it; and this, his faith in the ultimate triumph of light over darkness, of truth over error, of sanctity over sin, cheered and tranquilised him in his declining days, and contributed in no small degree to that fine old age which all who beheld it so greatly admired. To-day it is for us to remember that "God buries his workmen, but carries on his work," and it remains for us who are left behind to work the harder as we see one and another of our leaders pass away. And now we say farewell to the

dear old man, who has so well earned the unbroken rest of the grave. Farewell till the morn of the resurrection, in which morning those who have known him best will esteem it no mean privilege if permitted to greet him in the mansions of life and blessedness."

Our dear old friend and leader has gone to his rest, but the work which was the chief delight of his life is still unfinished, and those of us who are still in the thick of it, have in the memory of Lawrence Heyworth an example of untiring energy, consistent adherence to truth and conviction, which we shall do well to follow, as far as God may give us grace.

"Act,—act in the living present;
Heart within, and God o'erhead!
Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time—
Let us then, be up and doing,
With a heart for any fate!
Still achieving, still pursuing,
Learn to labour and to wait."

RAILWAY REFRESHMENT ROOMS.

CONFERENCE OF RAILWAY DIRECTORS AND MANAGERS.

A CONFERENCE of directors and managers of railway companies to confer upon the present arrangements and management of refreshment rooms at railway stations, especially in regard to the increasing facilities thereby afforded for the sale of intoxicating liquors, not only to the public, but to railway officials and servants; and to deliberate upon the measures that might be adopted to mitigate the evils arising from the present system, was held on Thursday, the 18th inst., at the Westminster Palace Hotel, under the auspices of the National Temperance League. The conference was attended by Mr. W. P. Price, M.P.; Mr. James Allport and Mr. E. S. Ellis, (Midland); Mr. Lightly Simpson, Mr. G. W. Currie, and Mr. S. Swarbrick, (Great Eastern); Mr. Charles Gilpin, M.P., (South Eastern); Mr. J. W. Pease, M.P., North Eastern); Mr. James Clark, (Somerset and Dorset); Mr. Russell Scott, (Metropolitan); Mr. Richard Barrett, Mr. William Saunders, (Central Press); Mr. J. M. Cook, &c.; and the League was officially represented by Messrs. Samuel Bowly, Edward Baines, M.P., John Taylor, T. B. Smithies, Captain Phipps, R.N., and R. Rae, (secretary.) Mr. Samuel Bowly took the chair.

The following resolutions were moved by Mr. J. W. Pease, M.P., seconded by Mr. Edward Baines, M.P., and unanimously agreed to:—

1.—That refreshment rooms should not be established unless there appear a public necessity for them on the part of passengers on the railway.

2.—That intoxicating liquors shall not be hawked on any station.

3.—That the refreshment rooms at the various stations should be as much as possible confined to the legitimate use of travellers.

4.—That the rules against the company's servants on duty purchasing intoxicating liquors should be rigidly enforced.

5.—That the travelling public should be warned against the system of treating with intoxicating liquors the guards or company's servants.

6.—That the propriety of excluding the sale of spirits at the refreshment rooms (at any rate at many stations) should have the attention of the boards.

7.—That in re-letting the refreshment rooms, care should be taken by the boards that simple refreshments, such as tea and coffee of good quality, should be sold at moderate prices.

8.—That all the main stations on each line should, as far as practicable, be supplied with good drinking water, in convenient places, free of charge.

LIVERPOOL AND BIRKENHEAD TEMPERANCE AND BAND OF HOPE UNION.—Subscriptions received for the present year.

Smith, Samuel, Esq.	£10	0	0
Smith, James, Esq.	10	0	0
Eden, Thomas, Esq.	2	2	0
Crosfield, Wm. Junr., donation for special work	2	0	0
Heyworth, Lawrence, Esq., the late	5	0	0
Townson, Benjamin, Esq.,	2	2	0
Matheson, Thomas, Esq.	1	1	0
Jones, A. & Co.	1	1	0
Paterson, John, Esq.	1	0	0
Collings, J. B.	0	10	6
Brown, Henry	0	10	0
Brown, Joseph	0	10	0
Carter, John	0	10	0
Crosfield; Thomas	0	10	0
Crosfield, Wm.	0	10	0
Davies, S. W.	0	10	0
Simpson, Henry	0	10	0
Woodhead, F.	0	10	0
Thistlethwaite, Mr.	0	10	0
Malcolmson, D.	0	10	0
Vauxhall Band of Hope	0	10	0
Stitt, J. J., Esq.	0	10	0
Robson, N. E.	0	10	0
Ollis, Thomas	0	10	0
Crosfield, Edward	0	5	0
Davies, John	0	5	0
Salthouse, T.	0	5	0
Sutcliffe, W. J.	0	5	0
Ellerbeck, J. T.	0	5	0
Lamont, J.	0	5	0
Lawrence, T. D.	0	5	0
Mundy, H. H.	0	5	0
Ramsbottham —	0	5	0
Sums under Half-a-crown	0	7	0

RUM FOR AFRICA.—A Scottish missionary, on the west coast of Africa, tells us that 450,000 gallons of rum were sold to the negroes at old Calabar by people from Christian lands, in exchange for 6,000 tons of palm-oil. He adds, "What hope is there for these heathen tribes coming out of their barbarism, while such a river of death is poured among them, and that chiefly from our old land?" Oh! the wickedness of sending those hundreds of thousands of gallons of rum, to destroy the bodies and souls of poor heathen men and women in Africa. The money thus made by white men will bring a curse upon those who get it. Happy they whose money is sending the gospel of Jesus Christ to lead the heathen to holiness and heaven.—*Presbyterian S. S. Visitor.*

Thomas Jefferson said, "The habit of using ardent spirits by men in public office has occasioned more injury to the public service, and more injury to me, than any other circumstance which has occurred in the internal affairs of the country during my administration. And were I to commence my administration again with the knowledge which, from experience, I have acquired, the first question I would ask in regard to any candidate for public office should be, 'Is he addicted to the use of ardent spirits?'"

We ask no law to make men sober. *Men are sober naturally.* What we ask is, that you repeal the law by which men are deprived of *their natural sobriety* in law-licensed drunkeries; or, at least, give the people the power to suppress these drunkeries, if they so will, by a majority of votes.—*Mowatt.*

P. T. Barnum advertises for three hundred men to travel with his great show in various capacities, all of whom must be teetotalers, and abstain from profane language.

GOOD TEMPLAR LODGES.—Time and Place of Meeting.

Always Ready, No. 153, ...	Burroughs Gardens, Bevington Hill, ...	Thursday, 8.
Dingle, No. 94	Toxteth Tabernacle	Thursday, 7.30
Edge Hill, No. 124	St. Mary's Schools, Edge Hill	Friday, 7.30
Everton Lodge, 715	Methodist Chapel School Room, Kilshaw St, ...	Friday, 8.0
Excelsior, No. 279	Hibernian School, Pleasant Street	Thursday, 7.45
Hope of Kensington	Primitive Methodist Chapel, Gilead Street	Friday, 7.30
Hope of the Empire, No. 691 ..	United Methodist Free Church, Empire St., West Derby Rd.	Wednesday, 8.0
Liver, No. 159	Lecture Room, 44, Renshaw Street	Wednesday, 7.30
Noah's Ark Lodge, No. 143	St. Mary's School Room, Everton Valley	Wednesday, 8.0
Perseverance, No. 100	Trinity School-Room. Wilton Street, ...	Tuesday, 8.0
Rainhill and Whiston Life Boat, No. 439	Old School Room	Monday, 8.0
Rose, No. 81	Christ Church School, Hawthorn Road, Bootle	Monday, 8.0
Thistle Lodge, No. 161	Barratt's Temperance Hotel, Hunter Street	Friday, 8.0

LIVERPOOL AND BIRKENHEAD

TEMPERANCE AND BAND OF HOPE UNION.

Chairman.—BENJ. TOWNSON, Esq., M.R.C.S.L. **Vice-Chairman.**—THOS. CROSFIELD, Esq.

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NOTICES.

The Executive Committee meet every Monday evening at Six o'clock.

The General Council of Committee, Speakers, and Representatives, meet first Monday in every month at Half-past Seven.

Any Adult Temperance Society or Band of Hope, not already affiliated with the union, may be supplied with speakers on application.

All affiliated societies are expected to subscribe at least five shillings annually.

The Committee is prepared to send deputations to organize Societies in any part of the town or neighbourhood.

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A month's special work for the revival of Temperance in Liverpool will be commenced on the first of June. Sermons will be preached in various churches and chapels, and addresses given to Sunday Schools; also, open-air meetings held in various parts of the town. A number of popular and well-tried advocates of the cause will take part in the work. A list of the preachers, speakers, and the places of meeting, will shortly be published. N. SMYTH, Agent.

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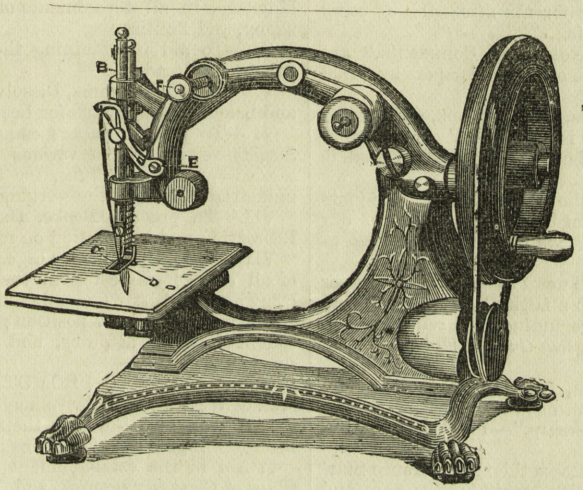

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III.—To supply such Clubs, by means of the Society's Circulating Library, with the best works in the English language, in all departments of Literature, History, Philosophy, and Politics.

IV.—To aid in obtaining the services of Teachers, Lecturers, and Readers.

V.—To lend Diagrams, Dissolving Views, Maps, Drawings, and Scientific Apparatus for Lectures.

VI.—To publish papers connected with the work of the Society—suggestive of various undertakings which may be carried out at these Clubs, for the educational, social, and industrial welfare of the working classes.

VII.—To procure Books, Games, and other articles of Recreation and Instruction on reduced terms.

VIII.—To form a centre of communication between men of all classes interested in the Welfare of the People, to bring about a better understanding between men of different occupations or social position; to promote arbitration and conciliation in disputes, and the interchange of kind services.

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Social Reformer;
THE ORGAN
OF THE TEMPERANCE MOVEMENT.

No. 9. JUNE 1st, 1872. [PRICE 1d.

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PARLIAMENTARY PETITIONS AND THE PERMISSIVE BILL.

A SELECT Committee is appointed every Session to examine, classify, and report upon all Petitions, (with the exception of such as relate to Private Bills) presented to the House of Commons. The 22nd Report of the Committee—the last issued—is now before us; and from it we extract a few interesting particulars.

Since the commencement of the Session, 21,284 Petitions have been presented to the Lower House. These Petitions have embodied prayers upon 282 different subjects. The subjects themselves have exhibited the utmost variety—for instance the "Disestablishment of the Church of England;" the "Abolition of Capital Punishment;" the "Marriage Law;" Pigeon Shooting Matches;" the grant of "Public Money to defray the expenses of the prosecution of the Tichborne Claimant;" and "Enquiry into the case of Jane Spratt." All Petitions, however, are included by the Select Committee in one of the Sections :—I. Parliamentary; II. Ecclesiastical; III. Colonies; IV. Taxes; V. Miscellaneous.

The 21,284 Petitions have been signed by 2,876,683 petitioners. 67 Petitions, on the same number of subjects, have had only a single name attached to each. On 74 subjects, the petitioners have numbered under 10 in each case; on 45, under 100; on 45, under 1,000; on 31, under 10,000; on 8, under 50,000; on 4, under 100,000; while on 8 subjects only, out of the 282, have the Petitioners in each instance, numbered over 100,000. We give a summary of these:—

SUBJECT.	PETITIONS.	SIGNATURES.
Education, (Ireland.) .....For alteration of System	197	111,020
Marriage with a Deceased Wife's Sister Bill.....In favour	1,612	134,512
Sale of Liquor on Sunday Bill, In favour	1,892	160,920
Contagious Diseases Act. For Repeal	380	169,258
Education, (Scotland) Bill. For Alteration	1,581	201,681
Elementary Education Act. Against Alteration	1,894	215,280
Women's Disabilities Removal Bill In favour	829	350,093
PERMISSIVE BILL.—In favour	5,002	926,833

It will thus be seen that, as far as an opinion can be formed from the Petitions presented to Parliament, the Permissive Bill stands not only at the head, but almost immeasurably beyond all competitors at the head of the great political and social questions, which at present occupy the public mind. The Petitions in favour of the measure form nearly a fourth of the entire number presented to Parliament, while the Petitioners make up nearly one third of the aggregate.

One would imagine that these figures would supply pretty strong proof to any unprejudiced person that the principles embodied in the Permissive Bill had secured a firm hold of public sympathy. But the Parliamentary opponents of the measure meet the facts with the old argument:—"These Petitions are not the result of any general or strong feeling in favour of the Bill—they are the simple result of an active and moneyed organization." It is no easy matter to please or convince some people. We have no doubt that the very logicians who use the argument, had no Petitions been presented, would have triumphantly exclaimed:—"You say there is a growing feeling in favour of this measure. We see no proof of this. Where are your Petitions? Depend upon it, if people cared much about the matter, they would pour their petitions into Parliament." Well, Our Petitions are poured into Parliament; and our friends adroitly fall back upon the other argument.

The reply to the Parliamentary sneerers at the Permissive Bill Petitions is very obvious. Organization may accomplish much—indeed, it is essential—but it cannot do everything—and, assuredly, something more was requisite to achieve the results which have already been secured. The Petitioners include members of all classes in the community, not simply those who can be influenced, or bought, or wheedled. They are too numerous to be the victims of an organization. They represent Public Meetings, held in all parts of the country. They include many of the Ministers, Officials, and Members of all religious associations.

If organization can do so much, how is it that the opponents of the Bill have done so little? No one will dispute the completeness, wealth, and efficiency of the Organization which the Liquor interest possesses. It has thrown Members out of Parliament, and has put them in. Some people fancy it can determine the fate of Ministers. What has this Organization done in the way of Petitioning against the Permissive Bill? We present a refreshing contrast:—

For the Bill.....5,002 Petitions.		926,833 Signatures.
Against the Bill.... 16	———	6,954 ———

With this contrast we leave the subject, merely adding our hope and our conviction that the supporters of the Permissive Bill will not relax their efforts, and that their position will be improved by every successive Report of the Select Committe on Petitions.

Notice to Contributers and Readers.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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Printed and Published for the Proprietors, by JOS. THOMAS, 200, Scotland Road,

The South Lancashire and North Cheshire Total Abstainer's Union will hold their Annual Meetings at Birkenhead, on Monday, June 10th. The Conference will meet at the Craven Rooms, in the morning, at 10.30, and the afternoon, at 2.30, with a Public Meeting in the evening at the Queen's Rooms. These meetings will be full of interest.

LESSONS FROM SIGNBOARDS.

TRADES of all descriptions have used signboards as far back in ancient times as history can reach. The ruins of Herculanæum and Pompeii abound with emblems hung over the doors of certain trades. Wine merchants have men carrying earthenware vessels of liquor, tavern keepers, tankards; shoe-makers, hides of leather; dairymen, pictures of cows; a schoolmaster, a boy receiving a good birching, and so forth. The old Greeks and Egyptians followed the same custom, and there can be little doubt that our own forefathers adopted the custom from their Roman conquerors. The original use of signboards was to tell passers by what was sold inside, and in early days a knife over a cutler's door, a stocking for a hosier, a hand for a glover was all that was required. But as luxury and competition increased, something more was wanted, and tradespeople vied with each other in hanging out the most attractive and noticeable sign. But gradually, as glass became cheaper, and windows consequently larger, drapers, grocers, and other shopkeepers dropped their distinctive signs and allowed their displayed goods speak for themselves; thus signboards became the almost exclusive property of the publican, whose goods, confined in barrel and bottle, could not be exposed to public view.

To the present day then, every publican hangs out his sign—as in olden time, one tradesman would hang out the portrait of some great man who was his patron, another a sign setting forth the character of his house, another a symbol of honesty and good faith, another bragging the quality of his stuffs, or flattering the discernment of his customers, so nowadays the sign of the publican has a thousand different significations, and may point as many morals to the man who has sense enough to take warning by them.

We propose in a series of articles in this paper, to pass in review some of the sign-boards in use in our own town of LIVERPOOL, and try if possible to draw a few lessons from the different meanings which may be attached to them.

Perhaps one of the most objectionable penalties of greatness, even worse than having one's name given to a street, is to have it posted up on a Gin-shop. Royalty has to suffer terribly. Victoria, Albert, Prince of Wales, Alexandra, Duke of Edinburgh, Duke of Cambridge are names almost better known to the country as signs for drinking shops, than as emblems of Royalty. The memory of great generals and admirals are perpetuated in the Wellington, the Nelson, and the Havelock Arms, though the Liverpool publican who has adopted the last of these names, can have had little idea of the hatred the great christian soldier had towards all intoxicating drinks. Two publicans in Heyworth Street, (called after Lawrence Heyworth), have adopted the name, surely unconsciously, of one of the most earnest and self-denying teetotallers the country has ever seen. The Rathbone Vaults is another misnomer, for we are at a loss to know which of the Rathbones has ever shewn himself a friend to anything but temperance, sobriety, and true religion, all at enmity with the liquor traffic.

The "Generous Briton" and the "True Briton" leads us into another train of thought. We suppose the generous Briton thus complimented by the publican is the man who is always ready to stand a pint, or crack a bottle with a friend, who can carry his quantity with any one going; or in other words, who will starve his family and feed the publicans, will keep his wife in rags, and his children in ignorance and vice that he may have his fill of debauchery and intemperance. The "Generous Briton" of the publican, divested of sentiment, is a weak, irresolute drunkard, who would sell his soul for a pot of beer!

The original meaning of the word "generous" is significant, it is derived from the latin word *genus*, signifying race, tribe, or family, and was first used to denote the man who was loyal to his own people or

family. Viewing the word in its original meaning, it is very evident that no "Generous Briton," no man who is loyal to his country, and his home, will be found within the walls of a public house. Drink is the direst foe to his country, hindering its prosperity, degrading its citizens, corrupting its children, fostering and creating its crime, pauperism, and ignorance, and sending thousands to an untimely grave. The generous Briton is rather the man who, from regard to the real prosperity of his country and his home, abstains entirely from that intoxicating drink which is the direct cause of half its misery and wretchedness.

Liverpool publicans make no secret of the fact that working men are their best customers; their sign-boards court them and their custom on every hand. Their benefit societies are invited to meet at the Masonic Arms, the Oddfellows, Forresters, Druids, and Shepherds Arms, though nowhere do we meet with the Rechabites Arms. The printers, tailors, grocers, sawyers, farmers, cattle dealers, engineers, and mariners, all have their respective "Arms" emblazoned on many a public house in this town. The Butcher Boy, Jolly Tars, and the People's Palace, all court the custom of the sons of toil. "Souter Johnny" is a delicate compliment to the shoemakers, while the "Pick and Shovel" invites all who wield either of these useful implements of labour. The "Tradesman's Arms" cultivates the shopkeeping interest, while the "Merchants' Restaurant" adapts its sounding title to the superior education of its customers, who would no doubt be very much ashamed to enter the People's Palace. The "Lancashire Witches" is so called, no doubt, out of compliment to the women of Lancashire, who are supposed to bewitch everyone with their beauty; but if the frequenters of the gin palace are specimens the less said the better on that score. There are many public houses in Liverpool named in compliment to the weaker sex, and amongst them they manage every year to convert many thousand virtuous women into blaspheming fiends. One publican calls his house the "Maid of Erin;" Major Greig's report for last year gives us 7257 women brought before the magistrates charged with drunkenness and disorderly conduct, and more than two-thirds of this number were 'Maids of Erin!' Father Nugent will change all this ere long, for already his noble efforts are telling with great effect on the sons and daughters of Erin in Liverpool, and we are sure that Major Greig's report for this year will tell a tale somewhat less sad than last.

(To be continued.)

LICENSE REFORM SCHEMES.

THERE are now before the country, and introduced into the Houses of Parliament, four schemes for License Reform, viz.:—Sir Wilfrid Lawson's Permissive Bill, Sir R. Anstruther's Bill, Sir Selwyn Ibbetson's, and the Government Bill.

The Permissive Bill is too well known in all its bearings to need explanation in these columns, but the other measures seem to be so little understood by the public, that a few remarks on their proposals will not be out of place.

The Government Measure is a very feeble affair. It was introduced into the House of Lords by Earl Kimberly, on the 16th April, and has since been fully discussed and considerably diluted by that august body. It proposes the following licensing authority:—

"In counties the Justices: but new licence not to be valid unless confirmed by a licensing Committee of not less than three or more than twelve; such Committee to be appointed annually, and there may be more than one in a county.

"In boroughs where there are fifteen Justices or upwards, a Committee of them to be appointed annually of not less than three or more than nine; but no licence to be valid until confirmed by the whole body of Justices.

"In boroughs where there are less than 15 Justices, licences to be granted by them as heretofore.

"No licence shall be valid until it is approved by Secretary of State.

"The Justices to send to Secretary of State a report specifying the circumstances on account of which such licence has been granted.

"Justices connected with the trade to be disqualified."

The Government Bill does not alter the *nature* of licences, but continues the present law, with all its evils and absurdities.

One good point about this measure is, that it gives outsiders a *locus-standi* in the licensing court which they have never had before, and enacts that—

"Any person opposing a new licence before the licensing Justice may appear and oppose before the confirming authority, but if he fail in his opposition, he must pay costs and compensate the grantee."

The days and hours of closing are fixed as follows:—

"Within four miles of Charing-cross—Sundays, &c., all day, except from 1 to 3 and from 6 to 11; all other days, to close between 12 at night and 7 in the morning.

"In towns, population not less than 10,000—on Sundays, &c., at 10; on other days at 11.

"Elsewhere—on Sundays, &c., at 9; on other days at 10.

"These restrictions not to apply to *bonâ fide* travellers or lodgers, or to sale at any railway station.

"No definition of traveller is given."

The Government Measure put the question of Sunday closing into the hands of the Licensing Bench, by giving them power to grant six day licences. In some districts this may operate well, where magistrates may be in favour of Sunday closing. The regulations or conditions on which licences are held, with the penalties attached, are very stringent and severe, and are quite the best part of the Bill. The third conviction involves forfeiture of licence, and any of the following offences may incur a penalty, and be considered a breach of the licence:—Selling spirits to children under 16. Having communication with unlicensed premises used for public entertainment. Storing one kind of liquor when authorised to sell another. Permitting drunkenness or rioting. Suffering premises to be the habitual resort of thieves and prostitutes. Keeping a brothel. Treating policemen. Suffering gambling. Selling at illegal hours, and other minor offences.

The penalties against drunkards are also rendered more stringent in the Government Bill, and are for

"Persons found drunk in any public place or licensed house, 10s.

"Riotous drunkenness, £2, or one month's imprisonment. Court may order hard labour.

"Persons drunk and refusing to quit the premises, £5."

The penalties for adulteration are—

"First offence, £20, or one month; second offence, £100, or three months, and to be a disqualified person for not less than two or more than ten years, and shall forfeit all adulterated liquor.

"If a licence-holder, in case of second conviction, licence liable to be forfeited, and premises liable to be disqualified for not less than two or more than five years.

"On conviction, a placard stating same, of such size as inspector may direct, to be affixed to premises."

It is a fine idea to post the publican's offence on his own premises! Samples may be drawn and analysed as commissioners may apppoint.

These, then, are the salient points of Earl Kimberley's bantling. The measure might prove some little improvement on the present system, but to offer such a poor peddling scheme to the country, after the emphatic expressions of opinion which have been elicited on all sides, is playing at legislation, and altogether beneath the dignity of Mr. Gladstone's Government.

Sir Selwyn Ibbetson's Bill has the hearty support of the Licensed Victuallers, as well as that of the National Union for the Suppression of Intemperance! The support of either of these respectable bodies ought to be sufficient to deter all sincere teetotallers from giving this measure any encouragement or countenance.

The great feature of this bill is the confirmation of the power of granting and renewing licences to the Bench of Magistrates. Every clause centres on this. It is a lengthy bill, containing over 100 clauses. The hours of closing are not so stringent as those of the Government Bill, nor are the penalties so severe. But the worst feature of the Bill, and that which should rouse the strongest antagonism from all true friends of temperance, is that which compels the Bench of Magistrates to grant licences in any district to the proportion of one to every 300 of the population. The bill provides that—

"When it is proved to the satisfaction of the licensing authority, that the number of houses licensed to sell liquor by retail to be consumed on the premises in any licensing district exceeds one to 300 of the resident population, it is to be held the wants of the neighbourhood are supplied.

"If it can be shown that any district is frequented at weekly intervals by persons other than the residents, additional certificates may be granted not exceeding one to every 300 persons so frequenting such districts."

Thus, a market town of 3,000 inhabitants would have ten public-houses licensed for the accommodation of its *own* population. But, supposing, as is frequently the case, 10,000 country people flocked into the town to market or fair at stated intervals, 30 or 35 more licences would be granted, and the little town of 3,000 inhabitants might be cursed with a public-house for every 50 or 60 of its population, to its great moral and social injury. We are sure that if Sir Selwyn Ibbetson's Bill passes, it will be a great disaster to the country, and make matters very much worse than they are now.

Sir R. Anstruther's Bill is a vast improvement upon either of the two we have been discussing, and comes nearer to the principle of the Permissive Bill than any other measure which has been brought into the House of Commons. It proposes to place the granting and renewal of licences in the hands of a Licensing Board elected by the rate-payers, which would be the next best thing to a popular veto. It enacts that—

"No new certificate be granted until the number granted is below the scale following; nor then unless the Board be of opinion a new public-house is required for the use of the inhabitants of the district:—

"In a Town with a population under 1,000, 1 Certificate.
"Town under 2,000 population, - - - - 2 ,,
"And so on, at the rate of one to every 1,000 of population.
"In Rural Licensing Districts with a population under 500, - - - - - - - - - 1 Certificate.
"Ditto ditto ditto 1,000, 2 ,,
"And so on, at the rate of one to every 500 of population. In rural districts no certificate to be granted in respect of any premises within two miles of any other licensed house."

These provisions would reduce the number of public-houses in the country by more than one-half at a single stroke.

We need not go into further particulars concerning this measure, as it was fully discussed in our columns in the report of the admirable speech of the Rev. H. J. Ellison, at the annual meeting of the Liverpool Temperance Union.

None of these rival schemes, good though they be in part, shake our allegiance to Sir Wilfrid Lawson's Bill. We are convinced that the difficulties of the whole question can only be met, and the growing demands of the country can only be satisfied by a veto power placed in the hands of the Rate-payers themselves.

THE LIBERAL PARTY.

"BREAK WITH THE PUBLICANS."

NEVER was sound advice more timely given than that given by the Rev. Charles Beard to the leaders of the Liberal party at the meeting in the Circus, for the inauguration of the Richmond Hall Liberal Club.

The response given by the audience to the sentiment expressed by the Rev. gentleman in the expressive words "I wish with all my heart that the government had the pluck to break with the publicans," must have convinced the leaders of the Liberal party present, and the Liberal member for Liverpool, that no item in the political programme of the evening was so popular as this sentiment, "Break with the Publicans,"

We have already warned the Liberal party in Liverpool that it will prove a fatal error for them to rely too much upon their past services, and if they cannot show some more comprehensive and practical policy than to facilitate the transfer of land, the abolition of the laws of primogeniture, and the extension of the franchise to the county householder, important as all these are, it is in vain that Mr. Trevelyan should taunt Mr. Disraeli for the meagreness of his programme at Manchester.

In short, if the Liverpool leaders will have the courage to take Mr. Beard's advice and "Break with the Publicans," it will do more than any club that may be formed or any other course they may persue, to prove the salvation of the Liberal party; for thus will they evoke that enthusiasm which they so much need from the better portion of the constituency.

REVIEWS.

GOOD TEMPLARS' CATECHISM, ONE PENNY.—*W. Drew, Middlesborough.*

We are often asked what is this good Templarism of which we hear so much? To all such we say, "Read the Good Templar's Catechism."

GRAHAM'S TEMPERANCE RECITER, ONE SHILLING.—*Graham, Maidstone.*

The friends of Temperance are much indebted to Mr. Graham for this admirable collection of Recitations, Dialogues, &c. It must prove a valuable acquisition to our Temperance Societies.

BANDS OF HOPE: THEIR FORMATION AND MANAGEMENT, SIXPENCE.—*Office of Band of Hope Union, London.*

This is without doubt the best book we have ever seen upon the subject, and we would confidently recommend every person interested in a Band of Hope to possess a copy.

The Always Ready Lodge, 153, held their first Anniversary Tea Party in the Temperance Hall, Burroughs Gardens, on Thursday evening, May 23rd, 1872, when 130 sat down to a splendid tea, to which all seemed to do ample justice. After tea the meeting was presided over by Bro. George Whitehead, D.D. of South-West Lancashire. Several piano-forte

solos, songs, duets, recitations, and readings were very ably given. The meeting was brought to a close by a vote of thanks being given to Bro. Whitehead for presiding.

On Monday evening a number of the brethren of Always Ready Lodge No. 153, I.O.G.T., succeeded in opening a new lodge in St. Peter's Presbyterian School, Sylvester-street. Twenty-four persons were initiated. We expect to hear a good account of them shortly.

Last year we forwarded the largest petition ever sent from Liverpool in favor of the Bill up to that time, containing 53,954 signatures. This year Mr. Rathbone has presented one still larger. It contained 78,420 signatures, among which there were—70 wine merchants and publicans; 80 students; 110 manufacturers; 116 ministers; 118 builders and architects; 213 physicians and surgeons; 261 agents; 329 gentlemen; 353 merchants; 355 butchers; 384 schoolmasters and teachers; 462 public officers; 1,120 shop assistants; 1,191 dressmakers, &c.; 1,639 seamen; 3,739 tradesmen; 3,900 clerks; 10,330 labourers; and 12,512 mechanics.

A toper, as a last resort for more drink, took his Bible to town for liquor, but the landlady refused to take it. "Well," said he, "if she won't take my word or God's word, it's time to give it up." And he went and signed the pledge and kept it faithfully.

THE OPENING OF SEFTON PARK.

THE licensed victuallers and their trade furnish in the persons of the drunkards they manufacture, the larger proportion of the patients at our hospitals. It is therefore only right and proper that they should contribute largely to any effort which may be made to raise funds for the support of hospitals. They came out nobly in contributions to the recent Fancy Fair. Indeed King Grog has been quite the leading feature of the affair. Those ladies who so generously took upon themselves the arduous task of collecting and selling the different articles of fancy work, &c., at the bazaar, were content to acknowledge contributions by a polite private note, and announce their arrangements in a modest advertisement of half-a-dozen lines.

The grogmen, on the other hand, blazoned forth their generosity in advertisements a couple of columns long, which looked very like a joint stock puff of their different wares.

At the Fancy Fair itself Grog prevailed everywhere; half-a-dozen large structures were distributed throughout the ground, with as many more grouped round the different entrances outside.

The quantity of drink contributed by the trade was so enormous, that on the last day it was sold at half price, turning the place into a perfect saturnalia as night closed in.

To give our readers some idea of the enormous amount of liquors contributed by different grogmen, we subjoin an analysis of the last advertisement issued by the refreshment committee. Its vast bulk, reduced into ordinary measurement gives us an equivalent total of over 40,000 quarts of malt liquor,

6,600 bottles of wine,
3,000 ,, ,, spirits.

Being *moderate* alcoholic refreshment for at least 120,000 persons!

THE MONTH'S SPECIAL TEMPERANCE WORK.

DURING the past month the friends of temperance in Liverpool have been resting from their labours in the Petition movement and general agitation in favour of Sir Wilfrid Lawson's Permissive Bill, which occupied their almost undivided attention during the whole of the month of April. They have no reason to be ashamed of their work and its results. They sent up the largest petition in favour of the bill — with the exception of the one from Manchester and Salford — containing upwards of 78,000 signatures, canvassed for from house to house by earnest temperance men and women, without fee or reward. We must not for a moment think that the utility of such a petition ends with the mere demonstration of public opinion elicited by so vast number of signatures. Its great usefulness lies in the manner in which it is got up. Every person who adds his or her name is more or less *educated* in the principles of the measure petitioned for. Each person receives a pamphlet setting forth the aim and object of the bill, with a few short arguments in its favour, and every canvasser reports interesting conversations and discussions with many upon whom they have called. The petition movement is a great educational power. Another column gives full particulars of the petition, the number and quality of the signatures, a list of the different meetings and special petitions, and shews that the Liverpool Permissive Bill Association can render a good account of the work they have so ably carried on, and nobly finished during the past two months.

But there is no such thing as rest to the really earnest man. Rest, to him, is only a change of occupation, and in a work like ours, involving, as it does, the happiness of society and the future of our country, we have no time for idleness—our work must be unceasing—and *rest* is now provided for us in the change of occupation offered by the Liverpool Temperance Union, who have prepared, with the assistance of the other Liverpool Temperance Societies, a month's special work for June, similar to that so successfully carried on during July last year.

A glance at page 144 will shew the programme of the month. We have help sent us from the National Temperance League in the persons of T. J. White and W. Molleson, from the United Kingdom Alliance in John Paton and E. P. Ridgway, from the British Temperance League, in our old friends Thomas Hardy and R. W. Duxbury, from the West of England Temperance League, in James Eddy, and besides all these we have the services of such men as J. W. Kirton, Councillor Gregson, C. Bent, F. Wagstaff, R. Armstrong, William Burgess, and N. Smyth.

As a matter of course, all our Liverpool speakers heartily co-operate, and the plan includes Messrs. J. G. Planche, Jno. Brown, Grundy, Richardson, Platt, Harrison, Galley, Glover, Chapple, Haskell, Yates, Craigie and many others. With such a host of excellent speakers, we shall have no difficulty in sus-

taining some 15 or 20 open air meetings every night during the month.

It is intended to distribute at least 150,000 good temperance tracts, from house to house, and at the meetings, a large portion of which will bear specially upon Liverpool; this is a work in which every one can bear a helping hand, and if every teetotaller would only spend one shilling in good temperance tracts, and distribute them during the month, this number might be doubled or trebled.

A large number of sermons will be preached during the month in our churches and chapels; already more than 50 ministers of religion have expressed their intention of preaching, and no doubt very many more will follow their example; amongst those already promised may be found the Revs. E. H. McNeile, W. H. M. H. Aitken, T. M. Lester, S. Macfarlane, J. R. Welsh, A. Rentoul, John Jones, H. J. Carpenter, R. H. Hammond, and many others of equal power. But let our readers remember that sermons may be preached elsewhere than from the pulpit; an audience of one is much more readily impressed than a thousand. Let teetotallers speak earnestly to their individual friends and acquaintances, going over the whole question with them in conversation, and this, if universally carried out during the month, would gain us more friends and adherents than all the rest of the work put together. We know that it is the most difficult and trying. We know that it is easier to get up and address two or three hundred people generally than to reason with one particularly, but the latter is by far the most effective of the two. Try it!

Another means of spreading temperance principles, and one easy to all is, to visit the courts and alleys in the low parts of the town, get together little groups of people, read a good temperance tract aloud, and then give a copy of it to each of the audience. All that is needed to carry on this work is ability to read, and *politeness*. This is a means of usefulness open to every man who cannot address a meeting; indeed we have heard many, sadly too many, stand up to address meetings who do more harm than good by talking maundering nonsense, or noisy rant; but who, by entering on the quiet and less obtrusive work of reading good matter of other people's, might be of incalculable service to the temperance cause.

We beg the help of every Sunday School Teacher, and suggest that every Sunday afternoon in June, a few earnest words of counsel be addressed *in the class* to the children under their care, warning them from the dangers besetting the drinker's path, and shewing them the absolute safety of total abstinence.

But it is not for us to say to any-one "Do this, or do that" We would rather say, in the sacred words of the bible, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

THE PERMISSIVE BILL MOVEMENT.

To the Editor of the Liverpool Social Reformer.

Sir,—I had the good fortune to be appointed one of a deputation from our Liverpool Permissive Bill Association, to a Council of the United Kingdom Alliance, and to wait upon one of our borough members, Mr. Rathbone, with the Liverpool petition to Parliament in support of the "Permissive Prohibitory Liquor Bill." Taking an early train on the morning of Monday, the 6th inst., I arrived in London somewhat proud of the huge document I had in charge. On my journey I had time and opportunity for reflection, and naturally my mind turned to the character and composition of this roll of signatures, and as I had a practical knowledge of its contents, I began mentally to estimate its value "apart from the weight of the paper." It contained 78,420 signatures, so that as the *Liverpool Courier* sarcastically remarks,—"If all the signatures are genuine, one-sixth of the population, including idiots and infants, must have attached their signatures to it." Strange that one of the questions I was trying to decide in my mind bore directly upon this insinuation, which, at the time, I was not aware would appear in a Liverpool paper that very day. Are all these signatures genuine? My experience answered, *probably No*. It is very possible that some few persons had unwittingly signed this petition more than once, and that some duplicate signatures had not been detected in our careful analysis, for it is worth while to notice that every signature was examined and ticked in the office, so that imposture or shams, on any large scale, was impossible; all doubtful signatures being subjected to a test, and when proved worthless, consigned to the waste-paper basket.

But, on the other hand, when I remembered that a large proportion of them were obtained by voluntary canvassers interested in the work, under the management of a district supervisor who undertook to be responsible for the proper conducting of the canvass; and that *all signatures*, whether from volunteers or paid canvassers, were subject to the strict scrutiny referred to above, I felt satisfied that the proportion of *genuine signatures* were so immensely in favor of the petition that probably two or three thousands would cover the number of *doubtful ones*.

Then, secondly, I thought of the representative character of the petition. Here were the signatures of about one-third of the ministers of every denomination in the town,—many more of whom would probably have signed had they been seen; nearly half of the medical men, and a large proportion of our merchants, manufacturers, &c. &c. I thought with pleasure of the signatures of so many of our influential public men,—gentlemen who would not have attached their signatures had they not considered the Permissive Bill calculated to affect, at least in part, the object for which it is advocated. Of the 22,000 mechanics and labourers; and of the thousands of wives and mothers, not mentioned in the published analysis, and I could not doubt that this petition fairly represented the feelings and opinions of half the adult population of our town. On my arrival I proceeded at once to the offices of the United Kingdom Alliance, 52, Parliament Street, where I found others on the same errand as myself, with rolls and bundles of petitions. My monster roll was received with many expressions of pleasure and some little surprise. In the afternoon I met Messrs. Collings, Ollis, and Harrison, and we proceeded together to the Lobby of the House of Commons, bearing with us our three-quarters of a mile of signatures, which created a considerable amount of interest. The officials were evidently curious, and the reporters were busy taking notes, including a representative of the *Mercury*, who recognised us as Liverpool men, and evidently thought it worthy of note. Exactly at the appointed hour Mr. Rathbone met us, to whom, after some conversation bearing upon the subject nearest our hearts, we committed our charge, which, with some difficulty, he managed to carry into the House, to the evident amusement of the members present.

But the great day of my visit to the metropolis was Wednesday, the 8th inst. At twelve o'clock the ballot would be

taken for admission to the Strangers' Gallery, but long before that hour many anxious friends who had provided themselves with members' tickets had gathered in the Lobby of the House of Commons. Through the courteous attention of Mr. Rathbone, I was one of the fortunate few who had a place reserved in the Speaker's Gallery.

My good fortune enabled me to take stock of all that was going on without any anxiety as to the result of the ballot.

Here were small groups of men in earnest conversation about some matter they had in hand connected with the day's proceedings; others consulting as to the best means of reaching Mr. ——, the member for ——, to get him to present the rolls of petitions they held. There again was a small knot of men whom one might suppose were connected with "the trade," judging from the expression of their countenances, but the great majority were, patiently or impatiently, waiting their chances of admission, and one could not but feel sorry to discover that that inevitable balloting, which appeared to be like the laws of the Medes and Persians, had left some of our friends outside the House, who had travelled hundreds of miles in the confident hope of hearing the debate.

I will not attempt a criticism of the long weary debate which dragged slowly on for upwards of five hours, with what result your readers will by this time be all aware; but I will briefly refer to another conference held at 52, Parliament Street, immediately after the debate.

The room was crowded, and everybody seemed to have come prepared to say to their fellow-workers—cheer up; 'tis better further on. For myself, I never felt more hopeful of a speedy triumph. Each man present seemed to appreciate the difficulties of our position. Not one but was prepared to engage in the struggle more earnestly than ever. *All recognised the necessity of votes*, and I am confident that from that meeting a strong conviction will be borne to every part of the United Kingdom that we must not cease from anything that we have been doing, but must add to it a quiet well organised system of registration, and carry our convictions to the polling booth. Men must be sent to Parliament who will vote with us. Our party politics must be waived till the drink demon is crushed, and the political arena is purified from its corrupting influences.

Now is the time for us to strike. The utterances of the leaders in both Houses of Parliament point to the field of action. "*We must not forget that at present we are the weaker party*," *as Lord Kimberley said*, "That is to say, we don't register the greatest number of votes.

Good Templars—a word with you. You possess the means to strangle the enemy in a very short time, against whom you have registered a vow, *if you will use them.* Let your Lodge Room be the Drill Ground of the Temperance Army Educate every new member you initiate in all the arts of our soldiery. Teach them to remember that they are citizens, and as such can do something to shake off this monstrous wrong that has smitten us with a plague more deadly than leprousy. Let every elector among you register himself to vote for sobriety, and let party take care of itself till it is freed from the trammels of the drink traffic, and thus let us hasten the day.

When the might with the right, and the truth shall be,
For come what there may, to stand in the way,
That day the world shall see.

W. Burgess.

42, Renshaw Street, Liverpool,
May 22nd, 1872.

LIVERPOOL PERMISSIVE BILL ASSOCIATION.

TOTAL NUMBER OF PETITIONS PRESENTED IN FAVOUR OF THE PERMISSIVE BILL UP TO MAY 7TH, WAS 5,002, SIGNATURES, 926,833.

The following is a List of Petitions from Liverpool and the surrounding Towns and Villages, from the Parliamentary Official List, up to May 7th, the Report for May 8th, is not yet to hand.

Date.	Place.	No of Signatures	By whom Presented.	Sent by
Feb. 29,	Widnes,	1*e*	Mr. Cross	Public Meeting
March 7,	Norley,	1*e*	Major Tollemache,	,,
,, 13,	Liverpool	1*e*	Mr. Rathbone,	Ward Meeting (St. Anne's)
,, 18,	,,	1*e*	,,	,, (Everton)
,, ,,	,, Circus-st.,	1*e*	,,	Public Meeting
,, ,,	,,	1*e*	,,	North and South Toxteth Ward Meeting
,, 26,	,,	1*e*	,,	Great George and Pitt Street ,,
,, ,,	,,	1*e*	,,	West Derby ,,
April 9,	Birkenhead,	1*e*	Mr. Laird,	Public Meeting
,, ,,	Prescott,	1*e*	Mr. Turner,	,,
,, ,,	Litherland,	1*e*	,,	,,
,, 15,	Liverpool,	10*e*	Mr. Rathbone,	Liver Lodge, I.O.G.T.
,, ,,	Neston,	1*e*	Mr. Tollemache,	Public Meeting
,, ,,	,,	3*e*	Mr. Cross,	Wavertree Debating Society
,, ,,	,,	26	Mr. Rathbone,	I.O.G.T., (name of lodge not given)
,, ,,	,,	4*e*	,,	Hope of Empire lodge, I.O.G.T.
,, ,,	Garston,	3*e*	,,	Pride of Garston ,,
,, ,,	Kirkdale,	1*e*	,,	Everton Ward Meeting
,, 25,	Bootle,	1*e*	Mr. Turner,	Public Meeting
,, ,,	,,	1*e*	,,	,,
,, ,,	Litherland	185	,,	Inhabitants
,, 26,	Bootle,	30	Mr. Rathbone,	Teachers of U. Presbyterian Sunday School
,, ,,	Liverpool,	4*e*	,,	Mtg of Employees of Lancashire Clog & Shoe Manufacturers
,, ,,	,,	33	,,	Teachers & Senior Scholars of Brownlow-hill Cong. S. School
,, ,,	,,	51	,,	Members of Cong. Church Brownlow-hill.
,, ,,	,,	104	,,	Employees of the Liverpool Omnibus Co.
,, ,,	,,	4*e*	Mr. Graves,	Hope of Kensington lodge, I.O.G.T.
,, ,,	Birkenhead,	471	Mr. Laird,	Inhabitants
,, ,,	Liverpool,	23	Mr. Rathbone,	Teachers of Toxteth Tabernacle Sunday School
,, ,,	,,	39	,,	Members of Congregation, Hardman Street
,, ,,	,,	1*e*	,,	Congregation, Masonic Hall

Date.	Place.	No. of Signatures	By whom Presented.	Sent by
April 9,	Hoylake,	36	Major Tollemache,	Inhabitants
,, ,,	Norley,	10	,,	Congregation of Wesleyan Methodist
,, ,,	,,	5	,,	Teachers Methodist Free Church Sunday School
,, ,,	,,	5	,,	Members of Methodist Free Church
May 3,	Birkenhead,	1*e*	Mr. Laird,	Public Meeting
,, ,,	,,	2*e*	,,	Working Men's Total Abstinence Society
,, ,,	,,	2*e*	,,	Birkenhead Hope Lodge, I.O.G.T.
,, ,,	Liverpool,	1*e*	Mr, Rathbone,	Public Meeting (Old Haymarket)
,, 6,	Bootle.	12*e*	Mr. Cross,	Cambrian lodge. I.O.G.T.
,, ,,	Waterloo,	12*e*	,,	Progress of Waterloo lodge, I.O.G.T.
,, ,,	St. Helens,	1*e*	,,	Public Meeting
,, ,,	Southport,	42	,,	Nephalia lodge, I.O.G.T.
,, ,,	St. Helens,	93	,,	Workmen of London and Manchester Plate Glass Company
,, ,,	Southport,	13	,,	Albion Tent, I.O. Rechabites
,, ,,	Bootle,	10	,,	Rose lodge, I.O.G.T.
,, ,,	Rainhill and Whiston	447	,,	Inhabitants
,, ,,	,,	9	,,	Rainhill and Whiston Life Boat lodge, I.O.G.T.
,, ,,	Ravenhead, St. Helens,	78	,,	Workmen of the Ravenhead Works Plate Glass Company
,, ,,	Liverpool	9*e*	Mr. Rathbone,	Liverpool Ladies' Temperance Society
,, ,,	,,	3*e*	,,	Everton lodge, I.O.G.T.
,, ,,	,,	31*e*	,,	Salem Chapel, Kilshaw-street
,, ,,	,,	10*e*	,,	Liverpool Mission Lodge, I.O.G.T.
,, ,,	,,	15*e*	,,	Congregation of Methodists, Douro Place, West Derby
,, ,,	,,	1*e*	,,	Public Meeting, (Circus)
,, ,,	,,	1*e*	,,	,, (Wellington Hall)
,, ,,	,,	1*e*	,,	,, (Open air)
,, ,,	,,	23	,,	Boundary Street Band of Hope
,, ,,	,,	1*e*	,,	Public Meeting, Wellington Monument
,, ,,	,,	1*e*	,,	Market Square Chapel Band of Hope
,, ,,	**Liverpool,**	**78,420**	,,	INHABITANTS
,, ,,	Liscard,	155	Major Tollemache,	,,
,, ,,	Norley,	66	,,	,,
,, ,,	Raby,	120	,,	,,
,, ,,	Liscard,	4*e*	,,	Life Boat Lodge, I.O.G.T.
,, ,,	Seacombe,	576	,,	Inhabitants
,, ,,	Ormskirk,	1*e*	Mr. Turner,	Public Meeting
,, ,,	Prescot,	980	,,	Inhabitants
,, ,,	Neston,	1*e*	Major Tollemache,	Public Meeting
,, 7,	Widnes,	1*e*	Mr. Cross	,,
,, ,,	,,	12	,,	Star of Widnes lodge, I.O.G.T.
,, ,,	St. Helens,	30	,,	Inhabitants
,, ,,	Liverpool,	2*e*	Mr. Graves,	Grand Division of Sons of Temperance
,, ,,	,,	2*e*	,,	Star of Bethlehem Union, Daughters of Temperance
,, ,,	,,	3*e*	,,	Olive Leaf lodge, I.O.G.T.
,, ,,	,,	2	,,	Safety lodge, ,,
,, ,,	,,	3	,,	St. James' lodge ,,
,, ,,	,,	32	,,	Members of Gt. Homer Street Wesleyan Chapel
,, ,,	,,	3*e*	,,	English Presbyterians, Arnold Street
,, ,,	,,	2*e*	,,	Mariner's Pride Union Daughters of Temperance
,, ,,	,,	2*e*	,,	Meeting of Grand Union of Daughters of Temperance
,, ,,	,,	332	Mr. Rathbone,	Inhabitants, second petition
,, ,,	,,	1*e*	,,	Public Meeting, Christ Church School
,, ,,	,,	3*e*	,,	Liverpool Onward lodge, I.O.G.T.
,, ,,	,,	2*e*	,,	England's Glory Division, Sons of Temperance
,, ,,	,,	1*e*	,,	Public Meeting, Catholic Total Abstinence League
,, ,,	,,	9*e*	,,	Noah's Ark lodge, I.O.G.T.
,, ,,	,,	43	,,	T. M. Ransom and his workpeople
,, ,,	,,	2*e*	,,	Crystal Fount Union Daughters of Temperance
,, ,,	,,	2*e*	,,	Good Templar Convention, Hope Hall
,, ,,	Willaston,	146	Major Tollemache,	Inhabitants
,, ,,	Lower Bebbington	1*e*	,,	Public Meeting

Those marked thus (*e*) were signed officially.

The above list indicates considerable activity on the part of many of our friends, but it also shews that a large number of Temperance Societies, Good Templar Lodges, Churches, Sunday Schools, &c., have not sent petitions in favour of Sir Wilfrid Lawson's Measure. It is of great importance that this should be done done now, and our friends will do well to get petitions adopted in every club or society with which they may be connected, before the debate is resumed on the 24th of July next, and forward them without delay to one of our Members for presentation to Parliament.

Written Petitions may be had on application to Mr. Wm. Burgess, *at the* New Office of the Permissive Bill Association, **42, Renshaw Street.**

COMMITTEE ROOM, 14, DERBY STEEET, LIVERPOOL.
P. G. HEYWORTH, ESQ., *May 3rd*, 1872.

DEAR SIR.—At a Committee of the Liverpool Temperance League, it was resolved

That this Committee respectfully desire to express their sympathy with the family of the late Lawrence Heyworth, Esq., (for 18 years President of this Society) in their great bereavement. The remembrance of his many virtues is their only solace, and believing sincerely that he having entered into his rest, his works shall follow him. His labours in the cause of Temperance, not being the least of those works of Philanthrophy, and Christian Love, which has made the name of Lawrence Heyworth a household word in many an humble home. We, therefore, Dear Sir, desire to add our tribute of respect to the memory of your lamented and honoured Father, and subscribe ourselves on behalf of the Committee.

Thos. Jones, *Chairman.*
J. G. Planche, *Cor. Secretary.*

IVY BANK, AIGBURTH, *May 11th*, 1872.

DEAR SIR.—In reply to your esteemed favour of the 3rd instant, which I found waiting for me at Yew Tree to day, I beg that you will tender the best thanks of the late Mr. Lawrence Heyworth's family to the Committee of the Liverpool Temperance League, for their kind resolution, expressing their sympathy and condolence with us in our present bereavement. Our loss has been a heavy one to bear, but it is a great comfort and consolation to us to find that our dear parent was so well appreciated and esteemed by those who have had the pleasure of working with him in the good cause of Temperance.—With my best thanks to yourself, for your kind letter. I am, yours truly,

Thos. Jones, *Chairman.* P. G. HEYWORTH.
J. G. Planche, *Secretary, Liverpool Temperance League.*

DEPOT FOR TEMPERANCE LITERATURE.

A depot for Temperance Literature only will be opened at 42, Renshaw Street, on the First of June, under the superintendence of Mrs. N. Smyth. A complete and well assorted stock will be kept, consisting of Works of Reference, Tales, Essays, and Tracts, embracing every publication on Temperance, in all its aspects, which has yet been published.

Temperance Societies will be liberally dealt with, and grants of tracts will be made for gratuitous distribution, to known temperance friends in Liverpool.

SUNDAY CLOSING.

THE Central Association for stopping the sale of Intoxicating Liquors on Sundays, have been actively engaged in promoting special petitions &c. in favour of total closing of public-houses on Sundays.

Copies of the following memorial have been signed by sixty Liverpool Ministers, and sent to our three Members. S. R. Graves, Esq.; Lord Sandon; and William Rathbone, Esq.

"WE, the undersigned Ministers of Religion, deeply convinced that the sale of Intoxicating Liquors on Sunday, is the cause of much degradation and misery, that it is most prejudicial to the moral and spiritual welfare of the people of this country, that it presents the most serious hindrance to all Christian efforts for ameliorating their condition, that it to a great extent neutralises the work of the Sunday-school, and keeps multitudes away from attendance at Public Worship, earnestly request that you will support by your vote and influence the measure introduced by MR. HUGH BIRLEY, M.P. entitled 'The Sale of Liquors on Sunday Bill.'"

GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY.

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose,	Christ Christ. School. Bootle	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward,	Mission Room, Upper Beau-st.,	8.0	J. J. Evans, 21, Fairy-street, Everton.
439	Rainhill & Whiston L. Boat,	Old School Room,	8.0	Wm. J. Yates, 51, South-road, Waterloo.
	Light of Everton,	Fabius Chapel School, Everton-rd.,		R. Barbury, 1, Hyde-street.
	Rescue,	T'mprnce Room Burroughs' Garden	8.0	John Hepkins, 29, Rose-place.

TUESDAY.

100	Perseverance,	Holy Trinity School, Wilton-st.,	8.0	Wm. Richardson, 18, Clarence-street.
757	Laburnum,	Laburnum Grove School,	8.0	Thomas Evans, 19, Holmes-lane, Seaforth.
	St. Peter's,	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tinterden-street.

WEDNESDAY.

159	Liver,	44, Renshaw-street,	7.30	H. H. Mundy, 36, Brownlow-street.
183	Toxteth,	St. Mathew's School, Hill-st.,	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
279	Wavertree Vale,	Wesleyan School, Wavertree-rd.,	7.30	J. Wakefield, 19, Wavertree-vale.
549	Cambrian,	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well lane, Bootle.
691	Hope of the Empire,	Methodist Chapel, Empire-st.,		James Hoult, 60, Low-hill.

THURSDAY.

85	North Star,	Circus-street Meeting Room,	8.0	J. Fletcher, 39, Naylor-street.
94	Dingle,	Mr. Lockhart's Tabernacle Park-rd.	7.30	J. K. Slater, 70, North Hill-street, Toxteth-park.
153	Always Ready,	Burroughs Gardens Room,	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior,	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf,	St. Ann's School Stanley,	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor,	Solway-street Chapel,	8.0	M. W. Golding, 59, Eden-street.
676	Star of Promise,	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth,	Zion Chapel, Elizabeth-st.,	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot,	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
	Chadwick Mount,	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.

FRIDAY.

124	Edge Hill,	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H.
143	Noah's Ark,	Christ Church Sch., Gt. Homer-st.	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
161	Thistle,	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle,	Lincoln Room, Bootle,		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan,	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland-street, Everton.
312	Liverpool,	Room, 1, Juno-st.,		William Arnold, 119, Wavertree-road.
378	Safety,	School, Wellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James,	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
705	Hope of Kensington,	Mission Room, Gilead-st.,	8.0	R. Shimmin, 24, Minera-street.
715	Everton,	School Room, Kilshaw-st.,		Thomas Hindley, 38, White Rock-street.
770	Liverpool Mission,	Mission Room, 93, Mill-st.,		C. Adams, 10, Woolf-street.
	Bethel,	North Bethel, Bath-st-,	7.30	J. Guthrie, 15, Menai-street, Boundary-street.

LIVERPOOL AND BIRKENHEAD
TEMPERANCE AND BAND OF HOPE UNION.

Chairman.—WILLIAM S. CAINE, Esq. **Treasurer.**—Mr. THOMAS OLLIS.
Honorary Secretaries.—Mr. JOSEPH THOMAS, and Mr. W. J. SUTCLIFFE.
OFFICE:—42, RENSHAW STREET.

NOTICES.

The Committee feel pleasure in stating that the plan of operation in connexion with the June Special Temperance Work is nearly complete. The clergy and ministers of all denominations have been solicited to call the attention of their congregations to the prevalance of Intemperance, on some Sunday in the month, and the following can already be announced. :—

June 2nd.

Rev. W. K. Moore, St. George's Presbyterian Church, Myrtle-street, at 6.30.

Rev. R. H. Hamond, St. James' Church, Parliament-street, at 6.30.

South Bethel. Rev. Alexander Pitt, at 6.30.

Mr. E. Wild and Rev. T. Jones, Mission Room, 189 Mill-street, 10.30 and 6.30.

Mr. R. Davies, North Bethel, at 6 30.

Mr. M. Jones, Gilead-street, Kensington, at 6.30.

June 9th.

Rev. D. J. Hirsch, D.D., German Church, Sir Thomas Buildings, at 2.

Rev. J. R. Welsh, M.A., Canning-street Presbyterian Church, at 6.30

Rev. H. Postance, Holy Trinity, Parliament-street.

Rev. A. Rentoul, St. Peter's Presbyterian Church, Sylvester-street, at 6.30.

Rev. A. E. Greening, Byrom Hall, Byrom-street, at 6.30.

Rev. John Shannon, Domestic Mission Chapel, Beaufort-street, at 6.30.

Rev. S. Macfarline, Russell-street United Methodist Free Church, at 6.30.

Rev. R. Ashcroft, Rock Ferry Congregational Church, 6.30.

Rev. W. A. Whitworth, M.A., St. Paul's-street, Paul's-square, at 10.45.

Mr. W. Bathgate, Sheil Park, at 3.0.

June 16th.

Rev. Major Lester, M.A., St. Mary's Church, Walton-road, Kirkdale, at 6.30.

Rev. Ed. Lester, St. Paul's North Shore, Kirkdale, at 6.30.

Rev. W. H. M. H. Aitken, M.A., Christ Church, Great Homer-street, at 6.30.

Rev. Thomas Robinson, M.A., St. Bartholomew's, Naylor-street, at 6.30.

Rev. T. Durant, Fabius Baptist Chapel, Everton-rd., 6.30.

Rev. George Kidd, Zion Primitive Methodist Chapel, Northumberland-terrace, at 10.30.

Rev. George French, M.A., St. Ambrose Church, Prince Edwin-street, at 6.30.

Rev. E. Hassan, Trinity Chapel, Wavertree, at 6.30.

Rev. T. Wigley, Primitive Methodist Chapel, Sheridan-place, Bootle, at 10.30.

W. S. Caine, Esq., Solway Baptist Chapel, at 6.30.

Mr. W. Burgess, Hamilton-road United Methodist Church, at 6.30.

Mr. J. G. Thompson, Douro-place, Edge-lane, at 6.30.

June 23rd.

Rev. E. N. Jones, B.A., St. Mathias, Gt. Howard-st., at 11 a.m.

Rev. R. Thomas, English Presbyterian Ch., Garston, 6.30.

Rev. J. Thomas, the Tabernacle, (Welsh) Netherfield-road, South, at 6.0.

Rev. J. Mahood, Burlington-st. Congregation Chapel, 6.30.

Rev. R. Goldsack, New Jerusalem Ch., Bedford-st., at 6.30.

Mr. Isaac Miller, Mill-street Mission Room, at 6.30.

Rev. F. Wallace, Westminster Congregational Church, Kirkdale, at 6.30.

Rev. J. Jones, Chadwick Mount Independent Chapel, 6.30.

Rev. Colin Brewster, "Salem" Congregational Church, Elizabeth-street.

Rev. Thomas Bennett, "Zion" Chapel, Northumberland-terrace, Everton, at 6.30.

Rev. W. A. Whitworth, M.A., St. Paul's, St. Paul's-square, at 10-20.

Mr. R. W. Duxbury, Queen Ann's Hall, Queen Ann-street, at 6.30.

June 30th.

Rev. E. H. McNeile, M.A., St. Paul's, Prince's park, 10.45.

Rev. G. Read, St. Paul's, St. Paul's-square, at 6.30.

Rev. J. S. Pickles, M.A., St. Saviour's, Breckfield-road, North, at 10.45.

Rev. R. M. Wilcox, Brunswick Wesleyan Chapel, Price-street, Birkenhead, at 6.30.

Rev. W. H. Casey, B.A., St. Mathew's Church, Scotland-road, at 6.30.

Rev. John Stuttard, Hamilton-road United Methodist Free Church, at 10.30.

Rev. W. H. Perkins, Baptist Chapel, Bootle, at 6.30.

Mr. W. Bathgate, Sheil Park, at 3.0.

The Rev. H. Carpenter, M.A., of Emmanuel Church, West Derby-road; Rev. A. Hume, D.C.L., L.L.D., and others, have also promised to preach sermons. Dates not yet fixed.

On the Saturday evenings in June, Sermons will be preached in Christ Church, Hunter-street, at 8 p.m., by Rev. W. H. M. H. Aitken, M.A., Rev. Geo. French, M.A., and others.

Upwards of 250 Open-Air Meetings are also arranged for, and the following Agents and Gentlemen will take part in the same, assisted by nearly all the well-known Temperance workers in Liverpool :—

Mr. F. Atkin, Bolton.
Mr. R. Armstrong, Chorley.
Mr. W. Britton, agent of Birkenhead Temperance Society.
Mr. C. Bent, of Salford.
Mr. G. C Campbell, London.
Mr. James Eddy, of St. Ives, Cornwall, agent of the Western Temperance League.
Mr. R. W. Duxbury, Manchester.
Councillor Gregson, of Blackburn.
Mr. J. Gromitt, West Bromwich.
Mr. T. Hardy, Manchester British Temperance League.
Mr. J. W. Kirton, Birmingham, author of "Buy your own Cherries."
Mr. F. Molleson, London, National Temperance League.
Mr. John Paton, Barrhead,
Mr. E. P. Ridgeway, Manchester.
Mr. George Rutherford, Birmingham.
Mr. T Irving White, Brighton, National Temp. League.
Rev. F. Wagstaffe, Alderley Edge.

The Committee earnestly invite the co-operation and support of all lovers of sobriety and good order. Subscriptions and Donations on behalf of the Special Work is respectfully solicited, and may be paid to the Treasurer, Secretaries, or Agent, at the Office of the Union, 42, Renshaw Street.

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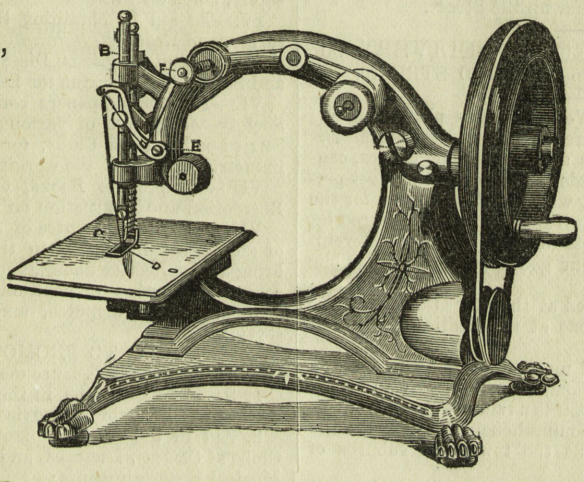

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TO THE PUBLIC.

IT is no small satisfaction to perceive the great changes which have taken place in the tailoring trade, and the rapid decrease in prices is mainly due to the determined blow aimed at the monopolies hitherto enjoyed by this trade. As an instrument in this reformation,

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 10. JULY 1st, 1872. [PRICE 1d.

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THE MONTH'S SPECIAL TEMPERANCE WORK.

WE are sorry we cannot give a full and complete statement of the work which has engaged the attention of Liverpool Teetotallers during the past month. In our next issue, however, we hope to give a detailed account of the meetings held, the sermons preached, and the number of pledges taken.

The Bootle friends have had unusual success. No less a number than 260 pledges were taken during three evenings, and the result of the month's work has been felt for good in hundreds of drunkard's homes.

At the Great Nelson Street meetings, upwards of 200 pledges were taken up to the 23rd of June, and we hear similar good news from almost every centre of operations.

When we tell our readers that there have been about two dozen large open-air meetings held almost every evening of the month, they will be prepared for a report shewing great results. In all probability some 3,000 or 4,000 pledges have been taken, and if those who have signed have been *properly looked after*, the ranks of good Templarism will have been recruited by exactly the same number. Our earnest co-worker, Father Nugent, has been busy as ever during the month, and we learn with the deepest regret, that for the last week or so, sheer exhaustion has prevented his appearing on a public platform. When in Dublin a few days ago, we were glad to see Father Nugent's name on all the boardings in the town. He is to give three entertainments, with his "Nobody's Children," in the metropolis of Whisky and Stout, and we hope that one result of his visit will be, to draw out some such man as himself, to renew the Father Mathew's work in Ireland.

Upwards of 70 temperance sermons have already been preached from different pulpits in the town. It is impossible to over estimate the importance of this branch of work. Would to God the Christian Church were to take up the Temperance movement as a *necessary* section of its missionary work, as much so as the Sunday School, or District Visitation! We should soon see the country sober, prosperous, and happy, delivered from the thraldom of King Grog. Let the success of such men as Father Mathew and Father Nugent, of such women as Mrs. Wightman and Mrs. Bayley, tell the Christian church what could be done, if the will was only there!

The Sunday afternoon and evening meetings in St. James's Hall have been thronged during the month, to hear addresses by the able advocates who were sent to our aid by the National Temperance League, the British Temperance League, and other kindred societies.

Our old friend, J. W. Kirton, was with us for more than a fortnight, delighting crowded audiences every night with his humour and pathos. Mr. Molleson, the Sailor's Missionary of the National Temperance League, spent his time in earnestly speaking to meetings of sailors, visiting the docks and shipping during the day time, distributing tracts, and conversing with groups of seamen. His efforts met with considerable success. Mr. James Eddy did much to instruct new recruits in the principles and facts of our great movement; and we trust he will consent to pay us another visit during the winter, and make a lecturing tour round our Good Templar lodges.

Space fails to do justice to the services rendered by Messrs. Duxbury, Hardy, Paton, Ridgway, T. I. White, Gregson, Bent, Wagstaff, Armstrong, and twenty other able advocates of the cause, but all spoke words which, like nails in sure places, went home to the hearts of thousands, bringing forth results that the great day alone will reveal in all its completeness.

Notice to Contributers and Readers.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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WORKMEN'S CLUBS.

THE movement is growing in strength. The Hand-in-Hand Club, in Park Road, a scheme first propounded and advocated in these columns, is a proved success, paying its way with a handsome profit to the proprietors, and crowded to excess every night of the week, and indeed all through the day too, by just the class of men for whom it was intended.

The club-room is a pleasant sight to see during the evening. It is more handsomely and attractively furnished than any public-house in Liverpool. Fifty or sixty beautiful prints and chromo-lithographs adorn the walls, the "bar," at which nothing that can intoxicate is sold, is splendidly decorated, and as good tea and coffee as can be brewed, is sold at less price than a glass of bad beer. The billiard and bagatelle tables are in full play from morning to night, scores of visitors are seated at the tables engrossed in chess and draughts ; and the reading room, quiet and retired, affords attraction for the visitor, who seeks it first thing on entering the club.

We have seen upwards of 200 persons in the club-rooms at once, and it is quieter and more orderly than a public-house would be with only 20 customers. Good humour, politeness, and healthy enjoyment, prevails throughout, and there can be no doubt whatever that in the Hand-in-Hand Club will be found the most successful rival to the dangerous temptations of the public-house that has yet been devised. The great success which has attended this experiment has so encouraged the proprietors that they are determined to go on with the enterprise, and as opportunity occurs, will open similar clubs up and down the town. We wish them success most heartily, and trust it will not be many months before at least a dozen Hand-in-Clubs will be doing as thriving a trade as at No. 1, Park-place.

The movement, however, has not stopped here. Most of our readers will know that the leaders of the Liberal party have started a similar institution at Richmond Hall, differing from the Hand-in-Hand Club, however, in the matter of politics ; for, whereas the last-named is entirely free from all political influence or bias, the share-holders being pretty equally Tory and Radical, the Richmond Hall Club is exclusively political, and only admits to membership those who belong to the Liberal party. However, Liberals go to the public-house as well as Tories, and we don't care how many such clubs are started by either party, for they must do great good in providing a counter-attraction to the gin palace.

The Richmond Hall Club, like the Hand-in-Hand, excludes intoxicating liquor, and it is a source of gratification to all teetotal Liberals to know that the club was opened by so illustrious an advocate of our principles as Mr. G. O. Trevelyan—we trust that his influence will always pervade the councils of the club, and that, having made so good a start they will continue their course as they have begun, and never sink to the degrading position of a mere political pot-house, which will be the case the moment drink obtains an entrance.

We have also to report another successful effort. Mr. Wood, the managing director of the North Shore Mills, in conjunction with some of the most intelligent of his workmen, and one or two other gentlemen, have started a club at the North end of the town. A public meeting was held a few weeks ago, at which the club was inaugurated. When we read the speeches of some of the gentlemen in the papers on the following day—speeches which shewed how lamentably ignorant the speakers were of all the tastes and habits of working men—we trembled for the fate of the club. These well-intentioned but mistaken gentlemen talked loudly about the "right of the working man to their quiet pot of beer of an evening," and advocated the introduction of that "quiet" beverage into the club. Our fears however, were set at rest when we found that the managing committee was to consist of 18 working men and six gentlemen. As might be expected, working men who are intelligent enough to wish to start a Workmen's Club, are shrewd enough to know that beer would irretrievably ruin the whole affair, and of course they ruled for the exclusion of all intoxicating liquors.

Not long ago we visited a club in London in which all sorts of intoxicating drinks were freely sold to the members. We have seen a good many inns and public-houses, up and down the country, but have never seen a dirtier or noisier pot-house than this so-called Workmen's Club. We were glad to learn from the manager that they were in serious financial difficulties, and that scarcely any of the *drinking clubs* in London are doing more than just pay their way. A most gratifying fact!

GOOD TEMPLARISM IN WALLASEY.

Nine or ten months ago a few devoted total abstainers, living at Egremont and Seacombe, were desirous of reviving the cause of temperance in the parish of Wallasey. They called together a meeting at Union Rooms, Egremont, where, after addresses on Good Templarism, a lodge was formally opened with twenty-five charter members, and christened "The Hope of Egremont."

In a very few weeks the lodge had increased so rapidly that the Union Rooms became too small to hold the numbers who were pressing into the lodge. From all parts of the parish, from Seacombe, Liscard, and New Brighton, recruits were gathered in weekly, by scores. The applications for admission at last became so numerous that it was found absolutely necessary to hive off, and the "Seacombe Crusaders'" lodge was formed. The United Presbyterian Church granted them the use of the Mission Room, which was soon filled to overflowing. A third lodge soon followed, and the "Liscard Lifeboat" was launched with a gallant crew, determined to save their fellow men from wreck on the dangerous rocks of intemperance.

New Brighton quickly followed suit, and a fourth lodge was opened in the National School Room, under the auspicious title of the "Rock Light." This room in its turn also proving too small for the members who came crowding into it; a fifth lodge was opened at Little Brighton, called the "St. James' Crusaders." In the meantime the "Seacombe Crusaders" had enlisted so many recruits that a sixth lodge was formed, meeting in the Primitive Methodist Chapel, under the name of the "Primitive Crusaders."

The respective number of these six lodges is as follows:—

Hope of Egremont, ...	150	members.
Seacombe Crusaders, ...	180	,,
Liscard Lifeboat, ...	200	,,
Rock Light, ...	170	,,
St. James' Crusaders, ..	100	,,
Primitive Crusaders, ..	50	,,

In all 850 members, in a parish numbering about 12,000 inhabitants. Every week their numbers steadily increase, and as these figures are nearly a month old, we believe that now the aggregate of the six lodges runs close upon a thousand. Some of the most notorious characters in the district have been reclaimed. Men and women, who had been given up in despair by missionary and district visitors, poor wretches, to all human probability, having nothing before them but a miserable, degraded life, to be speedily closed by a scarcely more miserable death, are now "clothed and in their right minds," the demon which possessed them being driven out by God's grace, working through the instrumentality of the lodge.

Those who a year ago spent their Sunday in debauchery, are now to be seen well clad and respectable, in their seats at places of worship, and joining with other christians at the Lord's table.

We write from intimate personal knowledge of the facts, and were it wise to do so, could relate stories of deep interest about many a member of these lodges. Some of the most degraded characters are now amongst the most zealous labourers in the cause. One man in particular, who was so drunk when he joined the lodge, that many of the members protested against his enrolment, has not only kept firm to his pledge, but has brought in upwards of 100 candidates by his own individual efforts. Besides these six lodges, the parish of Wallasey is blessed with Six Bands of Hope, numbering in the aggregate over 1400 children. These are managed by Good Templars.

The result of all this revival of temperance is exactly what might be looked for. We have already spoken of men and women converted to God, of homes made happy and cheerful, of ragged and starving children clothed and fed, but we have yet to speak of its effect upon the enemy.

No one who has ever had the misfortune to cross often by that disgrace to modern civilization, the *Seacombe Ferry*, can fail to have noticed, or broken his shins, over the endless number of beer barrels that *used* to impede the traffic at all hours of the day. Good Templarism has removed that nuisance at any rate; for although beer barrels still come full and return empty, we can state with authority that the number is reduced by one half during the last six months. A Seacombe publican told his brewer the other day that "he was doing no trade worth speaking of, *his receipts had fallen £15 a week!*"

Another publican stated that "he was taking £10 less per week than he used to do, and all owing to those —— Good Templars!" similar complaints are made by the whole trade.

It is a very notable feature in the spread of Good Templarism in the parish of Wallasey, that from its commencement, many of the most active christian workers have joined the movement. The "Hope of Egremont," and the "Seacombe Crusaders," were started by members of the Presbyterian Church, and are recognised by its pastor, the Rev. James Muir, as part of the mission work, and duly reported in the church books. The "Liscard Lifeboat" is in connection with the Mission Rooms there, and the "Primitive Crusaders" are allied with the Primitive Methodist Chapel at Seacombe. It is to this we are inclined to attribute much of the wonderful success of Good Templarism in the parish of Wallasey; and it proves that whenever religion takes up the cause of temperance, and makes it part of itself, it is *irresistible!*

Let us apply all this to ourselves. Every twelfth soul in the parish of Wallasley is a Good Templar. In Liverpool, only *one* to every two hundred! Shame upon us! No wonder we have no vote in the House of Commons. What marvel if our members laugh at us when we threaten them? Let us do as Wallasey has done, make every twelfth soul in Liverpool a Good Templar, and instead of two votes *against* the Permissive Bill, we shall have three in its favour.

We tell the Good Templars of Liverpool plainly, that we are greatly dissatisfied with their progress. By this time, the Liverpool Permissive Bill Association ought to have enrolled 20,000 members, and we will not put our readers to the blush by saying how very far short of that number its register contains.

We would close this article with an earnest appeal to all the Good Templars in Liverpool to be up and doing, Ask yourselves the question, not, what can *we* do? but *what can I do?* Let every member feel ashamed of himself, when he lets a single week pass by without proposing a new member at his lodge. Let the lodges devote themselves less to songs and recitations, and more to the sound practical education of their members in the glorious principles they profess. And above all, let us urge every teetotaller in Liverpool, both men and women, to enroll themselves members of the Liverpool Permissive Bill Association. A subscription of one shilliug or upwards constitutes membership, and can be sent in stamps by post to Mr. Wm. Burgess, at the Offices, 42, Renshaw Street, or given personally to him, or any of the members of the Committee. It is impossible to exaggerate the importance of this enrollment. In the present ticklish state of politics, we do not know how soon we may be called upon to take part in a general election, and it will be to the eternal disgrace of Liverpool Teetotallers if they let the opportunity come upon them unprepared.

It is almost certain that, in the event of a general election, a Permissive Bill candidate of the very highest standing and

position in the political world, will be brought forward, and it will be our own fault if, with the enormous strength we could bring to bear in favour of such a candidate, we did not run him in at the head of the poll.

To the Editor of the Liverpool Social Reformer.

Sir,—I should like, with your permission, to say a few words on the *Economical* Aspect of the Temperance question. My object is to speak as a working man to working men, to shew the reasonableness of the position which we, as temperance men, take up, and having done so, I trust satisfactorily, leave the matter to the consideration of those who, from their very position in society, can *least afford* to indulge in the so called luxury of strong drink.

The first question which suggests itself to a working man, as a father, is how best to supply the daily recurring wants of his wife and the little ones whom God has entrusted to his care and protection. To do so effectually he must not squander the money he receives in return for his daily toil. It requires all a man can earn, without indulging in any unnecessary luxuries, to keep the household machinery in proper working order. If he *earns* twenty-five shillings per week and *spends* twenty-six, he must go into debt, and sooner or later there is a break up of the household, and a severing of the ties which unite the members of the family into one harmonious whole. This is the inevitable consequence of living above one's means, and applies with equal force to all classes of Society. To point out one of the ways by which such a calamity may be averted will be my purpose in the course of this letter. How often do we hear the moderate drinker of intoxicating liquors urge as a plea for his daily use of the same, that "they do him no *harm*," that he can drink so many glasses of beer or spirits daily, *and yet* be able to attend to his business, and, in his opinion, perform all the duties appertaining to his position as an order-loving citizen. To hear a man talk after this fashion one would certainly be inclined to think he was under some obligation to consume a certain quantity daily, and that he was rather proud of having successfully accomplished a feat, which, according to his own admission was attended with serious risk to others.

This is the terrible mistake into which men fall, in *buying* and *paying for* that which, in their opinion, is *harmless*, in contradistinction to that which is *useful*.

The point on which a working man ought to satisfy himself is not whether strong drink will or will not do him *harm*, but whether it will or will not do him *good*. If he can only satisfy himself that it will do him *harm*, prudence at once puts the question, then why purchase it? Men in the ordinary course of life do not part with their money in purchasing that which will do them *harm*: unfortunately, society, as at present constituted, has rendered that unnecessary, inasmuch as hurtful things lie thick across the path of life, and require no effort on the part of men to discover them, or no sacrifice of money or anything else to find them out. They are there whether men like their presence or not.

But why, in the name of common sense, do men and women run after that which they themselves are pleased to call a *negative* gratification. It does them *no harm*, therefore they buy it.

How unreasoning! At the approach of winter one's thoughts naturally run in the direction of warm clothing, and comforts which especially belong to the fireside—all of which indicate that we are not insensible to the positively beneficial effects of comfortable homes and seasonable apparel. How strange, that with regard to strong drink *alone* men are content to pay for what they themselves look upon as a merely *negative* influence, while on all the other matters relating to their physical or domestic life they invariably insist on a positive one. Unfortunately, experience and observation both tell us that drink is not a negative in its influence, but is, on the contrary, one of the most active agents in producing poverty, misery, and wretchedness in their most degraded forms. And when I say that these are the invariable accompaniments of the drink traffic, does the thought not become appalling that men *buy and pay for them* with the money for which their children are famishing.

One feels in the journey of life certain evils which press heavily on mankind generally, of which he is unable to rid himself, these must be borne with patience and resignation, knowing that they belong to his peculiar position in the moral world; but there are others which are induced by an excess and an unrestrained gratification of the appetite—these require a constant watching over lest by their frequent indulgence they become inveterate.

It needs all a man's energies, assisted by divine help, to escape the many unavoidable pitfalls which beset his path through life, without searching out for, and plunging headlong into others which lie in his immediate neighbourhood; and yet this is being done daily and hourly by men and women, who in all other respects are not wanting in the characteristics of useful and sensible members of society. They can rightly estimate the market value of the baker's, tailor's, or grocer's wares, and invariably drive a hard bargain over the purchase of the common necessaries of life; but follow these same people into a neighbouring public-house, and all the frugality which characterised their dealings but a few minutes before has vanished under the mighty spell of King Alcohol. In their perversity they willingly, almost gladly pay for that which injures, or at any rate does them no good, while that which would, and does really benefit them, is bought at the cost of much haggling to the seller, and paid for by them with a niggardly hand. In a word, they part with their birthright—manliness and independence—in exchange for the cup which inebriates but cheers not.

This is one of the anomalies of human experience which the drink-traffic has done much to develope, and which can only be put to rights by the exercise of that sterling virtue common sense. If working men would only satisfy themselves on the impossibility of strong drink doing them good, and not being contented with the somewhat lame assurance that it does them *no harm*. Depend upon that, the "gorgeous palaces" which ornament, our principal thoroughfares, would lose much of their attractiveness, and in proportion as they declined in public estimation "Our Ain Fireside," with all its endearing and hallowed associations would rise up more invitingly, presenting attractions, and meeting social want, which can never be satisfied in the bar parlour of the neighbouring public-house.

I have purposely taken a low stand in advocating the cause of Temperance in its relation to the pocket, but higher and more exalted reasons might be easily adduced in support of this most excellent virtue. Enough has, I trust been said to shew the reasonableness of the man who invests his money in that which is *useful*, rather than in that which is merely *harmless*. I am, Sir, Yours, &c., D.

Liverpool, July, 1872.

Mr. Rathbone in Committee on Intoxicating Liquor (Licensing) Bill, has given the following notice:—

Clause 24, page 10, line 16, after sub-section 3, insert the following sub-section:—

4. The licensing justices of a licensing district from time to time, by resolution published in such manner as they think fit, may make an order that on all or any days of the week the premises in their district shall further be closed during the hours from six to seven in the morning, and from ten to eleven in the evening, or during any parts of those hours, and may revoke any order so made, and any such order shall, while it is in force, have effect in the district as if it were enacted in this section; but such an order shall not be made with respect to premises situated within the city of London, or the liberties thereof or the metropolitan police district.

A MODERN FATHER MATHEW.

It may interest our readers to hear of a movement which is just now being carried on at Liverpool, which in many respects resembles that of which Father Mathew was the head. It is well known that Liverpool has for a long time past enjoyed an unenviable notoriety for drunkenness, fostered by the recklessness of the magistracy, who, a few years ago, issued licences to almost every one who chose to apply for permission to keep a public-house. As the natural result of this mistaken policy, the town has become one gigantic drink-shop, and the scenes of debauchery and vice which are to be witnessed on every hand fully justify the designation which has been applied to the town of "the black spot on the Mersey." With a view to do something towards remedying this state of things, and in addition to the ordinary operations of the various temperance organisations in Liverpool, Father Nugent, a Catholic Priest, and chaplain to the gaol, commenced a series of meetings in a large building known as Footit's Circus, situated in the very centre of the town. These meetings, which are held every Saturday evening, are invariably crowded, from 3,000 to 4,000 persons being the usual number present. A description of one of these gatherings will serve to give an idea of their general character. The writer, being in Liverpool to assist in another special effort to diminish drunkenness by holding a number of large open-air meetings, availed himself of the opportunity to pay a visit to one of these Saturday evening "re-unions," as they are termed, at which Father Nugent himself presided.

Long before the hour announced, the immense building was thronged, and, on the good priest making his appearance, the proceedings were commenced by an excellent musical performance by some twenty lads from the Boys' Refuge and Night Asylum, an institution for which Liverpool is indebted to the reverend gentleman's philanthrophic energy, and which has been the means of rescuing a large number of street Arabs from a life of misery, ignorance, and crime. The next item on the programme—which, by the way, was very neatly printed at the Refuge press—was a vocal performance by some ladies who had kindly given their services gratuitously; then some singing by the boys themselves; then some more instrumental music, and so throughout the evening. During an interval Father Nugent rose amidst loud applause, and delivered a brief address, of which the following is an abstract: He had been told that some men had been brought up at the police-court with his temperance cards in their pockets, but, so far from regarding that as a sign of failure, he would ask whether any organisation ever established in the country, through which seven or eight thousand persons were led to take up a movement of the kind, breaking with old habits, while yet surrounded by so many strong and powerful temptations, could show such satisfactory results? There were many persons who wished to discredit the movement, and he would like the public to understand that he was not to be discouraged in this matter. He had not taken up the movement hastily; but having taken it in hand, he was prepared to go on, and would give up his very life rather than fail. The Nugent motto was *Decrevi*—"I have resolved"—and he believed he inherited something of that spirit in his character. He then gave some facts tending to show how far, amid fearful temptations to fall, those who had taken the pledge were keeping it. In the prison he had given the pledge to 293 men and 401 women, and that they might see what kind of persons they were he had taken twelve cases as they stood consecutively on the gaol books. Of these twelve men, the first had been imprisoned 10 times, the second 15, the third 32, the fourth 15, the fifth 18, the sixth 18, the seventh 8, the eighth 11, the ninth 17, the tenth 39, the eleventh 11, and the twelfth 19 times. That would show them how often these poor fellows got into trouble; but of the 293 men, how many did they think came back to the gaol in three months? Exactly six ,up to that morning. He could not give such exact figures in regard to the women, but he was satisfied that not more than 12 per cent. returned to prison. Then as to those who had received the pledge at the public meetings—between 7,000 and 8,000 altogether—the results were still more satisfactory. For convenience, these were divided into branches, and the first quarterly report of St. Anthony's Branch would be read that night, showing that of 734 persons—all of whom had been visited—only 16 had broken the pledge. Father Nugent then went on to remark that they heard a great deal about the "vested interests" of the publicans; but he did not care a "rap" for that or any other interest, but the public good. Some of the money accumulated by drink, if it had a voice, would say that it should have bought bread for a starving child. Let the publican turn over the sixpences and the shillings, and they would say they were the fruits of prostitution; they were the wages of sin and the fruits of robbery; and if they believed that there was a Gospel, and that it was true, had not the Founder of Christianity and the Redeemer of mankind said of the man who built his house on a sandy foundation, that the winds and the storms would come, and that that man's house should topple down and be swept away? And any man who built his fortune and his prosperity upon the wages of prostitution snd robbery, though he may himself succeed for a time, yet in the second or third generation the curse of the Lord would come upon his race, and sweep away their substance. He was working simply to sponge out the disgrace and degradation that hung around his people in the town. He appealed to them, as Irishmen and Catholics, and asked them, were they ready to follow him as their leader?

This animated appeal was received with an outburst of applause, and loud cries of "Yes, yes;" and later on in the evening, when the proceedings had occupied about three hours, upwards of two hundred persons made their way to the centre of the building for the purpose of receiving the pledge. This was done in the same manner as in Ireland during the days of Father Mathew, all kneeling reverently, and repeating the promise to abstain from intoxicating drink. This done, the vast assembly dispersed, the names and addresses of the newly-pledged being taken down, in order that they might be duly visited, and registered in the several branches of the association. I may add that Father Nugent is not the only Catholic priest who is interesting himself in this cause. At Bootle, which is a populous suburb of Liverpool, large open-air meetings are being held every Tuesday evening. At one of these I had the pleasure of addressing about twelve hundred persons, being followed by Father Powell, the resident priest, at the close of whose appeal the pledge was taken by upwards of a hundred men and women. These efforts have already had a perceptible influence upon the conduct of the people, and the extent to which the publicans are beginning to feel it may be judged from the statement of one of them that Saturday was almost as dull a day for business as a Wednesday. Might not some of our brethren of the Protestant ministry with advantage, follow the example of these Catholic priests, and do a little more towards the removal of our country's curse, intemperance?—*From the Christian World.*

PUBLIC-HOUSES AND ELECTIONS.

The other day, during the debate in the House of Lords, on the Ballot Bill ,on clause 15, the Earl of Shaftesbury proposed an amendment that the poll should be restricted to the hours of eight in the forenoon, and eight in the afternoon, and that during these hours all public-houses be closed.

A conversation ensued, and the committee divided. The numbers were—contents, 83; non-contents, 72; majority, 15. The amendment was, therefore, carried amid cheers.

We trust this excellent amendment may become law, and be extended to Municipal elections. It would abolish the disgraceful scenes which may be witnessed at almost all our ward contests, in which both Conservative and Liberal alike seem to vie with

one another in the possession of gaudy public-houses, pasted all over with vulgar personalities, the doors of which are never shut on account of the stream of thirsty "free and independents" crowding in and out.

While this sort of thing continues, (and it gets worse every year) it is little to be wondered at that our best and most useful citizens shrink from entering the town council, since it has to be reached by wading through such dirt.

Some of our town councillors however, not only don't mind the dirt, but seem to like it.

LESSONS FROM SIGNBOARDS.

(Continued from last month.)

THE "BEEHIVE" is a popular public-house sign in Liverpool; there are over twenty of them scattered about the town. The Beehive is the emblem of industry, and is the name adopted by the well-known newspaper which professes to be the organ of trades-unionism. The emblem of industry is truly a strange sign for the door of a gin palace. If there is one institution in the country that, more than any other, mars and destroys useful industry, it is the public-house. At the present time England is pssing through a period of unexampled prosperity; orders are pouring in from abroad for every description of British produce, and as a natural consequence, workmen's wages have advanced proportionately; many trades are getting an advance of wages to the extent of 50 or 60 per cent. Yet in spite of the increased demand for goods, less is being produced than when trade is running in its ordinary groove. If you ask employers how this happens, one invariable reply is given—"The men work three days and drink three days." Which means that the more wages many working men get the more they drink, and the less they work. We might multiply facts to shew the truth of our assertion, that the liquor traffic is the greatest of all hindrances to our national industry, but our readers who may be interested in this important aspect of the temperance question should read William Hoyle's able work, "Our National Resources and How they are Wasted," which may be purchased from any temperance bookseller.

There used to be, some years ago, a public-house at Egremont, with the sign of the "Beehive," underneath which appeared this doggrel rhyme:—

> "Within this hive, we're all alive,
> Good liquor makes us funny;
> As you pass by, step in and try
> The flavour of our honey."

A better rendering of which, however, runs thus:—

> Within this hive we're all alive,
> Bad liquor makes us funny;
> As you pass by, step in, we'll try
> To diddle you out of your money!

This latter is, indeed, a phase of industry in which the publican stands unrivalled!

While in the way of rhymes we may mention an old public-house at Stockport, called the "CAT AND LION," the landlord of which, with great candour, inscribes the following elegant but *truthful* distich:—

> "The lion is strong—the cat is vicious.
> My ale's a lion,—a cat my liquors!"

The "SWAN," at Mallow, in Ireland, has the following couplet:—

"This is the Swan, that dips her neck in water;
Why not we, as well as she, drink plenty of Beamish's porter?"

If Paddy always followed the swan in his choice of beverage, his country and he would be all the better for it!

THE "PIG AND WHISTLE," a very old Liverpool signboard, is humourously interpreted to mean that the landlord gets all the "pig," and the customer has to "whistle" for his share of it! In much the same way the pawnbroker's sign of the three balls is supposed to signify that the odds are two to one against the customer ever getting back what he pledges.

The "BIRD-IN-HAND" suggests many thoughts, denoting the landlord's full appreciation of the truth of the proverb,—"a bird-in-hand is worth two in the bush" It is a common tavern sign all over the country, and often bears rhyme and distiches enforcing the fact that "no credit is given," as, for instance—

> "Drink here, and drown all sorrow;
> Pay to-day, I'll trust to-morrow."

The same idea is given in a public-house sign bearing a watch face without fingers, accompanied by these significant words, NO TICK. Landlords prove by these signs how well they know their customers—they know how sure they are of getting every penny of ready money as fast as it comes into the drunkard's pocket—

> "My brewer has sent his clerk,
> And I must pay my score—
> And if I trust my beer,
> What shall I do for more!"

Right well does the publican know that *his* customers are not to be trusted! The man who robs his wife and children of food and clothing to fill the publican's pocket, must not be disappointed if the man who knows him best looks upon him as a swindler.

There is a curious sign over a tavern door near Dublin, called "THE GRINDING YOUNG," and the picture represents a kind of hand-mill, into the funnel of which, old broken down men and women creep, *glass in hand*, greatly delighted at a prospect of renewed youth; meanwhile the handle is being turned, and the old folks who go in at the funnel, come out at the bottom in all the freshness of youth. Reverse the process and the picture is only too true! Thousands of bright and innocent young lads and lasses are turned into old men and women by the gin palace, long before they are five-and-twenty years old. The public-house is a mill that grinds with fearful power, crushing purity, honour, honesty, and everything that is good out of millions of souls, in this christian land of ours. It grinds men into beasts, and women into

prostitutes and thieves; and it grinds the life out of 50,000 drunkards every year; we never yet heard of its grinding *good* into, or out of, anything under the sun.

There is a somewhat amusing signboard in the little village of Troutbeck, near Ambleside, that some of our readers may have seen. The picture has gone, but the rhymes still remain.—

"Thou mortal man, that lives by bread,
What is it makes thy nose so red?
Thou silly elf, with nose so pale,
It is with drinking Burkett's ale."

The signboard formerly bore a portrait of a fat fellow with a red nose, drinking a tankard of Burkett's ale. The moral is evident. *(To be continued.)*

THE NATIONAL UNION—WITHDRAWALS.

We are informed that the chairman of the National Union for the Suppression of Intemperance, John A. Bremner, Esq., J.P., has withdrawn from all connection with the Union. The chief patron of the Union—his Grace the Archbishop of Canterbury—having made some inquiry into the managment of the Union, has also seen it to be his duty to withdraw altogether. The principal hon. secretary of the Union—Thomas Dale Esq.,—has felt himself compelled to withdraw. Two or three successive treasurers have also withdrawn, and a number of vice-presidents. We make no comment upon these significant facts.—*Alliance News.*

PETITION! PETITION!! PETITION!!!

Sir Wilfrid Lawson's Permissive Bill stands for second reading on Wednesday, July 24th. Previous to that date our friends should do all in their power to promote the adoption of petitions from the various bodies with which they may be connected. It will be seen, on referring to the list of petitions reported in our last number, and the supplementary list below, that numerous petitions were adopted by Members of Churches, Sunday School Teachers, Good Templar Lodges, Sons of Temperance, Workshops, Employees of different firms, &c., &c. Now, why should not the character and numbers of these Petitions be multiplied? There are numbers of our friends connected with workshops and large business houses who could obtain permission from their emplopers to get such a petition adopted.

Much valuable expression of opinion might also be sent to the House of Commons by representative persons sending a petition couched in their own language, and setting forth their own views on this matter. Ministers, Town Missionaries, and Scripture Readers, for instance, could render good service to our cause in this manner. Heads of families also might very appropriately send up a petition signed by the members of their own household. We notice that some of the Good Templar Lodges are not reported in the Parliamentary List of Petitions, and we hope that for the credit of the order, they will send a petition signed on behalf of the lodges at once.

Annexed is a supplementary list of petitions in favour of the Bill from Liverpool and the surrounding neighbourhood. For the first list we refer our readers to our June number.

Total number of Petitions presented in favour of the Bill, ... 6,247.
Total number of Signatures, ... 1,340,063.

Copies of Petitions and all information may be had of Mr. W. Burgess, Permissive Bill Office, 42, Renshaw St.

Date.	Place.	No of Signatures	By whom Presented.	Sent by
May 1,	Southport,	2,145,	Mr. Cross,	Inhabitants
,, 6,	,,	31,	,,	Society of Friends, Portland Street Chapel
,, 7,	Widnes,	1,	,,	Public Meeting
,, ,,	,,	12,	,,	Star of Widnes lodge, I.O.G.T.
,, ,,	St. Helens,	30,	,,	Inhabitants
,, ,,	Liverpool,	2,	Mr. Graves,	Sons of Temperance
,, ,,	,,	2,	,,	Daughters of Temperance
,, ,,	Stanley,	3,	,,	Olive Leaf lodge, I.O.G.T.
,, ,,	Liverpool,	3,	,,	Saint James' lodge, I.O.G.T.
,, ,,	,,	2,	,,	Safety lodge, I.O.G.T.
,, ,,	,,	32,	,,	Congregation of Wesley Chapel, Great Homer Street
,, ,,	,,	3,	,,	English Presbyterian Church, Arnold Street
,, ,,	,,	2,	,,	Meeting, Daughters of Temperance
,, ,,	,,	2,	,,	,,
,, ,,	Willaston, Cheshire,	146,	Major Tollemache,	Inhabitants
,, ,,	Lower Bebbington,	1,	,,	Public Meeting
,, ,,	Eaton, C.,	27,	,,	,,
,, ,,	Poulton, C.,	97,	,,	Inhabitants
,, 8	Bootle,	2,616,	Mr. Cross,	,,
,, ,,	Widnes,	2,110,	,,	,,
,, ,,	Runcorn,	1,268,	Mr. W. Egerton,	,,
,, ,,	,,	1,	,,	Public Meeting
,, ,,	,,	4,	,,	Sons of Temperance
,, ,,	,,	33,	,,	Master Mariners
,, ,,	,,	1,	,,	Hope of Runcorn lodge, I.O.G.T.
,, ,,	Tranmere,	10,	Mr. Laird,	St. Catherine's Total Abstinence Society
,, ,,	Birkenhead,	3,	,,	David Millington lodge, I.O.G.T.
,, ,,	,,	595,	,,	Inhabitants
,, ,,	Liverpool,	1,	Mr. Rathbone,	Public Meeting
,, ,,	,,	1,	,,	,,
,, 9,	,,	129,	Mr. Graves,	Congregation Toxteth Tabernacle
,, ,,	,,	3,	,,	Dingle lodge, I.O.G.T.

PARLIAMENTARY PETITIONS AND THE PERMISSIVE BILL.

In our last number, we gave some interesting details from the 22nd Report of the Select Committee of the House of Commons, on Public Petitions. Our readers will remember that, up to that date, the petitions presented to Parliament in favour of the Permissive Bill compared advantageously with those presented on any other subject. Indeed, though the Permissive Bill formed but one out of 282 subjects on which petitions were presented to the House of Commons, the petitions in its favour constituted nearly one fourth, and the petitioners nearly one third of the entire number.

We closed our little summary of petitionary results with the expression of our conviction that the next number of the *Social Reformer* would find our position, in regard to Parliamentary petitions, improved; and we are now happy to say that events justify the confidence which we then felt. We have received the 26th Report of the Select Committee—the last issued up to the time of our writing. From this we learn that, since the opening of Parliament, 24,312 petitions, on various subjects, signed by 3,578,402 petitioners, have been presented to the House of Commons. The petitions in favour of the Permissive Bill have numbered 6,247, with an aggregate of 1,340,063 petitioners. It will thus be seen that our position has not been simply maintained—it has been materially improved. When we last addressed our readers, our petitions formed *nearly a fourth* of the entire number presented to Parliament, which our petitioners made up *nearly one third* of the aggregate. Now, our petitions *largely exceed a fourth*, and our petitioners *largely exceed a third* of the respective totals.

These figures speak eloquently as to the progress of the good cause; and inspire us equally with gratitude and hope.

NOTICE TO GOOD TEMPLARS.

Good Templar Lodges subscribing for one dozen copies of the *Liverpool Social Reformer*, (monthly) at the published price, payable in advance, will in future be entitled to a free announcement in the following list.

Information or corrections for our August number should be sent at once, to Mr. J. Thomas, 200, Scotland Road, or Mr. W. Burgess, 42, Renshaw Street, accompanied with remittance.

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GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose, ...	Christ Christ. School. Bootle ..	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward, ..	Mission Room, Upper Beau-st.,	8.0	J. J. Evans, 21, Fairy-street, Everton.
439	Rainhill & Whiston L. Boat,	Old School Room, ...	8.0	Wm. J. Yates, 51, South-road, Waterloo.
952	Light of Everton, ..	Fabius Chapel School, Everton-rd.,	7.30	R. Barbury, 1, Hyde-street, Hardwick Street.
	Rescue, ...	T'mprnce Room Burroughs' Garden	8.0	John Hipkins, 29, Rose-place.
705	Hope of Kensington, ..	Mission Room, 40, Gilead-st., ..	8.0	R. Shimmin, 24, Minera-street.

TUESDAY.

100	Perseverance, ...	Holy Trinity School, Wilton-st.,	8.0	Wm. Richardson, 18, Clarence-street.
757	Laburnum, ...	Laburnum Grove School, ..	8.0	Thomas Evans, 19, Holmes-lane, Seaforth.
931	St. Peter's, ...	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tinterden-street.

WEDNESDAY.

159	Liver, ...	44, Renshaw-street, ...	7.30	H. H. Mundy, 36, Brownlow-street.
183	Toxteth, ...	St. Mathew's School, Hill-st., ..	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
279	Wavertree Vale, ...	Wesleyan School, Wavertree-rd.,	7.30	J. Wakefield, 19, Wavertree-vale.
549	Cambrian, ...	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well lane, Bootle.
691	Hope of the Empire, ..	Methodist Chapel, Empire-st., ..		James Hoult, 60, Low-hill.

THURSDAY.

85	North Star, ...	Circus-street School Room, ..	7.30	J. Fletcher, 39, Naylor-street.
94	Dingle, ...	Mr. Lockhart's Tabernacle Park-rd.	7.30	J. K. Slater, 70, North Hill-street, Toxteth-park.
153	Always Ready, ...	Burroughs Gardens Room, ..	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior, ...	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf, ...	St. Ann's School Stanley, ..	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor, ..	Solway-street Chapel, ...	8.0	M. W. Golding, 59, Eden street.
676	Star of Promise, ...	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth, ...	Zion Chapel, Elizabeth-st., ..	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
1001	Chadwick Mount, ..	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.

FRIDAY.

124	Edge Hill, ...	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H.
143	Noah's Ark, ..	Kirkdale Schools, Everton Valley,	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
161	Thistle, ...	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle, ...	Lincoln Room, Bootle, ...		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan, ..	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland-street, Everton.
312	Liverpool, ...	Room, 1, Juno-st., ...		William Arnold, 119, Wavertree-road.
378	Safety, ...	School, Wellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James, ...	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
715	Everton, ...	School Room, Kilshaw-st., ..		Thomas Hindley, 38, White Rock-street.
770	Liverpool Mission, ..	Mission Room, 93, Mill-st., ..		C. Adams, 10, Woolf-street.
951	Bethel, ...	North Bethel, Bath-st-, ..	7.30	J. Guthrie, 15, Menai-street, Boundary-street.

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NOTICES.

MEETINGS OF AFFILLIATED SOCIETIES, MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting	Name and Address of Secretary.	Day and Hour of Meeting.
Hill Street Temperance Society,	E. Wild, 124, Warwick Street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill Street Temperance Society, Baptist Mission Room,	John Roscoe, 7, Rankin Street, Toxteth Park,	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut Street,	J. B. Collings, 35, Nursery Street, Fairfield,	Friday, 7·45—Weekly.
St. Silas' Temperance Society, Oakes Street,	H. H. Mundy, 36, Brownlow Street,	
Windsor Street Presbyterian Temperance Society,	W. P. Evans, 329, Upper Parliament Street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le-Sands,	Thursday, 7·30—Fortnightly.
Crown Street Band of Hope	E. C. Priestley, 57, Kensington	Monday, Monthly.
Hill Street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday; 7·30—Weekly.
Kent Street Band of Hope,	Miss Davis, 141, Bedford Street,	Wednesday, 7·30—Fortnightly.
Kensington and Fairfield Band of Hope, Balm Street,	A. C. Mitchell, 13, Plan Street,	Thursday, 7·30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane. Bebbington,	Wednesday, 7—Monthly.
Moriah Chapel Band of Hope, Gill Street,	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle Street Chapel Band of Hope,	J. Charnley, 22. Horsley Street,	Fortnightly—Evening not fixed.
Newington Band of Hope,	Mr. Griffiths, 23, Bittern Street,	
St. Columbus Band of Hope, Pleasant Street,	J. Mercer, 11, Leander Street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	W. J. Gerrett, St. George's Pierhead, Liverpool	
St. Paul's Band of Hope, Star Street, Tranmere,	T. Crosthwaite, 12, Dee Street	Monday, 7.30—Weekly.
St. Silas' Band of Hope, High Park Street		Tuesday, 7
South-End No. 1. Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.
Carter's Total Abstinence Society, Circus Street School,	J. Booth, 57, Hunter-street	Tuesday, 8—Weekly

NAMES OF SPEAKERS.

a Metcalfe, James Rev. Greenway Road, Higher Tranmere.
c Thomson, John Rev., 63, Upper Stanhope Street.
d Wlliams, Joseph, Rev., 22, Wentworth Street, Everton.
1 Alexander, R. W., 3, Horatio Street, Birkenhead.
2 Anthony, Horace, 44, Renshaw Street.
4 Bailey, John, 14, Clarke Street.
5 Bebbington, M, 10, Bouverie Street, High Park Street.
6 Bent, George, 5, Wheatland Lane, Seacombe.
7 Blair John, 117, Upper Warwick Street.
8 Bosomworth C. F., 13, Castle Street.
9 Brick, George, Victoria Road, Seacombe.
10 Burgess, William, 42, Renshaw-street
11 Camm, J. F., 3, Mitford Street.
12 Carter, John, 1, Priory Terrace, Everton
13 Chapple, John, Rose Vale.
14 Cleaton, Edmund, 91, Huskisson Street.
15 Cockayne, William, 3, Longfellow Street.
16 Collings, J. B. 35, Nursery Street, Fairfield.
17 Cook, George 19, Mill Street.
18 Crosfield, Thomas, 16, Temple Court
19 Crosthwaite, T.S., 12, Dee-street, South Tranmere.
20 Davies, Richard, 23, Coniston Street, Breck Road.
21 Dinsdale, Joseph, 3, Mitford Street, Everton.
22 Galley, William, 46, Spencer Street.
23 Gibson, Adam, 56, Gilbert Street.
24 Godson, W., 78, Westbourne Street.
25 Grundy, David, 16, Boundary Place.
26 Guthrie, James, 15, Menai Street.
27 Hampson, William, 39, Sydney Place, Edge Hill
28 Haskell, T. T., 11, Borough Road, Birkenhead
29 Hindley, Thomas, 38, White Rock Street.
30 Hodge, George, Bankhall Foundry, Bootle.
31 Isterling, Jasper, 34, Harbord Street, Edge Hill
33 Jones, E., 35, Newstead Road.
34 Kelly, J., 2, Morton Street.
35 Killip, Robert, 18, Wellfield Place
36 Lloyd, Thomas, 23, Denton Street.
37 Macdiarmid, A. S., 93, Huskisson Street
38 Miller, Isaac, 44, Chatham Street
39 Nash, Samuel, 44, Renshaw Street
40 O'Keef, T. D., 45, Aubrey Street
41 Ollis, Thomas, 169, Islington.
42 Paterson, William, 2, Glasgow-street, Rock Ferry
43 Porter, Henry, 48, Great George Street.
45 Richardson, George, 44, Conway Street, Birkenhead
46 Roberts, J., Dundee Street.
47 Rushton, Charles, 83, Hill Street
48 Spence, J., 9. Rice Street.
49 Stoneman, J B.,
50 Thompson, J. G., 109, Boundary-lane
51 Tyson, William, Fountain Street, Higher Tranmere
52 Wild, Edward, 124, Warwick Street.
53 Williams, W. H., 9, Leadenhall Street.
54 Wood, S. H., 19, King Street, Rock Ferry
55 Turner, W. 19, Ray Street
56 Slater, J. K. 132, North Hill-street
A The Agent, 42, Renshaw Street.

PLAN OF TEMPERANCE MEETINGS FOR THE QUARTER.

Name of Society and Place of Meeting.	Secretary's Name and Residence.	Hour of Meeting	JULY.					AUGUST.				SEPTEMBER				
MONDAY.			1	8	15	22	29	5	12	19	26	2	9	16	23	30
St. Paul's Band of Hope and Temperance Society, Edmond Street.	T. A. Ridpath 49, Pall Mall.	7-30	1	19	25	55	4	..	26	*a*	..	..	28	42	22	..
Zion Primitive Methodist Band of Hope, Northumberland Terraee, Everton.	J. F. Camm, 3, Mitford Street, Everton.	7-0	..	26	..	41	..	4	..	25	..	12	..	55	..	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Islington (Friends) Band of Hope Friends Institute.	Charles Smith, 106, Whitechapel.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Raffles Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bootle Baptist Sunday School Band of Hope,	F. C. Liversedge, 1, Hawthorn Grove S'forth	—	..	25	..	..	..	10	..	..	..	A	..	..	..	..
TUESDAY.			2	9	16	23	30	6	13	20	27	3	10	17	24	
United Methodist Free Church Temperance Society, Scotland Road.	H. Liddington, 14, Torr Street, Everton.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lower Tranmere Band of Hope and Temperance Society, Green Lane.	Miss Tyson, Fountains St., Higher Trnmre.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow St., Rock Ferry.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	William Hampson, 39, Sidney Place.	7-30	12	11	55	..	26	..	13	9	16	..	20	..	41	..
St. Silas' Band of Hope, Oakes Street School Room, (back of Pembroke Place.)	H. H.Mundy, 36, Brownlow Street.	7-30	..	..	A	16	..	11	12	10	..	*a*	..	..	*i*	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	28	..	..	..	..	41	..	..	..	19	..	..	..	..
WEDNESDAY.			3	10	17	24		7	14	21	28	4	11	18	25	
Raffles Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackwray Street.	7-0	15	..	..	..	..	12	..	..	..	1	..	..	.	..
THURSDAY.			4	11	18	25		1	8	15	22	29	5	12	19	26
North Bethel Bath Street Temperance Society,	G. McCurdy, Bath Street.	7-30	..	12	..	13	..	..	28	..	26	..	15	..	9	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	Thos. Quayle, 99, Wellington-rd., Tox. Park	—	..	..	38	..	..	..	..	22	..	..	..	12	..	6
St. Domingo Sunday School Band of Hope, Breckfield Road North.	G. Buchanan, 36, Louis Street.	—	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wellington Road Band of Hope	R. Killip, 18, Welfield Place, Tox. Park	—	35	..	7	..	..	..	..	20	..	..	..	..	38	..
,, Temperance Society.	R. Killip, 18, Welfield Place	—	..	43	..	22	..	..	38	..	12	..	..	..	..	..
Wesley Band of Hope, Windsor Street.	Jonathan Hargrave, 73, Egerton Street.	—	9	..	..	..	..	35	..	..	..	38	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	William Brown, 28, Chapel Street.	7-45	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Holy Trinity, Beaufort Street, Band of Hope and Temperance Society.	C. Fe?, 14, Britton Street, Toxteth Park		..	6	..	38	..	..	..	..	A	..	..	..	7	..
FRIDAY.			5	12	19	26		2	9	16	23	30	6	13	20	27
North Bethel, Bath Street, Band of Hope,	G. McCurdy, North Bethel.	7-0	4	..	1	..	..	19	..	12	..	..	..	22	..	42
Yates Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	13	11	..	12	..	..	22	..	10	..	4	25	26	20
Elizabeth Street Sunday School Band of Hope,	George Coleman, 15, Bamber Street.	—	20	..	28	..	..	..	..	1	..	..	19	..	11	..
Rathbone Street Primitive Methodist Band of Hope,	J. Ashley, 70, Holden Street, Windsor	—	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Salem Band of Hope, Kilshaw Street, Everton.	J. G. Thompson, 109, Boundary Lane	7-0	..	..	12	..	..	20	..	4	..	13	..	50	..	10
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Prenton Lane.	7-30	..	..	..	..	..	..	..	..	..	..	28	..	..	..
Holden Street Windsor Band of Hope.	C. A. Ropes, 34, North John Street,	—	27	..	..	..	..	11	..	..	..	..	25	..	..	..
Parr Street Temperance Society.	James Kelly, 21, Longville Street.	—	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Park Place Band of Hope Methodist New Connexion Chapel	John Kelly, 2, Morton Street.	7-45	..	..	..	..	..	..	..	..	..	..	..	..	..	..
St. Thomas' Band of Hope, Workman's Hall, 37, Park Lane.	H. E. Fell, 37, Park Lane	7-30	A	..	19	..	..	1	..	28	..	..	..	43	..	12
Seacombe Primitive Methodist Band of Hope.	J. Clarke.	—	..	..	..	A	..	..	..	..	..	25	..	..	..	..

In the above 9 societies have failed to send in returns and therefore Speakers cannot be planned.

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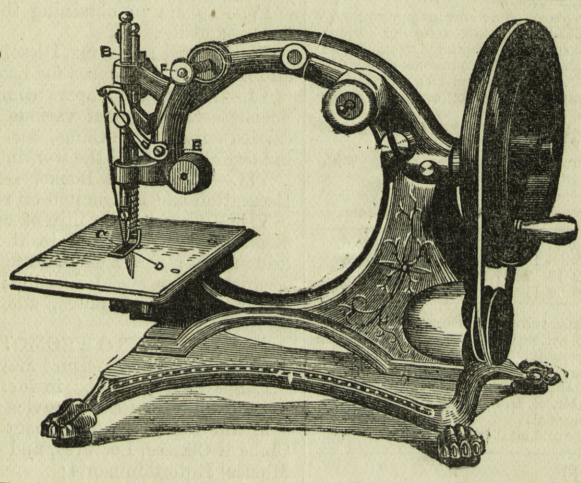

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IV.—To aid in obtaining the services of Teachers, Lecturers, and Readers.

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VII.—To procure Books, Games, and other articles of Recreation and Instruction on reduced terms.

VIII.—To form a centre of communication between men of all classes interested in the Welfare of the People, to bring about a better understanding between men of different occupations or social position; to promote arbitration and conciliation in disputes, and the interchange of kind services.

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THE ORGAN
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No. 11.] AUGUST 1st, 1872. [Price 1d.

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 11. AUGUST 1st, 1872. [PRICE 1d.

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THE MONTH'S SPECIAL WORK.

In July of last year the committee of the Liverpool and Birkenhead Temperance and Band of Hope Union inaugurated a month's special work for the revival of temperance in the town of Liverpool, which was attended by such marked evidences of success, that it was resolved to repeat the effort in June this year. Following the plan then adopted, an invitation was sent to every minister in the town to preach a sermon during the month on the "Sin of Intemperance." It is a pleasing fact that 28 clergymen of the Church of England and 45 ministers of other denominations readily responded in the affirmative. The value of this help cannot be well estimated, considering the large and varied congregations before whom these sermons were delivered. Two hundred and eighty open air meetings were provided for, though several of them could not be held in consequence of the wet. Notwithstanding the bad weather, nearly 2,000 signatures were obtained, and the meetings, which were large and orderly, were attended by not less than 100,000 persons. In connection with the outdoor meetings several noteworthy facts may be mentioned: at Bootle the meetings were sustained by the Hope of Bootle Lodge of Good Templars, and materially helped Father Powell, the resident Catholic Priest, who came forward nobly to assist in the work. At these meetings more than 300 signed the pledge, and many others afterwards signed with Father Nugent at the Circus on the Saturday evenings. At Great Homer Street a spirit of earnest inquiry rested on the people—237 signed at this station. In only one or two places was the slightest interruption to the meetings manifest, and this merely from the fact that the disturbers were under the influence of drink. In addition to the meetings in Liverpool, meetings were held every evening in Birkenhead Market Place, besides others at New Brighton, Seacombe, &c.

In connection with the month's work, lectures were delivered to the Young Men's Temperance Society, in Renshaw Street, by Messrs. Kirton, Eddy, Wagstaff, and Atkin; addresses were also given at St. James's Hall, Lime Street, Wellington Hall, the Old Hay Market, and the Custom House on each Sunday during the month; Mr. F. Mollison delivered an address to the inmates of the Girls' Reformatory, Mount Vernon Green; and Messrs. White, Sergeant, Ollis, and Smyth took part in the large gatherings with Father Nugent at the Circus on the Saturday Evenings.

A number of earnest friends aided the work materially by house to house visitation, distribution of tracts, &c. The committee, in addition to a grant from the Permissive Bill Association, printed a large quantity of tracts and other publications, so that 150,000 were distributed and gladly received by the people at their own dwellings and in the open air.

It may be well to state that those who signed the pledge are to be visited, with a view to securing their lasting adherence to the temperance cause.

The following gentlemen rendered valuable assistance to the committee: Messrs. Atkin, Gregson, Hardy, and Wagstaff, of the British Temperance League; Mr. J. Eddy, of the Western Temperance League; Messrs. T. I. White and F. Mollison, of the National Temperance League; Messrs. Sergeant, Armstrong, Paton and Ridgway, of the United Kingdom Alliance; Messrs. Gromitt, Winskill, Burgess, Britton, Bent, and Duxbury; Members of the Liverpool Temperance League, and many local friends.

The thanks of the committee are due to Major J. J. Greig, C. B., the Superintendent and Officers of the Police, for their services in preserving order at the meetings.

Notice to Contributers and Readers.

—:o:—

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with* 50 *copies for* 3*s*., 100 *for* 6*s*., the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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The "Liverpool Social Reformer" is on sale at the following places:—Gabriel Thomson, Cases-st.; H Porter, 48, Gt. George-st.; S. R. Gresson, South Castle-st.; Jas. Woollard, 54, Castle-st.; Mrs. Leighton, 39, West Derby-rd.; James Blevin, 29, Leece-st.; F. Cripps, 107, Brunswick-road; T. Lewis, 18, Paddington; E. Roberts, 55, Prescot-street; E. Smallwood, 12, Renshaw-street; R. Mulvey, 129, Park-road; W. Burgess, 6, Wavertree-road; Miss M. Holliday, 30, Church-road, Higher Tranmere; Mr. Shilton, Bible Depot, 88, Grange Lane, Birkenhead; and at the Publishing Offices: 200, Scotland-road and 42, Renshaw-street.

Printed and Published for the Proprietors, by JOS. THOMAS, 200, Scotland Road,

LESSONS FROM SIGNBOARDS.

(*Continued from last month*)

MANY publicans, strange as it may seem, are fond of religious and biblical signs, often carrying their fancies beyond the verge of blasphemy. "Adam and Eve" is a very common signboard, and we know one upon which the painting represents the expulsion of our first parents from Eden; the leading feature of the picture is the flaming sword which "turned every way, to keep the way to the tree of life." Apt emblem indeed of the liquor traffic! Many a man's home, which once was Eden, has, by this accursed traffic, been turned into a hell upon earth; and the fiery spirit Alcohol more than any other agency, bars the way to the tree of eternal life!

"Noah's Ark" is often used as a signboard. The ark is always the emblem of safety, as the Beehive is of industry, and the Horn of plenty. There is, however, little safety in a public-house. There a man is in danger of losing his money, his happiness, his health, his life and his soul; and thousands are every year losing all these and much else that is worth keeping, by a regular frequenting of the dram shop; and what is the worst of it, as in the days of Noah, all men refused to take warning by the building of the ark, so in these days, men are so besotted that in spite of a thousand warnings, they still crowd to the doors of the house that causes all the ruin they shudder at.

A few days ago we entered into conversation with a decent looking working man. He told us that his father left him an orphan when he was only twelve months old to the care of distant relatives, having killed himself, at the age of 32, by a life of intemperance. He spoke of many of his acquaintance who had been degraded through drink, and then finished up by asking us to "stand a pint!" Such is the way in which the most solemn warnings are unheeded. The "Ark" should rather be the emblem of true temperance. In the pledge is perfect safety from all intemperance, and in the gospel of Jesus Christ, foreshadowed by Noah's Ark, is to be found alone true safety from every sin and temptation.

"Jacob's Well" is the title of a London tavern, and is common all through the country. It was at Jacob's well that Christ met the Woman of Samaria, who addressed him, thus:—"Art thou greater than our father Jacob, which gave us this well? Jesus answered and said unto her, whosoever drinketh of this water shall thirst again." (John iv., 12.) How cruelly these words apply to the gin-tap and beer-pull, at which generation after generation drink, and after which they always thirst again, with an ever increasing thirst.

The "Old Pharaoh" is a hostelry in Cambridgeshire, and we suppose the landlord is like the old king of Egypt, who "would not let the people go." till he has cleaned them out of all they possessed.

Walking through the streets of Preston the other day, with the procession of Good Templars, we saw a large public-house bearing a sign which was blasphemous in the extreme—it was called the "Holy Lamb." Our Saviour alone is entitled to this name. John the Baptist said of him: "Behold the Lamb of God, which taketh away the sin of the world." And this Preston publican dares to parade the emblem of the great Saviour and sin bearer of the world over the doors of his gin shop. Drink, more than ought else, hinders and spoils Christ's work in this world, and it is the rankest blasphemy to use His name in connexion with the devil's favourite institution.

Other public-house signs are equally blasphemous, notably the "Crown of Thorns," the "Bible and Lamb," "Heaven," the "Cross," the "God's Head," and many others we could name of a like character.—*(To be continued.)*

WAR TO THE KNIFE.—Mr. Wm. Burgess has re-printed the article which recently appeared in the *Licensed Victuallers' Guardian*, on "Good Templarism," with notes and comments. Particulars may be seen in our advertisement columns.

SCHOOL BOARDS AND DRINK.

SIR,—I think the teetotalers should have made more capital out of the agitation which has been going on so long respecting School Boards. On every occasion they might have shown that, but for the drinking system, there was not the slightest necessity for any School Boards. It is all through drink that the children's education is neglected, and that they are driven into the street. A controversy has been going on here, and though the parties cannot agree about a Board, they are all agreed that there should be some *compulsory* power to force the parents to send their children to school. I have had my say on the subject through the medium of one of our papers, and perhaps you will give it greater publicity by inserting it in the *Liverpool Social Reformer*, as follows:—

On one point all parties seem unanimous—that there should be a power to *compel* parents to send their children to school. Now, *why* don't parents do this? It is not because they are short of work, or receive inadequate wages. No, it is simply because *they drink their money*, and the drink makes them hardhearted and callous as to the care of their own offspring. Parents are the proper guardians of their children, and by instinct they love and care for them—I mean sober parents; but the greater part of the wage-receiving class seem, through drink, to have lost the feelings of nature, and in this respect are sunk below the brute creation. It will be found, in nearly every case, *drink* has been the cause of this. Drinking fathers and mothers soon cease to care much for their families; and instead of trying to compel them to do what never will be done with any effect, would it not be far better to try and make the parents sober; then they would be sure to send their children to school, and no compulsion would be required? I will answer for it that *you will not find a teetotaler's child among the Arabs of the street.* Even if these neglected children could be got to school, much good cannot be expected to follow while they have to be brought up at homes where drinking, and consequently, misery and vice prevail, and where they are constantly exposed to the worst of examples. The cause of children not being sent to school is as clear as the sun at noonday, and yet not a word is said about it, nor an effort proposed to remove the cause. While this remains unremoved the education of the future will be just as futile as the past as to producing a sober and virtuous people. If the friends of School Boards and compulsory measures would exert themselves so that by teaching and example they could get the people to abandon the drink, they would then be saved any further trouble about the education of the rising generation. Parents would then do as Providence intended them, they would be ready and willing, and proud to see to the schooling of their children. But if our leading men will go on as they have long done—conniving at the drinking system, in many cases supporting it, and generally giving the cold shoulder to every teetotal effort, they may use compulsion, but we shall still have a harvest of ignorance, of vice, and immorality, which will, in the event of a great depression of trade, endanger the very safety of the empire. Make the people sober, and you are sure to have their children educated; make the tree good, and the fruit will be good also; but to raise money and spend labour in trying to train the children, at the same time leaving the parents to spend their earnings at the public-house, is most inconsistent, and, as usual, will only end in disappointment. We have plenty of schools, and plenty of good people wishing they were filled with the children now lost in ignorance and filth, and what prevents this? Nothing in this world but one thing—*Drink*. And yet we cannot get our ministers and leading men to look this matter fairly in the face. They will take no steps calculated to remove the stumbling-block. Even Buxton, the brewer, knew and declared that "The struggle of the *School*, and the Church, and the Library, all united against the beer-house and gin-palace, was but one development of the war between heaven and hell." It just comes to this: Get the people sober, and you need no School Boards, nor any compulsory powers; but if the present drinking system is to continue to be patronised by a great many of the educated classes, and connived at by all, I will venture to say that neither Boards nor compulsion will succeed in getting our youth educated; and that as they grow up they will follow the examples of their drinking parents. Why pretend a crusade against ignorance, and leave that which is the *cause* of this ignorance undisturbed? If about fifty of our teachers would turn out any Saturday night into the "slums" of Liverpool, they would need no further enlightenment as to the cause of juvenile ignorance and vice. This I take to be a part of *their* proper work, and it is not for them to see the evil, and yet try to throw the responsibility of a remedy upon a School Board.—Yours, &c.,

J. LIVESEY.

THE COST OF CRIME IN LIVERPOOL.

WE think if ratepayers knew a little more about the proportion of taxes which they have to pay every year, through the action and influence of the liquor-traffic, they would be more in earnest about the Permissive Bill.

We give below the cost of crime in the borough of Liverpool alone for one year, viz. that ending August 31st, 1871.

Recorders' Salary	£945	0	0
Stipendiary Magistrate & Deputy	1,651	4	0
Prosecuting Clerk	400	0	0
Prosecuting Solicitor & Staff, &c.	1,114	13	4
Police Courts—Expenses of Keepers, &c.	793	18	9
Clerk of Peace—Salary & Expenses	1,058	9	8
Police Force & Expenses	72,342	14	10
Bridewells, &c., &c.	4,226	19	9
Boro' Gaol Establishment	20,624	19	5
Prosecutions at Assizes & Sessions	4,523	2	0
Fees of Prosecutors, &c., do. Juvenile Offenders	1,232	11	1
County Expenses of Prisons, (contracted for)	10,810	18	9
Magistrates' Clerks & Assistants, &c.	3,523	10	4
Collecting Fines	300	0	0
	£123,548	1	11

£52,000 of this Expense is paid with Corporation Rents, and Market Tolls—the remainder is paid through National Taxation, except contributions by the Dock Board, Fines, and Prisoners' work, £5,650.

In addition to the above £123,548 1s. 11d., the interest of Capital expended in the structures of Gaol, Bridwells, Police Courts, &c., &c., should be added, which will bring the annual cost of crime in the Borough to say £150,000

The cost of Inquests the same year amounted to £2,073 19s. 3d.

We may truthfully say that were it not for the *public-house*, at least £120,000 of this worse than *useless* expenditure, would have been saved to the pockets of the ratepayers.

We may add to this £150,000, the whole cost of pauperism in the borough, which amounts to more than double the cost of crime.

The pocket is but a low motive to appeal to, but it is a powerful one nevertheless, and we would ask every ratepayer to consider whether it is not worth his while to work earnestly for every measure of licensing reform which will either lighten or remove the terrible burden of taxation.

Such figures as these make us feel very easy about the revenue of the country, in the event of a universal adoption of the Permissive Bill.—Keep the taxes as the are, and at same time withdraw the immense revenues derived from intoxicating liquors, the Chancellor of Exchequer of the day would for all that be able to produce a surplus in the Budget such as this country has never yet seen.

AN AWFUL FALL.

WHILST Dr. Temple, Bishop of Exeter, was passing through one of the wards of Portland Prison, some time ago, a prisoner was heard to exclaim, "There goes my old Rugby schoolmaster!" What brought that young man there? The probability is, that the first step towards the prison was taken when the first glass of liquour was quaffed.

DRUNKENNESS IN LIVERPOOL. ITS PREVALENCE AMONGST WOMEN.

FATHER Nugent presided on Saturday at the usual weekly meeting of the Catholic Total Abstinence League. Whilst referring with satisfaction to the fact that betwteen 8,000 and 9,000 persons had joined the society, there was still great necessity for continued and united efforts amongst all classes in every part of the country in connection with the movement. The "Drunkard's list," had not yet sponged out the fearful crime of intemperance from their midst. He had not at these meetings spoken of the effect of that list, but his opinion was that it had had little influence upon those who were the victims of that cursed vice. He saw gentlemen of the press present, and he was sure they would endorse his statement that the police courts had been more crowded during the past week than at any period during the last six months. On the previous night there were 1,166 prisoners in the gaol; on that night there were locked up the largest number of women that ever were locked up in the town of Liverpool—namely, 623. So great was the number of Catholic women—and he used the word "Catholic" advisedly, becaused he wished them to feel the stigma and stand by him as one man to try to cope with the evil, and stir up the indifferentism of those who ought to be at the head of that movement for the rescue of their poor and neglected people—the number of Catholic females that night in the prison was so great that on the following day (Sunday) the part of the chapel allotted to women would not be sufficiently large enough to hold them, and therefore some special arrangements would require to be made so that they might not be deprived of their religious services. No fewer than 187 women were sent to the prison between last Monday night and Friday night, and it was very painful to know that the majority of those were under 23 years of age. Could they wonder at that state of things when he told them that one girl, 20 years of age, had been in prison 38 times? The reverend gentleman then gave a vivid picture of the scenes he had witnessed in Scotland Road, Marybone, &c., where girls not more than 15, 17, and 18 years frequented the "gilded palaces," in which the intoxicating draught blotted out every spark of virtue; and he counselled his audience, if they loved their religion, their race, their country, even though they might not be the victims of that vice, to forswear the cursed drink. The magistrates of that town and other towns had made stringent regulations with regard to the cattle disease and the foot-and-mouth disease, because my Lord This, Squire That, or Mr. So-and-so had a prize bull or cow to be protected; but, as men and Christians, was not the poor outcast and neglected girl more to them than the finest bull that ever roamed over Knowsley or the estate of Colonel Townley, at Burnley The reverend speaker concluded by advising a house-to-house visitation in connection with the temperance movement.—*Mercury*.

A PLEA FOR GOOD TEMPLARISM.*

* Sermon, by the Rev Charles Garrett. Published by Curtice & Co., Booksellers-row, Strand. Price One Penny.

IT is said by some, "Oh, against the Temperance movement itself we have nothing to say; it is to this modern American importation, Good Templarism that we object. We don't like the name, we don't like the organization, and we don't like the display."

To this I reply—"All this is a mere matter of taste and opinion, and might be urged against almost every other society as well as ours." Let us look at these objections in detail.

First it is said, "we don't like the name." The same has often been said of other names, indeed of most names. Men have not liked the name Teetotal, or Methodist, or Protestant; but those who own these names have not abandoned them on that account. Our organization required a name, and the founders, rembering the "Poor fellow soldiers of Jesus Christ," afterwards called "The Knights Templars," who so nobly gave up rank, honour, wealth, and ease for the good of others, and banded themselves together to protect the pilgrims from the pagans, in their journey across Palestine to Jerusalem; selected their name as being expressive of our principles of self-denial for the good of others, and of work in protecting the young and feeble in their journey to the New Jerusalem. Viewed in this light, I think the name is remarkably well chosen.

It is said, "But we don't like your organization; we don't like your lodges, and your secrecy." To this I reply that the same has been said of Methodism. We, as Methodists, have been told that our class-meetings are secret societies, that they are the confessional over again, and that we ought to disband and re-form in another shape. Though, however, this has often been said, and said by wise and good men, we, knowing the immense value of this ecclesiastical arrangement, have continued as we were, and our reply to objectors has been, "Come and see." And, so, as Good Templars, we are not a secret society in any objectionable sense. In proof of which we welcome our mothers, wives, and sisters, to our Lodges, and all our documents are as accessible to the public as to ourselves. We have no secrets but those that guard us against intrusion and imposture. Spreading, as we are, all over the world, we need, as fellow soldiers, some mode of recognition. This we have in our sign and countersigns; and, seeing that these may be betrayed, we have our quarterly password, which is an instant check to a traitor or deserter. It has been said, "But why not print the password?" I answer, because it is needed every week, and no one can enter a lodge without it; and because it might be lost, and so fall into the hands of enemies who might put it to an improper use.

It is said that our regalia is showy, and calculated to induce pride and a love of display. To this I reply, I am not partial to these things myself, but would prefer something less showy. But this is a matter of taste, and I willingly bow in non-essentials to the majority. Other associations have their outward marks of distinction, as the Freemasons and Forresters; so have the military and the clergy; so have the various civil officers, from the beadle to the Queen. How then can that be wrong in us which is admired and often envied in some of these?

Good Templarism is, therefore, only *teetotalers organized*—organized for no other than Temperance purposes—organized for work, for sympathy, and for help. We meet weekly for instruction and co-operation. Each meeting begins and ends with prayer, and there is not an act performed nor a word uttered in the whole of the ceremonies that is not in harmony with the most refined taste and the most devout piety.

A WORD TO ELECTORS.

THE time is come when you ought to make this (Temperance) a hustings question. Vote only for those who will represent you on this point. The present House of Commons has been, to a large extent, returned by the liquor interest, and will never pass your bill. *You must change the constitution of the House* before it will become law. You can do this if you will. But you must be united. You must register your own voters. You must turn your attention to electioneering agencies, and to such tactics as honourable and resolute men may lawfully employ. By prudence and perseverance, boldness, co-operation, and practical wisdom, you may hold in your hands the balance of power, to say no more, in almost any borough. Rembember that the publican's despotism is lessening yearly. Sir Selwyn Ibbetson's Act has shut up thousands of beer houses. The law against treating is severer than formerly, (active vigilance committees, with competent legal advisers might stop it almost entirely). The Ballot will do something more towards crippling the influence of the publican. These concessions ceaseless agitation has wrung from your law makers, and should encourage you to greater efforts. In proportion as the power of the publican wanes, that of respectable citizens waxes. Be true to yourselves and the game is in your own hands. Only do not grow careless. You must *organize* and register, as well as agitate, or your ever active and experienced foemen will out-general you. Well-meaning but timid, or party-bound men, (weak-

knee'd brethren, not a few) will counsel you to inaction for fear of splitting the Liberal or the Tory interest. Tell them to do their work in their own way, but as for you, you will follow in the footsteps of those worthies who won freedom for the slave, cheap bread for the poor, and a vote for every workman, by making these reforms the absolute and only condition of their moral and material support to aspirants for parliamentary honours.

Set to work, then, voters everywhere, to recruit and drill your forces. The Order of Good Templars has a machinery exactly fitted to your purpose. If the Templars will move, the task is half accomplished, and they surely will, they must move in this direction, for have they not "a vow upon them?" Train your men in preliminary skirmishes. Teach them to act together in elections of Town Councillors, Guardians, Overseers, and so forth. Where you are not strong enough to carry a candidate of your own nomination, make the best terms you can with one of the old political parties, towards which you should stand as a semi-independent auxiliary. Run a candidate of your own whenever and wherever you see a reasonable chance of doing so successfully, but never fight unless you feel sure you can win, or at least show a very respectable minority. It is bad policy to do otherwise repeatedly, as a badly beaten party has an evil reputation among electors, which is often fatal to it, and its continual failure emboldens and helps the opposition.—*Western Temperance Herald.*

THE *TIMES* ON THE GOVERNMENT LICENSING BILL.

The *Times* in a leader on the debate upon the Licensing Bill made use of the following forcible expressions:—"It would be impossible to name anything which stands for so much loss of soul, body, or estate, for so much discomfort and everything that is disagreeable, as the public-house, necessary as it may be, harmless as it may sometimes be. Even if we accept the best case that can be made for it in principle, the fact is still a huge nuisance and misery. Nay, if we even admit that evil must be mixed with good, and the public-house only exhibits one form of that which is inevitable and lawful, still a thousand experiences give the very name an evil and disastrous significance. It is not only the quiet religious family, or the respectable householder that regards the public-house as one of the enemies of his peace, but it is almost everybody except the publican and his landlord. It is the wife and children, who sees the day's or week's wages spent there; it is the neighbourhood, disturbed by nightly brawls and deeds of violence; it is the employer, who finds his men demoralised and enfeebled; it is the honest tradesmen, who sees the money that should come to the counter go to the bar. There is not a vice, nor a disease, nor a disorder, nor a calamity of any kind that has not its frequent rise in the public-house. It degrades, ruins, and brutalizes a large fraction of the British people. Such was the matter handled on Thursday with so careful an avoidance of unpleasant topics and irritating words."

And it is this "huge nuisance and misery" that an enlightened liberal government would try to ameliorate by the feeble, vacillating, half-hearted bill, known as the Government Licensing Bill.

The language used by the *Times* is strong enough for the *Alliance News*, and we do not see how any one reading these sentences, and believing them, can think otherwise than with us. To paraphrase the words of the *Times*:—If there is not a vice, or a disease, or a disorder, or a calamity of any kind that has not its frequent rise in the public-house, and, *if* it degrades, ruins, and brutalizes a large fraction of the British people; then let the neighbourhood, the wives and children, the employers of labour, and the honest tradesmen referred to by the *Times*, combine as one man to secure by Act of Parliament the right of protecting themselves from its damnable influence.

THE LONGEVITY OF TOTAL ABSTAINERS.

The Report of the United Kingdom Temperance and General Provident Institution gives some striking statistics which prove conclusively that Teetotallers enjoy longer lives than other men.

The Profit Surplus of £240,084 apportioned to the members last year, has much exceeded the amount of any previous Division, and is much better than what the majority of offices have declared the last few years, (a very trying period for Insurance Societies); the noticeable feature however is, that while in the general department of this office the Bonus is 20 to 49 per cent., the proportion as fairly earned in the Distinct Temperance Section, is from 34 to 84 per cent.

The Report also shows that the Deaths amongst the Temperance Members have been 138 for £27,768 less than the ordinary Table of Mortality provided for. Their being no Losses from premature deaths by the use of intoxicants, an exceptional means of profit is found in this specially Temperance Life Office, and which, during its 30 years' experience has satisfactorily proved that Temperance Lives, as a class, have decidedly the advantage in health and longevity over others.

These are telling truths, and should induce every abstainer who thinks of insuring his life (and who should if not an abstainer?) to prefer this excellent institution, as he will thereby secure to himself benefits and advantages not to be obtained with any other Insurance Company.

WOMEN'S RIGHTS AND THE PERMISSIVE BILL.

The following remarkable statement appears in a leading article of the *Licensed Victuallers' Guardian*, July 13th:—

"With the Permissive Bill once passed, and with the Women's Rights Bill passed, the sole end and aim of the great Good Templar Organization would be all but accomplished, and alcoholic liquors be banished from this free little island."

These are words of truth, and Temperance Reformers should lay them to heart. If women had the suffrage, there is little doubt their votes would be almost unanimously recorded for a Permissive Bill Candidate. Women know too well and often too practically, how drink curses the community, and we trust it will not be long before every woman who pays rates will have a vote in parliamentary elections. Parliament has already decided that they are fit to choose local boards, poor law guardians, and town councillors, and the intelligence of the country is rapidly being educated up to trusting them with the choice of members of Parliament also. The sooner the better, for we are sure that women are quite as capable of forming right and true opinions on all questions of politics, especially social politics, by far the most important of all.

And let us remind the *Licensed Victuallers' Guardian* that when the Permissive Bill is passed, which it *will be*, whether by the help of the female suffrage or not, *women* will, *by its enactment*, be able to vote for its adoption in their own districts, for it is "a bill to enable the rate-payers of any given district to prohibit the common sale of intoxicating liquors." *Every rate-payer*, man or woman, can vote upon the question, and the *Licensed Victuallers' Guardian*, with which for once we entirely agree, tells us that the *women* will all be ranged on the side of sobriety and order.

We often hear it said, that if the Permissive Bill was passed, large towns like Liverpool and Manchester, would never adopt it. We have no such fears, *with the women on our side*, we would carry the Permisssive Bill in twelve out of the sixteen wards in this town.

We should like to see more women enrolling themselves as members of the Liverpool Permissive Bill Association. One Shilling, in stamps, or as much more as can be spared to the good cause, sent to Mr. William Burgess, 42. Renshaw Street, will constitute the sender a member of the Association, and will be acknowledged by a beautifully illuminated card of membership.

HIGHER WAGES AND SHORTER HOURS.

The movement that has been recently set on foot, and is still being continued, aiming at, and in many instances securing, higher wages and shorter hours of work, has been generally conducted in an orderly and peaceable manner; and this, no doubt, is one chief reason of its great success. At last even the wretched agricultural labourer, ground down to the very dust, kept under a reign of terror, in ignorance and dependence; the subject, practically, not of Her Most Gracious Majesty the Queen, but of the parish parson and the parish squire; paid for his hard toil a most miserable pittance; neither fed, nor lodged, nor cared for half so well as his employer's dogs; living, if living it deserves to be called, on the very smallest amount of food sufficient to retain life, and that food hardly eatable; the agricultural labourer, compared with whose condition that of paupers, prisoners, beasts of burden, or beasts of prey is enviable—the poor fellow, after long endurance can at last endure no longer, and uniting with his fellow, he ventures to ask, and it is a very reasonable request, that he may have something like a man's fair share of the bounty with which the Providence of God blesses the world, and which is intended, not merely for the maintenance, but for the abundant maintenance of all mankind. And so the whole industrial world is full af agitation; the skilled and the unskilled alike demanding better wages and shorter hours of work.

Some regard this unprecedented amount of movement amongst the working people with apprehension and even with dismay. With wonder and anxiety they ask "What next? What will it all come to in the end? Will it not utterly overthrow the structure of society, and bring down all to one level, and that a very low one? The nobility had their lease of power and that is gone; and the middle had theirs, and that is going; now the working men are to be supreme, and they will use their power more tyrannically than any other class into whose hands power has even fallen." I do not share in these doleful apprehensions, and, at any rate, I think it must be admitted that the working men are just doing what other classes have done and are doing still; that is to say, they are doing the best they can for themselves. And if this be done, as for the most part it is, without any violation of the laws, and of laws passed, not by the working classes, but by the landed and monied interests, and very much for those interests, I don't see that any one has just reason to complain. Here, however, are the facts, make of them what we will, or what we can; wages have gone up, and hours have been shortened, and the working men are glorying in their independence as other classes have gloried in theirs. Naturally enough there is some irritation on the one side, and some not very generous triumphing on the other, and hard things are thought and hard things are said on both sides; on this account our state is neither very happy nor very hopeful.

But what I am chiefly concerned about is the use that may be made by working men of the victories which they have won and may yet win in the raising of wages and the shortening of time; these victories may prove a great blessing, or they may prove as great a curse.

And first, as the higher wages,—what have we reason to expect on the part of those who earn them or can earn them? I think we have reason, at all events some right, to expect that those who can earn these higher wages will earn them while they can. By many, however, I am told that this is not always the case; that, on the contrary, in addition to the abatement of time secured by the nine hours agitation, there is, through higher wages, a disposition on the part of many to work for a still smaller period, and to spend a considerable portion of the week in idleness—no good can come of this. I know you won't believe me when I say that it were safer and better for a man to be "like the tailor of Campillo, who worked for nothing and found thread" than to live in idleness;—yet I do say it, and am sure that what I say is true. "An idle brain is the devil's work-shop," says the old Proverb. If the working time be brought down to nine hours, then the nine hours ought to be given faithfully to work, that so there may be wholesome occupation for mind and body and the benefit of the higher wages may be realised. We may be certain that a reaction will come sooner or later. There is no reason to suppose that work will always be as abundant as it now, and when work slackens, it will be hard to continue wages at these higher rates. And therefore, I would say to my working friends—in the name of common sense, "make hay while the sun shines," for you don't know how short this time of sunshine may be. "The destruction of the poor is their poverty,"—and if now you have a chance of putting yourself beyond the reach of poverty, do make the most and the best of the opportunity which, for this express falls to you in the Providence of God.

If this prosperity be rightly used, working men will not selfishly spend their wages upon the indulgence of their own appetites and passions; they will not be extravagant; they will share the benefit with their wives and children. But this is not always done, There are thousands of well paid workmen whose families are not a loaf of bread the better off now than before wages were advanced. *If the men earn more they drink more*:—that is the plain English and the honest truth in many and many a case. The agricultural labourer, receiving from nine to eleven shillings a week, existing on the very borders of starvation, one red herring and a few potatoes being for himself, wife, and his children, the best meal of victuals they ever see, is certainly in a miserable plight; but there are workmen who earn three times, five times, ten times as much as that poor starved drudge, and are, with their families in a condition more miserable far. Take such a case as this—which I know to be a fact.—Some time ago a number of men were killed by a colliery accident in Lancashire, and a subscription was raised for the bereaved families. One of the victims of the accident, a man who had earned large wages, left a widow and several children. A friend went visit the poor woman, and to condole with her upon her great loss—"Yes," said the widow, "I was sorry to lose him, but now I get ten shillings a week, and I am a deal better off than I was, for it is far more than I ever got out of his wages; he spent nearly all upon his drink and his dogs." It is not by what men can earn nor even by what they do earn that their condition is regulated, but by the use to which they put their earnings; and I could show you men who only get ten shillings a week but whose homes are more com fortable than those of others whose week's wages are often ten pounds.

If these higher wages be rightly used debt would become less common amongst working people. When wages were considerably lower it might be a hard struggle to make both ends meet, it may not be very easy with the higher wages, but still it would be a burning shame if there should be just the same, running up of scores, and taking of things to pledge that there has been heretofore. And higher wages ought to diminish poor rates, and to ease the burdens which the charitable have to bear. Our working men are proud of their independence, and I hope they will try and show their independence by no longer relying upon others for relief, in the shape of food, clothing and medicine; let them resolve henceforth to be above this and all other forms of beggary, and to provide for themselves all that they may need, and certainly it would be but a reasonable thing that, if the town charities are to be maintained, those for whom chiefly these charities exist, should contribute liberally to their support out of their increased means. There ought to be no need for a Hospital Sunday next winter—working men in such times as these, should be ashamed of sending the hat round for anything.

Yes—but some one will say, "If wages rise all round it is very doubtful if we shall be any better off," and there is some truth in this, truth enough to make us think whether the advance in wages be so very great a benefit as it seems to be. You have a chance while wages and prices are getting up; very little chance once they have got up in every trade and every commodity. And wages will, of course rise all round. The tailor who has received an advance must not, and in rea-

son cannot, expect the shoemaker to work at former rates; and the tailor may be surprised—may think that the shoemaker is trying to swindle him, but "what is sauce for the goose is sauce for the gander," and the tailor must pay more for his shoes, just as the shoemaker will have to pay more for a coat. With wages rising all round and with all prices rising in proportion, if you waste your advance in wages, you will be not richer, but positively poorer. You have been earning 24s. a week, and now you get 30s.; spend the difference in drink or in any other wasteful way, and you must not expect to live on 24s. as you used to do; you must not expect that the money you used to give your wife for household necessaries will go as far as it did. If you don't practise sobriety and very strict economy you will be poorer at the higher wage than you were at the lower; you may depend upon it, without much care, we shall none of us be a pin the better off because of the higher price given for our work.

And now, as to the shorter hours. Our working men have, in many instances, desired this change even more earnestly than the advance in wages. They think that there is no necessity for persisting in the old fashion of working ten hours a day. Nor is there any necessity for such protracted toil; the great saving of labour effected by machinery may very well take this direction—viz., towards the redemption of time. As to any great success in business to be achieved when work is limited to nine hours a day, or, as many desire and propose, to eight hours, is, perhaps doubtful. I have spoken to many men on the subject, and they tell me that they never would have got on in the world if they had not been prepared to work, in very many instances, twelve, fifteen, or eighteen hours a day. Most successful men are great workers, men most miserable if not at work, and men whose question is not "how little need I do?" but "how much can I do?" not for "how few hours may I work?" but "for how many can I work?" I can't say much for success myself, but what little success I have commanded has cost me on an average, 90 hours of pretty stiff work every week for the last thirty years, and I don't think it has done me any harm. Some men of my acquaintance work hard for 120 hours a week, and greatly enjoy it. I should think that eight hours a week would kill them; but they thrive finely working 17, and when I say *working* I mean it. Still, all men are not made of that kind of stuff, and for most people, nine hours per day, or probably eight, are enough to secure all the success they much care to secure, and it were a pity if the work of the world could not be done with less toil of hand and brain, now that science and invention have rendered more rapid and more easy the performance of almost every kind of labour.

But what is to be done with this time victory which so many trades have won, and which probably all will win? It has been strongly put forward by our friends of the working classses that they need more time for intellectual improvement and for the duties and enjoyments of domestic life. Their minds and their homes demand that the hours of labour shall be abridged. Most excellent reasons for the shorter time; let the hour or the two hours, as the case may be, thus redeemed from toil, be spent in such ways and all will be well, and our people and their families, will be wiser, better, and happier by reason of the change. But it will be a bad business if this leisure be not well employed. A week or two ago, I was in one of our iron manufacturing districts, and there, I should think a score of well-informed persons told me, most emphatically, that the shorter hours were simply an unmitigated curse to both masters and men, and especially to the men. They were not content with the knocking off of one hour, they did not work half their time; as to mental culture, no library, no reading-room, no evening school was at all more frequented; the men were less than ever in their own homes and more than ever in the public-houses; there was more of dog-fighting and other brutal pastimes; there never had been in that district such thorough going pledging in the pawn shop of almost every moveable that men or women could lay their hands on; and the people never were so drunken, so idle, so degraded, or so poor as since wages had gone up, and the hours of labour had been shortened. This was told me, not by masters, smarting under defeat, and growling about terms extorted from them, but by men not interested in the trade, interested only, or, at any rate, mainly in the people's good. The working men were not bound to state why they wished for shorter hours, nor what they intended to do with the time thus gained; no one had any right to demand a reason for such a change; but since the reasons above-mentioned have been given, and are given still, I may be permitted to say, by all means, my friends, use this time as you have proposed; put plenty of brain work into it; cultivate your minds, become, as with your advantages you may become, well informed men; remember that "knowledge is power," and be assured that it is pleasure too—you may make this hour by far the most profitable in the whole day. I have known what it is to work from six to six, and I should have thought it a great boon to be let off with nine hours, and to have had so much the more time for the very needful work of storing my mind with knowledge. And those of you who are husbands and fathers, let your homes see more of you than aforetime they could do; let there be more attention to home duties, more culture of home affections. But the man who makes an evil use of this hard fought for hour, the man who spends it in the public-house, and gives it to the drink and to the devil, is one for whom it would be a thousand times better that he were compelled to work from daylight to dark, with never an hour of leisure to call his own.

* This article is a fragment of an address delivered by the Rev. H. S. Brown, on Sunday evening, July 22nd, at Myrtle Street Chapel. We are glad to inform our readers that the whole address will be published in a few days by the Liverpool Temperance Book Depot, 42, Renshaw Street, under the title of "Strike! but he ar me;" and may be obtained from all booksellers and news-agents for one penny.—Ed. Social Reformer.

MR RAFFLES ON EARLY CLOSING.

A short time ago a ruffian was brought before Mr. Raffles, charged with brutally assaulting a police officer. The prisoner said he had been drinking close by, and pleaded that the affair was an accident, asking that Mr. Raffles would have pity upon his children. It was stated that he had been brought up at this court four times previously for drunkenness. Mr. Raffles said that the prisoner evidently did not care much for his children, or he would not have got drunk. The sooner the places where drink was now procured up to so late an hour were shut up two or three hours earlier the better. Why those places which cause ruin to body and soul should be allowed to keep open when all decent shops were shut he could not understand.

This is strong language from a stipendary magistrate, but not too much so. We are more inclined to ask why those places which cause ruin to body and soul should be kept open at all?

PROFESSOR LEVI ON THE INCREASE OF DRUNKENNESS.

A Conference of Magistrates and others was held in Manchester a short time ago, to hear a paper read by Professor Leone Levi, on the causes of the increase of drunkenness during the last 10 years. In the course of his address Professor Levi said that the increase in the number of committals for drunkenness was not confined to Manchester, but was also noticeable in the other large towns. The total committals in England and Wales in 1860 numbered 88,000, and in 1870 they had increased to 132,000. Of this increase the large proportion of 28,000 was credited to Lancashire, Liverpool and Manchester contributing respectively 10,000 and 9,000. In London the committals for drunkenness were in the proportion of 5·43 per thousand, Liverpool 42·82. He thought that one cause of the excessive drinking in Manchester was overcrowding, their city being the most densely populated of the large towns, and Liverpool the next. He

advocated further restrictions on the liquor traffic, and suggested that public-houses should be closed every evening at nine o'clock and entirely on Sunday.

No magistrate engaged in the liquor-traffic, or participating in the profits of the liquor-traffic, can sit upon the licensing bench.

The liquor vaults and drinking bars in the Exchange Buildings contribute a very considerable portion of the dividends to the shareholders, and are a most important item in the profits of the company. The share-list comprises many magistrates, and it would be a curious point of law to try whether or no such shareholders are disqualified for acting as licensing justices.

High Wages and Drinking.—A Midland coalmaster has sent a letter to the *Times*, on the high wages at present given to workmen in the coal and iron trades, in which he says:—"The worst of it is, however, the very injurious effect that is being produced on the men. The requirements of their families being far below the present high wages, they drink away the surplus, and numbers are found the day after pay lying about the roads and fields in a state of intoxication, the short hours giving them more time to frequent the innumerable pothouses, besides instilling habits of idleness, which it will be difficult, if not impossible, to get them out of whenever trade is slacker."

Edge Hill Cottagers' Horticultural Society.—For several years this excellent society has been impressed with the desirablity of encouraging the cultivation of Plants and Flowers in the Cottages of the Working Classes of Edge Hill, believing that if a tase for the growing of Plants and Flowers can be created, it will tend to refine the habits and improve the social and domestic condition of the people. Experience has taught us that plant growing, industry, cleanliness, thrift, and orderly habits, generally go together.

In connection with the Edge Hill Band of Hope the Society has had two Annual Flower Shows, which have given them much encouragement to go on in their labours.

At the last Annual Show they had upwards of Three Hundred and Fifty Plants on view, and gave Five Pounds in Prizes, with Certificates.

We should rejoice to see other districts in and around Liverpool following this excellent example.

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NOTICES.

On Friday evening, a meeting of the members of the Birkenhead Auxiliary of the United Kingdom Alliance was held in the Queen's Hall, for the purpose of taking into consideration a proposition to amalgamate the auxiliary with the Liverpool Permissive Bill Association. Mr. William Guy presided. Mr. Burgess attended as a deputation from the Liverpool Society, and explained that the object of the proposed amalgamation was to ensure greater proficiency in carrying on the movement against the liquor traffic. After some discussion it was agreed unanimously, on the motion of Mr. Thomas Jackson, to amalgamate the Birkenhead auxiliary of the United Kingdom Alliance with the Liverpool Permissive Bill Association.

Garston.—An open-air meeting was held on Monday evening, July 22nd, at Garston, which was attended by a large number of working men. Mr. Thomas Killip presided, and the meeting was first addressed by Mr. E. Burgess, after which Mr. Wm. Burgess delivered a lengthy address on the subject of "Shall Puplic-houses Increase and Home Comforts Diminish?" The speaker called special attention to the attempts now being made to obtain fresh licences, and urged the desirability of getting up a memorial signed by the inhabitants to oppose the increase of public-houses in Garston.

Warrington.—On Tuesday evening, July 23rd, an address was delivered to a large and attentive audience, at the Bridge Foot, Warrington, by Mr. Wm. Burgess, on the subject of "Public-houses and the Homes of England." Speaking of a placard exhibited in the windows of public-houses in Warrington, urging the people to sign the petition to "uniformity of hours," he said that meant "long hours" for the publican's trade. In these days of short hours it would be well to go in for a short hour movement for the publicans. The public-house he said was a rival institution to the homes of the people, and shorter hours for the one meant longer hours for the other and more happiness and comfort.

On Saturday, August 17th, it is intended to hold the Annual Out Door Demonstration of the Bands of Hope in connection with the Union. The Children will assemble in Abercromby Square at 1.30, and march to the Drill Ground, Parliament Fields. A great variety of amusements will be provided, and a Temperance Meeting will be held The full particulars are announced by bills, and any further information may be obtained by applying to Mr. N. Smyth, the Agent of the Union, 42, Renshaw Street.

NOTICE TO GOOD TEMPLARS.

Good Templar Lodges subscribing for one dozen copies of the *Liverpool Social Reformer*, monthly) at the published price, payable in advance, will in future be entitled to a free announcement in the following list.

Information or corrections for our August number should be sent at once, to Mr. J. Thomas, 200, Scotland Road, or Mr. W. Burgess, 42, Renshaw Street, accompanied with remittance.

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GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose, ...	Christ Christ. School. Bootle ..	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward, ..	Mission Room, Upper Beau-st.,	8.0	J. J. Evans, 21, Fairy-street, Everton.
439	Rainhill & Whiston L. Boat,	Old School Room, ...	8.0	Wm. J. Yates, 51, South-road, Waterloo.
952	Light of Everton, ..	Fabius Chapel School, Everton-rd.,	7.30	R. Barbury, 1, Hyde-street, Hardwick Street.
	Rescue, ...	T'mprnce Room Burroughs' Garden	8.0	John Hipkins, 29, Rose-place.
705	Hope of Kensington, ..	Mission Room, 40, Gilead-st , ..	8.0	R. Shimmin, 24, Minera-street.
654	Rock Light	School-rooms, Egerton-st. N. B'ghton	7.30	John Baily, Victoria Road, New Brighton.

TUESDAY.

100	Perseverance, ...	Holy Trinity School, Wilton-st.,	8.0	Wm. Richardson, 18, Clarence-street.
757	Laburnum, ...	Laburnum Grove School, ..	8.0	Thomas Evans, 19, Holmes-lane, Seaforth.
931	St. Peter's, ...	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tinterden-street.

WEDNESDAY.

159	Liver, ...	44, Renshaw-street, ...	7.30	H. H. Mundy, 36, Brownlow-street.
143	Noah's Ark, ...	Kirkdale Schools, Everton Valley,	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
183	Toxteth, ...	St. Mathew's School, Hill-st., ..	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
279	Wavertree Vale, ...	Wesleyan School, Wavertree-rd.,	7.30	J. Wakefield, 19, Wavertree-vale.
549	Cambrian, ...	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well-lane, Bootle.
691	Hope of the Empire, ..	Methodist Chapel, Empire-st., ..		James Hoult, 60, Low-hill.

THURSDAY.

85	North Star, ...	Circus-street School Room, ..	7.30	J. Fletcher, 39, Naylor-street.
94	Dingle, ...	Mr. Lockhart's Tabernacle Park-rd.	7.30	J. K. Slater, 70, North Hill-street, Toxteth-park.
153	Always Ready, ...	Burroughs Gardens Room, ..	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior, ...	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf, ...	St. Ann's School Stanley, ..	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor, ..	Solway-street Chapel, ...	8.0	M. W. Golding, 59, Eden street.
676	Star of Promise, ...	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth, ...	Zion Chapel, Elizabeth-st., ..	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
1001	Chadwick Mount, ..	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.

FRIDAY.

124	Edge Hill, ...	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H.
161	Thistle, ...	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle, ...	Lincoln Room, Bootle, ...		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan, ..	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland-street, Everton.
312	Liverpool, ...	Room, 1, Juno-st., ...		William Arnold, 119, Wavertree-road.
378	Safety, ...	SchooWellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James, ...	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
715	Everton, ...	School Room, Kilshaw-st., ..		Wm. Tansley, 39, Queen's Road.
770	Liverpool Mission, ..	Mission Room, 93, Mill-st., ..		C. Adams, 10, Woolf-street.
951	Bethel, ...	North Bethel, Bath-st-, ..	7.30	J. Guthrie, 15, Menai-street, Boundary-street.

MEDICAL PROGRESS.—A Division of the Sons of Temperance, denominated the "Morning Star," has recently been formed in Hampstead. Among the many wants of the "new brothers," a medical officer was found to be absolutely necessary. This, of course led to the canvassing of the medical men; and it is curious to note how gradually, yet surely, the temperance question is being viewed in its true light by them. Although non-abstaines, they agreed in the benefits attendant on total abstainence; and while one emphatically declared that such a benefit society (from its principle of admitting none but total abstainers) could not require much medical attendance, another, (an eminent physician) said that he was convinced that, "next to preaching the Gospel, temperance work was the grandest and noblest that man could be engaged in."

"If the community has no reason to be surprised at the combination of the licensed victuallers, they assuredly have no reason to be surprised at the rise of the Alliance. The ultimate issue of the struggle is certain. The enthusiastic energy and self-devotion with which a moral cause inspires its soldiers always have prevailed and always will prevail over any amount oi self-interest or material power arrayed on the other side."—*Professor Goldwin Smith.*

SIGN OF A TAVERN.—A little boy seeing a drunken man prostrate before the door of a tavern, opened the door, and putting in his head, said to the proprietor, "See here, master, your sign has fallen down."

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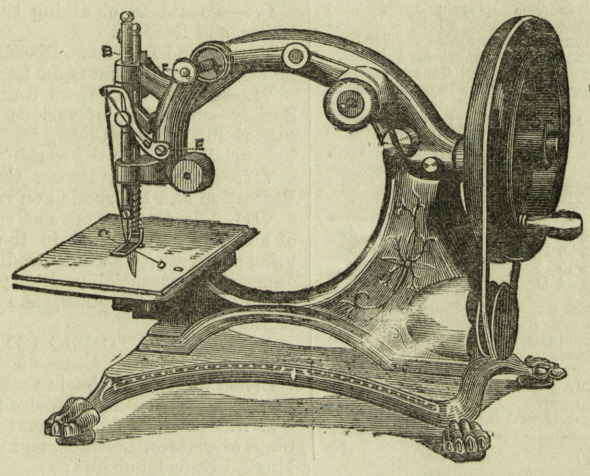

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III.—To supply such Clubs, by means of the Society's Circulating Library, with the best works in the English language, in all departments of Literature, History, Philosophy, and Politics.

IV.—To aid in obtaining the services of Teachers, Lecturers, and Readers.

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VII.—To procure Books, Games, and other articles of Recreation and Instruction on reduced terms.

VIII.—To form a centre of communication between men of all classes interested in the Welfare of the People, to bring about a better understanding between men of different occupations or social position; to promote arbitration and conciliation in disputes, and the interchange of kind services.

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1. Obtain the Society's Papers (given without charge) and distribute them to persons interested.

2. Meet and concert measures with other men for the establishment of Clubs—writing to the Society or calling at the office for advice in the matter,

3. Join existing clubs in London or the Provinces. The Society will supply Lists of these Clubs.

4. Make suggestions to the undersigned as to the best mode of making these Clubs serviceable to the People.

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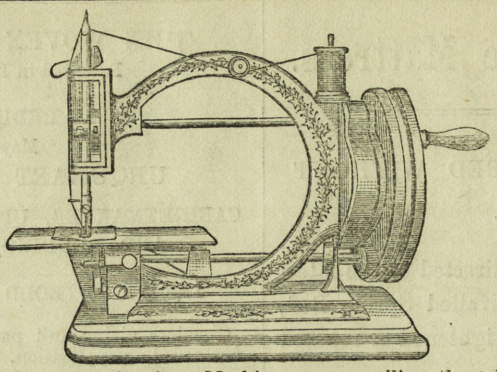

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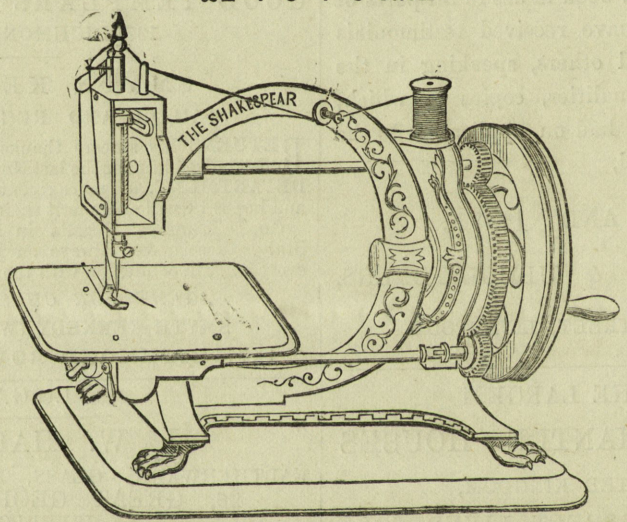

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THE ORGAN

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No. 12.] SEPTEMBER 1st, 1872. [Price 1d.

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 12. SEPTEMBER 1st, 1872. [PRICE 1d.

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SEVEN TO TEN AND NO COMPROMISE!

THIS must be the watch-word of the temperance party in Liverpool. At last a liberal government has given us a licensing bill; and that bill empowers the magistrates to shorten the hours of sale in every public house in this town to fifteen hours, viz.:—from seven in the morning to ten at night.

If there is a town in the kingdom where the magistrates ought to carry out this provision of the Act to its utmost limit, that town is surely Liverpool, with its 25,000 annually convicted drunkards!

Our Stipendiary Magistrate has spoken out plainly, over and over again; telling us that *late* drinking is largely answerable for the terrible amount of crime he has to deal with week by week, year by year. Our chief constable has given his opinion on the subject in his annual reports, and tells us that the closing of public houses at ten o'clock, or even nine at night, would be an unmixed benefit to the community.

Our coroner has constantly called attention to late drinking as a source of endless accident and premature death.

Our gaol chaplains bear similar testimony, and the burning words of Father Nugent on this subject still ring in our ears.

Our lay magistrates have more than once committed themselves *as a body*, to closing at ten o'clock, and have, more than once, asked government to enact this hour as the utmost limit of sale.

The church and sunday school have for years agitated for early closing of the public house, their deadliest foe.

Every respectable ratepayer, every sober artizan, (and most drunken ones too, for that matter,) every wife and mother, welcomes the prospect of the curtailment of the publican's demoralizing traffic. Yet, in spite of all this, we dare not say that our magistrates will carry out the wishes of the people.

The only portion of the community who really want public houses open after ten o'clock at night are the publicans themselves, and the miserable creatures who are the publicans' slaves and tools.

The domination of the publican party in Liverpool is too well known and felt. We shall look upon the decision of the magistrates on the question of early closing, as direct and unmistakeable evidence of the amount of influence the publicans can exercise, even over the bench! The contest is one between the publicans, on the one hand, and the public on the other—between drunkenness and sobriety, vice and virtue, order and disorder, the church and the devil!

The bench is the umpire, and can award the victory to either side. When we look over the list of our borough magistrates, and find names that for years have been conspicuous for benevolence, philanthropy, and piety, we cannot believe that such men will hesitate for a moment to decide for sobriety and virtue, against drunkenness and all its attendant vice.

We look upon this licensing bill as the first instalment, wrung by TEETOTALLERS from a reluctant parliament, of what we are still struggling for, and *will*, till the glorious day arrives when we shall strike the death blow to the accursed drink traffic, by giving the people the right to deal with it as they please.

Notice to Contributers and Readers.

———:o:———

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Societies and others for distribution will be *supplied with 50 copies for 3s.*, 100 *for 6s.*, the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless they have the whole of it.

All letters to the Editor must be accompanied by the name and address of the writer—not necessary for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters pithy, numerous, and short, are what are most desired for our correspondence columns.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by their correspondents. The editors' office is at 7, Clayton Square.

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Printed and Published for the Proprietors, by JOS. THOMAS, 200, Scotland Road,

THE NEW LICENSING ACT.

Now that the session is over, and the work of legislation suspended, it is well that we should take a retrospect of the Parliamentary year, and see what has been done, and where we stand. Indeed, this knowledge may be almost regarded as essential to the proper formation of our further plans, and the efficient employment of our resources and efforts in the next Parliamentary campaign.

Doubtless, the New Licensing Act has been the great work of the session. Compared with this, the Ballot Bill is a very small matter ; just as the interests affected by the former are immeasurably more general and important than those affected by the latter. Before we do anything else, let us attempt a simple, clear abstract of the principal provisions of the new Act—which is occasionally involved and bungling in its phraseology, and, indeed, in some places, somewhat cloudy in its meaning.

Following the preamble of the Act, declaring the expediency of an amendment of the law, and of making further provision in various respects, are two preliminary clauses—the one fixing the title of the Act, and the other exempting Scotland from its operation. We then come to certain regulations and penalties in regard to

SALES WITHOUT A LICENSE.

No person is to sell intovicating liquors without a license, or in any place to which his license does not extend. The following are the penalties for the violation of this regulation :—

1*st offence.*—Penalty not exceeding £50, or imprisonment, with or without hard labour, for any term not exceeding one month.

2*nd offence.*—Penalty not exceeding £100, or imprisonment, as before, for any term not exceeding three months. In addition, the court may disqualify the offender for holding a license, for five years or any shorter period.

3*rd, and any subsequent offence.*—Penalty not exceeding £100, or imprisonment, as before, for any term not exceeding six months. In this case, disqualification for holding a license may be declared permanent, at the option of the court.

Any person holding a license, forfeits such license on a second or subsequent conviction under this section ; while, in every case, the court has the option of forfeiting all intoxicating liquor, and vessels holding it, in the possession of the offender.

The penalties for the sale of intoxicating liquors without a license apply to the occupier or occupiers of unlicensed premises, privy or consenting to the sale on such premises.

Any person not licensed to sell intoxicating liquor to be drunk on the premises, who sells it, and knowingly permits it to be drunk on such premises, or on any adjoining highway, shall be subject to the following penalties :—

1*st offence.*—Penalty not exceeding £10.

2*nd, and any subsequent offence.*—Penalty not exceeding £20.

Every conviction under this section must be recorded on the offender's license.

Any person licensed to sell intoxicating liquors not to be drunk on the premises who shall, by himself, or others, convey for sale on his own account, from such premises to other premises hired, used, or occupied by him, or to any other place, intoxicating liquor to be there consumed, shall be liable to the penalties attaching to unlicensed sale.

Conviction under this section, also, must be recorded on the license.

SALE OF SPIRITS TO CHILDREN.

The holder of a license permitting the sale to children, apparently under sixteen years of age, of spirits, to be consumed on the premises, shall be liable to the following penalties :—

1*st offence.*—Penalty not exceeding 20s.

2*nd, and any subsequent offence.*—Penalty not exceeding 40s.

ILLEGAL MEASURES.

All intoxicating liquor sold by retail, not in cask or bottle, and in not less than half-pint quantities, must be sold by measures marked according to the imperial standard. The breach of this regulation involves the following penalties :—

1*st offence.*—Penalty not exceeding £10, and forfeiture of the illegal measure.

2*nd, and any subsequent offence.*—Penalty not exceeding £20, and forfeiture of the illegal measure.

The next sections relate to internal communication between any licensed and unlicensed premises ; to the possession, by licensed persons, of intoxicating liquors other than those which they are authorised to sell ; and to the painting and fixing by licensed persons, on their premises, in such manner as the Commissioners of Inland Revenue may approve, the name of the person holding the license, with the nature and extent of such license. Various penalties are imposed upon offenders against the provisions of the Act, under these several sections.

Up to this point all the sections of the Act are somewhat curiously brought under the head "Illicit Sales." We now come to that important portion of the measure, which treats of "Offences against Public Order." We shall take up the several items as they are presented to us, simply sub-dividing the classes of offence, for the easier comprehension of our readers. The first offence against Public Order dealt with is that of

DRUNKENNESS.

Every person found drunk in any highway or other public place, or on any licensed premises, shall be liable to the following penalties :—

1*st offence.*—Penalty not exceeding 10s.

2nd offence (within twelve months).—Penalty not exceeding 20s.

3rd, or subsequent offence (within such period of twelve months).—Penalty not exceeding 40s.

Every person who, while drunk, is guilty of riotous or disorderly conduct in any public place, or is in charge, in any public place, of any carriage, horse, cattle, or steam engine, or who is in possession of any loaded fire-arms, may be apprehended, and shall be liable to a penalty not exceeding 40s., or imprisonment, with or without hard labour, for any term not exceeding one month.

For the non-payment of any penalty under this section, the court may inflict imprisonment with hard labour.

Any licensed person who permits drunkenness, or quarrelsome, or violent conduct on his premises, or sells intoxicating liquor to a drunken person, shall be liable as under :—

1st offence.—To a penalty not exceeding £10.

2nd, and any subsequent offence.—To a penalty not exceeding £20.

Any conviction for an offence under this section shall be recorded on the license of the person convicted, unless the convicting magistrate otherwise direct.

HARBOURING PROSTITUTES.

Any licensed person who knowingly permits his premises to be the habitual resort of reputed prostitutes, whether or not they resort there with the object of prostitution, and who allows them to remain longer thereon than is necessary for the purpose of obtaining reasonable refreshment, shall be liable to the following penalties :—

1st offence.—Penalty not exceeding £10.

2nd, and any subsequent offence.—Penalty not exceeding £20.

Every conviction of this kind shall be recorded on the license, unless the proper authority otherwise direct.

Any licensed person who permits his premises to be used as a brothel, shall be visited with a threefold penalty:—1st, a fine of £20. 2nd, the forfeiture of his license. 3rd, disqualification for ever holding any license for the sale of intoxicating liquors.

HARBOURING OR BRIBING CONSTABLES.

Any licensed person who harbours or suffers to remain on his premises, any constable when on duty, unless there in the execution of his duty ; or who supplies any liquor or refreshment, by way of gift or sale, to any such constable, unless by authority of his superior officer, or who bribes or attempts to bribe any constable, shall come under the following penalties :—

1st offence.—Penalty not exceeding £10.

2nd, and any subsequent offence.—Penalty not exceeding £20.

Unless the magistrates otherwise direct, convictions under this section shall be recorded on the license.

GAMBLING.

Any licensed person who suffers any gaming or any unlawful game to be carried on on his premises, or who suffers his house to be used in contravention of the provisions of the Act entitled "An Act for the suppression of Betting Houses," (16 and 17 Vic., Cap. 119,) shall be liable as follows :—

1st offence.—To a penalty not exceeding £10.

2nd, and any subsequent offence.—To a penalty not exceeding £20.

Every such conviction, unless the magistrates otherwise direct, shall be recorded on the license.

EXCLUSION OF DRUNKARDS FROM LICENSED PREMISES.

Any licensed person is empowered not to admit to, and to turn out of, his premises, any drunken or disorderly person, and any one whose presence would expose him to a penalty under the Act.

Any such person refusing to quit such premises on being requested, shall be liable to a penalty not exceeding £5.

Constables are required on the demand of such licensed person, or his servants, to expel, or assist in expelling, such beforementioned person, from such premises. Under this section, the court may inflict imprisonment with hard labour, for the non-payment of any penalty.

ADULTERATION.

This offence is described as "Mixing or causing to be mixed with any intoxicating liquor, sold or exposed for sale, and deleterious ingredient, that is to say, any of the ingredients specified in the first schedule to this Act, or added to such schedule by any order in council made under this Act, or any ingredient deleterious to health ; and knowingly selling or keeping or exposing for sale any intoxicating liquor mixed with any deleterious ingredient."

For this offence the Act fixes the following penalties :—

1st offence.—Penalty not exceeding £20, or imprisonment, with or without hard labour, for any term not exceeding one month. Forfeiture of all adulterated liquor, with the vessels containing the same, in the offender's possession.

2nd and any subsequent offence—Penalty not exceeding £100, or imprisonment with or without hard labour, for any term not exceeding three months. Forfeiture of all adulterated liquor, with the vessels containing it, in the offender's possession. Disqualification for holding a license for a period of not lesst han two years, and not exceeding ten.

When the person convicted under this section is a licensed person, he shall further, in the case of a second or any subsequent offence, be liable to the forfeiture of his license, and the premises under such license shall be liable to be disqualified premises for a period of not less than two years nor exceeding five years.

In all cases, until the license is forfeited, the conviction shall be recorded on the license.

Where the license is not forfeited, a placard of such size and form, and with such particulars of the conviction as the police authority may think fit, shall be affixed to the licensed premises. The licensed person shall keep the same affixed and free from defacement for two weeks, renew it if necessary, and shall be liable to a penalty of 40s. for every day on which the placard is not so affixed, and free from defacement. Any licensed person who has in his possession adulterated liquor, knowing it to be adulterated, or any deleterious ingredient, for the possession of which he cannot satisfactorily account, shall be deemed to have exposed adulterated liquor for sale.

Section 21 provides that it shall be lawful for Her Majesty by Order in Council, from time to time, to add to the list of deleterious ingredients enumerated in the first schedule to the Act, and to remove any ingredient from such list. This schedule of deleterious ingredients may be best given here, and is as follows :—

"Coculus indicus, chloride of sodium, otherwise common salt, copperas, opium, Indian hemp, strychnine, tobacco, darnel seed, extract of logwood, salts of zinc or lead, alum, and any extract or compound of any of the above ingredients."

Section 22, at considerable length, provides, 1st, for the obtaining, by the duly authorised officer, of samples of any intoxicating liquor from the person (in this section termed the vendor,) selling, keeping, or exposing for sale such intoxicating liquor. 2nd, for the analysis of these samples by such person as the Commissioners of the Inland Revenue may appoint. And 3rd, for the protection of the rights and interests of the vendor, in the course of such analysis.

CLOSING LICENSED PREMISES IN CASE OF RIOT.

Two justices of the peace, acting in any locality in which disturbances are apprehended, are empowered to order the closing of any licensed premises in or near such locality. Any person refusing to close his premises is liable to a penalty not exceeding £50 ; and the justices are empowered to carry their order into effect by the employment of such force as may be necessary for the purpose.

And now we come to that branch of the question which certainly does not yield to any other in importance, and which probably the majority of our readers may regard as touching more closely than any other, the vital interests of the community. It will be at once understood that we refer to the provisions for the

CLOSING OF PREMISES.

It is first generally provided that "within the city of London or the liberties thereof, or any parish or place subject to the jurisdiction of the Metropolitan Board of Works, or

within the four mile radius from Charing Cross," all premises on which intoxicating liquors are sold or exposed for sale by retail shall be closed on Sunday, Christmas Day, and Good Friday, until one o'clock in the afternoon, then from three to six o'clock, and finally at eleven o'clock; and on all other days, until five o'clock in the morning.

It is next provided that, beyond the limits above named, the hours of closing shall be, on Sunday, Christmas Day, and Good Friday, until the hour of half-past twelve o'clock, (or, if the licensing justices direct, one) in the afternoon, and between the hours of half-past two, (or, if one be the hour of opening, then three,) and six in the afternoon, and finally at ten, (or, if the licensing justices direct, any hour not earlier than nine and not later than eleven) at night; and on all other days until the hour of six o'clock, (or, if the licensing justices direct, any hour not earlier than five, and not later than seven) in the morning; and finally at the hour of eleven o'clock, (or if the licensing justices direct, any hour not earlier than ten and not later than twelve) at night.

Any licensed person who sells or exposes for sale, intoxicating liquors, or who opens his premises for such sale, during the time when they should be closed, is liable to the following penalties :—

1*st offence.*—Penalty not exceeding £10.

Any subsequent offence :—Penalty not exceeding £20.

Any conviction under this offence shall be recorded on the license, unless the convicting magistrates otherwise direct.

Persons licensed to sell intoxicating liquor to be consumed on the premises, may sell such liquor to *bona fide* travellers, or to lodgers in the house, at any hour.

So, also, such liquor may be sold at any time at a railway station, to persons arriving or departing by rail.

The mode of proceeding on the part of the licensing justices, in regard to the option to alter the closing hours is prescribed; but no order allowing licensed premises to remain open after the hour of ten at night on Sunday, Christmas Day, or Good Friday; or after the hour of eleven at night on other days, is to apply to premises in respect of which a certificate is in force under "The Wine and Beer-house Acts, 1869 and 1870."

Further, premises in respect of which such last named certificate is in force, if in towns with less than 2,500 inhabitants, and outside the Metropolitan district, shall not, on any day be open after ten o'clock at night.

Any order for the alteration of closing hours shall not come into operation till one month after date, and must, meanwhile, be advertised as directed.

Any person found on licensed premises when such premises should be closed, who cannot satisfy the court that he is inmate, servant, lodger, or *bona fide* traveller, or that his presence does not in any way contravene the Act, shall be liable to a penalty not exceeding 40s.

Any constable may apprehend without warrant, and take before a justice of the peace, any such person who refuses to give his name and address, or who is reasonably suspected of giving a false name and address; and any person refusing to give, or giving false evidence in regard to, his name and address, shall be liable to a penalty not exceeding £5.

EXTENSION OF OPEN HOURS.

Section 26 empowers the local authority of any district, when such authority may deem it desirable, for the accommodation of any considerable number of persons attending any public market, or following any lawful trade or calling, or attending any theatre, to grant to any licensed victualler or licensed keeper of a refreshment house, in the neighbourhood, an order exempting him from the provisions of this Act, as to closing hours, except between one and two of the clock in the morning, as may be specified in the order.

Notice of such exemption, with full particulars, must be affixed and kept affixed, to the premises of the person so exempted. Default renders him liable to a penalty not exeeding £5.

Any person affixing such notice to his premises, who does not hold an order, is liable to a penalty not exceeding £10.

Any order may be withdrawn, as circumstances may arise to render such withdrawal necessary or expedient, by the local authority granting it.

The persons and bodies of persons, which shall be deemed to be local authorities of licensing districts, are next defined.

REFRESHMENT HOUSES.

Intoxicating liquors are not to be consumed on premises licensed as Refreshment Houses simply, during those hours when such premises would be closed, if licensed for the sale of intoxicating liquors. For the contravention of this provision, the proprietor of the Refreshment House is liable to the following penalties :—

1*st offence.*—Penalty not exceeding £10.

Any subsequent offence.—Penalty not exceeding £20.

Refreshment Houses licensed for the sale, by retail, of foreign wine, upon which license an abatement of duty has been allowed, shall be closed every night at ten o'clock, or at nine, where other licensed premises are required to be closed at that hour. The penalties for the breach of this regulation are :—

1*st offence.*—Penalty not exceeding £10.

Any subsequent offence.—Penalty not exceeding £20.

Convictions are to be recorded on the license of the convicted persons, unless the magistrate otherwise direct

OCCASIONAL LICENSES.

The local authority of any licensing district is empowered, should it be thought fit, to grant to applicants occasional licenses, exempting them, on the special occasion or occasions specified in such license, from the provisions of the Act, as to closing hours.

REPEATED CONVICTIONS.

When any person on whose license two convictions have been recorded is convicted of another offence directed by this act to be recorded on his license, he shall incur the following liabilities :—1st, Forfeiture of his license. 2nd, Disqualification for holding a license for five years. 3rd, Disqualification of the premises, at the discretion of the court, for receiving any license for a term of two years.

Such person shall still be subject to any penalty or term of imprisonment, or further disqualification to which he would otherwise be liable under this Act.

Section 31 deals only with persons who may become licensed in respect of premises after the passing of the Act.

1. The second and every subsequent conviction recorded on the license of any one such person shall also be recorded on the register of licenses against the premises:
2. When four convictions (whether of the same or of different persons) have within five years been so recorded against premises, those premises shall during one year be disqualified for the purposes of this Act:
3. If the licenses of two such persons licensed in respect of the same premises are forfeited within any period of two years, the premises shall be disqualified for one year from the date of the last forfeiture.

Notice of the disqualification of any premises under the section must be served upon the owner of such premises, to whom the regulations under the Act for the protection of the owner in cases of the disqualification of premises shall, as far as practicable, apply.

Section 32 provides, that after the lapse of five years, a conviction shall not be receivable in evidence against any person, with the view of increasing penalty or forfeiture.

Section 33 provides for the accidental omission of a record of conviction on the license.

Section 34 subjects any person who defaces or obliterates, or attempts to deface or obliterate, any record of conviction in his license, to a penalty not exceeding £5.

The next section provides for the

ENTRY ON PREMISES

of constables, for the purpose of examining such premises, and taking account of intoxicating liquors stored therein; and authorises any justice of the peace, on reasonable ground, to grant warrants, by virtue of which constables may enter, if need be, by force, the places named in such warrants, make the examination before named, and seize

and remove any liquor therein, reasonably supposed to be there for the purpose of unlawful sale, and the vessels containing such liquor.

Any person who, by himself, or by any person in his employ or acting by his direction or with his consent, obstructs such constables, or refuses to furnish them with light and assistance as required, shall be liable to the following penalties:—

1*st offence.*—Penalty not exceeding £5.

Every subsequent offence.—Penalty of £10.

Conviction under this section to be recorded on the license.

The next section has reference to

REGISTERS;

and provides that these shall be kept in every licensing district, and shall contain all particulars of licenses, forfeitures, disqualifications, records of convictions, &c. Any ratepayer, owner of premises to which a license is attached, and any holder of a license, in such district, shall have access to such Register at any reasonable time on the payment of a fee of one shilling; as also shall any police officer and officer of Inland Revenue, without charge. The justices' clerk or any other person preventing such access, or demanding any unauthorised fee therefor shall be liable to a penalty not exceeding £5 for each offence.

And now we come to the important section which amends the law as to

THE GRANTING OF LICENSES.

The machinery for granting licenses differs in counties, and in boroughs. That for counties is first dealt with, thus:

The justices in quarter sessions shall annually appoint from among themselves, a County Licensing Committee, or more than one, with such area of jurisdiction as they may think expedient. A County Licensing Committee shall consist of not less than three nor more than twelve members—three to form a quorum. Vacancies arising to be filled up by the justices in quarter sessions. No grant of a new license in counties shall be valid unless confirmed by a County Licensing Committee. In the first instance, the justices in quarter sessions grant County licenses.

As to boroughs; in every borough in which there are ten justices or more acting for such borough, new licenses shall be granted by a committee appointed by such justices from among themselves. Such committee shall consist of not fewer than three, nor more than seven members—three to form a quorum. No justice shall be appointed a member, unless qualified under this act. Vacancies arising to be filled up by the whole body of justices. The grant of a new license by a borough licensing committee shall not be valid unless confirmed by the whole body of borough justices.

In boroughs in which there are not ten justices, new licenses shall be granted by the borough justices, but shall not be valid until confirmed by a joint committee consisting of three justices of the county in which such borough is situated, and three justices of the borough, appointed as provided.

In regard to both county and borough licenses, special provision is made for the exceptional peculiarities and necessities of the present year.

Licenses granted or confirmed under this section cannot be objected to on the ground that the justices acting were not qualified.

NEW LICENSES AND TRANSFER OF LICENSES.

Every person intending to apply for a new license shall cause notice of such intention to "be given and to be affixed and maintained in manner directed by section seven of the Wine and Beerhouse Act, 1869, and any enactment amending the same," and shall advertise such notice in a local paper as directed. Notices for applications for new licenses to be granted at any general annual licensing meeting, held between the 20th August and the end of September, this year are to be given as if this Act had not passed.

In the case of the proposed transfer of a license, notice of the application, in the form prescribed, shall be served on one of the overseers and on the superintendent of police in the district.

RENEWAL OF LICENSES.

Applicants need not attend in person, unless required by the licensing justices to do so.

No objection to renewal shall be entertained or evidence taken, unless notice of intention to oppose has been served on the holder of the license seven days before the licensing meeting. The justices may, however, adjourn to a future day, and then hear the case, objection included, as if the prescribed notice had been given.

All evidence must be given on oath

Section 43 gives to any person who has opposed the granting of a new license, but to no other person, the right of appearing before the confirming authority and opposing such confirmation. The costs awarded by the confirming authority to go with the decision.

QUALIFYING VALUE OF PREMISES FOR LICENSES.

Premises not licensed at the time of the passing of the Act for the sale of intoxicating liquor for consumption thereupon, shall not be so licensed unless of the following value:

If in the Metropolitan boundaries, or in a town containing not less than 100,000 inhabitants, £50 per annum; or should the license not authorise the sale of spirits, £30 per annum.

If elsewhere, and in a town containing not less than 10,000 inhabitants, £30 per annum; or should the license not authorise the sale of spirits, £20 per annum.

If elsewhere, and not in any town as above mentioned £15 per annum; or should the license not authorise the sale of spirits, £12 per annum.

The premises must be structurally adapted, in the opinion of the licensing authority, to the class of license for which a certificate is sought.

Section 46 and 47 deal further with the question of the annual value of premises, and empower the licensing justices to take such means as they may think best for ascertaining such annual value.

Section 48 contains regulations as to the form of licenses; and this section is followed by one on the subject of

SIX DAY LICENSES.

Applicants for a new license or the transfer or removal of a license, for consumption on the premises, may have a condition inserted in the license for the closing of the premises on the whole of Sunday. Six sevenths of the ordinary duty only shall be chargeable for such licenses; and any sale by such licensed person on Sunday will be deemed to be selling without a license.

In this case, the notice required to be kept painted or fixed on the premises shall indicate that such license is for six days.

REMOVAL OF LICENSES.

Licenses may be removed from one part of a district to another part, or from one district to another, under the regulations given in section 50. The order, sanctioning removal, given by the licensing justices, must be confirmed by the confirming authority of the licensing district.

In the section on "Legal proceedings," (section 51,) we come upon a perfect wilderness of provisions, in the analysis of which one's eyes ache, as well as one's heart. First we have regulations for

SUMMARY PROCEEDINGS.

The court of summary jurisdiction, except where the offence charged is drunkenness, shall be constituted of two or more justices of the peace in petty sessions, or of a stipendary magistrate, or of some other officer empowered by law to act alone.

Where a distress is ordered in regard to any penal sum exceeding £5, in default of the payment of such sum as directed, the court may order imprisonment for any term not exceeding that named in the following scale:—

For any sum exceeding	£5	but not exceeding	£10, 3 months.
Do.	£10	do.	£30, 4 months.
Do.	£30	do.	£50, 6 months.
Do.	£50, one year.		

In all cases of summary proceedings, the defendant in the case and his wife shall be competent to give evidence.

The person convicted by a court of summary jurisdiction may appeal to the court of quarter sessions, but must give notice of his intention to do so within seven days of conviction, and comply with certains forms named.

During the pendency of an appeal, certain protection with respect to his license is secured to the appellant by section 53.

Then follow regulations as to the record of convictions; the notice to owners of licensed premises of the conviction of the tenant; the right of appeal to owners, in the case of the disqualification of premises, &c., &c.

When a licensed person is convicted of more offences than one on the same day, such offences being of the class ordered to be recorded on the license, the court may order one or some only of such convictions to be so recorded.

Under the comprehensive head of "Miscellaneous," we first come to the provision for the

DISQUALIFICATION OF JUSTICES.

Justices of the peace who are brewers, distillers, makers of malt for sale, or retailers of malt or of any intoxicating liquors in the licensing district, or in any district adjoining, shall not act for any purpose under this Act, except in cases where the offence charged is that of being drunk; nor shall justices act in respect of any premises in the profits of which they are interested, or of which they are wholly or part owners, lesees, or occupiers, or where they are managers or agents for the owners, lesees, or occupiers.

Any disqualified justice who knowingly acts, shall for every offence be liable to a penalty not exceeding £100; but no act of his shall be invalid by reason only of such disqualification.

The jurisdiction of licensing justices over rivers and part of the sea; the production, by the holders, of licenses on demand; and the mitigation and disposition of penalties form the subjects of the succeeding sections. Section 66 provides that the court may direct a moiety of the penalties to be paid to the police superannuation fund.

GROCERS' LICENSES.

Section 68 provides that no person who, as a wholesale spirit dealer, has obtained a retail license from the commissioners of Inland Revenue, shall sell by retail liqueurs or spirits, except in premises occupied and used exclusively for the sale therein of intoxicating liquor, unless he has first obtained from the licensing justices a license authorising such sale in premises not exclusively so occupied and used.

Section 69 reads thus:—A license for the sale of liqueurs or spirits by retail not to be consumed on the premises may, where such license is required by this Act, be granted in the same manner in all respects in which a license for selling wine not to be consumed on the premises may by law be granted, and an application for such a license shall not be refused except upon one or more of the grounds on which a certificate in respect of a license to sell by retail beer, cider, or wine not to be consumed on the premises may be refused: Provided that in respect of any such license for liqueurs or spirits to be granted at any general annual licensing meeting, or adjournment thereof, held between the twentieth of August and the end of September in the year one thousand eight hundred and seventy-two, such notices only shall be required to be given, not exceeding seven days notice, as may be prescribed by the licensing justices.

Provided also, that nothing in this Act contained as to the requirement of a justice's license shall affect the sale of liqueurs or spirits or sweets under any excise license granted before the passing of this Act during the continuance of such excise license.

Provisions as to postal and personal service of notices, &c., close the "Miscellaneous" division of the Act.

Certain privileges, rights, &c., are, in the next section, excepted from the operation of this Act.

Section 73 declares that the following retail sales do not necessitate a license as defined by this Act:—

1. The sale of wine by retail, not to be consumed on the premises, by a wine merchant in pursuance of a wine dealer's license granted by the Commissioners of Inland Revenue.

2. The sale of liqueurs or spirits by retail, not to be consumed on the premises, by a wholesale spirit dealer whose premises are exclusively used for the sale of intoxicating liquors, under 24 and 25 Vic., cap. 21.

The 74th section brings somewhat tardily to the help of the reader a host of "Definitions." Possibly, section 74 might confer a beneficent boon upon some students of the Act, if it took the place of section 1, although, in truth, the great majority of the definitions seem to be utterly unnecessary.

Section 75 refers to the repeal, in whole or in part, of the various Acts, enumerated in the second schedule; and contains some qualifying provisions on such repeal. We will only quote the last clause, referring to

BILLIARD LICENSES.

Provided also, that in case of persons intending to apply for billiard licenses under 8 and 9 Vic. cap. 109, or for the transfer of such licenses, the same notices shall be given as are by this Act required in the case of licenses as defined by this Act. or as near thereto as circumstances admit; and any person convicted of an offence against the tenor of a billiard license, or of any offence declared by the last mentioned Act to be an offence against the tenor of a license as defined by this Act, shall be punished under this Act in the same manner in all respects as a licensed person within the meaning of this Act is punishable under this Act for suffering any gaming or any unlawful game to be carried on on his premises; and in construing the last-mentioned Act any reference to the Intoxicating Liquor Licensing Act, 1828, shall be construed to refer to that Act as amended by this Act.

The concluding portion of the Act, with the exception of the two schedules, refers to the application of certain of its provisions to Ireland. We shall not now enter upon the consideration of the 15 sections which make up this portion. This is the less necessary as in the main, the same law rules in Ireland as in England. The principal difference is in the hours of closing, which are somewhat easier in the sister country than with us. For the present, we content ourselves with the foregoing synopsis of the Act.

And now, having got through this dreary analysis, we breathe more freely, and may indulge in the luxury of a few independent remarks. Upon

THE ACT, AS A PARLIAMENTARY COMPOSITION,

we shall certainly not waste many words. The mystery of its meaning here and there, its bungling and ungrammatical construction, the inconsistency of many of its provisions, and its wearisome surplusage of words, reflect very little credit upon the genius of Parliament. Take the following brief clause as a specimen of lucidity:—"Where any premises are disqualified under this section notice of such disqualification shall be served upon the owner of the premises in like manner as an order of disqualification is required to be served under this Act, and the regulations for the protection of the owner of premises in case of an order of disqualification shall, so far as the same are applicable, extend to the case of disqualification under this section."

The blunder in the 24th section of the Act which directs licensed premises in London to be closed "on all other days before five of the clock on the following morning," has already become historic. We have a provision to the effect that under certain circumstances, persons shall be disqualified for holding a license—followed by a provision that licenses shall not be granted to such disqualified persons—and then by another, declaring that licenses granted to them shall be void! With respect to justices, those occupying certain positions are declared to be disqualified for discharging particular functions under the Act—it is then provided that they are not to be elected to discharge such functions—then, they are subjected to a penalty of £100 if they do this—and, finally, the acts declared to be irregular, and for which a penalty is imposed, are pronounced valid! Persons who consider themselves aggrieved by the action of the court of summary jurisdiction may appeal to the court of quarter sessions; and we are gravely told that the court of appeal

may "confirm, reverse, or modify the dicision" of the lower court. Do courts of appeal ever do anything else? The 49th section strikingly exhibits the magnanimity of the Parliamentary mind, which finds expression in these words:—"In calculating the amount to be paid for a six-day license any fraction of a penny shall be disregarded!"

Passing from these comparatively trifling matters, let us try to form some estimate of the

GENERAL EFFECT OF THE ACT.

Of course we come upon some provisions of an objectionable character. We cannot understand why lodgers in public-houses should be favoured with *legal* facilities for procuring intoxicating drinks, which other people are not allowed. We are more sorry than surprised once more to encounter that irrepressible personage, the "*bona-fide* traveller"—as usual, without any satisfactory certificate of character, the same mysterious individual as ever. We have no sympathy with the provision (sec. 26,) which empowers the local authority to keep open the doors of public-houses the entire day, except from one to two o'clock in the morning, "for the accommodation of any considerable number of persons attending any public market, or following any lawful trade or calling, or attending any theatre." If we commence concessions of this sort, where are we to stop? Cannot other classes of people put in as good claims for the consideration of their tastes and convenience? Are we sure that the persons we profess an anxiety to "accommodate" will be the persons really accommodated? Would not the public-houses kept open under these exceptional circumstances become, at late hours, the resort of public-house frequenters of every description? Nay, might not the pressure of a miscellaneous crowd shut out from these blessed retreats the very people for whom Parliament, in its foresight and its tenderness, had provided them?

Still, the measure is a step, though far from a stride, in the right direction. It shortens the hours of the deadly traffic. It increases the penalties for drunkenness and other crimes against the interests of society. It insures a stricter surveillance over the nurseries of our social evils. Above all, it renders a practical homage to our principles, and introduces into the trade in intoxicating liquors the thin end of the wedge of local control. We gratefully accept what little the new licensing Act gives us, as an instalment of triumphs which the future will complete.

And yet the instalment is but a sorry one. Indeed, the chief effect which the Act produces upon our mind is to impress us with the littleness, not the greatness, of the work done, and the immensity of the work before us. Here, strangely enough, we find a powerful ally, for

THE ACT CONDEMNS THE TRADE

as plainly and emphatically as any temperance publication which has recently come under our notice. Look at the expressive phrase "intoxicating liquors," itself an epitome of horrors, which blots, over and over again, every page of the bill. Look at the penalties which bristle everywhere, yielding well nigh a penalty for each of the ninety sections of the Act, and which are absolutely requisite to render the continuance of the traffic endurable to the community. Look at the fearful catalogue of crimes identified with the trade, inseparably associated with it in legislative enactments, and, in the mass, connected with no other trade carried on under the sun. Here is the list, not copied from some teetotal periodical, not shouted out by some fervid lecturer, but taken from the impartial, passionless pages of this Act of Parliament:—drunkenness, rioting, defrauding the revenue, adulteration, bribery of public officers, prostitution, gambling! What must be the character of a trade practically admitted by parliament to tend to these results? Where is the list of advantages to counteract the evils of its continuance? The trade which must be fenced round with so many provisions and penalties to render it harmless to society, (which, after all, no provisions and penalties can ever render it,) is surely scarcely worth retaining. With the strengthened belief that its overthrow would be the salvation of our country, we hopefully brace ourselves up for further work.

"HEATHEN" EXAMPLES FOR CHRISTIANS.

RECENTLY the Archbishop of Canterbury has spoken somewhat strongly on the fact that "heathen" are found in the midst of our civilised and Christian country, without any indications on our part, that their paganism is dangerous to their eternal welfare, and contrary to the precepts of our national religion—this, too, whilst we are sending missionaries to the very lands from which they come, to convert their fellow "heathen." In making this animadversion the archbishop referred principally to the Burmese Ambassadors, now in this country, and to the Hindoos, who are studying in London for the Indian bar. Some of these "heathen" have repelled with indignation the somewhat censorious remark of His Grace. With the particular points in dispute it is not our province to interfere, but when we read the fact to which we are about to refer we do not wonder that some of the 'heathen' think it necessary to say that their co-religionists are not the only ones who require conversion, and that missionaries might be profitably employed in bringing about the same process amongst the Christians at home. At the banquet to the Burmese Ambassadors, on the 21st ult., given by the Liverpool Chamber of Commerce, Mr. Prange, Senr., the President, made the following statement, with reference to the King of Burmah—

"I may mention as an example of his forethought and benevolent will, that, in consideration of the misery and degradation brought upon his people by their indulgence in the drink of intoxicating liquors, he, some fifteen years ago, passed a state law prohibiting the consumption of all intoxicating liquors and totally suppressing all traffic and trade in them. (Laughter, "Hear, hear," and applause.) This law has been strictly carried out, and, even abroad, we have evidence before us in the abstinence of our respected guests. They abstain altogether from wine or brandy, and the whole nation now proudly proclaim themselves teetotallers. (Applause.) *The consequence of this abstemiousness on the public welfare, I am told, is striking, the country being without either* DRUNKARDS OR BEGGARS. *In this respect, I fear, we weak westerners will, for a long time, not be able to measure ourselves with our friends.* (Laughter, and "Hear, hear.)"

To us it is almost incomprehensible that such a confession of weakness and want of self-denial on behalf of we "weak westerners" should be received with "laughter and applause." If the very essence of the Christian religion is self-sacrifice and self-denial for the good of others, surely it is a subject for lamentation rather than merriment, that we are so far behind our "heathen" brethren in this respect. To bring our religion still more into contempt, the health of His Teetotal Majesty is proposed and drunk in the very liquor which the Burmese have nationally condemned, and coupled with the toast were the names of His Excellency the Ambassador and suite, who, like their King, are also total abstainers from intoxicating drinks.

We wonder if the Ambassador could be induced to send a "heathen" missionary over to this country, to convert the Christians of England to those principles of total abstinence and prohibition which they have adopted with such benefit to themselves?

"No drunkards or beggars;" and yet our Select Vestry whose very *raison d'être* is to relieve and diminish pauperism, decline to memorialise the magistrates to reduce the hours of sale to the minimum allowed by the Licensing Act; some of them possibly fearing that literally both as Select Vestrymen and in other respects, if the magistrates were to still further reduce the hours of sale, their "occupation would indeed be gone."

Looking at the tremendous amount of drunkeness, pauperism and beggary, which exists in our midst, at the awful temptations to which the children of the poor are subjected in consequence of the drink traffic, and the great lack of sympathy for their terrible need, amongst the minds of the authorities; we fear the children's hymn will have to be altered and transferred to the land of Burmah, so that a boy in that land may be thankful for the social advantages which,

"——On his birth have smil'd,
And made him in a 'heathen' land
A happy Burmese child!"

Possibly the sceptics who refuse to believe the strongest testimonies of the advantages of this law in the state of Maine, will be convinced by this new irrefragable evidence, which "like good news from a far country" comes from this "heathen" land.

THE PUBLIC MEETING IN FAVOUR OF EARLY CLOSING.

There is no doubt whatever that the early closing clauses of the New Licensing Bill is a Teetotal Victory. The *Licensed Victuallers' Guardian* speaks of the Act as "the recent victory of the Good Templars, Rechabites, and other fanatical cold water water societies," and it is certain that the teetotallers can claim first blood in the war upon which they have entered—let it cheer them on to victory!

On Thursday evening, the 12th inst., a town's meeting will be held at the Amphitheatre, to memorialize the magistrates in favour of adopting the extreme limits of closing allowed by the Bill, and this meeting can only be made a success by the teetotallers. Let every abstainer in the town be present at that meeting. The Amphitheatre cannot hold us all, but there are open spaces handy, and we understand the art of getting up impromptu meetings. Remember the Alliance meeting at the Philharmonic, when 5,000 people were shut out.

The magistrates are vacillating and undecided, let us strengthen the hands of those who are on our side by attending this meeting, in tens of thousands, and carrying unanimously and enthusiastically the resolu- to be submitted. Teetotallers and moderate drinkers have coalesced to organize this meeting, but teetotallers have done the work, have borne the burden and heat of the day, and they should let this be unmistakably expressed at this meeting.

Let them be there, and depend upon it some opportunity will occur during the proceedings for bringing out some such expression in a fit and proper manner.

FATHER NUGENT AND EARLY CLOSING.

The great event of the past month has been Father Nugent's Catholic Temperance Demonstration in St. George's Hall, in favour of earlier closing of public houses on Saturday nights, and total closing on Sundays.

The platform was a pleasant sight to see. Father Nugent and Revs. Thomas Carter, Hugh Stowell Brown and Charles Beard, A. M. Sullivan and Clarke Aspinall, with a host of others as diametrically opposed in religious sentiment as any of these, proved that the temperance platform, like no other, sweeps away all difference of creed and sect, and is the one and only department of God's work in the world in which christians of all denominations work together harmoniously.

The importance of this great gathering of Roman Catholics cannot be over estimated. In spite of bad weather, St. George's Hall was crammed in every part with an enthusiastic audience, which carried unanimously the following resolotions:—

"This meeting recognises the power which an association like the Catholic Total Abstinence League possesses to check the vice of intemperance, ahd pledges itself to co-operate with the league in its efforts to suppress drunkeness in this town."

"That the law which permits the sale of intoxicating liquors until a late hour on Saturday night and on Sunday ought to be altered, as it contributes largely to increase the irreligion, pauperism, and crime which prevail among the people."

"That a memorial be forwarded to her Majesty's Government, and to the magistrates of the borough of Liverpool, signed by the chairman on behalf of this meeting, in accordance with the foregoing resolution; and further, to give practical force to this movement, all present pledge themselves not to enter a public-house after nine o'clock on a Saturday night, or during the whole of Sunday."

Surely this meeting will have its effect upon the magistrates in their decision about the hours of closing under the New Licensing Act, for it was a most emphatic statement of the opinion held by the Irish Catholics of Liverpool.

NATIONAL TESTIMONIAL TO THE REV. CHARLES GARRETT.

At a recent meeting of the friends of Mr. Garrett, held in the Religious Institute, Manchester, it was resolved that—

"This meeting being of opinion that the untiring and successful services rendered by the Rev. Charles Garrett to the various religious, temperance, and other social and philanthrophic organizations, merit the presentation of a substantial recognition of the many and arduous labours and great sacrifices he has made to promote the same throughout the country, and therefore resolves to raise a Subscription, which, it is hoped, will amount to a sum of not less than 1000 guineas, to be invested for the benefit of his family."

A committee to carry out the resolution was appointed, and subscriptions have already been given amounting to £500.

Subscriptions may be sent to Mr. Joseph Thomas, 200, Scotland Road, Mr. Henry Porter, 48, Great George Street, or to Mr. William Burgess, 42, Renshaw Street.

NOTICE TO GOOD TEMPLARS.

Good Templar Lodges subscribing for one dozen copies of the *Liverpool Social Reformer*, monthly) at the published price, payable in advance, will in future be entitled to a free announcement in the following list.

Information or corrections for our August number should be sent at once, to Mr. J. Thomas, 200, Scotland Road, or Mr. W. Burgess, 42, Renshaw Street, accompanied with remittance.

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GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose, ...	Christ Christ. School. Bootle ..	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward, ..	Mission Room, Upper Beau-st.,	8.0	J. J. Evans, 21, Fairy-street, Everton.
439	Rainhill & Whiston L. Boat,	Old School Room, ...	8.0	Wm. J. Yates, 51, South-road, Waterloo.
952	Light of Everton, ..	Fabius Chapel School, Everton-rd.,	7.30	R. Barbury, 1, Hyde-street, Hardwick Street.
	Rescue, ...	T'mprnce Room Burroughs' Garden	8.0	John Hipkins, 29, Rose-place.
705	Hope of Kensington, ..	Mission Room, 40, Gilead-st, ..	8.0	Wm. Shaw, 40, Gilead-st., Kensington.
654	Rock Light	School-rooms, Egerton-st. N. B'ghton	7.30	John Baily, Victoria Road, New Brighton.

TUESDAY.

100	Perseverance, ...	Holy Trinity School, Wilton-st.,	8.0	Wm. Richardson, 18, Clarence-street.
757	Laburnum, ...	Laburnum Grove School, ..	8.0	Thomas Evans, 19, Holmes-lane, Seaforth.
931	St. Peter's, ...	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tinterden-street.

WEDNESDAY.

159	Liver, ...	44, Renshaw-street, ...	7.30	H. H. Mundy, 36, Brownlow-street.
143	Noah's Ark, ...	Kirkdale Schools, Everton Valley,	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
183	Toxteth, ...	St. Mathew's School, Hill-st., ..	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
279	Wavertree Vale, ...	Wesleyan School, Wavertree-rd.,	7.30	J. Wakefield, 19, Wavertree-vale.
549	Cambrian, ...	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well lane, Bootle.
691	Hope of the Empire, ..	Methodist Chapel, Empire-st., ..		James Hoult, 60, Low-hill.

THURSDAY.

85	North Star, ...	Circus-street School Room, ..	7.30	Thos. Jones, 57, Hunter-street.
94	Dingle, ...	Mr. Lockhart's Tabernacle Park-rd.	7.30	J. K. Slater, 70, North Hill-street, Toxteth-park.
153	Always Ready, ...	Burroughs Gardens Room, ..	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior, ...	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf, ...	St. Ann's School Stanley, ..	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor, ..	Solway-street Chapel, ...	8.0	M. W. Golding, 59, Eden street.
676	Star of Promise, ...	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth, ...	Zion Chapel, Elizabeth-st., ..	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
1001	Chadwick Mount, ..	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.
1266	Liverpool "True Blue,"	Sch. Rm., Meth. F. Ch., Wilbraham-st.	7.30	William Martin, 94, Seacome-street.

FRIDAY.

124	Edge Hill, ...	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H.
161	Thistle, ...	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle, ...	Lincoln Room, Bootle, ...		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan, ..	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland-street, Everton.
312	Liverpool, ...	Room, 1, Juno-st., ...		William Arnold, 119, Wavertree-road.
378	Safety, ...	School Wellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James, ...	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
715	Everton, ...	School Room, Kilshaw-st., ..		Wm. Tansley, 39, Queen's Road.
770	Liverpool Mission, ..	Mission Room, 93, Mill-st., ..		C. Adams, 10, Woolf-street.
951	Bethel, ...	North Bethel, Bath-st-, ..	7.30	J. Guthrie, 15, Menai-street, Boundary-street.
1054	Wesleyan Success, ..	Pitt-st. Chapel Vestry, ..	7.30	H. Colefield.

A SUDDEN CHANGE.

THE Mayor of St. Ives, Cornwall, JOHN M'KERNICK, Esq., in writing to a friend, refers, in the following terms, to the results of the Good Templar movement which was introduced into the town some months ago:—

"It rejoices me to hear of the Order progressing as it does. I am quite astonished at the results in this town; there is an *absence* of crime, the magistrates have really nothing to do. If we go on as we have for some time, we shall not want a Permissive Bill. We have enrolled about 500 members, and have four lodges in the town. I don't know of a single drunkard in the place, every one of them having become Good Templars. The results are really astonishing! I was Italy in the beginning of the year, for four months, and when I returned I could scarcely realize what I beheld, the worst characters in the town had joined the Order, and reformed. May Heaven still grant us success."

The Band of Hope Gala is now fixed for Saturday, Sept. 14th, 1872, when the programme already announced will be carried out, and every effort will be made to secure the enjoyment of the children attending on that occasion.

The secretaries of the Bands of Hope in connexion with the Union are earnestly requested to forward, to 42, Renshaw Street, a notice of their nights of meeting for the coming quarter, as Mr. T. A. Smith, the celebrated chemical lecturer, will (D.V.) visit the affiliated Bands during the month of November.

Other arrangements for the Bands of Hope are in progress and will be duly announced.

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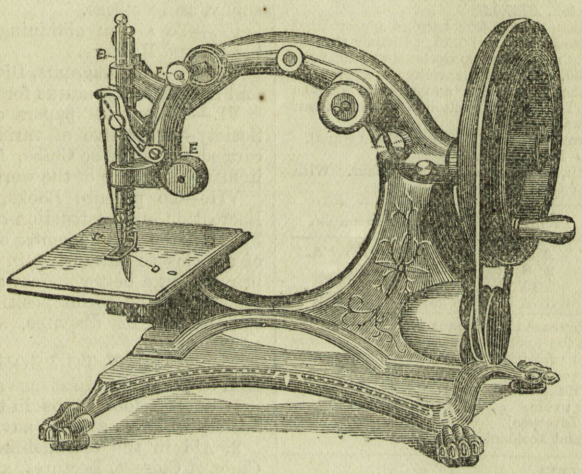

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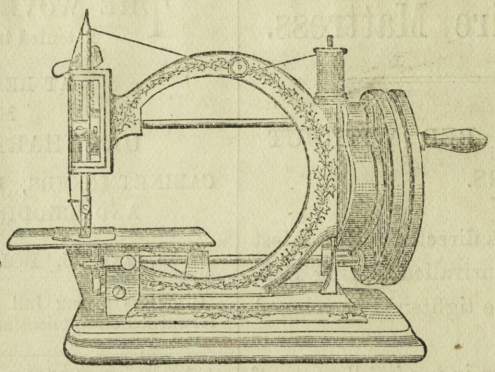

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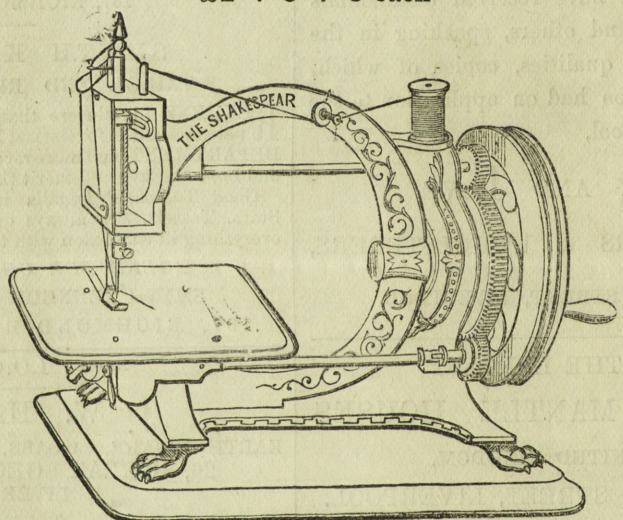

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Social Reformer;

THE ORGAN

OF THE TEMPERANCE MOVEMENT.

No. 1. Vol. II.] OCTOBER 1st, 1872. [Price 1d.

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THE LIVERPOOL Social Reformer;

THE ORGAN OF THE TEMPERANCE MOVEMENT.

No. 1., Vol. II.] OCTOBER 1st, 1872. [Price 1d.

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THE MAGISTRATES' DECISION.

Seven to eleven on weekdays, and on Sundays one to three, and six to nine. These are the hours decided upon by the magistrates during which exciseable liquors are to be sold, for the next twelve months. These hours curtail the sale of intoxicating drink five hours per day, altogether 35 hours per week, and there can be no doubt great benefit will result to the community at large.

We naturally feel sorely disappointed that ten o'clock has not been fixed as the latest hour to which public houses may remain open. We had a right to expect it. As we stated in our last, the Recorder, the Magistrates, the Stipendiary, the Coroner, the Chief Constable, the Gaol Chaplains, with all who are considered authorities on the question, have spoken long and often in favour of ten o'clock, and we had a right to expect that the bench would have seized with avidity the opportunity afforded them by the Act, and at any rate make experiment of the principles they have so long advocated.

Mr. John Patterson's speech, on Wednesday last, was a most logical and masterly argument in favour of the extreme limits of the Act. We feel that all the friends of temperance, not in Liverpool alone, but throughout the kingdom, owe him a deep debt of gratitude for his courageous vindication of their principles. We believe that Mr. Patterson will like to see his wish fulfilled, and that ere many years pass by, he will find that "houses where drink is the sole object, a curse and abomination in any community," will not only be "retrenched as regards to number, and abridged with reference to hours," but wiped out of society altogether!

On the whole, we must not murmur at our position; we have gained a glorious victory. It is no small thing to have shortened the hours of sale *five per day*. When we look at Oxford, Sheffield, and other towns smaller in population than ours, whose magistrates have used their permissive powers largely in the *wrong* direction, we are thankful our bench so far exceeds others in intelligence and common sense.

We are quite sure of this however, that public opinion in Liverpool is fully in advance even of ten o'clock closing. But public opinion ha not been properly elicted on the question. The Amphitheatre meeting was a strong demonstration on the part of the most respectable class of the community—the teetotallers. The canvass of a few large workshops brought out in telling figures the opinion of certain sections of artizans and the memorials from ministers of religion and others helped up the tale. But when all was told up it did not represent one tenth of the community. A thorough and systematic canvass of every ratepayer in the town is what we should have desired. We wish our temperance friends distinctly to understand that this would have been done had it not been for Mr. James Samuelson. The day the Bill became law the Liverpool Temperance Union met, and decided at once to proceed with a canvass of the whole town on the simple question of seven to ten, without compromise. Unfortunately they were persuaded by Mr. Samuelson to give up their intention, and fall in with his programme. They were perhaps right in doing so, as Mr. Samuelson had constituted himself the leader of the movement, and they desired to work harmoniously with him. If this is to be done in future however, it must be made a *sine qua non* that the town be canvassed. If not, we would counsel our teetotal friends to work independently next year.

Onward is our watchword! Ten o'clock must be ours this time next year, and if we work together harmoniously, we shall get it, and year by year drive the wedge further home, till the accursed traffic is entirely destroyed.

Notices to Contributors, Readers, &c.

———:o:———

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters *numerous*, *short*, and *pithy*, are best suited to the columns of the *Social Reformer*.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

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Printed and Published for the Proprietors, by Jos. THOMAS, 200, Scotland Road,

A TEETOTAL DOCTOR.

WE are always delighted to welcome a recruit from the medical profession, but a Liverpool Doctor has recently declared himself a teetotaller, whose services to the cause are more than questionable.

A short time ago Mr. Tickle brought a resolution before the Toxteth board of guardians in favour of closing public-houses at the extreme limits allowed by the Act. In the course of the debate, a Dr. Costine made the following extraordinary speach:—

Dr. Costine said he also felt constrained to oppose the motion, although it might appear rather strange for him to do so when he told the board that for nearly forty years he had been a total abstainer. He opposed the motion on purely conscientious grounds. He did not think that as a public body they had any right to dictate to or coerce the magistrates in the discharge of their duties in regard to this matter. Those gentlemen were perfectly competent to judge what was best for the town; and as the legislature had invested them with discretionary power, he thought the hours of opening and closing might very safely be left in their hands. He (Dr. Costine) thought it would be very unwise to alter the present hour. He did not place so much value on the morning, but with regard to eleven o'clock he held that it should be adhered to. No doubt midnight drinking, that which took place from twelve to one in the morning, had produced a great amount of evil; but, although they had found evil resulting from that, were they to shut out a rational and national enjoyment from those who liked their glass of beer at a reasonable hour? Because one part of the community went astray, were they to punish the other part by closing the houses at ten o'clock? He was no advocate for sweeping changes, because he had invariably found they did a great deal of harm. There could be no harm whatever in a man taking wine, spirits, or beer—it was in the abuse and not in the use of these articles that the evil lay. Speaking as a medical man, he believed that through the instrumentality of spirits he had been able to prolong and save the life of his fellow-creatures, and therefore he thought it was wrong to draw the line too fast in a matter of this kind where good may be done. He did not take exception to the hour of eleven for closing, and with respect to the act itself he believed it was one of the most sensible which had been given to the country for some time. But by drawing the cord tighter than it was at present, he believed the result would be the institution of a number of clubs where people could drink all night, and which force men to greater evils than existed. The speaker then referred to the use of chloral, which he designated as nothing less than dry grog, which many would take as a substitute for spirits, although more pernicious in its tendency, and concluded by saying that the bench would be able to grapple with the question without any interference on the part of that board.

All this tall talk about a "rational and national enjoyment" would have been excusable enough from a spirit dealer or publican, or even from some well-meaning man who had never studied the terrible evils of intemperance. But, coming from a medical man, who begins his speech by avowing himself a teetotaller for forty years, it is simple absurdity.

What right had he to say that Mr. Tickle's motion was intended to dictate to or coerce the bench? The mere perusal of his daily paper ought to have told him that the magistrates have invited the fullest expression of public opinion on the question of the hours of closing; and who should express an opinion on a matter so important to the ratepayers if not the guardians of the poor?

Dr. Costine told his colleagues that drinking from twelve to one in the morning had produced a great amount of evil; but evidently considered that up to that time soaking in a public-house was a "rational and national enjoyment." He must have been carried away with the pleasant jingle of this very senseless expression. We admit the "enjoyment" to be *national*, more shame to the nation, but rational! Does Dr. Costine know the meaning of the word? He speaks of "punishing" people, by closing public-houses at ten, because part of the community goes astray. Surely he must know that the vast proportion of public-house customers are working men, rising soon after five o'clock in the morning to go to work? It should be no punishment to them, but quite the reverse, to be sent home sober at ten o'clock, instead of fuddled at eleven, or drunk and disorderly at twelve.

"Speaking as a medical man," he told us that by the use of spirits he had been able to prolong or save the life of his fellow-creatures, and argued that because alcohol is occasionally useful as a medicine, "good might be done" by keeping public-houses open till eleven at night. Is Dr. Costine prepared to deny that the majority of men who seek medical aid, do so directly

or indirectly through the habitual use of intoxicating drink? Is he prepared to deny that alcohol is of all other sources the most prolific of disease, insanity and premature death? that where alcohol saves one life, it destroys a thousand?

The only thing that puzzles us about Dr. Costine is, why on earth he should be a total abstainer? We wish he would give his reasons, they would be something new, and would, we are sure, greatly interest our readers; if he will state them, we will be happy to give him a page of our space in next month's issue.

[FROM "THE TIMES," SEPTEMBER 5.]

THE MAINE LIQUOR LAW.

TO THE EDITOR OF THE "TIMES."

Sir,—I read very carefully in various English papers the debate in the House of Commons on the Permissive Bill, so called, of Sir Wilfrid Lawson, and marked the effect which seemed to be produced by statements made by two or three members who had been in this country, to the effect that the Maine Law had entirely failed in its design of repressing the traffic in strong drinks and in diminishing poverty, pauperism, and crime.

I thought it a pity, in a matter of importance so very great to the United Kingdom, that the House should be misled by gentlemen who had themselves been misinformed, and who could know nothing personally of the actual effect of the policy of prohibition in America. The Maine Law dates from 1851; previous to that time the liquor traffic was licensed as it now is in England.

To form a correct judgment of the effect of that enactment it is necessary to contrast the condition of the country as it was before the year 1851 with that which has existed here since and down to the present time. In England there are laws against drunkenness — sharp, stringent, severe; a stranger in your country might feel himself justified in reporting that those laws are utterly inoperative and void. He might say that drunkenness prevails extensively in every part of the kingdom; that frightful poverty, pauperism, and crime result from it; and that more than half the time and attention of the criminal courts and of the police are occupied by it; and that it, with all its evils, direct and indirect, is increasing and extending; and that, therefore, the laws intended to repress it have failed entirely of their purpose, and have no effect whatever in diminishing it.

Now, if laws against that dreadful crime had been in existence in England but twenty-one years, no intelligent man, either native or foreign, would be justified in denouncing them as useless and inoperative, without showing that the condition of the country as to the drunkenness of the people was no worse before the enactment of the laws than it is at the present time.

To prove to the people of England conclusively that the policy of prohibition has not been a failure here, and that the condition of the State has been greatly improved by it, I have obtained a certificate from the Governor and the Executive Council of Maine, and from the Senators and representatives from this State in the Congress of the United States, and enclose them to you with this note. Mr. Blain is Speaker of the House of Representatives, and Mr. Hamlin was Vice-President of the United States in Mr. Lincoln's time. The homes of these gentlemen are situated in different parts of the State, from its extremes, east and west. The names of three members of Congress I have not obtained, for the reason that they are absent from their homes, and are to be away for a considerable time.

I am sure that the matter of poverty, pauperism, and crime in your country is of very great importance to the nation, and the question as to their cause and cure must be of engrossing interest to your people. NEAL DOW.

Portland, Maine, United States of America, Aug. 19.

"State of Maine, Council Chamber, Augusta, Aug. 15, 1872.

"To General Neal Dow.

"Your note has just been received, requesting us to give you a statement of our impression as to the effect of the Maine Law upon the liquor traffic in this State, the certificate being wanted for publication in England.

"To give a full and accurate account of the operation of the Maine Law in Maine, and of its effect upon the liquor traffic and upon poverty, pauperism, and crime, would require much more time than we can devote to the subject, and we therefore confine ourselves to a very brief statement of the facts.

"At the time of the enactment of the Maine Law the liquor traffic was carried on in Maine extensively and openly, as it is now in States where the trade is licensed. The effect of the law in diminishing the trade in intoxicating drinks was immediate and very great.

"In many parts of Maine the liquor trade has absolutely ceased to exist, liquor shops are unknown; and wherever within the State the trade exists at all, it is carried on secretly and with caution, as other unlawful things are done. One effect of the law has been to render the liquor trade disreputable, and no person who knew Maine as it was before the Maine Law, and has been acquainted with it down to the present time, can doubt that the effect of the law has been most marked and salutary. Poverty, pauperism, and crime have been greatly diminished by it, because vastly less money has been wasted in strong drink.

"In some places and at some times the execution of the law has been fitful and capricious, yet. with these exceptions, the law has been as well enforced as our other criminal laws generally are.

"SIDNEY PERHAM, Governor.

"JOHN R. PULSIFER, "S. C. HATCH,
"GEORGE WEEKS, "M. U. B. CHASE,
"E. G. HARLOW, "FRED. N. DOW,
"Executive Council."

"To General Neal Dow.

"We have received your note requesting us to send you, in few words, our impression as to the effect of the Maine Law upon the liquor traffic in this State, the certificate to be sent to England for publication there.

"At the time of the enactment of that law, in 1851, the traffic existed openly and everywhere in Maine, as it now does in those States where it is not prohibited. The immediate effect of the statute was to outlaw the trade, declaring it to be inconsistent with the general welfare, and reducing it to very small proportions.

"In many parts of the State it is now nearly or quite unknown. There are large districts of country where liquor shops are absolutely unknown; and everywhere, within our borders, where the trade exists at all, it is carried on secretly and in a very small way.

"The favourable effects of this change are great and everywhere apparent to the most casual observer who has any knowledge of the State prior to the year 1851. We do not believe that the people of Maine, for any consideration, would again sanction the policy of licence to 'drinking houses and tippling shops.'

"H. HAMLIN. "LOT M. MORILL.
"W. P. FRYE."

"I did not reside in the state prior to the enactment of the first prohibitory law, and therefore cannot make a comparative statement from my own knowledge; but so far as my knowledge extends, derived fron twenty years' observation of the cause of temperence in this State, I most cordially concur in all that is said in the foregoing letter.

"J. G. BLAINE."

The "George Pennell" Lodge, of I.O.G.T., was opened on Thursday, September the 19th, 1872, by brother Edward Stock, D.G.W.C.T., of the St. Peter's Lodge, assisted by several of the sisters and brothers of the same Lodge.

THE AMPHITHEATRE MEETING.

EVERY newspaper in Liverpool has spoken of it as a Teetotal Demonstration. The *Post* said it was a "Teetotaller's Meeting, pure and simple;" *Porcupine* said is was "A Meeting of Teetotallers—only that, and nothing but that;" the *Liberal Review* said "the Teetotal Meeting in the Amphitheatre was a very imposing demonstration;" and every other newspaper echoed the same opinion. We entirely agree with them. If every teetotaller then present had been absent, the meeting would not have numbered 200 persons.

Mr. Samuelson is very angry with us, and scolded us severely before the magistrates on the 23rd, in the following language :—

"It had been said that the meeting in the Amphitheatre was a teetotal meeting, but he handed to the bench the circular which was the inception of the movement, and which contained the name of only one total abstainer; and he added that the committee of the association spared no trouble, no time, and no money, to make the meeting a representative one. Five hundred circulars were addressed to merchants, brokers, shop-keepers, and leaders of working men's associations, asking them how many tickets they required, in order to obtain as fair an expression of opinion as possible. There were issued to the members of temperance societies, because it was considered that they were entitled to them, 1750 tickets, out of 7000, and, had nothing occurred to disturb the arrangements, those men would have taken their places with the rest, and only a fair proportion of them would have been present; but in consequence of the walls being placarded with bills calculated to disturb the meeting, the teetotallers, *being earnest*, came up soon, and their conduct with those on the other side caused a disturbance, which was very discreditable to all concerned.

The italics are ours, and explain the whole matter. We propose to review the proceedings of the meeting, and if our friends will read on, we think we can shew that the teetotallers are not very much to blame if there were a few hitches in the meeting.

We desire to give Mr. James Samuelson the fullest amount of credit for the indomitable energy he has displayed, from the very commencement of the agitation. Day and night, with untiring zeal and earnestness he has carried on the work, under trials and difficulties that would have utterly disheartened most men. But he made one or two serious mistakes in the arrangement of the public meeting. He advertised a chairman who did not turn up, and provided a substitute who was, reluctantly, obliged to leave early. Almost everything depends upon a chairman at such a meeting, and surely a moderate man might have been found of sufficient position for the post, and of sufficient presence and voice to control so vast an assemblage. A chairman must be an autocrat or nothing!

Another mistake was committed by arranging an uttterly unmanageable programme. Sixteen persons were invited to speak; Mr. Samuelson was allotted 40 minutes, Dr. White 20 minutes, and every other speaker 10 minutes. If every person who was invited to address the meeting had spoken, four hours would have been too short a time in which to get through the programme. Yet in the face of this, Mr. Samuelson allowed an outsider like Mr. Simpson, (who had nothing whatever to do with the agitation, and who seemed hardly to know what the meeting was called together for,) to speak for at least 20 minutes; and afterwards permitted Mr. Lockhart and Mr. Caine to speak out of their turns, though fortunately both these latter had sense enough to occupy a minute or two only. The fact is—*the meeting conducted itself!*

Of course not more than half the gentlemen who had come prepared to speak got themselves delivered; but what was spoken was good and to the point, with the exception of Mr. Simpson, who talked nonsense, and Mr. Pritchard, who almost ruined the meeting by his want of judgment—but more of this presently.

Mr. Cropper's speech from the chair was like himself,—genial, earnest, and full of sound sense and practical religion; his words rang through the theatre with all the vigour of a young man.

Mr. Samuelson's speech was a masterpiece of condensed information. Every telling fact was received with tumultuous applause, and as he read out name after name of the large employers of labour who had canvassed their men on the hours of closing, each return seeming to vie with the previous one in crying out for 7 to 10, the theatre rang again with acclamation. If Mr. Samuelson had done no other good work for society than bringing out these valuable statistics, he would deserve the lasting gratitude of every friend of temperance.

Dr. White then followed, with a fresh array of facts and figures, in their way every whit as telling as Mr. Samuelson's. He was followed by Father Nugent, who was received with vociferous cheering, speaking earnestly and to the point, as usual.

Then came the *incident* of the evening. Mr. Pritchard, the working-man member of the school-board rose to support the resolution. After a few introductory words, his speech ran as follows—

(We quote from the *Daily Post*.)

Mr. Pritchard believed that a moderate drinker set quite as good an example as any other class of men (cries of "No," interruption, and great uproar).

The uproar was continued for a minute or two, when Dr. White rose and attempted to throw oil on the troubled waters. He said: Will you allow me to say one word. We want to approach the magistrates of Liverpool from all directions (hear, hear). Now, do give Mr. Pritchard a hearing, for I know he is an honest man (A Voice: "Put him out"). Give him full liberty to express his opinions, and don't let it be said that this is simply a meeting of one class of the community (loud applause).

Mr. Pritchard, continuing, said he was about to say that a few days ago he had a conversation with one of the largest shipowners, if not the largest, and he was told distinctly they should receive no support from him if they went in entirely upon temperance principles. He (Mr. Pritchard) told him he was not a total abstainer (renewed uproar, in which hisses and cheers commingled). Mr. Pritchard then went on to say, that that shipowner had said he was quite prepared to supply all the men in his employ who were engaged at night with a barrel of beer (hear, hear), so that there need be no difficulty in regard to those men who worked late. There was not, however, in his (Mr. Pritchard's) opinion so much argument in favour of early closing as there was of the late opening, and he believed that far more good would be done by opening at seven in the morning than by holding out and drawing

too tight the cord in respect to the evening closing (Interruption and uproar, which lasted for some seconds). After a time, Mr. Pritchard went on to say that he was only expressing his honest convictions (hear, hear, and hisses), and although those were his opinions, he had not the majority of the working men with him. (At this point the uproar was renewed with greater vehemence than before.)

Mr. Samuelson appealed to the audience to let Mr. Pritchard repeat the last sentence, which we was sure would quite satisfy them.

Mr. Pritchard again rose to continue his speech, when he was greeted with cries of "Sit down," and the interruptions having been continued, without any prospect of his being able to obtain a hearing, he was compelled to sit down without concluding his remarks.

Now this is where we Teetotallers made our fatal mistake, and seriously marred the good influence the meeting would otherwise have exercised upon the town. Such a silly "red rag" as the hackneyed old argument about the example of moderate drinkers was utterly beneath our notice, and ought to have been passed over with a laugh, or better still with silent contempt. It was quite right to express disapproval of Mr. Pritchard's "honest convictions," for they ought to have kept him away from the meeting altogether. But the Teetotallers were entirely wrong in hooting a man off a platform that was professedly *not* a teetotal one.

The result has been that a persistent, and partially successful attempt, on the part of the Liverpool press, to represent the meeting as a *packed* demonstration of Teetotallers, and as such, quite unworthy of any serious consideration as a representative town's meeting. The press has called us "bigoted, intolerant, and offensive," and with a certain measure of truth too, for one of our most serious failings, and we have many, is a total inability to listen to anyone at a public meeting who differs from us in the least. Teetotallers, above all other men, ought to be the most jealous of the good and decorous conduct of public meetings. They have more to do with them than any other class of the community, and will have, for many a year to come. If then, we set the example of disturbance, we must not be surprised if, when our agitation becomes fiercer, and we are getting nearer the accomplishment of our great purpose, our foes turn upon us with our own weapons, and give us retribution with a vengeance!

This meeting is calculated to teach us many lessons, if we have grace to learn them, and we trust we shall never again be charged with wilfully upsetting a public demonstration.

The meeting went all wrong from this interruption to its close. We do not blame the temperance men altogether for that; we think it rather mainly attributable to allowing Mr. Simpson to speak, and break through the settled programme. Mr. Samuelson was reprehensibly weak in allowing this, and he must blame himself, and not the Teetotallers, for the disorderly finish up of the proceedings.

On the whole, we have every reason to congratulate ourselves on the meeting. If we did nothing more, we proved that we temperance men are not men of one idea, struggling after the unattainable. *We* have done the *solid work* of the movement for short hours; we have borne the burden and heat of the day for thirty years; and although we are abused and discredited, although others run away with the glory and leave us the shame, we are too content to have won the victory at all, to care very much about that.

Let others bear away the laurels! while they are resting and congratulating each other, we will push steadily on to further triumphs.

Our work is only beginning. The traffic is crippled a little, but not crushed, and the battle we are fighting now, is but a skirmish of outposts. Are we to suppose that 2,500 public-houses in Liverpool, selling intoxicating drink for fifteen hours a-day, will create no drunkards, desolate no homes, make no paupers, ruin no women, damn no souls! Others may "rest and be thankful." To *us* there is no rest till England is purged from the whole accursed traffic.

THE "MERCURY" AND THE GOOD TEMPLARS.

The following extract from the *Licensed Victuallers' Guardian*, Sep. 14th, should teach the Editors of the *Mercury* a lesson. If any newspaper could be excused for inserting surreptitious intelligence about the Good Templars, it would be that from which we clip the following remarks. The honesty and fair dealing of the *Licensed Victuallers' Guardian* is a fitting rebuke to the dishonourable conduct of the *Mercury*, which, for the sake of a column of "penny a line," deliberately exposed the signs and passwords of a secret society, furnished to them by one who must have been both a liar and a spy:—

"We have received a letter from a correspondent at Leeds, enclosing a document which was picked up in Briggate. We have looked over this paper and find it contains an explanation of the passwords, signs, &c., of the Leeds branch of the Independent Order of Good Templars. Our correspondent asks us to make the contents of this document public, but while we fully appreciate his desire to weaken the power of the Good Templars, we may point out that we could not in honour publish a paper that has been discovered under the circumstances alluded to. We are always ready to expose the fallacies and errors of those misguided men who advocate a total prohibition of the liquor traffic, but only in fair and honourable fight; we could not possibly take advantage of an accident which might put us possession of an enemy's secrets. If any responsible member of the Order of Good Templars will call at our office we will hand over the lost document.—*L. V. Guardian.*"

TESTIMONIAL TO THE REV. CHARLES GARRETT.

A public meeting is announced to be held in the Free Trade Hall, Manchester, on Wednesday, Oct. 16th, (the day after the Alliance Annual Meeting) to present a testimonial of 1,000 guineas to the Rev. Charles Garrett. We know of no minister of the Gospel who has devoted himself more earnestly or rendered more efficient services to the temperance cause than Mr. Garrett, and we trust our Liverpool friends will show their appreciation of the same by contributing to the fund. About £800 have already

been subscribed, but with one or two exceptions, very little has been done in Liverpool; Mr. W. Burgess, 42, Renshaw Street, announces the following local subscriptions, and will gladly supply tickets to any wishing to attend the great meeting. Registered seats, 1s. 6d.; Gallery, 6d.; body of the Hall, free.

W. S. Caine, Esq.,	£10	10	0
James Smith, Esq.,	5	0	0
Mr. Kelly,	1	0	0
Mr. E. Woodward,	0	10	0
Mr. J. Hargrove,	0	5	0
Mr. Sutcliffe,	0	2	0

Subscriptions may be sent to Mr. Joseph Thomas, 200, Scotland Road; Mr. Henry Porter, 42, Great George Street; or to Mr. William Burgess, 42, Renshaw Street.

TOXTETH TABERNACLE TEMPERANCE SOCIETY.

On the 10th of September, the temperance society in connexion with the Toxteth Tabernacle held its annual meeting. A large and enthusiastic audience assembled; Mr. W. P. Lockhart presided, and gave some interesting particulars about the work of the society. He ascribed very much of the great success which has attended his ministration at the Tabernacle to the fact that his fellow labourers have been mostly total abstainers, who by their earnest efforts to reclaim the drunkard from his terrible and easily besetting sin, have led many far beyond mere teetotalism, to the possession of true religion. He gave the following interesting statement of the numerical strength of the society, showing how many have joined, year by year—

From September 1st, 1868 to August 31st, 1869	- -	826
,, ,, 7th, 1869 to June 27th, 1870	- -	439
,, ,, 13th, 1870 to May 9th, 1871	- -	318
,, ,, 5th, 1871 to June 28th, 1872	- -	203
Total.....		1786

The society holds from 35 to 40 meetings in the year, and we wish every society could shew such good results. Temperance meetings in connexion with Christian churches ought to be, and generally are, the most successful, and we wish every church in the town was as earnest in our great cause as Mr. Lockhart's.

The meeting was afterwards addressed by Messrs. John Patterson, J.P., D. T. Woodward, and W. S. Caine. During the evening Mr. Lockhart read the following poem, composed by one of the ladies of the congregation. Although it is against our rule to print poetry, this particular effusion is so much in accordance with the times, and contains so many extraordinary and peculiar rhymes, that we think our readers will not grudge the space accorded to it.

"A PRUDENT HOUSEWIFE ON HIGH PRICES."

I'm sure that the prices of rices and spices
Are getting quite hard to be met;
They are higher than ever! I declare that I never
Knew anything like it yet.

For home-cured hams and the shoulders of lambs
Such a price I have ne'er had to pay;
While potatoes and beans, plums, apples, and greens,
Are getting dearer each day.

With the foot disease here, and rinderpest near,
They say that the meat will grow dearer; [what
And the cry of potatoe rot, bad wheat, and I know not
Each day becomes louder and clearer.

With things at the rate that I contemplate,
I have to consider our purse,
And see what we could spare, by prudence and care,
If matters go on growing worse

I always must treat dear father to meat—
Or how could he work for us all?
And the children their food must have fresh and good,
Or they soon would be weakly and small.

But when I look round—four shillings a pound
For *tobacco's* one thing I could spare;
For I never have heard it so much as averr'd,
That when the smoke curls in the air,

It has left any good, in new sinew and blood,
That can make a man strong for his work.
But when I ask why my Tom smokes? no reply
Can I get, but the question he'll shirk.

Well then! there's the beer—they made it quite clear
At the temperance lecture, last night;
That it neither assists to strengthen men's wrists
Or make children healthy and bright.

Of course I don't think that the little we drink
Would save very much in the end;
But perhaps too it might, what with Saturday night
And now and then treating a friend.

And then—let me see—there's a pint for his tea,
And one at his dinner before,
And two at our supper. When I count it all up—ah!
In the course of the day it makes *four!*

And though its not much, yet when prices are such,
I think we should save even that;
And sixpence a day, as the week wears away
Would buy Tom a nice new black hat.

And if men are stronger, and really last longer
For being total abstainers,
I am sure it is right, with bread at this height,
We should all take the pledge, and be gainers,

So, having regarded the state of the market,
I would have you my friends all to know—
That henceforth from our bill, if we pay our way still,
The beer and tobacco must go.

POPULAR CONTROL.

We have received the following letter:—

To the Editor of the *Liverpool Social Reformer.*—

Dear Sir.—Your excellent article, "Seven to ten, and no Compromise," concludes with these words * * * "till the glorious day arrives when we shall strike the deathblow to the accursed drink traffic, by giving the people a right to deal with it as they please."

I cannot find, however, that any plan has been put forward either by the Temperance party, or the United Kingdom Alliance, proposing to give the people the right to deal with the traffic *as they please.* The proposal of the Alliance, as embodied in the Permissive Bill, is, to give them the right *to refuse the granting of all Licenses*, but not to reduce their number or restrict the sale. The Bill, if passed, would shut the people up to either of the two courses:—to let the traffic remain as it is, or to attempt to stop it entirely. While this continues to be its leading principle there is very little chance of its becoming law, because it is so much at variance with public opinion. Few persons are prepared to prohibit the sale of intoxicating liquor altogether, but many are in favour of restricting and regulating it. And Temperance Reformers would do well, in this matter not to go against, but to act in harmony with the popular will. They should not waste their energies in agitating for what is unattainable in legislation, but should rather unite with non-abstainers, in demanding such restrictions as the judgement of the country declares to be safe and necessary.

What has to be done beyond this must be by moral suasion alone, and that, after all, is the means which Temperance Reformers can use to the best advantage. We want to strike at the root of Drunkenness and the Drink Traffic at the same time, by abolishing the drinking customs of society. This can only be done by the persistent inculcation of Total Abstinence principles and practice.

Yours truly,

A. S. Macdiarmid.

Mr. Macdiarmid is not quite correct, in saying that no plan has been put forward by the Temperance party to enable the ratepayers to deal with the liquor traffic as they please. We fully admit the accuracy of what Mr. Macdiarmid says about the U.K.A., but the "Association for the Amendment of the Licensing Laws" of which we believe the Rev. H. J. Ellison, Vicar of Windsor, is Honorary Secretary, makes "*a licensing board, elected by the ratepayers*," one of its fundamental principles. This association has the sympathy and co-operation of many of the most zealous friends of the Alliance, and we think is worthy of the support of every friend of temperance.

We do not agree with our correspondent that there is little chance of the Permissive Bill becoming Law. On the contrary, the signs of the times show very clearly that the country will be satisfied with nothing *short* of the Permissive Bill, and may insist upon some measure even more restrictive. We are quite prepared to believe that the *Permissive* element of the Bill may disappear; but if that should happen, we may be sure it will be to give way only to a universal prohibition of the *common* sale of intoxicating drink throughout the land.

In the meantime, teetotallers, almost alone, are fighting the battle of restriction and regulation—and the Bill just passed, has been wrung from the House of Commons by the persistent agitation of temperance men. We agree most cordially with all Mr. Macdiarmid urges respecting moral suasion. The old "Temperance Society," which has borne the burden and the heat of the day, must be pushed forward with greater energy than ever. We have often called attention in our columns to the fact that teetotallers are running after prohibition to the neglect of moral suasion. Let us never forget that we must teach the people to do without strong drink, before we can expect them to prohibit its sale.

We should like to see every Good Templar Lodge doing its work in winning recruits—every Lodge in town should take charge of a temperance meeting, carry it on with spirit, and feel thoroughly unhappy if its members are not doubled yearly.

We thank Mr. Macdiarmid for his letter, and shall be glad to hear from him again.

HOW TO REVIVE TRADE.

About one million one hundred thousand pounds sterling are weekly squandered in intoxicating drink and tobacco by the working classes of the United Kingdom. Imagine that for a single week no intoxicating liquors were drunk, but that all this money were sent to Manchester for cottons, calicoes, &c. What excitement there would be on the Exchange, giving and receiving orders! How merrily would go the mills and the manufactories! How the warehouses would be filled with goods until nearly a thousand wagons took them to the railway stations to be sent to every town in the kingdom! Keep away from the public-house another week, and send the next £1,100,000 to Bradford for children's dresses. What amazement as the letters containing the orders were read! Bright and beautiful the styles, and almost boundless the quantities, that such an arrival of money would produce! The third week would send the £1,100,000 to Leeds to buy woollens. Its coloured cloth hall would be cleared, and its village clothiers have in distant years to tell their children's children of a market day, which "they ne'er may see the like again!" Send the fourth £1,100,000 to Paisley for shawls for mothers and daughters. No minstrel's song tells of such an amount of treasure being conveyed over the borders. Swiftly would the shuttle fly, and long would there be good times in Paisley! The fifth £1,100,000 might be sent to Nottingham for hosiery. Its artizans would require months and months to complete so magnificent an order! The sixth week's might be sent to Norwich and Northampton for shoes. Leather would be scarce, and every maker would have to stick well to his last for a long while to come! The seventh to Sheffield for cutlery. Ancient as is the Cutlers' Company, its annals mention no period so prosperous as Sheffield would be! The eighth to Staffordshire for china and crockery. The potteries would be employed both night and day before one-half of the sets were ready! The ninth might be sent for linens. Barnsley and Belfast might divide the money, and months would go by before one-half was paid in wages! The tenth to Dewsbury for blankets. New mills would have to be erected, and the population all busily engaged before the bales were ready! The eleventh might be sent to London for books. But they could not be obtained until the paper had been made, and such a quantity would more than employ all hands at present in the mills! And the twelfth, to hallow all the rest, might be expended in the purchase of copies of the Word of God. The money spent in intoxicating drink in one week would supply a Bible, not only to every home, but to *every man* and *woman* in the empire! All this long line of glorious deeds could be accomplished in twelve weeks—*eighty-four days*—were the working classes of the United Kingdom for that time to refrain from intoxicating drink. What other union could be so fraught with comfort for innumerable homes, so overflowing with benefits to all?—*Templar's Wallet.*

Graham's Temperance Guide, 1873.—The Editor and Publisher intimate that they are now engaged on the eighth annual issue of this useful work for publication on December 1st, 1872. The forthcoming issue is to contain a full reprint of the *New Government Licensing Act*, with a historical review of the *Licensing System from the earliest times to the present day*. A portrait and biographical sketch of Dr. F. R. Lees. Important facts of the year. Statistical documents. Parliamentary proceedings. An account of all National and District Temperance Organizations. A list of Temperance Societies, and Bands of Hope; also a complete list of Good Templar Lodges in England, Ireland, Scotland, and Wales, with night of meeting, &c. Temperance operations abroad, &c.; in fact the 'Guide' for 1873 promises to be equal or superior to any of its predecessors; and we hope every society will give the work their hearty support. As the whole of the information will be officially authenticated and inserted free, we are anxious that every society connected with our organization should be represented, we shall therefore be glad if secretaries will at once send to our office the name of their society, night of meeting, and name and postal address of secretary.

We learn with great pleasure that there are now ten ministers in Bootle who are total abstainers, connected with the following denominations :—Church of England, 3; Wesleyans, 3; Primitive Methodists, 2; Presbyterians, 1; Roman Catholic, 1.

We are truly grateful to the magistrates for their enlightened decision with regard to special licenses. We trust that the decision will be maintained, as such licenses would be exceedingly pernicious, and would tend to discredit the shorter hours and confuse the evidence as to their results.

There is a great tendency amongst clergymen of the present day to identify themselves with teetotalism, as if that were the panacea of every evil. We, however, are under the impression that he who used God's gifts in moderation was the true Christian, not the man who was forced to abstain from drink because he could not touch it without making a beast of himself.—*Licensed Victuallers' Guardian.*

We are glad to be able to announce that our old friend, Mr. T. A. Smith, Chemical Lecturer to the National Temperance League, is coming to lecture for the Liverpool Temperance Union, during the whole month of November. Societies should lose no time in applying for his services to Mr. N. Smyth, Agent to the Union, 42, Renshaw Street.

NOTICE TO GOOD TEMPLARS.

Good Templar Lodges subscribing for one dozen copies of the *Liverpool Social Reformer*, monthly) at the published price, payable in advance, will in future be entitled to a free announcement in the following list.

Information or corrections for our next number should be sent at once, to Mr. J. Thomas, 200, Scotland Road, or Mr. W. Burgess, 42, Renshaw Street, accompanied with remittance.

For one dozen, ...	one month	1s.
,, ...	two months	2s.
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sent free to any address.

Lodges requiring more than one dozen, can have have additional quantities at the rate of 9d. for twelve copies.

GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose, ...	Christ Christ. School. Bootle ..	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward, ..	Mission Room, Upper Beau-st.,	8.0	William Tait, 39, Hamilton Road.
439	Rainhill & Whiston L. Boat,	Old School Room, ...	8.0	Wm. J. Yates, 51, South-road, Waterloo.
952	Light of Everton, ..	Emmanuel Free Ch. Stanfield-rd.,	7.30	R. Barbury, 1, Hyde-street, Hardwick Street.
776	Rescue, ...	T'mprnce Room Burroughs' Garden	8.0	Robert Eden, W.S..
705	Hope of Kensington, ..	Mission Room, 40, Gilead-st , ..	8.0	Wm. Shaw, 40, Gilead-st., Kensington.
654	Rock Light	School-rooms, Egerton-st. N. B'ghton	7.30	John Bailey, Victoria Road, New Brighton.
1317	Ancient Britain	St. Philip's Inst., 1, Back Canning-st.	7.30	E. Jones, 9, Busby Terrace, Warwick-street.

TUESDAY.

100	Perseverance, ...	Holy Trinity School, Wilton-st.,	8.0	S. Kennedy, 137, Richmond Row.
757	Laburnum, ...	Laburnum Grove School, ..	8.0	Thomas Evans, 19, Holmes-lane, Seaforth.
931	St. Peter's, ...	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tinterden-street.

WEDNESDAY.

159	Liver, ...	44, Renshaw-street, ...	7.30	H. H. Mundy, 36, Brownlow-street.
143	Noah's Ark, ...	Kirkdale Schools, Everton Valley,	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
183	Toxteth, ...	St. Mathew's School, Hill-st., ..	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
279	Wavertree Vale, ...	Wesleyan School, Wavertree-rd.,	7.30	J. Wakefield, 19, Wavertree-vale.
549	Cambrian, ...	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well lane, Bootle.
691	Hope of the Empire, ..	Methodist Chapel, Empire-st., ..		James Hoult, 60, Low-hill.

THURSDAY.

85	North Star, ...	Circus-street School Room, ..	7.30	Thos. Jones, 57, Hunter-street.
94	Dingle, ...	Mr. Lockhart's Tabernacle Park-rd.	7.30	J. K. Slater, 70, North Hill-street, Toxteth-park.
153	Always Ready, ...	Burroughs Gardens Room, ..	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior, ...	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf, ...	St. Ann's School Stanley, ..	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor, ..	Solway-street Chapel, ...	8.0	M. W. Golding, 59, Eden street.
676	Star of Promise, ...	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth, ...	Zion Chapel, Elizabeth-st., ..	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
1001	Chadwick Mount, ..	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.
1266	Liverpool "True Blue,"	Sch. Rm., Meth. F. Ch., Wilbraham-st.	7.30	William Martin, 94, Seacome-street.

FRIDAY.

124	Edge Hill, ...	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H.
161	Thistle, ...	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle, ...	Lincoln Room, Bootle, ...		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan, ..	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland street, Everton.
312	Liverpool, ...	Room, 1, Juno-st., ...		William Arnold, 119, Wavertree-road.
378	Safety, ...	School Wellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James, ...	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
715	Everton, ...	School Room, Kilshaw-st., ..		Wm. Tansley, 39, Queen's Road.
770	Liverpool Mission, ..	Mission Room, 93, Mill-st., ..		C. Adams, 10, Woolf-street.
951	Bethel, ...	North Bethel, Bath-st-, ..	7.30	J. Guthrie, 15, Menai-street, Boundary-street.
1054	Wesleyan Success, ..	Pitt-st. Chapel Vestry, ..	7.30	H. Colefield.

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MEETINGS OF AFFILLIATED SOCIETIES, MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting	Name and Address of Secretary.	Day and Hour of Meeting.
Perseverance Total Abstinence Society,	R. Ward, 65, Conway Street, Everton,	Monday.
Hill Street Temperance Society,	E. Wild, 124, Warwick Street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill Street Temperance Society, Baptist Mission Room,	John Roscoe, 7, Rankin Street, Toxteth Park,	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut Street,	J. B. Collings, 35, Nursery Street, Fairfield,	Friday, 7·45—Weekly.
Windsor Street Presbyterian Temperance Society,	W. P. Evans, 329, Upper Parliament Street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le-Sands,	Thursday, 7·30—Fortnightly.
Crown Street Band of Hope	E. S. Priestley, 57, Kensington	Monday, Monthly.
Hill Street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday; 7·30—Weekly.
Kent Street Band of Hope,	Miss Davis, 141, Bedford Street,	Wednesday, 7·30—Fortnightly.
Kensington and Fairfield Band of Hope, Balm Street,	A. C. Mitchell, 13, Plan Street,	Thursday, 7·30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane, Bebbington,	Wednesday, 7—Monthly.
Moriah Chapel Band of Hope, Gill Street	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle Street Chapel Band of Hope,	J. Charnley, 22, Horsley Street,	Fortnightly—Evening not fixed.
Newington Band of Hope,	Mr. Griffiths, 23, Bittern Street,	
St. Columbus Band of Hope, Pleasant Street,	J. McDougall, 22, Harford Street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	W. J. Gerrett, St. George's Pierhead, Liverpool	
St. Paul's Band of Hope, Star Street, Tranmere,	T. Crosthwaite, 12, Dee Street, South Tranmere,	Monday, 7.30—Weekly.
St. Silas' Band of Hope, High Park Street,	T. Atkinson, 201, Beaufort Street,	Tuesday, 7.
South-End No. 1. Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.
Carter's Total Abstinence Society, Circus Street School,	J. Booth, 57, Hunter-street	Tuesday, 8—Weekly
Lower Tranmere Temperance Society,	Miss Tyson, 18, Fountain Street,	Tuesday.
Parr Street Temperance Society,		Friday.

NAMES OF SPEAKERS.

a Metcalfe, James Rev. Greenway Road, Higher Tranmere.
c Thomson, John Rev., 63, Upper Stanhope Street.
d Wlliams, Joseph, Rev., 22, Wentworth Street, Everton.
1 Alexander, R. W., 3, Horatio Street, Birkenhead.
2 Anthony, Horace, 44, Renshaw Street.
4 Bailey, John, 14, Clarke Street.
5 Bebbington, M, 10, Bouverie Street, High Park Street.
6 Bent, George, 5, Wheatland Lane, Seacombe.
7 Blair John, 117, Upper Warwick Street.
8 Bosomworth C. F., 13, Castle Street.
9 Brick, George, Victoria Road, Seacombe.
10 Burgess, William, 42, Renshaw-street
11 Camm, J. F., 3, Mitford Street.
12 Carter, John, 1, Priory Terrace, Everton
13 Chapple, John, Rose Vale.
14 Cleaton, Edmund, 91, Huskisson Street.
15 Cockayne, William, 3, Longfellow Street.
16 Collings, J. B. 35, Nursery Street, Fairfield.
18 Crosfield, Thomas, 16, Temple Court
19 Crosthwaite, T.S., 12, Dee-street, South Tranmere.
20 Davies, Richard, 23, Coniston Street, Breck Road.
21 Dinsdale, Joseph, 3, Mitford Street, Everton.
22 Galley, William, 46, Spencer Street.
23 Gibson, Adam, 56, Gilbert Street.
24 Godson, W., 78, Westbourne Street.
25 Grundy, David, 16, Boundary Place.
26 Guthrie, James. 15, Menai Street.
27 Hampson, William, 39, Sydney Place, Edge Hill
28 Haskell, T. T., 7, Borough Road, Birkenhead.
29 Hindley, Thomas, 38, White Rock Street.
30 Hodge, George, Bankhall Foundry, Bootle.
31 Isterling, Jasper, 34, Harbord Street, Edge Hill
33 Jones, E., 35, Newstead Road.
34 Kelly, J., 2, Morton Street.
35 Killip, Robert, 18, Wellfield Place
37 Macdiarmid, A. S., 93, Huskisson Street
38 Miller, Isaac, 44, Chatham Street
39 Nash, Samuel, 44, Renshaw Street
40 O'Keef, T. D., 45, Aubrey Street
41 Ollis, Thomas, 169, Islington.
42 Paterson, William, 2, Glasgow-street, Rock Ferry
43 Porter, Henry, 48, Great George Street.
45 Richardson, George, 44, Conway Street, Birkenhead
46 Roberts, J., Dundee Street.
47 Rushton, Charles, 83, Hill Street
48 Spence, J., 9. Rice Street.
49 Stoneman, J B.,
50 Thompson, J. G., 109, Boundary-lane
51 Tyson, William, Fountain Street, Higher Tranmere
52 Wild, Edward, 124, Warwick Street.
53 Williams, W. H., 9, Leadenhall Street.
54 Wood, S. H., 19, King Street, Rock Ferry
55 Turner, W. 19, Ray Street
56 Slater, J. K. 70, North Hill-street
A The Agent, 42, Renshaw Street.

A Special Notice will be sent to all the Bands of Hope in reference to the November meetings, as Mr. T. A. Smith the celebrated Chemical Lecturer, will visit the Affiliated Societies, and it is earnestly hoped that every effort will be made to ensure good audiences.

The Committee have resolved to send a Deputation of two or three of their number to address the Societies in connection with the Union, wherever the D is found in the Plan a visit may be expected.

Will the Secretaries kindly notify the Speakers four clear days before their appointments? else they are not supposed to attend.

During the month of October a meeting, to be addressed by Medical men, will be held in Liverpool, of which due notice will be given.

PLAN OF TEMPERANCE MEETINGS FOR THE QUARTER.

Name of Society and Place of Meeting.	Secretary's Name and Residence.	Hour of Meeting	OCTOBER.					NOVEMBER.					DECEMBER.				
MONDAY.			7	14	21	28		4	11	18	25		2	9	16	23	30
St. Paul's Band of Hope and Temperance Society, Edmond Street.	T. A. Ridpath, 49, Pall Mall.	7-30	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Zion Primitive Methodist Band of Hope, Northumberland Terraee, Everton.	J. F. Camm, 3, Mitford Street, Everton.	7-0	..	4	..	26	..	..	..	..	..	..	..	..	..	..	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	..	A	..	25	..	..	..	..	..	..	..	..	..	..	..
Islington (Friends) Band of Hope Friends Institute.	Charles Smith, 106, Whitechapel.	7-30	37	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Raffles Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	D	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bootle Baptist Sunday School Band of Hope.	F. C. Liversedge, 1, Hawthorn Grove S'forth	—	..	D	..	37	..	..	..	..	..	..	..	..	..	..	..
TUESDAY.			1	8	15	22	29	5	12	19	26		3	10	17	24	31
United Methodist Free Church Temperance Society, Scotland Road.	H. Liddington, 14, Torr Street, Everton.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow St., Rock Ferry.	7-30	..	9	..	10	..	..	..	..	..	..	..	..	..	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	William Hampson, 39, Sidney Place.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
North Bethel Band of Hope, North Bethel, Bath Street.	R. Davies, North Bethel, Bath Street.	6-30	..	26	..	11	..	..	..	..	..	..	..	..	..	..	..
WEDNESDAY.			2	9	16	23	30	6	13	20	27		4	11	18	25	
Raffles Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackwray Street.	7-30	12	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Solway Street Baptist Chapel Band of Hope.	T. B. Wealthy, 31, Noel Street, Lodge Lane.	7-30	D	..	..	..	..	..	..	..	..	..	..	..	..	..	..
THURSDAY.			3	10	17	24	31	7	14	21	28		5	12	19	26	
St. Silas' Band of Hope, Oakes Street School Room, (back of Pembroke Place.)	Fredk. Sherlock, 26, Rupert Lane, Everton.	7-0	26	..	..	..	..	..	..	..	..	..	..	..	..	..	..
North Bethel Temperance Society, Bath Street.	G. McCurdy, Bath Street.	7-30	53	..	30	..	28	..	..	..	..	..	..	..	..	..	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	Thos. Quayle, 99, Wellington-rd., Tox. Park	7-30	..	43	..	D	..	..	..	..	..	..	..	..	..	..	..
St. Domingo Sunday School Band of Hope, Breckfield Road North.	G. Buchanan, 36, Louis Street.	—	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wellington Road Band of Hope	R. Killip, 18, Welfield Place, Tox. Park	—	..	22	..	..	..	..	..	..	..	..	..	..	..	..	..
,, Temperance Society.	R. Killip, 18, Welfield Place	—	4	..	15	..	A	..	..	..	..	..	..	..	..	..	..
Wesley Band of Hope, Windsor Street.	Jonathan Hargrove,	—	A	..	..	..	..	..	..	..	..	..	..	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	William Brown, 28, Chapel Street.	7-45	..	..	A	..	..	..	..	..	..	..	..	..	..	..	..
Holy Trinity, Beaufort Street, Band of Hope and Temperance Society.	C. Fee, 14, Britton Street, Toxteth Park	—	38	..	41	..	..	..	..	..	..	..	..	..	..	..	..
FRIDAY.			4	11	18	25		1	8	15	22	29	6	13	20	27	
Yates Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	11	4	..	12	..	..	..	..	..	..	..	..	..	..	..
Elizabeth Street Sunday School Band of Hope,	George Coleman, 15, Bamber Street.	7-30	..	21	..	..	..	..	..	..	..	..	..	..	..	..	..
Rathbone Street Primitive Methodist Band of Hope,	J. Ashley, 70, Holden Street, Windsor	—	..	..	..	21	..	..	..	..	..	..	..	..	..	..	..
Salem Band of Hope, Kilshaw Street, Everton.	J. G. Thompson, 109, Boundary Lane	7-0	..	10	..	11	..	..	..	..	..	..	..	..	..	..	..
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Prenton Lane.	7-30	56	..	19	..	..	..	..	..	..	..	..	..	..	..	..
Holden Street Windsor Band of Hope.	C. A. Ropes, 34, North John Street,	—	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Park Place Band of Hope, Methodist New Connexion Chapel.	John Kelly, 2, Morton Street.	7-45	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
St. Thomas' Band of Hope, Workman's Hall, 37, Park Lane.	H. E. Fell, 37, Park Lane.	7-30	..	19	..	1	..	..	..	..	..	..	..	..	..	..	..
Seacombe Primitive Methodist Band of Hope.	J. Clarke, Victoria Road, Seacombe	—	..	..	..	19	..	..	..	..	..	..	..	..	..	..	..

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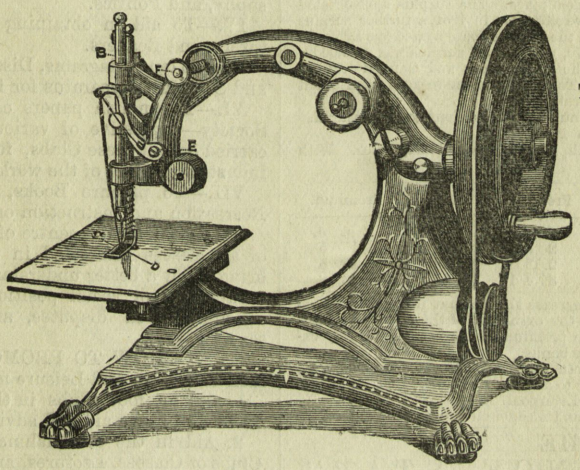

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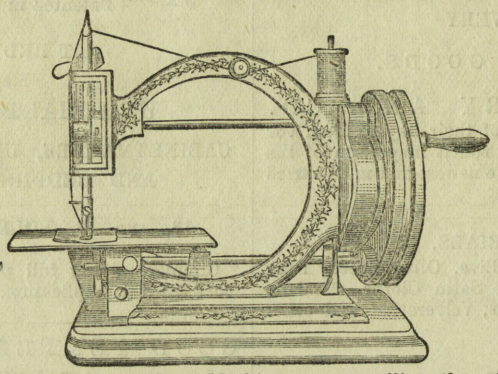

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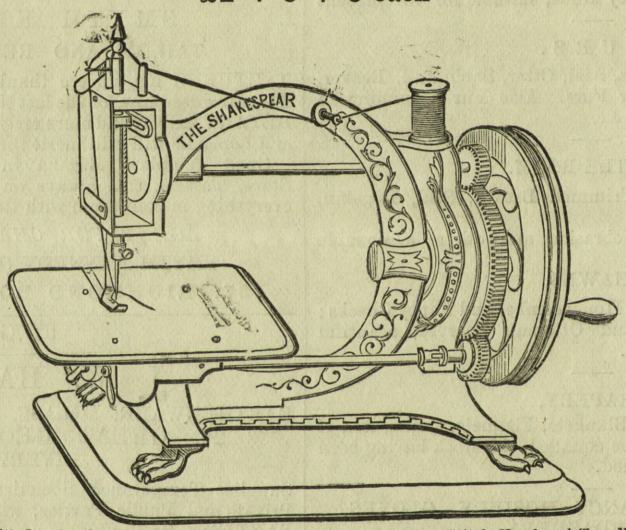

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THE SCHOOL-BOARD IN A FIX.

DRUNKEN PARENTS AND NEGLECTED CHILDREN.

At the last meeting of the School-Board, Mr. Hubback, as Chairman of the District Committee, reported that all the results of the efforts of the Board through their visitors was an increase of only about 300 children in attendance in all the schools in the Borough, and that there were at the present time from 20,000 to 30,000 children running wild in the streets, and not attending any school.

This is most discouraging and disappointing to the friends of Education in the town, and we sympathise with the members of the School-Board, most if not all of whom have worked very hard, and no doubt to the best of their judgment in the difficult task assigned to them by the Education Act, 1870.

Temperance men, however, will not be so much surprised at this failure of the School-Board in the principal object for which these Boards were established, that is in inducing neglected children to attend schools. In fact, again and again, we have said that no amount of compulsion, no agency that could be brought to bear upon this class of children, would be of much avail as long as the temptations to drunkenness were permitted by law to beset the people on every side. We were not prepared however, for so complete a break-down of the compulsory system, in securing attendance at School.

All who know anything about the habits of the improvident and drunken classes of this town, are perfectly aware of the cause of this deplorable neglect of their children by these parents; it is not poverty, it is not even the want of natural affection for their offspring, it is the old, old story—drink, drink, drink, is the cause of it. When the craving for drink is the ruling passion, it drowns every spark of humanity and tenderness in a man or woman, and the parents' highest ambitions is to get beastly drunk every Saturday night, and as often as they can besides, and thus deprive their children of *bread*, is it likely they will care much about their education?

Now, it is a remarkable coincidence, and something more than a coincidence that 20,000 persons—most of them fathers and mothers—are apprehended for drunkenness every year, and that there are about the same number of children whose education is neglected, it does not require much logic to perceive the connection between the cause and the effect.

The experiment tried by Mr. J. Melly, M.P., Mr. Prange, and the Rev. C. Beard, in inquiring about the home circumstances of the street arabs, tends to the same conclusion. In fact, there is not a member of the School-Board, not one of their visitors and officers but will admit that among the 20 000 or 30,000 "gutter children," it will be difficult to find a single child of *sober parents*. The testimony of all teachers proves the same thing.

Now, the School-Board is in this dilemma. They have very properly decided in the interests of the ratepayers, not to pay school fees for parents, who may spend on Saturday night's fuddle, more than twenty times the amount of the school fee, for it would be monstrous to make the sober and provident—who are struggling hard to make both ends meet—to pay for the drunken and improvident, and so the School-Board have adopted the other alternative of leaving these children in the gutters, rather than impose an injustice upon the ratepayers, thus visiting the sins of the fathers upon the children.

The question then naturally will be asked what is the use of a School-board, if it cannot get the

children to the schools? "Othello's occupation is gone." There is abundance and superabundance of school acommodation in Liverpool, if the Board do not open a single school, about 20,000 empty benches sufficient to accomodate every child in the town.

We warn the School-Board that their course will be carefully watched by the ratepayers, in involving the town in additional expense, with our present heavy rates.

Pressed by the force of consideration like the above, the Board are about to try the experiment of opening penny schools, where even the penny will be remitted in case of need.

Now, we are bound to tell the Board plainly that, even with the penny schools they will not succeed in dealing with the mass of children requiring their attention, they may get a few, but the bulk will be untouched.

The Board further propose to ask for more stringent powers to deal with the negligent parents, this also will signally fail. For nearly a year the Board has been summoning parents for not sending their children to school, fines have been inflicted all round, and in several cases imprisonment has been resorted to. We have no faith in such Draconic legislation, and it must fail—utterly fail in its object.

It is a great mistake to suppose that the payment of the school fee is the great obstacle to school attendance. The twopence or threepence would be difficult to be found, of course, if the fathers' "last penny" was spent in Saturday night's booze. But when this is the case, usually there is no bread in the house on Monday morning, and it wonld be mockery and cruelty to send the child to school fasting. And this is the gist of the whole matter, these poor children—more sinned against than sinning,—like the birds of the air, have to pick up their crumbs when and where they can get them; they *earn* a penny here; *beg* a piece of bread there; and *steal* when they get the chance; and who would blame the hungry child for even the latter?

If the children are to go to school they must be fed. A very simple calculation will show what this would involve, even supposing the School-Board had the power to incur the expense of feeding—which they have not.

At the lowest, a dinner for these children would cost 2d. each, or 1s. per week; and for 20,000 this would just be £1,000 per week, or £52,000 a-year for a dinner alone. Will the ratepayers consent to such an expenditure? We trow not.

Whichever way the question is looked at, it is so beset with difficulty that we see no way of escape, except in giving the people the power to prohibit the traffic. We pity the School-Board. The ruling powers are slow to learn even from the plain teaching of facts, such as we have described. But if the difficulty at the School-Board should tend to direct attention to the root of the evil and the true remedy, while we deplore the existence of these difficulties, we should rejoice if the prominence given to them should lead to earnest and courageous efforts to restrict the liquor traffic.

In conclusion we would call attention to the inconsistencies of some members of the Schoel-Board, who are also magistrates. Under the cry of "personal liberty" they refused to close the public-houses at ten o'clock, when they had the power to do so by the recent Act, when four-fifths of the people were in favour of this course Now they propose to deprive a man of his liberty for neglecting his child's education, which neglect is caused by the liberty of the publicans to make the people drink *ad libitum*.

This liberty is only comparable to the "liberty to thrash their niggers," claimed by the Southerners. It is liberty for men to starve their children; liberty to the publican to pocket the profits; and liberty to the ratepayers to pay the bill of costs.

THE EFFECTS OF ALCOHOLIC STIMULANTS UPON THE HUMAN SYSTEM.

VALUABLE TESTIMONY BY EMINENT MEDICAL MEN.

(Specially reported for the "Social Reformer.").

One of the most important meetings ever held in Liverpool in support of the temperance movement was that convened on Friday, the 23rd of October, at the Collegiate, under the auspices of the National Temperance League. The object of the meeting was to afford an opportunity to those who designate themselves "moderate drinkers" of hearing addresses from medical men upon that vital question—"Are Alcoholic stimulants necessary for any portion of the community, either as medicine or as stimulants." A more unanimous verdict than that uttered at the meeting could not have been anticipated, for with only one exception each speaker denounced the use of intoxicating drinks as medical agents, declared them to be prejudicial to health and unnecessary under any condition of life. The subject is one of such momentous importance that we have devoted an unusually large portion of our space to a report of the meeting, believing that the different speeches will be read with as great and absorbing an interest as they were listened to by the large audience which assembled in the Collegiate Hall. Dr. B. Townson occupied the chair, and there were also on the platform Dr. L. M. Bennett, of Winterton, Dr. B. Collenette, of Guernsey; Dr. F. Ferguson, of Bolton; and Dr. Richard Martin, of Manchester, who were sent as a deputation from the National Temperance League; Dr. J. B. Burrows, of Liverpool; Dr. T. Eden, Rev. J. Jones, Rev. J. Williams; Messrs. Simms, of London; W. S. Caine, J. Thomas, T. Ollis, Hawthorne, Page, Richardson, G. R. Griffiths, Harrison and C. L. Anderson.

The Chairman in opening the meeting said:—Ladies and gentlemen, I think if any apology were necessary to be offered to you for calling this meeting together, when you consider the importance of the subject which we are come this evening to consider, it will not be necessary to say one word. You all know that in this our glorious town—for there is no town I believe in the world that is more favourably situated than Liverpool for health and enjoyment—yet we have the character—and I say we, for I have grown up in it—we have the character of living in a town which is the most dissipated and the most unhealthy town in England. Now, we are come together to-night—my medical friends who have come from a distance are with me—we have come together to-night dispassionately to consider if we can devise any remedy for this sad state of things; and we do trust, ladies and gentle-

men, that you have all come here with minds desiring to be taught and to learn what is the truth, that you may help to remove this terrible stigma which at present rests upon us. My friends who are with us have to leave by early trains, and having introduced the subject to the meeting, which is to bring forward medical testimony against alcoholic drinks. I have the pleasure of calling upon Dr Ferguson, of Bolton, as the first speaker but previous to Dr. Ferguson commencin his address Mr. Simms will read a note.

Mr. Simms then read the following note :—

HULL, October 24th, 1872

Dear Sir,

I am very sorry to inform you that family sickness will prevent me being present at your special meeting tomorrow at Liverpool. If not able to be present my heart's best wishes are for your success in a cause which we all, more or less take such interest. I am, my dear sir,

To B. Townson, Esq. Chairman. Yours faithfully, HY. MUNROE.

Mr. Simms went on to say :—It is with regret I have to read this note, and with regret I am sure that you hear it ; but when I say that all the other gentlemen whose names are on the bill are present, I am quite sure you will agree with me that we shall not lack testimony to-night in favour of this particular phase of our case, and that we, who know Dr. Munroe so well are quite sure that if he does not keep an appointment at a temperance meeting it is because he cannot help it. And there is one other thing that is some set-off in this matter, viz. : his being compelled to disappoint us tonight will, of course give us a claim upon him at some future time. (Applause.)

The CHAIRMAN : I will now call upon Dr. Ferguson, of Bolton, to address the meeting.

DR. FERGUSON was received with loud cheers. He said,—Mr. chairman, ladies, and gentlemen, I am afraid that owing to suffering from a bad cold, I shall have a difficulty in making myself as clearly heard as I should desire, while I shortly endeavour to give you my experience of abstinence on the one hand, and the result of my close observation for years of abstinence on the health and vigour of others on the other hand. It is nearly 40 years since I became an abstainer. (Applause.) In the first instance I became an abstainer not from conviction, but from chance. Finding however that my health was not the worse for abstinence, I began to examine the principles of abstinence and I soon became an abstainer from conviction. At first I should as soon have thought of anybody challenging the sun being the source of light and heat as anybody affirming that strong drink—beer, wine, &c., were not specially nourishing and necessary for man's well-being, and strength in this, our changeable climate. Dear sir,—the time that I have been an abstainer, for 20 years, I have had to undergo an amount of toil, physical and mental, that falls to the lot of very few men, and for the last 20 years up to the present time I daily undergo toil that would tire out the energies of most men; yet, during the whole of this time I have enjoyed almost uninterrupted good health, and I attribute it in a considerable degree to the practice of abstinence, (applause)—not wholly ; for, besides the practice of abstinence I have had naturally a sound constitution. My habits of life have been simple, and, as far as a very irregular profession will permit, I have been strictly regular in all my habits. Well then, so far as my own personal experience of abstinence goes, I have been placed in very favourable circumstances for observing the influence of abstinence in every station of society ; and no matter what the employment of the individual has been. I have inquired from the handloom weaver, from the cotton spinner, the out-door workman, the navigator, the blacksmith, the boilermaker, the shipbuilder—men following every variety of employment in our busy hive of industry ; and the uniform experience of all who have been abstainers for a period of at least 12 months has been that their health has been better. I have in no case met with a single instance wherein abstinence has exercised a prejudicial influence upon the individual in any way. Many of them, I enquired specially into their comparative conditions while taking strong drink in moderation, and abstaining altogether. A cotton spinner has told me that after he had been home to dinner and had had a glass of beer, when he had gone back to work after a little time he was more inclined to lie down on what they call wheel gate than go on with his work. I have enquired as to the ability of abstainers to work side-by-side with men who are taking beer, and their testimonies have amounted to this—that whilst the man who took beer, was under the influence of his pint of beer he worked harder than the abstainer did ; but taking hour after hour, the abstainer was better able to sustain his labour than the man who took beer in moderation, they perspired a great deal less in their work, were a great deal less thristy, felt a better appetite for their food, slept better, dreamed less, and enjoyed life more in all respects. I have met with no case in all my experience to the contrary ; and if, in our changeable climate, strong drink is not needed for men of any class, it is made quite clear it is not needed in tropical climates where the heat is extreme, or in the polar regions, where the cold is equally extreme. Going now, from my own personal experience to the result of my own observation of the effects of abstinence on all classes of society, I will now for a moment glance at alcohol as a medicine. In this I am not quite sure that I may not differ in some respects from some of my brethren who will have to follow me. I believe in it as a medicine, it should be dealt with as all other powerful medicines are—that it should be most carefully administered. be most carefully watched, and be as carefully taken away when it has answered its end, as any other drug. (Applause.) Some of my friends will probably demur to its being useful under any circumstances. Under some circumstances,—as far as my own observation has yet gone,—as far as I have been able yet to form an estimate from reading and observation, there are some circumstances in which I see no way of dispensing with it. These circumstances are few and far between ; but I confess the conditions under which medical men prescribe alcohol in disease, are very far from satisfactory. It is a subject which is now undergoing a close and careful consideration, the result of which will be, I hope, that we shall be able to arrive at some sound principle in reference to the matter ; but even if it be conceded for a moment that alcohol may be necessary under some extreme phases of disease, that, to my mind, is not a shadow of a justification for its use by persons in health. I have never, as I before observed, found a single instance in which a person has not been benefitted by leaving it off altogether ; no matter what his position or circumstances might be. After explaining my own personal observations, I will make way for others. (Applause.)

The CHAIRMAN—I have now to introduce to the meeting Dr. Collenette, of Guernsey.

Dr. COLLENETTE, who, on rising, was received with loud cheers, said :—Mr. Chairman, ladies, and gentlemen,—I have very much pleasure, Mr. Chairman, in appearing on a Liverpool platform to bear my humble testimony to the truth of the principles which you and I have advocated for many years ; and I have more pleasure, Sir, in doing so that you happen to be in the chair on the present occasion. It is always an increase of pleasure to me to have a teetotaller in the chair, especially a medical man who is a teetotaller. I have a great objection to have in the chair at a meeting at which I am to speak, a gentleman who is not an abstainer ; because it places the speaker in a very uncomfortable position. If we speak the truth and the whole truth, we may offend the Chairman, and if we keep back some part of the truth, we are doing an injustice to ourselves, and we are doing an injustice to the cause we represent. To-night, however, I have not that fear ; but Sir, I have another fear, that my voice will not bear the strain that I shall have to put upon it to-night, having had for the last nine or ten days to speak every night in large rooms. I don't know why you English people build rooms so large and so uncomfortable that are neither filled, nor to which the voice can reach every part. It appears to me it would be far better to build rooms that would be filled to overflowing, and in which the voice might reach to every corner. However, to-night, Sir, I shall do the best I can,—

and you know angels can do no more;—and if I should happen to get husky or to speak too long, be kind enough to call me to order. (Laughter and applause.) I am here, Sir, at the request of the National Temperance League, to give the histories of my personal and professional experience of the total disuse of all in oxicating drinks as articles of diet, and as medicines in disease. Sir, that experience dates some 31 years back. I was converted to teetotalism through the means of a poor working shoemaker, who came to my house one morning for advice, and after I had prescribed for him, and advised him as to his diet, I ordered wine. The poor man looked at me very quietly, and addressed me very respectfully, and said "Sir I thank you for the advice you have given me; I thank you for the prescription; but I cannot take your wine." "And why not?" "Oh, sir, I am a teetotaller." "Well, but what has that to do with it? You need the wine to support and nourish you—to give tone and strength to your system." Again addressing me very respectfully, this poor man said, "Will you pardon me, sir, while I ask where this wine is to get its tone and strength from?" Will you believe me, as a professional man, when I say that I never felt so terribly "small" and insignificantly "small," as I did at that moment, Here was a poor man, without any education, putting a question to me which it was utterly out of my power to answer. I had never thought on the subject. When you and I, Mr. Chairman, were young men, in the hospitals and at the medical schools, we were taught to believe that those drinks were tonics of the first class; for it is a fact that 30 or 40 years ago they were universally believed to be such. Sir Astley Cooper, a great and learned man, was about one of the very first men who discovered that this was a fallacy, and he is said to have declared a short time before his death that he and others had been mistaken on this point, and that those drinks were not tonics, and they contained no nutriment whatever, but that they were stimulants. Sir, doubtless they are stimulants in their first effects; but their chief effects are to paralyse, depress, narcoticise the human body. (Applause.) Well, sir, this man saw the confusion in which I was—for I was both confused and hesitated, as to what my reply should be. He came to my relief by asking me if he might lend me some tracts upon the subject, which he had just been reading. I replied in the affirmative. These tracts were sent to my house that day. I read them carefully and attentively, and after I thought I had mastered their contents, I went to my bookshelf and took down every work that mentioned the words wine, beer, and spirits. I purchased Grindrods "Bacchus" and Parson's "Anti-Bacchus," which were perfectly new to me, and the result of my readings was that on the morning of the 9th August, 1841—now more than 31 years ago—I went to the secretary of the Total Abstainence Society, in Guernsey, and begged his permission to sign the teetotal pledge, (applause); and, Sir, from that moment to this not one drop of intoxicating drinks of any kind has passed my lips; from that moment to this not one drop of intoxicating drinks of any kind have entered my doors; from that time to this not one drop of intoxicating drinks of any kind has been seen on my table; for Sir, I am happy to say that my wife soon followed my example, and we have always thought that what was good or fit for us to drink was good enough for our friends, and our guests. (Laughter and applause.) And, sir, it matters very little indeed to us who and what those guests were—whether they were poor or rich, and as I have already said in other places, that if Her Majesty, Queen Victoria, honoured me by taking a dinner at my house, Her Majesty, Queen Victoria, would be a teetotaller for that one day. (Applause.) All our children, Sir,—and like you we have had our quiver full—all our children (and we have had eleven of them) have been nursed by their own mother, and reared without one drop of intoxicating drink of any kind. Sir, you and I and others are often told—and some of our medical brethren preach the doctrine—that it is impossible to nurse a child without intoxicating drinks. You know as well as I do, Sir, that this is a fallacy; and the sooner that fallacy is exploded, the better for human kind. (Laughter and applause.) I look upon it, Sir, as little less than a libel against that good and gracious God, who gave us children for our happiness and our comfort to say that He would give us these blessings and send us to the publican and the brewer and the wine and spirit merchant for nutriment for them. (Loud applause). When you are called upon to choose a nurse for a patient do you go to a woman who takes a large quantity of these drinks, and do you recommend that nurse to your patients? No. No man in his senses would go to a woman who took a large quantity of spirits or wine and recommend that woman to his patients as a nurse, but would endeavour to get at all times a good strong healthy woman—a small drinker, and if possible, get one who took an incredibly small quantity of those drinks. Why? Because the small drinker has always an abundance of milk, whereas the mother who takes a large quantity of these drinks has little or none, and the little she has is deteriorated and unfit for the purposes of nourishing. (Loud applause.) You have a right, sir, to ask—so has the audience what effect has total abstinence had on my own life. Well, sir, I have been looking about the hall, seeking, both on the platform and on the gallery among the audience, to find one who was a greater scarecrow than I was during the earlier part of my life. During the whole of my boyhood, and during the the whole of my student days, and during the first five years of my professional life I was as thin as a lath—I was going to say unfit to live. I had nothing about me, everything was bone and skin, and weakness, and in fact I was thought to be in a consumption sir. My father was once told that it was useless to spend some hundreds of pounds on my medical education, for I should never live to complete it. (Renewed laughter.) Now sir, after 30 years of total abstinence I ask you to look at me. (Roars of laughter.) I am no longer thin, I am no longer skin and bone; if anything sir, I am rather too stout. (Laughter.) I should be glad, sir to lose some 20 or 30 lbs of my weight. But we are often told that the teetotallers are a poor miserable looking set of individuals. (Laughter.) It is a libel. (Loud applause.) Look at us on the platform. (Laughter.) Where will you see half-a-dozen or a dozen finer fellows in your life. (Laughter.) Put by our side any finer, picked out from the moderate drinkers of your town. I defy you to pick out any dozen better looking men than we are. (Laughter.) Well sir, I think I may safely challenge the whole world of moderate drinkers to do the same amount of work as we teetotallers do, with so little constitutional disturbance, and so little constitutional suffering. There is no man in the island of Guernsey, be his condition what it may, who works harder than I do. I doubt, sir, if there is a man in Liverpool who works harder than I do. If time permitted I could give you in a few words the history of a day's work; and I will. (Applause.) I often get up at six o'clock in the morning, work without any interruption until midnight, go to bed and perhaps get up again in half-an-hour, and see no more of the bed. I have, sir. been as many as eleven nights and nine days without undressing or seeing the inside of a bed. I have been as many as 29 nights called up in succession, and seldom without ever going to bed, certainly not twice in three months, before midnight. And, sir, all this work in addition to lecturing, and speaking, and presiding over meetings, is done without the aid of one single drop of intoxicating drink of any kind. (Loud applause). Well, sir, I began to study and to read every work on the subject of temperance I could lay my hands upon, and I soon became convinced that intoxicating drinks were perfectly unnecessary as a medicine, and I became convinced that they were injurious to the healthy human body; and sir, I at once, when that conviction seized hold of my mind—I at once resolved that I would banish those drinks from my practice as I had banished them from my table. (Cheers.) And sir, am here, after 31 years experience, to tell you and to tell this audience, that during that time I have never once, except in three cases to which I shall refer by and by—I have never once found it needful in any kind of disease to give a single drop of any kind of intoxicating drink. (Applause.) But I am here also to tell you that I have never once regretted during those 31 years not having

given drink; but I have regretted a thousand times that I had not abandoned their use as a medicine five years before I did. (Loud Applause.) Sir, at the same time it was no easy matter, it was no light matter—rather it was at no small personal sacrifice that a medical man avowed himself to be an abstainer 31 years ago; (cheers,) and I, sir, was no exception to the rule, I suffered very severely in my receipts; my practice vanished rapidly. (Hear, hear); my best friends or those whom I considered such, and whom I had mostly depended, as I thought, for a practice, left me to go and place themselves under other medical care. I was pointed at as a fanatic and as a mad man; and, sir, one of the unkindest cuts of all was that some of my medical brethren refused to meet me in consultation; and you understand what that is, sir, when a young man five years after entering into practice is refused to be called in at a consultation with his seniors. I suffered at this time sir, more than I dare allow myself to mention in an assembly like this. When I speak of this, sir, my feelings overcome me, and in fact I can scarcely control myself. I am, however, thankful to Almighty God that all the influences then leagued against me were not sufficient to turn me from the purpose which I had set down for myself, and I am here, sir, after 31 years of experience—many of them painful—to say that had I to go over the same rough and thorny ground again I would pursue the same course even at the same cost. (Loud applause); for, sir, I am satisfied that by pursuing it I should have been the happy means in God's hands of saving many a life which otherwise would have been sacrificed. (Applause.) And sir, during these 31 years, I cannot have paid less than 300,000 surgical and medical visits; and I hesitate not to say that my cures have been as rapid and as numerous, if not very much more so, than they would have been had I prescribed the alcoholic treatment. Sir, a large number of those cases were cases of typhoid and typhus fever; a large number of them were cases of malignant scarlet fever, and other diseases in which it is now the recognised practice to give those drinks in large quantities, even, sir, without ascertaining or appearing to care whether those drinks were pure as they were represented to be, or whether they were that vile and adulterated trash which we know them to be. (Applause.) I pursued the same treatment in small pox, in large cucerbitacious cases in floodings, and other diseases; and sir, with best results. Take floodings, for example. I may say that for 31 years I have never lost a case of flooding. I defy any medical man in the town of Liverpool—I defy any man in the whole of Great Britain who prescribes alcoholic drinks in flooding to come on this platform and tell this audience he has not lost in thirty-one years a case of flooding. And then, sir, in that most horrible of diseases, called *delirium tremens*, the drunkard's horrors—well named it is by our sailors—that disease where the poor victim constantly fears and appears to be in the presence of Satan himself—that disease, sir, which, if he were not restrained would make him either jump out of a window or dash his brains against the wall to escape from the Satanic presence, the most horrible disease that any medical man can be called upon to treat. During 31 years I have had as many cases of *delirium tremens* as any man in my position and standing has had, and for 31 years I have never—I say I have never prescribed or allowed my patients to have—one single drop of intoxicating drink of any kind. And, sir, with best of results. I have not lost one case per cent. (Applause.) I repeat it, sir, I have not lost one case per cent. Tell me sir—and you know as well as I do, better perhaps—where is the man who prescribes alcohol-brandy in large doses, porter, wine and the rest of that trash—where is the man who can tell me that he has not lost a single case per hundred of *delirium tremens*? I defy the whole profession in the whole world to stand before a British audience and to say that with alcohol, with brandy and such trash, he has not lost one single case of *delirium tremens* per hundred. And, sir, I am not the only man who can testify to this. I had the pleasure of being on the platform in another town where it was mentioned that—it was on the platform at Leicester—that a gentleman who is now present had attended cases for upwards of 30 years likewise without drink, and his results are, if possible, even more favourable than mine. Sir, when I heard this testimony last night it occurred to me that he might well be my teacher. We live hundreds and hundreds of miles apart; it is only the third time we have met; we have never had a moment of correspondence in our lives; and our testimony, although so far apart, one from another will be alike. Where will you have any other testimony from men who prescribe these drinks, who can come forward with a testimony like it? You cannot get it. (Applause.) And then, sir, in operations. In Guernsey—I don't know how you do here—we act the surgeon as well as the physician, and as a natural consequence we are compelled to operate. For the last 31 years I have had a large number of operations of all kinds, and of course on all classes of patients, and during 31 years except in three instances, I have never allowed my patients either before, at the time of, or subsequent to, the operation, to have a single drop of intoxicating drink of any kind. And sir these three patients were so treated—by the by one case since I had the pleasure of seeing you in London this time last year—these three patients were so treated in consequence of consultation, against my conviction, against my protest, and against my wish. But, mark you, all these three cases died; and sir, they are the only three cases of mine which have died after operations. for 31 years. (Loud applause.) Are you tired? (Cries of "No," and "Go on.") I do not know, sir, whether this audience—I presume I have told them before, but supposing I have not I will tell them now—that teetotallers as a class are very much less liable to disease than other classes of individuals. Now, sir, this is a fact—an indisputable truth which every medical man, be he teetotaller or not will confess if he has a conscience. But, sir, it is a fact which might be proved by statistics of all insurance societies, and especially by the statistics of that noble institution the National Insurance Society, of London Bridge—an institution sir, if you will permit me to say so, every teetotaller ought to insure in. But sir, not to take it simply from my assertion, allow me to give you a proof or two. In the year 1833 we were visited by the fell destroying disease, cholera, At that that time, as far as I know, there was not a single practical abstainer in the island. Indeed it was in 1836 that the Prestonians were established total abstainers. But there were moderationists or botherationists, if you like to call them so. (Cheers.) In 1832 it was the common saying that the cholera chose for its victims the debauched and the drunkards. In 1849 I was appointed physician to the cholera hospital, and my observation proved the truth of the assertion I have made. In 1849 the cholera swept almost the entire drunkards off the island of Guernsey; and although a large number of respectable and moderate drinkers likewise became victims, the teetotallers were to a man—the teetollers, I say to a man—were saved, Not one teetotaller died from cholera. At that time, sir, we had between two and three thousands of them, and only two teetotallers had the disease, and that in a very mild form. And then, sir, as to gout and rheumatic gout. In the whole course of my 31 years experience I have only known one single case of a teetotaller having either gout or rheumatic gout. Sir, I have never known a teetotaller have a carbuncle, I have never known a teetotaller have gangrene or mortification of the extremities; and I may say the same sir to every other disease to which drunkards are liable. Now, sir, if I did an act of justice to myself and to my medical brethren I ought to sit down. They have to go early and so have I; but before I sit down I should like to say this. I suppose you have ratepayers here assembled who pay poor rates. I pay them. The worst thing imaginable is to pay poor rates when the publicans have put the money in their pockets. Nothing in the world makes you pay poor rates so much as the publican's trash. (Applause.) Well, Sir, if you will permit me five minutes more, I will tell you how to get rid of a large number of your poor rates, and at the same time to do good to the sick, In the year 1844, three years after I became an abstainer, there was a vacancy in our hospital, and I had the "presumption"—it was stated so by

the Guardians—to offer myself as a candidate, and, as I had been told before, I should be, I was almost unanimously rejected. I was asked how should a teetotal fanatic expect to fill this office. Why, sir, they thought I would murder every one of their cases, and with that I thought they were perfectly right not to place me in office. Well, Sir. in the year 1844, in that establishment in Guernsey, £230 were spent in intoxicating drinks for the inmates, and the number of those inmates never exceeded 190. Ten years after, in 1854, I again, sir, had the "presumption" to offer myself as a candidate, and this time I was unanimously elected. (Applause.) And, Sir, though there are 16 years gone at the present moment, I have the honour of being the senior physician of the establishment. (Applause.) Well then, in 1854 I was accepted physician of the establishment, and at the end of the year sir, £10 sir—£10 only—instead of £230 had been expended for strong drink. (Applause.) Now it would not be fair, it would not be just for me to compare 1854 with 1844; but, sir, for sake of justice, and for sake of fairness—which every British subject—whether he lives in Guernsey or lives in Liverpool—fair play; for the sake of justice and fairness, let us, or rather allow me to take thirty years, and to compare fifteen years immediately preceding my appointment with the fifteen years immediately succeeding the appointment. Is that fair play? (Applause.) Well then, in the 15 years immediately preceeding my appointment as physician to the establishment, commencing in 1839 and terminating with the year 1853, there was spent in the establishment for intoxicating drinks, £2,026 or a yearly average of £135, with, sir, a yearly average for the fifteen years of 31 deaths. Bear this in mind. In the fifteen years immediately succeeding my appointment, commencing with the year 1854, there was spent in the same establishment, for the same purpose, a sum of £212, instead of £2,026, (applause,) or an average of £14 per year instead of an average of £225 with, sir, an average of only 23 deaths instead of 31. (Loud applause.) Now, sir, it must be evident to the dullest comprehension here that if intoxicating drinks are so essential in the treatment of disease our mortality ought to have been greater instead of being less, whereas we had a clear gain of £1891 for the ratepayers; and, sir, what is of very much more consequence, we had a clear gain of 121 lives for the community. (Applause.) Sir, in justice to my colleagues I ought also to say that this £14 yearly spent in intoxicating drinks in the establishment likewise includes the drinks drunk at the table of the matron and master of the establishment; so that you will see that the patients themselves, out of £14 can have had very little indeed. (Hear, hear, and applause.) And now, sir, to you and to this audience, for having kept you so long—(cries of "go on,") If you say so I shall go on until to-morrow morning you know. I was going to say, apologising to you for having kept you so long, allow me, as a reward for your good behaviour to-night (hear, hear,) to give you a piece of good advice. I have been in the habit of charging for my advice, but you have been so exceedingly good tempered that I will give this advice gratuitiously. (Applause.) It is this—and if you follow it you will say the very best advice given you in your lives was given by a Guernsey man—not the first favour done by a Guernsey man to England. I suppose you all know it was our Duke—the Duke of Normandy that came to England, and made every man in it free. It is a fact that William of Normandy came and took England, and made free men of you all; and we not only keep it, but we have kept ourselves, —don't tell it in the public-houses—free from taxation in consequence. We do not pay a penny of your taxes—not a farthing, and we do not intend to. (Cheers and applause.) So far as I am concerned there is a tax I shall ne er pay, and that is the publican's tax. If you value your health, if you value your happiness, if you value your lives, banish from your houses, banish from your tables, banish from your sitting rooms, every particle of intoxicating drinks. (Loud applause.) For be assured they produce weakness, not strength; sickness, not health; death, not life. Oh, sir, this world would be a great gainer, physically, morally, religiously, were there not a drop of intoxicating drink in existence. I pray that the time may speedily come when all this drink will be swept away from the Channel Islands, swept away from the whole world—when it will be impossible to pollute that system which the great and good God has given us. Sir, that happy time will never come.—I say so fearlessly from the deep conviction of my heart—that happy time will never come until the Church of God rouses itself on this question. (Applause.) Is there a religious man or religious woman present who is in the habit of partaking of these soul-destroying, body crushing drinks who will, after to-night be able to put the glass to his or her lips? Sir I pray that their conviction to-night will be so strong that they will see it their duty to banish these drinks from their houses and their tables. I think at times, is it possible that a religious man or a religious woman can see the evil that is being done in the world, and yet go on, by their example—by their precept, I was going to say, but I fear so—by their example teaching the young, teaching the ignorant, teaching the ungodly to partake of those drinks which they know are peopling hell with myriads of souls—souls that can never, never die. Sir, if I do nothing else in Liverpool, God grant that I may be the means of arousing some religious man or some religious woman to think that they are aiding and abetting the Devil himself in peopling the infernal regions with souls for which Christ has died. (Applause.) Have you, you religious man or religious woman, you minister of the gospel, have you ever thought of this, and then thought that 60,000 drunkards, men, women, and children—for there are drunkards and there are children drunkards, drunkards from their birth — have you ever thought that 60,000 drunkards, men, women, and children die amongst you in this Great Britain, this land of Bibles, of missions, of churches, of chapels — that in this land 60,000 drunkards die every year? And what does that mean sir? Is the Bible true? I ask you again — is the Bible true? Do you believe the Bible you Christian man and Christian woman? If you do I pity you from the bottom of my heart. Believe in the Bible and yet help, help with all your example, help to people the infernal regions with men and women and children for whom the Saviour whom you profess to love, to serve, has died! Sir, it is an awful consideration. It is one that rouses every feeling of my system. What does the 60,000 represent, do you think? You have in your midst a population of 500,000. 60,000 drunkards die every year in Great Britain;—100,000 more drunkards in Great Britain than the whole of the population of this town! What would you say, you religious man and religious woman, especially you moralists—what would you say if the population of the town of Liverpool to-morrow, were to become all of them—men and women, and children drunkards? And yet amongst you, and yet in your towns, in your cities, in your villages, in your hamlets, no less than 600,000 drunkards exist at the present day! They existed last year sir; they existed the year before, and yet 60,000 of them die. Where do they come from — these 60,000 year after year? Where? From where sir? The pulpit is robbed; the medical profession is robbed; the Christian Church is robbed; the bar is robbed; the weak-minded are robbed; the poor are robbed. We are helping to fill the ranks of those drunkards. We are supplying them year by year those 60,000 fresh men, women, and children. Is not this an awful consideration? Oh, my friends, believe me. To-night let every man, woman, and child that hears the sound of my voice resolve in their hearts that from this moment they will neither taste nor touch the cursed thing any more. And to-night, sir, I hope that my good friend Mr. Simms, who has so kindly come round with us in our various excursions during the past week—I hope that his pledge book will be well filled. Oh, give us some fruit of our labours. Shall we spend our strength for nought? Shall we come here, hundreds of miles to tell you the truth and yet to go away unrewarded? If I could go to my home and believe that I had been the means of converting even half a dozen of you to my way of thinking it would make me sleep all the happier, all the better. Will

you so reward me? I ask it not for my sake, but for your sakes; for the sake of your children, for the sake of your neighbours, for the sake of all you hold dear in this life. (Loud applause.) That is all friends. (Laughter and renewed applause.)

The CHAIRMAN: Before I call upon Dr. Bennett, of Winterton, Lincolnshire, I wish to mention a circumstance in connection with a subject which might be interesting to this meeting. You all know the condition of some of our streets such as Addison-street, Sawney Pope-street, and Ben Johnson-street, and other streets off Scotland-road. I am one of those who believe that if all men and women were total abstainers all those streets would be swept from the surface of the earth. (Applause.) And let me say that of 95 persons who took the pledge on a certain evening, and who live in Sawney Pope-street, only 10 up to a few days ago had broken that pledge. (Applause.) I will now call upon my esteemed friend Dr. Bennett, of Winterton, Lincolnshire.

Dr. BENNETT was received with applause. He said—Mr. Chairman, Ladies and Gentlemen, I come here to give my humble testimony against, and to assist to remove one of the greatest—if not the greatest—difficulties to the success of the Temperance Reform.—I mean the baneful practice of medical men in ordering intoxicating drinks to their patients, both during disease and during recovery. (Applause.) I appear before you as a country practitioner to give in a few plain words the result of 40 years as a practitioner without alcohol. All who has spoken to-night reside in towns; I reside in a country parish in the north of Lincolnshire. The work of medical practitioners may be hard in towns, but I consider that the country practitioner is much harder worked than the town practitioner. It is often my lot to spend 16 hours during the day in my gig; I am frequently called up at night, and have 10 or twelve miles to travel, and have 10 or 12 miles to go back again, which occupies some 3 or 4 hours; whereas in towns a physician can get into a covered cab, visit his patient, and be back in his bed in half-an-hour. (Hear, hear) That is not the case with us, but still I confess that during the whole time I have been an abstainer I have enjoyed an uninterrupted state of good health, and has never during that time required one single drop of intoxicating drinks. My medical practice without alcohol commenced before teetotalism was thought of. (Applause.) My father's practice was the same for nearly 50 years. I was educated to treat disease without alcohol; and I will make every allowance for medical men in the present day, for during their education at College they are taught to treat disease with alcohol. Thirty-seven years ago I read in a paper that 8 men in Preston had resolved to do without intoxicating drink. I thought it was a bold experiment, and if they could try it I thought I would try it. From that day I commenced to try to live without intoxicating drinks, and after 5 years trial I found that I was really as well, if not better, than when I took them—which was always in the most moderate quantities, for I never in my life exceeded the bounds of moderation, falsely so called. (Applause.) Having resolved to sign the pledge, I did all in my power to advocate temperance, and I am glad to say that I have been the means of causing the reclaimation of several drunkards. (Applause.) The result of my practice is this—and I will prove what I say by facts—that intoxicating drinks in however small a quantity are unnecessary to persons in health. I may refer you to countries where persons have lived for centuries and thousands of years without touching intoxicating drinks. The New Zealander. the North American, and the inhabitants of the Himalaya Mountains who abstain from the use of alcoholic drinks are all better, and healthier, and stronger than those who take them. I was very much struck, when a student, at an old practitioner saying "my opinion is that the person who takes drink in moderation is doing himself more injury physically than the person who gets drunk once or twice, or three, or four times in a month. Because," he said, "the person who takes it regularly every day never has his system free from alcohol, whereas the person who takes it excessively now and then and gets drunk, and then abstains from it for a certain time, affords nature an opportunity of restoring him to health, and it therefore does not do to him that injury which it does to the moderate drinker." (Applause.) Then I may say that moderate drinkers are more subject to disease and death than teetotallers. We have a practical proof of that in the Temperance Provident Institution. That institution insures the lives both of moderate drihkers and teetotallers. Of course they, like all other insurance offices, refuse immoderate drinkers,—the drunkards. Now the experience of that office is that the odds in favour of the teetotallers over the immoderate drinkers, are over two to one, that is to say the two sections are kept seperate, and the bonus given to the teetotallers amount to over double those given to the moderate drinkers. That is a convincing proof that total abstinence is more beneficial in health than moderate drinking. I can bear proof that work can be better done without than with intoxicating drinks. I live in an agricultural country, and I have observed what can be done in the harvest-field, and by brickmakers, and workers in iron works; and I find that in every case it is in favour of the total abstainers over the moderate drinkers. Well, having just given my personal experience on these points, I will now for a few minutes enter into my professional experience. and as I said before, it has no connection with teetotalism. During the 40 years of my practice—I have had that practice —my non-alcoholic practice—put to the test on several occasions. Five years ago, the village in which I reside—it only contains 1,800 inhabitants—was visited by a very severe attack of typhoid fever, and I may tell you that in three weeks I had to attend 500 cases out of a population of 1800. I will give you the result of those cases. They were all treated without one drop of alcoholic liquor in any quantity whatever, and the result of that practice was that I lost 17 patients, which is less than 4 per cent. Dr. Gardner, of Glasgow, stated that the practice there was to give from 8 to 10 ounces of wine or spirits during the day in cases of typhoid; and the deaths amounted to about 17 per cent. But when he reduced the quantity of alcohol to 1 or 2 ounces, the death rate came down to 11 per cent. and during my practice, when I gave no alcohol at all, the per centage was reduced to less than 4—(applause). Well, I may state that out of the 17 deaths I had from the 500 cases of typhoid fever, the majority were of elderly persons in whom the treatment had very little or no effect. Well, having mentioned fever, I will now go to another class of disease which I have treated, and which I was told I could not do without alcohol. During the 40 years I have been in practice, I have attended altogether 3,200 cases of child-birth, and in that number you may be sure I have had many cases of severe hemœrrage. And in no one single instance have I given one single drop of alcohol in the treatment of that disease; and I can with confidence say that I never, during the 40 years of my practice, lost a single patent from that disease. Allusion has been made to diseases such as abscesses and carbuncles. Most of you know what a carbuncle is. It is generally produced by an effort of nature to get rid of some poison from the system, and the usual treatment is to put a good deal more poison in the system to throw it out. (Laughter.) I have had to treat a great many cases of carbuncles, and I have never given a single drop of alcohol, and I have never had any difficulty in gettting my patients well. During the whole of my practice, and in that of my father's, extending over 50 years before, we never, either of us lost a single case of carbuncle. I will allude to another disease which is produced by alcohol, and only by alcohol—and that is gout. I think I can defy any one to find me a case of any one who never took alcohol ever having the gout. Dr. Garnett, a physician, who wrote 200 years ago, said he never heard an instance of a person who abstained from alcoholic drinks having the gout, and that he never knew a person who had the gout who was not cured of it by abstaining for 2 years, and was never troubled with it again My experience is just the same. I never knew a person who abstained ever having the gout, and I never knew of one who having the gout was not cured by abstaining. I had a case of a person who suffered very much from gout; at my advice he

abstained, and for 10 years he never had an attack. He removed from the place where I resided, went somewhere else to live, and got under the treatment of another medical man. During some slight sickness he was ordered to take wine. He took it, and in a few days had another attack of gout. He came under my treatment again, and I told him to abstain. He did so and has never had another attack of gout. (Applause.) I have had, as Dr. Collennette has, although my practice has not been so extensive as his, I have had a great number of cases of *delirium tremens* during my 40 years' practice, and no doubt every other medical man has had more cases to deal with. Every one of those cases with which I have had to do has been treated without one drop of alcohol, and I never lost a patient from *delirium tremens*. I will now allude to a very prevalent disease—and that is, the disease of the heart and stomach. I am frequently asked "what is the reason that in the present day we have so many diseases of the heart and so much apoplexy?" I think the question is easily answered. Those persons who take—we will say—one ounce of alcohol every day perhaps, are not aware that the effect of that one ounce per day upon the heart is that it raises the pulse three beats per minute. If those three beats per minute are multiplied by 60 it makes a total of 180 per hour, and that multiplied by 24 it makes 4300 beats per day more than the heart has any business to beat. Surely you cannot be surprised when you find that the heart has that extra quantity of work to do that disease of the heart takes place. You not only have the extra 4300 beats per day, but you have loss of power, the heart being made weaker and yet having more work to do. When 8 ounces of alcohol are taken a day instead of one, you then have 24 extra beats per minute instead of three, and it is easy therefore to account for the prevalence of heart disease. So with apoplexy. The increased pulsation of the heart causes a greater quantity of blood to go to the brain, the consequence of which is that the vessels of the brain become enlarged and break, and apoplexy is the result. There is another class of disease from which many thousands of deaths take place every year, and that is convulsion, particularly amongst children. I have no hesitation in saying that nine-tenths of the cases of convulsion which occur in children are caused from the effects of alcohol on the brain taken from their mothers; and this is the great cause of the excessive mortality among infant children. (Hear, hear.) Now I know that when a medical man embraces teetotalism and practices without alcohol he suffers loss. You must know that medical men have two objects in view; they have first of all to cure, and to be successful in practice they have also to please their patients; and whenever a medical man takes it upon himself to order his patients to abstain he generally displeases his patients, and it is a great loss to him. Now our object is to educate the people up to this point, to show them that there is no necessity for taking those things under medical advice. (Applause.) I remember a medical man who practised a short distance from me, and was a union surgeon, ordered his patients a great quantity of wine and spirits; the Board of Guardians did not like, as tax-payers, to be called upon to pay so much for intoxicating drinks, and he was summoned before the board to state why he ordered so much wine and spirits to be given to his patients. His reply was that he thought there was a necesity. They asked —"for what reason." He said: "I order them as medicine" "Well but," the guardians said, "you have contracted with us to supply all medicines; now we shall expect you to provide the wines and spirits, as you give them medicinally." —(Laughter and applause.) It had the desired effect; no more wine or spirits were ordered by the medical man—(renewed applause.) He was ordered, whenever he thought there was a necessity for it as he gave the alcoholic liquors as a medicine, to do it at his own cost, and that has had the desired effect on many boards of guardians. A few months ago a return was forwarded to me to fill up, showing how much wine, and spirits, and beer, I had ordered my patients during the last 3 years, the details to be given in different columns. But my reply to all was "none whatever." (Loud applause.) The question was asked at last "in any extreme case what would you do?" I must confess that during the 40 years of my non-alcoholic medical practice I never met with an extreme case in which it was required, and with regard to an observation made by the first speaker, I do not deny that there may be cases in which alcohol may be useful. But the question is,—"are they necessary?" I believe not; I believe there are substitutes which might be given without the injurious results which follow from alcohol. I will go further and say that in many cases of stomach diseases intoxicating drinks are ordered, and that so long as they are ordered to be taken, the stomach complaint will never be cured. Whenever I have had my patients willing to abstain from those drinks I have never found my treatment to fail. But a great objection I have to medical men ordering intoxicating drugs during illness or convalescence is this, that I have never found it difficult to make people teetotallers; the great difficulty I find in my country is to keep them so, for in more than one half the cases of persons breaking the pledge, we hear it stated as a reason for their doing so that their medical man ordered them to take stimulants. There is very little difficulty in making people teetotallers, the difficulty is in keeping them teetotallers. Drunkenness is a physical disease produced by taking alcohol in the stomach, and if the cause is removed, in 9 cases out of 10 the disease ceases. Now there are several other diseases upon which it is said to be impossible to practice without the use of intoxicating drinks. Now we all of us have our hobbies, and I may perhaps have mine. Allow me, therefore, to indulge in one little hobby. There is a dreadful disease said to be incurable, and that is consumption. I do not mean to say that consumption may be cured when once it has set in, but I have an idea that it may be prevented. I read in a work some years since, that the New Zealanders as a class of men were teetotallers, and died only from old age and accident; but no sooner were intoxicating drinks introduced amongst them than disease commenced, and now the New Zealanders as a body, are dying almost universally off from consumption. What is the cause? The only cause we can see is that it is the result of them using intoxicating drinks, and particularly spirits. Now I do not know of any case in which the sins of the fathers are visited on the children after three and four generations more than in comsumption, and it is my idea that it is in consequence of the use—we will say not the immoderate but the moderate use—of intoxicating drinks. Parents are laying the foundation of a disease which will show itself in the third and fourth generations in the shape of consumption. I cannot prove that, but I have a very strong opinion that such is the case. I make no pretentions as a speaker and having given my 40 years' experience in my medical profession, I shall be perfectly satisfied if the result of my visit has the effect of making medical men stop from from ordering intoxicating drinks especially in convalescence, for then it is that the great mischief is done.—(Loud applause.)

The CHAIRMAN: Before I call upon the next speaker I am glad to say that some of my medical friends are present; but this audience may be inclined to ask the question—why are there not more medical men here? I cannot tell you that; but I can tell you this, and I rejoice to be able to tell you it, that in private conversation with a number of medical men in Liverpool, including one of our physicians having a first-class consultation practice he told me only 3 or 4 weeks ago that he did not partake of stimulating drinks at all, and that when he had any study to undergo if he were to take a single glass of wine he would not be able to go on with that study. Therefore although you do not see many medical men here whom you may recognise, do not come to the conclusion that they are not with us in the true and strict investigation of this case. (Applause.) I have now the pleasure of calling upon Dr. Robert Martin, of Manchester.

Dr. ROBERT MARTIN was received with loud cheers. He said: Mr. Chairman, ladies and gentlemen, at this late hour you will not expect me to indulge any lengthened observations upon the subject which has brought us together this evening. I feel however, sir, very much tempted at all times to do so, because the subject is one which lies very dear to my heart;

and I am conscious that it is one of the most important that can engage the attention of any class of men in the community. But I hold sir, that there is no class of persons in our midst more deeply interested in this subject than the members of our own profession. (Applause) There is no class of men in the community who see so much of the evils connected with intemperance, or see those evils in so terrible a form, as we see them, and I sometimes think that if we were silent on a matter of this kind the very stones might rise up in judgment against us. (Applause.) I, together with my colleagues have come here this evening at the call of the National Temperance League, because sir we feel that there is not only a great debt of obligation owing by us to our country, but that we are also under a debt of obligation to that noble institution. The National Temperance League has done a great deal for a number of years to interest medical men in the question of temperance. Four years ago a series of very interesting meetings were inaugurated at Leeds. I had the honour of meeting you Sir on that occasion. Many of you are aware that the British Medical Association each year calls together its members. There is an annual gathering of medical men, and on that occasion there were some 500 or 600 medical men present, an ivitation having been sent to by the National Temperance League to every man at Leeds. We were invited to the principal hotel in the town to a very suptuous breakfast, after which we entered very fully into a discussion of the temperance question. When I tell you that that meeting was presided over by the amiable, able, and intelligent president of the National Temperance League, Samuel Bowley, you will believe that the question was put before the meeting most favourably for their acceptance, and most favourably with reference to the benefits which were likely to arise from its adoption. Unfortunately it is very often the case that when our earnest, zealous, kind-hearted and well meaning friends the teetotallers come in contact with medical men who differ from them on this subject, they are apt to be very plain spoken and dogmatic upon points which I am ready to admit are not altogether cleared up. We know that very often a great deal of confidence is expressed on some matters by persons who do not understand them best. "Fools rush in where angels fear to tread;" and it is from this cause that some medical men have had their minds estranged from the movement, owing to the somewhat injudicious advocacy of its best friends, the teetotallers. Therefore a meeting of this kind was calculated to disabuse the minds of many men against the prejudices which in too many cases they would have imbibed against teetotalism. These meetings have been repeated each year; last year at Birmingham instead of having, as at Leeds, about 100 medical men we have 250 members of the medical profession, and instead of the chilliness which was manifested on the first occasion there was a degree of heartiness and sympathy which thoroughly took me by surprise, so that I say the National Temperance League has, in this respect, done an amount of good for the medical profession, and we, as total abstainers and members of the profession, feel ourselves under a great obligation to the League. (Applause.) But the National Temperance League has done more; it has published now for nearly three years a Quarterly Journal, in addition to the Weekly Record, which is devoted entirely to articles on the total abstinence question. I do not know any way in which we could interest people in this question better than by circulating that Temperance Journal amongst medical men. But, sir, perhaps the greatest benefit done by the League was by the getting up and distributing throughout the country, the celebrated protest against the use of alcohol which was circulated at the end of last year. (Applause.) That protest was suggested in the first instance by Mr. Robert Rae, (hear) the excellent secretary of this organisation. He met the editors of one or two Medical Journals and talked the matter over with them. He was referred to a very eminent member of the medical profession and a professer of medicine and a declaration on the subject—a protest against the indiscriminate use of alcoholic liquors in disease—was drawn up. It was submitted in the first instance to Dr. Burroughs, the president of they Royal College of Physicians, and then to the president of the Royal College of Surgeons. Both those gentlemen approved of it, and it was then submitted to Sir Thomas Watson, and Mr. Henry Holland, Her Majesty's physicians, who also approved of it, and then it was submitted to all the principal medical men in London, and to all the doctors of the hospitals in London. and with one or two exceptions that declaration received the name of every eminent medical man in London—(Loud applause)—that is exactly what we needed. It had become a fashion, which was almost a craze, to recommend wine in almost all forms of disease. This medical declaration came, therefore, just in the very nick of time, and I believe it has done a vast amount of good. Indeed, sir, I am confirmed in that opinion by an article which appeared in the "British Medical Journal" of Saturday last; which I am glad to find is copied in "the Temperance Record of this week. The editor says "the effect of this declaration respecting alcohol has been productive of the most beneficial effects." He goes on to say "that although it caused a certain amount of discussion in the wording of it, in one place causing some little irritation, nevertheless he says the discussion only served to emphasize and drive more completely into the sluggish minds of men, the conviction that the medical profession had been wrong in its previous practice." A more wise or beneficient act could not have been adopted, he declares, for the profession than the adoption of that protest against the extensive and expensive use of alcohol. Such then are some of the services rendered by this organisation. Now, sir, I hold that this is one of those question in which medical men are deeply interested. Wherever a medical man endeavonrs to fulfil the *be u ideal* of his practice he should not be more anxious to cure than to prevent. Xenophon of old compared the men who only cured disease to the cobblers of old shoes. I think the man who does his duty in a patriotic spirit will deserve to rise above that state; and I cannot but remember standing on a Liverpool platform, that one of the earliest pioneers of sanitary reform in this country was one of your own medical men 40 or 50 years ago—I refer to Dr. Currie, the eminent biographer of Robert Burns, and I also remember that his garment fell most gracefully and usefully upon his nephew Dr. Duncan, for many years your medical officer of health in this town. Indeed, Liverpool has always been foremost in promoting the work of sanitary reform; her medical men have always been most anxious and zealous to do everything that lay in their power in order to promote the interest and the welfare of the community in matters relating to health. And I hold sir that as it is in regard to Sanitary Reform, so it should be in regard to Temperance Reform. I hold, sir, that the reason the labours of Dr. Currie and Dr. Duncan, and other medical men in this town have not been more productive of benefit to the public health, has been that while they have been sowing good seed the evil one has been sowing bad, and the tares have choked the wheat. The efforts of the Sanitary Reformers have been more than counterbalanced by the agents whose interest it is to spread intoxication in your midst. This is October, 1872. I remember 10 years ago that fatal, that dreadful experiment, which was initiated here by your magistrates. Up to that time I know, or a little before that time—up to the time when in 1861 it was proposed to throw trade in liquor open in Liverpool—up to the time the death-rate would be going down; the labours of Dr. Currie, and Dr. Duncan would be productive of the best efforts. Dr. Duncan at a meeting of the Social Science Congress, pointed out the admirable results which had followed the millions you had spent in promoting sanitary reform; but in 1861 you had the initiation of that terrible experiment which was tried during the next five years. In this month of October, 1862, power was given to a hundred additional persons to open traps to catch the poor unfortunate people who were earning merely enough to keep themselves, and to tempt them to spend in the public houses and gin palaces that money which should have been taken home to provide clothing and food, and lodgings for their families. What are the consequences? Poverty and over-crowding; the most productive

agents of fever. In 1862 Dr. Duncan wrote to the "Lancet," taking up a medical man who had been disparaging the healthiness of Liverpool, and he pointed to the admirable results which had followed on the expenditure of three millions of money. No doubt, he said, if Liverpool was not one of the most healthy towns in the kingdom there could not be a stronger argument used in favour of sanitary reform. And yet before the end of the year you remember the typhus broke out in an epidemic form, to the utter astonishment of the Health Committee and the Town Council, who had been the instruments in spending £100,000 in order to banish typhus fever, and which they believed they had banished for ever. But in consequence of the intemperance which prevailed, there was squalour and misery, and cruelty, to wife and children, and starvation and over-crowding, and begging, together with whole families in dwellings unfit for the lowest animal, living in all the conditions most conducive to typhus fever; and that went on. The magistrates tried the experiment year after year, and instead of having a mortality of 30 per 1000 as in 1861, in 1862 your mortality increased to a height that appalled the whole country—amounting to something like 60 in the 1000. And I mention this to show that if medical men wish to do their duty they must not simply confine themselves to sanitary reform, they must become in earnest temperance reformers, and I venture to say that if the temperance reform can only be carried into those low districts, such as Sawney Pope-street, and Addison-street, you will teach the people who live there to do for themselves more than the philanthrophists in Liverpool can do for them. —(Applause.) What is the reason, sir, that you have so many wretched dens in this town? What is the reason that when people come and visit those districts they find an appalling amount of savagery there such as they never dreamt of before? Why, sir, it is simply intemperance that degrades the man, that destroys his self-respect, that destroys his energy, that destroys his thrift, that makes him sit down or lie down, contented with a condition which only savage animals can submit to. And until we can raise those people, and induce them to give up their habits of intemperance, or take away those terrible temptations which they have not the moral power to resist, (applause) until we can disenthral those people from the slavery of drink, we may build better dwellings for them, and the Committee may spend any amount of money in procuring better dwellings for the people, or improve their present dwellings, but you will still have a terribly high death-rate.—(Hear, hear.) When men become sober they acquire self-respect; I have seen it again and again; the man is no longer contented with the savage condition in which he dwelt before: he gets into a better dwelling, he procures food and clothing for his children; there is comfort for his wife; the women are not then so neglectful of their poor little children as before, you have not the terrible infantile death-rate that you had before to such a dreadful extent in Liverpool. Hence I say that we as medical men must recognise the fact that we are the conservators of public health, that it is our duty to pay attention to this subject, to dissipate all the prejudices that may have entered into our minds, and must look at what is our duty, and must face this question thoroughly and fairly, and be prepared to discharge our duties to our neighbours and to our country. Now, sir, much has been said to-night with regard to the strengthening properties of liquor, or the supposed strengthening powers of liquor. Dr. Bennett has told you that he lives in an agricultural county where the working men can do their labour much better without than with liquor. It is easy to understand that. What is the effect of alcohol upon the system? It acts as a whip, as a spur, as a stimulant; it does excite for a time; hence a man does feel as though he could do more work under the influence of liquor than without it. But that is only the initial stage; that is only the first stage. When it enters the system it has a volatile effect; it passes more especially through the most delicate tissues of the body which are usually best supplied with the blood. This is especially the character of the nervous system. The nervous parts are readily supplied with blood, and hence the alcohol finds itself in most quantities and most readily to those places, and there it exists in the first place as an excitant, increases the action of the heart, sends blood to the brain, a most agreeable feeling is produced, and the man rises above his ordinary self. But that lasts, how long? Alcohol acts in these delicate nervous tissues as an obstructive, just as a grain of sand, or any other substance would do in the works of a watch. There is an effort on the part of nature to get rid of it, and in this way you have again an extraordinary power called forth, but undoubtedly it acts on the nature as a foreign agent, We know that the special effect of alcohol is to harden anything it comes in contact with, which is the water. It hardens the water; it corrugates it, and acts something like a costic, hence it acts in a different way to the water which has been removed. The water enables the nutritious matter to go to the tissues, it assists in removing from the tissues the worn-out matter which would obstruct these functions; but the alcohol acts reversely. The heart in this way is injured, because that certain worn-out matter which ought to have been carried away is contained there, leaving the tissue in an unfavourable condition. So it is with the brain and nerves; it leaves the nerves in a deteriorated condition; it cannot perform its functions with the vigour it did before. There is an amount of animating depression just in proportion as to the excitement that preceded it, and hence the poor man who has been ordered to take a little porter every day or the workman a pint of beer every day finds increased strength apparently following the taking of liquor, but there is increased weakness after. Hence the craving for more. After the stimulant then comes depression, and a recurrence has to be had to the alcohol. The more these liquors are indulged in the greater the injury done, the greater the depression, and the greater the necessity for a repetition of the dose. Unless an individual has a certain amount of firmness of character and a certain amount of decision of mind, the habit creeps on from time to time, and I am sorry to say that I fear that in sickness by the very administration of wine which has been so fashionable of late years, our profession in too many cases have unconsciously laid in women the foundation of thoss terrible habits of intemperance which are becoming so prevalent amongst us. We want it to be understood that if a man does not take the liquor he can go through his work better. The liquor only invigorates for a time. Wine is a mocker; it deceives them, and too often it destroys them; it lays the foundation of an appetite which grows by what it feeds upon. Thus the strength goes from bad to worse. The man comes to depend upon it; there is constitutional weaking engendered; the poor wretch feels he could not go through his daily labours and be sustained unless he had his glass of wine or beer. That man who never takes it never requires it. The laws of society are so unnatural. People attempt to do so much, merchants have such an amount of wracking care to encounter that they fly to stimulants to go through with it. But it only stimulates them for a time, and the wracking care has to be met next day with less power in them; they have again to rely upon the intoxicating liquor to keep them up, whereas in reality it too often makes them give way. The individual becomes dominated by it, and hence that disease, dipsomania has become so prevalent. You can bear me out that in this country an asylum for inebriates was formerly almost unknown. A few years ago we never saw such a thing in a medical journal as an advertisement of homes for drunkards, whereas now we have 3 or 4, and sometimes 6 in a week, announcing places where inebriates can be taken care of; and the worst of all is that this increase of intemperance amongst the intelligent class seems to be making headway most among women,—(hear, hear); that is the most fearful of the whole. Where does it come from? It all comes from moderate drinking. (Hear, hear.) It is moderation that initiates a love of the liquor. Not one of those individuals ever thought they would become enslaved by a love of liquor. They see others taking it, and going about their business; but they have not all the same firmness of purpose. You and I know, I dare say, cases where some

of the very best men and best women in society, some of the kindliest natures, some of the most useful members of society are those who are liable to be the most deceived and the most degraded victims of intemperance. So you see it is not a thing to be tampered with. Men ought to abstain from such a destructive agent as from opium; and if medical men would only act with regard to the one as with the other, and only prescribe it in most special cases, and then in a most conscientious manner, having regard to the seductive and inviting nature of the agent, there would be no necessity for our speaking against the administration of alcohol as we do to-night. (Applause.) If medical men would remember that there is only danger associated with the use of it, they would deal with it has with opium, arsenic, and prussic acid, and would not use it if they could give anything else. (Applause.) If they did this what an amount of crime, misery, suffering, and disgrace would be prevented in this country!—(Hear, hear.) My dear friends, here is the moral of all I have to say to-night:—You can go through your labours better without alcohol than with it; your nervous system will be in a more healthy condition without alcohol than with it. If you use it you may not become a victim, or you may; you may not shorten your lives by its use, or you may; you may not unfit yourselves from going through your daily duties in consequence of the use of it, or you may do so.—(Applause.) I unhesitatingly assert, and every medical man on this platform will agree with me that if all the alcohol in this world could be destroyed to-night, there would be some little loss in some respects, but there would be an enormous gain to the world.—(Applause.) Therefore, sir, we are here to testify against the use of this article. I ask you, in your own interests, as a matter of duty towards yourselves, to give up this practice; as a matter of duty towards your neighbours, to give up this practice, as a matter of duty towards a great and noble country which is scourged and disgraced by intemperance, to give up this practice; as a matter of duty to your God, who has committed to your care a wonderful piece of mechanism, to cease to tamper with that mechanism by introducing into its delicate organisation that which is utterly injurious to it; I ask you to join with us in warring against that which is the bane of humanity and the disgrace of this nation. (Prolonged applause.)

The CHAIRMAN:—I have now, ladies and gentlemen, gone through the list of those who form the deputation sent down to us by the National Temperance League, and I think some of you will be a little curious to know what may be my opinion—because, mark you, I am no stranger to you. (Applause) I am one of your own citizens, and have grown up in your midst, and I certainly have not been inactive during that time. You will be disposed to say that strong things have been said to-night—that not only can a man live in health and strength, and enjoy it, but be cured of disease without a single drop of alcohol. I must tell you, unhesitatingly, that I believe that in a state of health we are better if we take none. That I lay down as my candid opinion as a medical practitioner, and I also say that there are very few diseases indeed where we have absolute need to use alcohol. And the only disease over which I stumble is the treatment of fever. I tell you, with honest candour, that in fever I do use alcohol, and until my views altogether differ I must continue to do so, but I can assure you of this, ladies and gentlemen, that instead, as I advance in life, of my feelings and opinion being weakened towards total abstinence, they are decidedly strengthened. (Applause.) And I do believe this, that up to this moment, as I stand before you, a man desiring to tell, in the sight of God, the deliberate truth to you, that as the result of my study and my observation in multitudes of forms of disease in this town, and occupying a very responsible position in regard to a large class of men in this town—and let me tell you what class of men particularly I allude to—They are the whole official staff of the Post Office, and I do tell you that if the whole staff was assembled before me this moment desiring me to guide them aright, and desiring me to direct them to a way by which they would obtain the longest life and the highest state of health and happiness, I should say to all, men and boys, yea, and not forgetting the female telegraphists; be teetotallers. (Applause.) Now I just wish to bring before you, before I sit down, one terrible evidence in the town of Liverpool. I ask you whether as men, women, and christians, we are not called upon to consider this one point? What is the cause that out of every 100 children born in this town, 40 die in infancy? 100 children born healthy and strong, and 40 of them die before they reach 12 months old! Is it not a terrible fact? I yesterday obtained from Mr. Wilkie, governer of the workhouse in Brownlow Hill, that there are altogether, with the children in the Industrial schools at Kirkdale, 2,318 persons. Mr. Wilkie, as the governor of that institution, naturally feels responsible for the correct management of the persons located there, and this is a portion of his note to me, and mark you it is written two days ago.—"So far from thinking that stimulants are at all required in ordinary cases to preserve the health of the inmates, I believe that their health is favourably affected by total abstinence from intoxicating drinks."—(Applause.) I have another little note which I want to read to you, and mark you, ladies and gentlemen, the facts that I am bringing before you lie at your own doors; they lie at mine. Dr. Owle, physician of our Medical Mission Dispensary writes me thus:—"After nearly 7 years' experience amongst the poorest people of our town, I can testify that the abuse of intoxicating drinks is one of the most fruitful sources of disease, and that poverty rendered by the drunkenness of one or both parents is a predisposing cause of many of the diseases of children."—(Applause.) Having brought these two notes before you, I may just tell you in perfect confidence, that I am perfectly satisfied that those who take no intoxicating drinks obtain the largest amount of freedom from disease. I say disease—not only the diseases which my friends have mentioned to you, such as gout, and various other affections; but I would particularly signify to you rheumatism, and I am sure that total abstainers suffer less from that painful disease than any other class. And allow me also to tell you that I am one of those men who never in *dilirium tremens* gave a single drop of stimulant drink, and, that I never lost a case.—(Applause.) But my friends, I trust you will sympathise with us as medical men, for coming to lay these truths before you; because, mark you, we are pointed to as persons who are perhaps not very safe to consult, because they say, that man's judgement is perverted; but my friends who have spoken before me have led you to believe that they sustain less pecuniary loss by their observance of total abstinence. Now I stand before you and tell you that in person I am, not only a total abstainer from stimulating drinks, but a total abstainer from that terrible and expensive habit of smoking.—(Applause.) I have an amount of pleasure and an amount of honest English freedom that I would not sacrifice for the possession of gold.—(Applause.) I have nothing to hide in my practice, I speak openly if my opinion is asked, I am not carrying continually my total abstinence into families, and saying I am a total abstainer. If, however, I am asked the question then I boldly proclaim my principles for I know that He who is above me, and who alone is my sustainer is with me. There are many other subjects on my paper which I had intended to bring before your notice, that you may prove for yourselves, but the time of night is such that it would be quite wrong in me to say more, one other word, however. I have become a Good Templar. (Loud applause) And why have I become so? On examining the rules of Good Templarism I was led to feel, as I have ever felt since I joined the association, that every rule I was called upon to observe, and every operation that was brought before my notice, that I should be expected to uphold in public, brought me higher as a man, and instead of leaving me to hide my views before the public, it gave me an increase of that honest boldness which we as men ought to have. (Loud applause.) Therefore my friends this work I trust will meet with its reward. The gentlemen who have left us and the one who still remains with us have come a very long distance to give their addresses, and I am quite sure they have come in all honest sincerity. They have left their homes and their practices, and are sustaining a loss, but they feel an honest reward. Now I would ask you to fully sympathise with them.

and do allow me as one of your own citizens desiring to direct you right, to ask you candidly and honestly to examine into the principles which you have had enunciated before you to-night. Don't say that "my beer is necessary," but "I will examine if it is," and I do assure you of this that you will find if you examine it, that the men who lay aside their beer insure their lives. The men who lay aside their beer begin to spend a larger amount of time with their families; they don't become impoverished or peevish, or bad tempered, or sour faced. (Laughter.) If they did I would have nothing to do with them (Renewed laughter.) I will tell you what they do, and that is a beautiful thing indeed, they love their children more and more. (Applause) Very well, having spoken in honest truthfulness to you I do hope there are none in this assembly who will feel called upon to come among us and see if the hand of union which binds total abstainers together does not apply to them, and wishing you "good night"—I desire to call now on my friend Mr. William Caine to propose a vote of thanks to the gentlemen who have so kindly come amongst us. (Loud applause.)

Mr. W. S. CAINE: said Mr. Chairman, ladies and gentleman—I shall merely propose that the hearty thanks of this meeting be accorded to the National Temperance League, for sending us such a strong deputation of medical men to address us this evening. (Applause.) We do owe a great deal to the National Temperance League, more than many of us think. We Liverpool people have had help frtom it over and over again. This is the first meeting we have had yet of so great importance in connection with the National Temperance League, and we ought not to separate without giving them a vote of thanks, and I should like as it is getting very late to include our chairman in the vote.

Dr. EDEN said:—I have great pleasure in seconding that. We are indebted to them for very much we have been able to do for the good of this town and the community at large. I saw in our medical periodical a statement that an eminent surgeon in Yorkshire had said that the fens were not the place for teetotallers, and that the poor Irishmen who came there were swept away by fever. I wrote therefore to Mr. Hardman, a surgeon in a workhouse, and asked him whether that was so. He told me that he did not know that he had ever had a teetotaller in the fever ward, and that the fever patients did not die of fever, for every examination after death showed that their vital organizations had been disorganized by alcohol, and that was a man who I believe indulged very freely himself. (Hear, hear.) I will not further detain you.

The motion was put to the meeting by the Rev John Jones. The audience carried the proposition with acclamation, and the proceedings which lasted two and a half hours terminated.

GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose,	Christ Church. School. Bootle	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward,	Mission Room, Upper Beau-st.,	8.0	William Tait, 39, Hamilton Road.
952	Light of Everton,	Emmanuel Free Ch. Stanfield-rd.,	7.30	R. Barbury, 1, Hyde-street, Hardwick Street.
705	Hope of Kensington,	Mission Room, 40, Gilead-st,	8.0	Wm. Shaw, 40, Gilead-st., Kensington.
654	Rock Light	School-rooms, Egerton-st. N. B'ghton	7.30	John Bailey, Victoria Road, New Brighton.
1317	Ancient Briton	St. Philip's Inst., 1, Back Canning-st.	7.30	E. Jones, 9, Busby Terrace, Warwick-street.

TUESDAY.

1233	Aqua Pura,	National Schools, Rainhill,	7.30	Robert G. Nerr, Ashdown House, Rainhill.
100	Perseverance,	Holy Trinity School, Wilton-st.,	8.0	S. Kennedy, 137, Richmond Row.
757	Laburnum,	Laburnum Grove School,	8.0	Thomas Evans, 19, Holmes-lane, Seaforth.
779	Rescue,	T'mprnce Room Burroughs' Garden	8.0	John Hipkins, 29, Rose Place.
931	St. Peter's,	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tinterden-street.
312	Liverpool,	Room, 1, Juno-st.,		William Jones, 91, Beaumont-street, Windsor.
1397	Soho,	Baptist Schoool, Soho Street,	8.0	P. H. Freeman, 2, Ann's Ter. Alma-st., Everton.

WEDNESDAY.

159	Liver,	44, Renshaw-street,	7.30	J. B. Collings, 35, Nursery-street, Fairfield.
143	Noah's Ark,	Kirkdale Schools, Everton Valley,	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
183	Toxteth,	St. Mathew's School, Hill-st.,	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
549	Cambrian,	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well lane, Bootle.
691	Hope of the Empire,	Methodist Chapel, Empire-st.,		James Hoult, 60, Low-hill.

THURSDAY.

85	North Star,	Circus-street School Room,	7.30	Thos. Jones, 57, Hunter-street.
153	Always Ready,	Burroughs Gardens Room,	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior,	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf,	St. Ann's School Stanley,	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor,	Solway-street Chapel,	8.0	M. W. Golding, 59, Eden street.
676	Star of Promise,	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth,	Zion Chapel, Elizabeth-st.,	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot,	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
1001	Chadwick Mount,	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.
1266	Liverpool "True Blue," Be Faithful,	Sch. Rm., Meth. F. Ch., Wilbraham-st.	7.30	William Martin, 94, Seacome-street.
		Texteth Tabernacle, Park Road,	7.30	Jas. K. Slater, 70, North Hill-st., Toxteth Park.
1335	Liverpool Zion,	Schl. Rm., P.M. C., N'rthm'b'd Ter.	8·0	Morris Jones, 8, Priory Street.
1451	George Pennell,	Prm'tive M't Sch. Rm., Benlede-st.,	7.30	Wm. Davis, 10, Mould-st.

FRIDAY.

94	Dingle,	Sch. Rm., Wsh. B.C., Windsor-st., S.	7.30	J. K. Slater, 70, North Hill-street, Toxteth-Park.
124	Edge Hill,	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H
161	Thistle,	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle,	Lincoln Room, Bootle,		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan,	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland-street, Everton.
378	Safety,	School Wellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James,	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
715	Everton,	School Room, Kilshaw-st.,		Wm. Tansley, 39, Queen's Road.
770	Liverpool Mission,	Mission Room, 93, Mill-st.,		C. Adams, 10, Woolf-street.
951	Bethel,	North Bethel, Bath-st-,	7.30	J. Guthrie, 15, Menai-street, Boundary-street.
1054	Wesleyan Success,	Pitt-st. Chapel Vestry,	7.30	H. Colefield.

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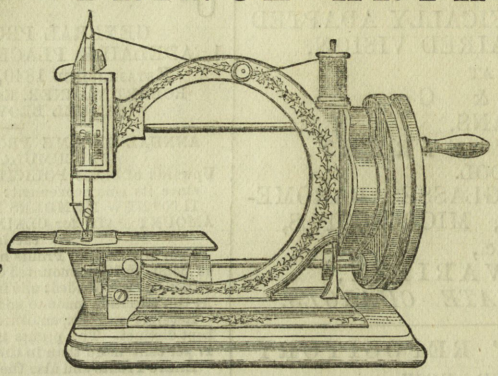

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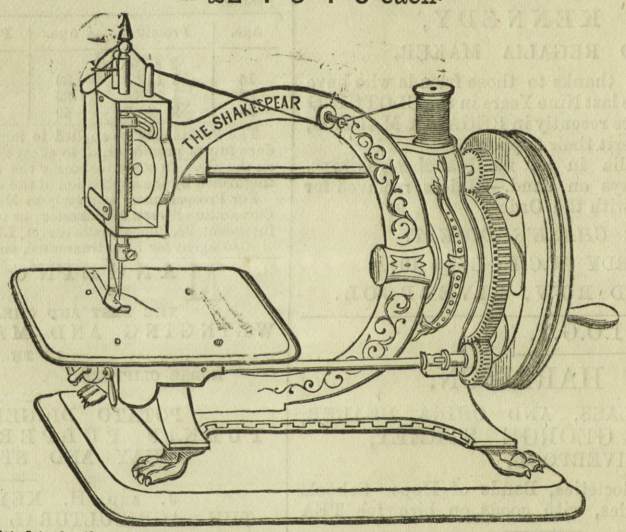

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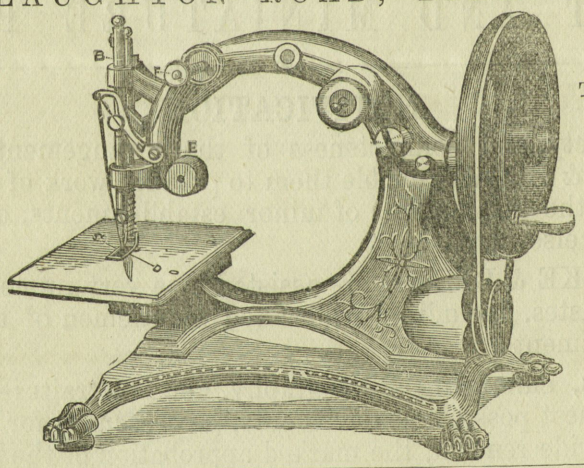

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ENLARGEMENT OF THE "*SOCIAL REFORMER.*"

We are glad to inform our friends and readers that we shall commence the new year by doubling the size, without altering the shape, of the "Social Reformer." We have also made arrangements which will increase the circulation to over 5000 copies monthly.

As heretofore, the bulk of our space will be devoted exclusively to the temperance movement, but at the same time we shall in future, open our columns somewhat more extensively to the advocacy of all movements for the good of our fellow townsmen, which may claim to be called "Social Reform."

We are firmly convinced that the temperance movement lies at the root of all social reform, just as the drink traffic lies at the root of all social evil; but, there are certain philanthropic schemes, certain social and political agitations whose success is so bound up with the temperance cause, that we feel justified in devoting much of our space to their advocacy.

In the forefront of these is the agitation for the extension of the suffrage to Women. When we remember the terrible sufferings women are compelled to undergo through the sale of intoxicating liquors, we may well believe that in the event of their posessing the suffrage, their vote would be given in favour of prohibition. This movement is gaining ground rapidly, in spite of ridicule and contempt, and we shall feel pride in casting our slight influence into the scale in its favour.

The Workmen's Club movement will also have a fair share of our attention. We can claim to be the first journal in the town to advocate the Hand-in-Hand Club movement; indeed the idea was originated in our columns by an article contributed by Mr. H. A. Colville, the secretary of the Hand-in-Hand Club Company, being in response to our invitation in a previous number.

In short, we will advocate in these columns everything that is calculated to help forward the sobriety of our country. We are able to inform our readers that we have made arrangements with gentlemen of great literary ability to contribute original articles to our columns from time to time; and we shall be grateful to any friend who will address letters to the editor upon any subject bearing upon Social Reform.

The special aim of the "Liverpool Social Reformer" will be, as it always has been, to lay the claims of the temperance movement in its social and political aspect temperately before the middle and upper classes of Liverpool. About two thousand copies are sent through the post each month to our magistrates, town councillors, ministers of religion, medical men, and other leading citizens, in the confident hope that a monthly statement of the successful efforts made by the friends of temperance to reform society, by counteracting the perncious influence of the liquor traffic, will at any rate win respect towards our movement, where it fails to convert to our principles.

Our advertising columns have been, and always will be, kept entirely free from any advertisements unsuited to a family periodical. We have relied for support upon the respectable tradesmen of Liverpool, and hitherto have not been disappointed.

When we have to seek the aid of the quack doctor, the salve vendor, and the fortune-teller, the "Social Reformer" will become a thing of the past.

Notices to Contributors, Readers, &c.

:o:

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, and the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column, except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters *numerous*, *short*, and *pithy*, are best suited to the columns of the *Social Reformer*.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

PRICES FOR ADVERTISING ARE AS FOLLOWS:

Outside page, ...	£2	10	0
One Page inside, ...	1	10	0
One Column, ...	0	16	0
Half-Column, ...	0	8	6
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The "Liverpool Social Reformer" is on sale at the following places:—Gabriel Thomson, Cases-st.; H Porter, 48, Gt. George-st.; S. R. Gresson, South Castle-st.; Jas. Woollard, 54, Castle-st.; Mrs. Leighton, 39, West Derby-rd:; James Blevin, 29, Leece-st.; F. Cripps, 107, Brunswick-road; T. Lewis, 18, Paddington; E. Roberts, 55, Prescot-street; E. Smallwood, 12, Renshaw-street; R. Mulvey, 129, Park-road; W. Burgess, 6, Wavertree-road; Miss M. Holliday, 30, Church-road, Higher Tranmere; Mr. Shilton, Bible Depot, 88, Grange Lane, Birkenhead; and at the Publishing Offices: 200, Scotland-road and 42, Renshaw-street.

Printed and Published for the Proprietors, by JOS. THOMAS, 200, Scotland Road,

THE CANDIDATURE OF MR. THOMAS HUGHES, M.P.

WE have a higher opinion of Mr. Thomas Hughes, than we have of most men—we admire and respect his honest aims, and earnest endeavours to benefit society. His conduct as a member of parliament has been beyond all reproach. Fearless, independent, straightforward, never afraid to own himself in the wrong, or candidly to confess to a change of opinion, he has made himself deservedly popular. It is with the utmost regret we feel ourselves compelled to refuse him our support, or rather we should say, to refuse Mr. James Samuelson our support in his effort to foist Mr. Hughes upon the constituency.

We may at once come to the point and state that our only objection to Mr. Hughes is, that he declines to vote for the Permissive Bill. He has done so before, but his views have undergone a change, and he distinctly declines to do so again.

We are very sorry he has arrived at this decision, for he would have been a candidate of whom the Temperance party might well be proud. It is however, no use of repining; when Mr. Hughes says a thing, he means it, and nothing would induce him to record a vote in favour of a measure of which he disapproved. His candidature therefore is quite out of the question, so far as we are concerned.

To do Mr. Hughes justice, it is only fair to state that the principle of local control still has his support and approval; but what we want, and what we must have, is a distinct vote in favour of Sir Wilfrid Lawson's Bill. Liverpool has been worse than a cipher on every division, two votes being recorded against the Bill, and none in its favour. Mr. Rathbone never votes against it, and we are grateful even for that small mercy; but it will be a lasting disgrace to us if, with 5,000 Good Templars in Liverpool, and twice as many teetotallers, who have not yet joined the Order, we fail in securing at least one adherent at the next election.

We would urge our friends, and especially the Good Templars, to be exceedingly cautious how they pledge their votes. We are yet a long way off an election, and we promise you the *right man* will be found in due time. Let us not be deluded by such men as Mr. Simpson, who went to Plymouth to fight for Mr. Bates, against Mr. Rooker, the Permissive Bill candidate; or by his rival, Mr. James Samuelson. Let us rather keep our votes for our own man, who will want all our concentrated strength. If we hold together, and do not allow our strength to be frittered away by political upstarts, depend upon it we shall carry our candidate triumphantly to the House of Commons.

THE GREAT PERMISSIVE BILL MEETING, DECEMBER 5TH.

THE time has again come round for our annual demonstration. Last year Sir W. Lawson, Mr. G. O. Trevelyan, and Mr. Raper were the deputation from the United Kingdom Alliance, Mr. G. Melly, M.P., presiding. Last year's meetings will be fresh in the memory of every friend of temperance as the strongest popular demonstration Liverpool has ever seen. The Philharmonic Hope Hall, and the Liverpool Institute being filled to excess by the enthusiastic crowds who came to express their conviction that nothing short of *popular control* would satisfy the requirements of the people.

We believe our principles are much more popular now, than they were then; and we shall indeed be grieviously disappointed if the meeting of Dec. 5th is not a greater success than that of last year.

It is the paramount duty of every teetotaller in Liverpool, to attend, and by his presence swell the number of those who wish to tell our legislators, by the Constitutional means of a public meeting, that a large proportion of the citizens of Liverpool demand the right of protecting themselves from the curse of the Liquor Traffic. In all probability this will be the last opportunity we shall hav e f shewing our enormous strength to the public, before

the next general election. Its importance therefore, cannot be over estimated. If our meeting is poorly attended,—nay, if our meeting is not much more largely attended than last year, our political influence at the next election will be simply *nil*!

This meeting will be applied by the outside public as a crucial test to Good Templarism. If the meeting is smaller than before, or lacking at all in enthusiasm, what will people say of our much vaunted Order? We are glad to learn that the lodges meeting on the evening of the 5th, have adjourned to enable their members to attend, but we shall not be satisfied with the mere attendance of Good Templars. We suppose there are now close upon 6,000 Templars in Liverpool, Birkenhead, and suburbs. If all these 6000 would each bring one outsider to the Philharmonic, we should have a demonstration worthy of the cause, and prove to all Liverpool that we are indeed the most powerful organization in the town.

We shall not be satisfied, knowing our vast strength, unless at least 12,000 persons present themselves at the doors of the Philharmonic Hall next Thursday; and if every Good Templar is faithful to his or her obligation, such a result will be easily realized, and instead of three meetings, as was the case last year, we will hold half-a-dozen!

We shall have an excellent platform. The chair will be taken by the Rev. Hugh Stowell Brown, and the principal speakers will be Mr. W. Shepherd Allen, M.P. for Newcastle-under-Lyme, Samuel Pope, Q.C., Mr. Gould, the United States' Consul for Birmingham, Rev. Father Nugent, Mr. Raper, and other earnest speakers. Let us give them the welcome they have earned.

TO THE LIBERALS OF LIVERPOOL AND ELSEWHERE.

In venturing to express my views on the present position of the Liberal party, I would explain that I was born and brought up in association with the party. One of the first acts of my political life was helping the petition movement for the great Reform Bill of 1832, and that all my subsequent experience and reflection have confirmed my Liberal convictions.

I hold Liberalism to be "good government for the people and by the people," whilst Conservatism means "good government for the people, but without the people" being consulted or having any powers of control.

We have already obtained many great measures—Free Trade, Household Suffrage, Dis-establishment of the Irish Church, Vote by Ballot, and others; and those who achieved these things have my most gratefull appreciation.

But how as to the future? Many amongst us are satisfied to "rest and be thankful," but many others aspire to further progress.

A party without a policy is an empty name, and when the trial comes will find itself bound together by a rope of sand.

Individual opinion is of little moment (my own is nothing), except so far as it is shared in by others, and there seems to be less and less held in common amongst us.

Speaking for myself, there are four principles or measures, all of the Liberal type, which I hold to be of paramount importance, and above everything else—1. Civil and religious equality. 2. Economy and reduction of Army and Navy expenses. 3. Repeal of the Contagious Diseases Acts. 4. The Permissive Bill, or popular control of the Liquor Traffic, and perhaps 5. No further centralization.

With many the time for argument on these questions has passed, they have become settled convictions; and on all of them I find myself face to face in direct antagonism with our present Liberal Government, with the great heads, and with many of the members of the Liberal party. I ask what is expected of me and of those who think with me under these circumstances? Are we to be enthusiastic, to subscribe, to work and to vote for men or for a party opposed to us on all the measures which we think of the first and greatest value? this, I think can hardly be realized.

We may be told that we have nothing to hope from the Conservatives, whose policy is simple, to do nothing, and to oppose all extension of popular privileges. Should the present Government be displaced, I freely grant that we should obtain nothing, unless it were by a "fluke," as in Household Suffrage, or by something given to "dish the Whigs;" but the Liberals out of office for awhile, would return with invigorated constitutions and some clearly defined programme

We may also be told that the four measures will be best worked through their own separate organisations, viz.:—

1. The Liberation Society. 2. The Peace Society. 3. Association for repeal of Contagious Diseases Acts. 4. The Alliance.

Well! be it so, but where is the Liberal party? With nothing to bind us together, defeat and disaster is inevitable.

Far different would it be with the platform I have described. Those who think with me would follow closely the leader of such a party, whether it were Gladstone or Disraeli, but in proportion as they failed in any of the points named, so far would that party fail in securing their support. Other measures may be considered, as Equalization of Borough and County Franchise; the law of Land Tenure, Primogeniture and Entail, and Game Laws, but to omit any of the first four named would, in my opinion, be fatal. If both parties fail equally on all these points we can only stand aside, watching the contest as uninterested spectators, and bide our time.

We see in the recent elections in Leeds that the Church and the Conservatives naturally coalesce—the Conservatives will win by any means—without the Publicans if possible—with them if not otherwise possible—and thus they drag the Church

along with them, and we now see the Conservatives, the Church, and the Beer barrel in harmonious coalition.

This will continue until the moral and religious sense of Churchmen is violated by a consciousness of the position, and they withdraw from this unholy alliance.

The Liberals thus lose in this transaction and gain nothing unless they join the Alliance, which with its large means and increasing influence is alone able to counteract this last move of our opponents.

The Association for the repeal of the Contagious Diseases Acts and the Alliance constantly crop up at Parliamentary elections, and will be an increasing source of embarrassment to Candidates who refuse their demands.

The old Liberal party, having obtained so nearly all they sought, might I think be dissolved; and I should be glad for us to meet and celebrate our triumphs—then let those who wish for further progress form an ADVANCED PARTY, agree on their programme, rally their forces, and, in the cause of the National welfare, lead them on to further victories.

GEORGE TATHAM.

LEEDS, 11 mo., 11th, 1872.

The Social Reformer does not profess any party political opinions, but at the same time we are glad to publish Alderman Tatham's letter, and trust that it may prove a word in season to the Liberals of Liverpool, who at present are sorely in need of some distinct programme to pull them well together.—ED. *Social Reformer*.

Sir,—In the *Social Reformer* for October you refer to Dr. Costine's speech, in which he says that, speaking as a medical man, he believed that through the instrumentality of spirits he had been able to prolong and save the life of his fellow creatures. I should be happy to see Dr. Costine, or any other temperance advocate, give his reasons for believing that spirits, in any case, do prolong or save life.

We are told by medical authorities that the *modus operandi* of alcohol, or the way in which it "acts" on the human system is a profound mystery. It is described as a "caustic and irritant poison," and yet is a "supporter of vitality." Alcohol as a "supporter of vitality" cannot be compared to food, since the latter is changed into blood, bone, &c., while the former undergoes no change whatever in the human system, but leaves it as alcohol, and therefore imparts nothing

It is called a stimulant, snd as such is recommended. Hence arises the question. What is a stimulant? If alcohol strengthens a person who is dying, why should it not be used to do the same by one who is enfeebled by a hard day's work, or by a person who has inherited a weak stomach or other imperfection. If it gives strength in the one case, why not in the other?

I believe the temperance cause will never prosper so long as our medical men recommend spirits because they prolong or save life. If I thought alcohol would support vitality in sickness, I should certainly use it to keep up vitality in health

Is it not strange that doctors cannot tell us how it supports life? *Why* it is a good thing during sickness? It is impossible to speak positively respecting its effects on the human system so long as its *modus operandi* is a mystery.

The celebrated Dr. Trall, of America, says "For several years after graduating as an M.D., I prescribed alcoholic stimulants in low fevers and cases of debility; I lost about the usual proportion of patients; that is to say, of mild cases one in fifteen or twenty, and of severe cases, one in four or five; finally I came to the same conclusion that Sir John Forbes, Esq., M.D F.R.S., arrived at by a somewhat different process of reasoning, viz.: that more patients recover in spite of medicine, than with its assistance. It is now more than fifteen years since I prescribed a particle of stimulus of any kind, and although I have treated hundreds of cases of all the febrile diseases incident to New York and its vicinity, including measles, scarletina, erysipelas, small-pox, remittent, typhus, typhoid, congestive, and ship fevers, pneumonia, influenza, diptheria, childbed fever, dysentry, etc., I have not lost one; and this statement I have repeatedly published in this city, where the facts, if otherwise than as I represent can be easily ascertained." He also mentions other doctors whose success has invariably increased on giving up the use of alcohol as a medicine.—Yours &c.,

WILLIAM BATHGATE.

CONTAGIOUS DISEASES ACT.

TO THE EDITOR OF THE SOCIAL REFORMER.

DEAR SIR,—May I request you to give the following communication a place in your valuable, independent, and faithful serial, "the Social Reformer." In the beginning of this month a petition, the preamble of which was dignified and contained a faithful and urgent appeal to the Premier to use his powerful influence with the Government of this free and independent country, to obtain the entire repeal of the Contagious Diseases Acts, I signed my name to it and sent it with the following address, which, I believe, was shewed to each Medical gentleman before he was solicited to sign it. The accompanying memorial to the First Lord of the Treasury, embodied an important request, founded on true morality and religion. I presume, therefore, every Patriot and Philanthropist will feel it to be his duty to sign it. Entertaining this view I have affixed my signature to it, and sincerely hope that every medical gentleman will be led to do the same.

JOHN B. BURROWS, L.R.C.P., M.R.C.S. L.S.A.

Nov. 6th, 1872.

It affords me considerable pleasure to announce that this petition was numerously signed by gentlemen of position and high standing in the medical profession, who appear to have had a peculiar regard to the morality of the sacred oracles, and viewed it as rising in importance, above physical consideration, especially when those considerations mainly and chiefly referred to the curing of fallen women, and certifying the same, thereby investing them with legal authority to practice iniquity in houses of ill-fame, without the legal interference of the police.

This petition, with the following address, was transmitted to the Premier.—

TO THE RIGHT HON. WM. EWART GLADSTONE.

"Sir,—I have the honour to forward the accompanying Memorial from Members of the Medical Profession in Liverpool, in favour of the repeal of the Contagious Diseases Acts. May the Good Spirit of God direct you to such steps as shall issue, without delay, in the abrogation of statutes so inimical to chastity, so insiduous and seductive in their nature and, fundamentally so antagonistic to Divine Law.

I have the honour to be, Sir,

Your humble obedient Servant,

JOHN B. BURROWS."

I may add, this petition was kindly and respectively acknowledged by the Premier, who said it should have his due consideration.—J.B.B.

THE "LICENSED VICTUALLERS' GUARDIAN," ON THE LICENSING BILL.

WHO doubts that the wire-pullers, the real instigators of the new law, were those ascetical and delirious fanatics of the United Kingdom Alliance and the Good Templars whose Permissive, or rather "Pernicious" Bill—known as Lawson's Folly—is intended, not only to establish the "tyranny of

the minority," by giving two-thirds of the ratepayers the odious power of depriving the whole population of beer and all fermented liquor for their meals, but also to confiscate the entire property of the Trade? Who doubts that the Licensing Act is intended as the thin end of the wedge, and that unless the Trade make a firm and determined stand, and call upon the public to back them and maintain their common rights and liberties, the "Pernicious" Bill of the United Kingdom Alliance may become law?

TO THE SHOP-KEEPERS OF LIVERPOOL!

DO YOU UNDERSTAND HOW THE PERMISSIVE BILL CONCERNS YOU?

You have the antagonism of about 1,900 spirit vaults and 500 beer-shops working against you, which abstract the earnings of tens of thousands of our townspeople and cause them to live in destitution and misery. You lose those people as customers in your shops, and the loss to you is 50 per cent. and upwards of the trade which you would have if the liquor traffic did not compete against you.

Those 2,400 liquor-shops take from you upwards of £50,000 per week of cash trade. Can you afford it? Besides suffering that loss, you have taken from your scanty profits, enormous rates to keep the paupers and criminals, and maintain the police force, caused by the liquor traffic.

In the present state of things you have no protection against the traffic, which is thus running you down. You have allowed it to put its own men into Parliament and in the Town Council. Will you continue to tolerate this?

The Watch Committee and Magistrates only have control over the traffic, and under them you see how the traffic flaunts itself; and that such control is a mere myth. Will you put up with this any longer?

The Permissive Bill is designed to give you a voice to decide for yourselves, and protect yourselves. Do you wish to have it; or are you content to go on losing 50 per cent. of the cash trade which the liquor traffic filches from you?

Your Representatives in the House of Commons (who are magistrates also) have given you to understand that they will again vote against you, to keep you from having a direct voice in the matter. Will you put up with their conduct; or will you, at the next election, assert your just right, and send up men who will not be the partisans of the liquor traffic, but will entrust to every one of you the right to decide personally for yourselves whether you will continue to have the traffic in opposition to you or not?

Let every shop-keeper vote only for the candidate who will support Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill.

THE ANNUAL MEETING

OF THE MEMBERS OF THE LIVERPOOL

PERMISSIVE BILL ASSOCIATION.

This meeting was held in John Cropper Hall, 42, Renshaw Street, on Tuesday evening, November 19th. There was a fair attendance of members. Mr. W. S. Caine presided.

Mr. Collings, Hon. Sec., read the report for the past year. We are sorry we have not space for the whole, but we subjoin extracts of the most important passages.

The financial statement was very satisfactory, shewing a subscription list of over £850, with a surplus in hand of £90.

The meeting thought it desirable to appoint an Electoral agent, whose sole work should be the formation of an electoral roll, and the general protection in the Revision Courts of all votes favourable to Permissive Bill principles. The question was referred to the Committee.

Alexander Balfour, Esq., was unanimously elected president of the association for the ensuing year.

The following are passages from the annual report:—

FORMATION OF THE LIVERPOOL PERMISSIVE BILL ASSOCIATION.

"In the month of October, 1871, a movement was initiated to raise a guarantee fund of Five Thousand Pounds, extending over a period of five years, and at the Annual Public Meeting, held in the College Hall, Shaw Street, it was announced that several influential merchants had very generously and liberally responded to this proposal. In order, the better to attain this object, and with a view to secure the more lively sympathy of the inhabitants of Liverpool, the Committee, after carefully considering the subject, resolved to establish an independent local organisation, working in co-operation with, but separate from the Alliance Executive at Manchester, under the name of the Liverpool Permissive Bill Association.

Your Committee regret that the attitude of our Borough and County Members has not been favourable to the Permissive Bill. On the occasion of the last parliamentary division, notwithstanding the extraordinary evidences of popular opinion which we were enabled to forward to parliament, the Liverpool vote was almost a complete negative of that of the three Manchester Members who voted with Sir Wilfred Lawson. Mr. S. R. Graves and Lord Sandon both voted against us, while Mr. Rathbone abstained from voting. Mr. Charles Turner and Mr. R. A. Cross, the Members for South West Lancashire, and also Mr. Laird, the Member for Birkenhead, all gave an adverse vote. We cannot say what might have been the result had a division followed the debate in June last, but we fear that as far as our Borough and County Members are concerned the voting would not have been materially altered. Your Committee therefore feel that it is their duty, and the duty of every Temperence Reformer to work unceasingly until the vote of these constituencies have been changed on this question of social politics.

PUBLIC MEETINGS.

The past two years have been a period of unexampled success for our public meetings. One after another they have grown in public interest and importance, until no building in town is large enough for our meetings.

Previous to the meeting held in the College Hall, on October 18th, 1871, that building had always proved sufficently commodious for our largest meetings, but on that occasion many hundreds of persons had to be shut out, and it was resolved to provide greater accommodation in future. The next public meeting, on December 6th last, was therefore held in the Philharmonic Hall, when it was found that even this commodious Hall would not be large enough for the thousands who applied for admission tickets. Hope Hall and the Hall of Mount Street Institute were therefore secured, and one after another each of those spacious buildings were crowded, so that there could not have been less than eight thousand persons assembled.

The speakers on this occasion were Sir Wilfrid Lawson, Bart., M.P., Geo. Otto Trevelyan, Esq., M.P., Rev. H. S. Brown, Messrs. Alexander Balfour, W. S. Caine, William Crosfield, Jun.. Henry Clark, R. A. Eskrigge, Robert Lockhart, J. H. Raper, and others, George Melly, Esq., M. P., presiding. Several of the speakers, including Sir Wilfrid Lawson and Mr. Trevelyan, spoke two and three times during the evening, going from one meeting to another to meet the demands of the occasion.

Again, at the close of the petitioning effort, another great demonstration was held. The large building now known as Cooke's Circus, was crowded, and Wellington Hall, in Camden Street was speedily filled with the overflow, while a large open-air meeting was held in front of the Circus.

The speakers at these two indoor meetings were Revs. W. H. M. H. Aitken, M.A., Father Nugent, Hugh Stowell Brown, John Jones, Mr. W. S. Caine, Mr. John Sergeant, of Southport, and Mr. W. Burgess; the outdoor meeting being sustained by Messrs. N. Smyth, Edmund Jones, and others.

Early in the present year your Committee became impressed with the necessity of spreading its influence in the surrounding towns and villages, and with this in view, it was resolved to hold a series of conferences and public meetings, as time and means would permit.

Some of these conferences were assembled by means of a private circular issued to all known friends of our cause, inviting them to take tea with a deputation from the Committee, after which the principles and policy of the Permissive Bill were explained, and the meeting was opened for conversation or debate. Meetings of this character, followed by a public meeting, were held during the months of February, March, and April last, in Prescot, Runcorn, and Ormskirk. And public meetings were also held in Birkenhead, Bootle, Egremont, Widnes, Rock Ferry, Garston, Litherland, and Neston.

Special conferences were also held in the Medical Hall, and the Common Hall, Hackins Hey, attended by numerous influential ladies and gentlemen of Liverpool, who were invited to meet Professor Newman. The arguments in favour of the Permissive Bill were lucidly set forth by the Professor, and an interesting and valuable discussion ensued. About the same time, a series of public meetings were held in the various wards of the town, and resolutions were adopted at each meeting in favour of the Permissive Bill. Your committee are indebted to numerous friends for their voluntary assistance in sustaining these meetings by platform advocacy —to the Alliance Executive for the services of Mr. John Paton,—and to the Liverpool Temperance Union, for the services of their agent, Mr. N. Smyth.

THE PETITION MOVEMENT.

No part of the work undertaken by your Committee has given greater evidence of the rapid growth of public opinion on this question than the petition movement. In May, 1871, the efforts in this direction were successful beyond all previous occasions in Liverpool.

But our crowning effort in the petition movement was that in June last, when, notwithstanding that the inhabitants had been so recently canvassed on the subject, no fewer than 77,420 signatures were attached, the particulars of which will be seen on reference to the manifesto adopted by the Executive in May last. Numerously signed petitions were also promoted by your Committee in Runcorn, Garston, Neston, Raby, Litherland, Bootle, Egremont, Widnes, Prescot, &c. Various friends in these places having heartily responded to our call to action. The Good Templar Lodges also adopted a petition, and the various Temperance Societies, Bands of Hope, &c., and one was also sent from many of the Churches, Chapels, Sunday Schools, Workshops, and other bodies, in Liverpool.

The publication of the *Liverpool Social Reformer* has also proved a valuable auxiliary to our movement, it has now reached its fourteenth monthly numbers, and from the first it has been a staunch advocate of the Permissive Bill, and practically it has become the organ of our Association; although published entirely independent of our funds.

LITERATURE.

The dissemination of literature has always been regarded as an important phase of our work, and your Committee have distributed a large number of copies of Mr. Hoyle's valuable book on "Our National Resources, and how they are wasted;" the Report of the Convocation of Canterbury; the Condensed Argument; five speeches of George Otto Trevelyan, M.P.; Professor Newman's, and other articles from Fraser's Magazine; the Alliance News, and other publications; they have also distributed many thousand of the Alliance Tracts; and also about half a million tracts specially printed on local facts and statistics.

VISIT OF THE HON. AND REV. G. H. VIBBERT, AND DR. DUNN.

Your Committee have been favoured with the valuable assistance of the above two gentlemen from America. Mr. Vibbert attended our Annual Meeting in October last, when he gave some very valuabe information on the Maine Liquor Laws. The services of Dr. Dunn, of Boston, Massachussetts, were also kindly placed at our disposal through the Executive of the Alliance, and a special meeting was called in June last, in the College Hall, when Dr. Dunn and E. S. Wells, Esq., of Chicago, ably advocated the claims of Prohibition.

AMALGAMATION OF BIRKENHEAD AUXILIARY WITH THIS ASSOCIATION.

A short time since a desire was expressed on the part of several friends in Birkenhead to unite their Auxiliary to this Association, and so work under one Executive. A Meeting of the Members and Subscribers of the Birkenhead Auxiliary was therefore called on the 19th of July last, and Messrs. E. Jones, J. B. Collings, and W. Burgess were appointed a deputation from your committee. A resolution was unanimously adopted to amalgamate the Birkenhead Alliance Auxiliary with this Association. This was duly confirmed at the meeting of the General Committee in August and circulars have already been sent to the friends of the movement in Birkenhead, with a view to active steps being shortly taken in that town.

AGENCY.

In April, 1871, your Committee engaged the services, as Agent, of Mr. W. Burgess, who had for some time held a similar position in connection with the Liverpool and Birkenhead Temperance and Band of Hope Union, and was therefore well-known amongst the friends of temperance in our town. Mr. Burgess has spent his time in organizing public meetings and Conferences, promoting Petitions to Parliament; in addition to general office duties, and a somewhat extensive correspondence; and your Committee feel that the great success of their efforts, as seen in the petition presented to the House of Commons, was due to his energy and zeal."

From these extracts or readers will see the Permissive Bill Association has not been idle. We trust that next year's report will show greater progress, more work done, and a member to represent us in the House of Commons.

THE ELECTORS OF LIVERPOOL AND THE LIQUOR TRAFFIC.

A General Election is not far distant. The Publicans and Brewers everywhere are organising their forces, with the object of returning to Parliament candidates who will protect the "interests of of the trade."

The repeal of the best provisions of the New Licensing Act is talked about, and a determined resistance will be offered to further restrictions.

Candidates will offer themselves who will do the bidding of the publicans in Parliament, in return for their support at the elections.

ELECTORS OF LIVERPOOL!

Over and over again, by Petitions to Parliament, by large and enthusiastic Public Meetings, and in many other ways you have expressed your wish for further restrictions upon this demoralising traffic, and particularly for the total closing of public-houses on Sunday.

Over seventy thousand of the inhabitants of Liverpool petitioned Parliament this year in favour of the Permissive Bill, which provides that Public-houses shall not be licensed in any locality against the wishes of the Residents, but you cannot expect your Representatives to support these just and righteous measures in Parliament unless you vote so as to make them independent of Publican influence.

The publicans will laugh at your Memorials and public meetings, but they will tremble at your votes

Remember that no vote for the Permissive Bill has been recorded by the Members for Liverpool; while all the three members for Manchester voted in its favour.

We know not how soon a general election may take place.

Prepare yourselves for the contest! Organise! Organise!

The Liquor Traffic must be crushed by your vote.

Don't promise to support any candidate until you know his sentiments respecting the Liquor Traffic. Don't vote for any candidate who prefers the interest of the Publicans to your interests.

DRINK, BUT REMEMBER.

If you think it your duty to drink intoxicating liquor, by all means do so. On no account violate your conscientious convictions, but while you raise the cup to your lips, remember that this draught represents the bread of a starving brother; for food of at least six million persons is yearly grasped by the malster and distiller, and its nourishment destroyed.

Remember that so long as you are in health, these liquors are unnecessary; 2,000 medical men have asserted it, and hundreds of thousands of teetotallers have proved it.

Remember that most persons who act as you do injure their health and shorten their lives by so doing.

Remember that not drunkenness alone, but drinking, fills our jails and penitentiaries, our poor-houses, and our lunatic asylums; employs our coroners and our hangmen, and works mischief incalculable on all ranks and both sexes, of which no humane institution takes cognizance.

Remember that drinking retards education, industry, and every branch of political and social improvement.

Remember that multitudes die yearly a drunkard's death and go to meet a drunkard's doom.

Remember every year multitudes fall from your "moderate" ranks to recruit the wasted army of drunkards.

Remember that every drunkard once tried to follow the example you set, and on trial fell from his slippery ground into the whirlpool of intemperance.

Remember that if you sanction the custom you are answerable for its fruits.

Remember that the weak and tempted ones look to you; and that under God it depends on you whether they may be drunkards or sober men.

Remember that "to him that knoweth to do good and doeth it not, to him it is sin; and that there is "a woe for that man through whom offence to the little ones cometh."

Remember that you cannot be neutral, and that there will be a day when you will be unable to plead ignorance.

Remember that all this weight of responsibility rests with you as you raise that cup, if you think it right; but we envy not your conscience.

"PENNY SUBSCRIPTION" TO MR. JOHN KING.

TO THE EDITOR OF THE SOCIAL REFORMER.

SIR,—Will you kindly allow me to call the attention of your readers to the National Penny Subscription now being made on behalf of JOHN KING, the first man who signed the total abstinence pledge in England. A short sketch of his life appeared in the *Templar* of September 26th, to which I would refer your readers. For the sake of those who have not seen it, I may briefly say that he is now nearly seventy-seven years of age; his sight is very defective and almost gone, and his wages—especially considering the present prices of the necessaries of life—are very small indeed, in fact not sufficient to keep him and his wife in anything like comfort, and his income has not been such as to enable him to make provision for his old age. He cannot live many years, and it has been thought only right that a NATIONAL PENNY SUBSCRIPTION should be made on his behalf, so that the old man may end his days in comfort, and not be dependent upon charity.

I therefore request all our friends who may see this, to contribute themselves and to ask their friends to do so, for this is surely a case calling for help. The amount may be forwarded by P.O.O., payable at Manchester General Office, to the Treasurer, PETER SPENCE, Esq., J.P., Holland Street, Butler Street, Oldham Road, Manchester. None of our temperance friends will, we believe, grudge a penny to so deserving an object.

Many of our friends have already moved in the matter, and we do not doubt that the result will be an encouraging one. We invite the co-operation and assistance of your readers.

I shall be glad to answer any letters that may be addressed to me. We do not intend to keep open the list beyond December 15th. Any amount kindly forwarded to the Treasurer will be duly acknowledged.

I am, Sir,
Yours very truly,

S. NORBURY WILLIAMS,
Hon. Sec. to the Fund.

2, Mason Terrace, Fallowfield,
near Manchester.
November 20th, 1872.

Let us take care how we speak of those who have fallen on life's field. Help them up—not heap scorn upon them. We did not see the conflict. We do not know the scorn.

NOTICE TO GOOD TEMPLARS.

Good Templar Lodges subscribing for one dozen copies of the *Liverpool Social Reformer*, monthly) at the published price, payable in advance, will in future be entitled to a free announcement in the following list.

Information or corrections for our next number should be sent at once, to Mr. J. Thomas, 200, Scotland Road, or Mr. W. Burgess, 42, Renshaw Street, accompanied with remittance.

For one dozen, ...	one month	1s.
,, ...	two months	2s.
,, ...	three months	3s.

sent free to any address.

Lodges requiring more than one dozen, can have have additional quantities at the rate of 9d. for twelve copies.

GOOD TEMPLAR LODGES.—Time and Place of Meeting.—MONDAY

No.	NAME.	MEETING PLACE.	TIME.	DEPUTY.
81	Rose, ...	Christ Church. School. Bootle ..	8.0	John Kerr, 105, Litherland-road, Bootle.
522	Liverpool Onward, ..	Mission Room, Upper Beau-st.,	8.0	William Tait, 39, Hamilton Road.
952	Light of Everton, ..	Emmanuel Free Ch. Stanfield-rd.,	7.30	R. Barbury, 1, Hyde-street, Hardwick Street.
705	Hope of Kensington, ..	Mission Room, 40, Gilead-st., ..	8.0	Wm. Shaw, 40, Gilead-st., Kensington.
654	Rock Light	School-rooms, Egerton-st. N. B'ghton	7.30	John Bailey, Victoria Road, New Brighton.
1317	Ancient Briton	St. Philip's Inst., 1, Back Canning-st.	7.30	E. Jones, 9, Busby Terrace, Warwick-street.

TUESDAY.

1233	Aqua Pura, ...	National Schools, Rainhill,	7.30	Robert G. New, Ashdown House, Rainhill.
100	Perseverance, ...	Holy Trinity School, Wilton-st.,	8.0	S. Kennedy, 137, Richmond Row.
757	Laburnum, ...	Laburnum Grove School, ..	8.0	Thomas Evans, 19, Holmes-lane, eaforth
779	Rescue, ...	T'mprnce Room Burroughs' Garden	8.0	John Hipkins, 29, Rose Place.
931	St. Peter's, ...	St. Peter's School, Sylvester-st.,	7.30	Ed. Stock, 1, Tenterden-street.
312	Liverpool, ...	Room, 1, Juno-st., ...		William Jones, 91, Beaumont-street Windsor.
1397	Soho, ...	Baptist Schoool, Soho Street, ..	8.0	P. H. Freeman, 2, Shaw Ter. Alma-st., Everton.

WEDNESDAY.

159	Liver, ...	44, Renshaw-street,	7.30	J. B. Collings, 35, Nursery-street, Fairfield.
143	Noah's Ark, ...	Kirkdale Schools, Everton Valley,	8.0	Rd. Titherington, Thompson's Cot., Foley-st.
183	Toxteth, ...	St. Mathew's School, Hill-st., ..	7.30	Ed. Wild, 124, Warwick-street, Toxteth-park.
549	Cambrian, ...	Welsh Chapel, Balliol-road, Bootle,		Thomas Parry, Well lane, Bootle.
691	Hope of the Empire, ..	Methodist Chapel, Empire-st., ..		James Hoult, 60, Low-hill.
1561	Saint Mary's	School Room, Major-st., Stanley-rd	7.30	James Bird, 14, Brisbane-st., Stanley-rd.

THURSDAY.

85	North Star, ...	Circus-street School Room, ..	7.30	Thos. Jones, 57, Hunter-street.
153	Always Ready, ...	Burroughs Gardens Room, ..	8.0	J. G. Brown, 88, Kilshaw-street.
279	Excelsior, ...	Hibernian School, Pleasant-st.,	7.45	J. Thomas, 200, Scotland-road.
280	Olive Leaf, ...	St. Ann's School Stanley, ..	8.0	J. Gornal, 78, Prescott-road, Stanley.
651	Hope of Windsor, ..	Solway-street Chapel, ...	8.0	M. W. Golding, 59, Eden street.
676	Star of Promise, ...	Columbian School, Pleasant-st.,	7.30	William Williams, 38, Florist-street.
706	Elizabeth, ...	Zion Chapel, Elizabeth-st., ..	7.30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	School Room, S'down-lane, W'tree,	7.30	James Murphy, 16, Wellington-road, Wavertree.
1001	Chadwick Mount, ..	Chadwick M't Chapel, Everton-val.	7.30	Hugh Harrison, 18, Stonewall-street.
1266	Liverpool "True Blue,"	Ambrose Miss'n Rm., China-st Netherfield-rd	7.30	William Martin, 94, Seacome-street.
1664	Be Faithful, ...	Toxteth Tabernacle, Park Road.	7.30	Jas. K. Slater, 70, North Hill-st., Toxteth Park.
1335	Liverpool Zion, ...	Schl. Rm., P.M. C., N'rthm'b'd Ter.	8·0	Morris Jones, 8, Priory Street.
1451	George Pennell, ...	Prm'tive M't Sch. Rm., Benledi-st.,	7.30	Wm. Davis, 10, Mould-st.

FRIDAY.

94	Dingle, ...	Sch. Rm., Wsh. B.C., Windsor-st., S.	7.30	S. Hobson, 1, Dorrit-street
124	Edge Hill, ...	Old School Room Wavertree-road,	7.30	A. H. Renshaw, 11, Rail. Cot., Speke. rd., E. H
161	Thistle, ...	Temperance Hotel, 59, Hunter-st.,	8.0	George Dennis, 12, Millard-street.
222	Hope of Bootle, ...	Lincoln Room, Bootle, ...		Roger Watson, 8, Bedford-place, Bootle.
294	Good Samaritan, ..	St. Agustine's School, Salisbury-st.		R. Davies, 22, Moreland-street, Everton.
378	Safety, ...	School Wellington-road Chapel,	7.30	William Christian, 12, Miles'-street.
562	St. James, ...	St. James' School, St. James'-rd.	7.30	J. M. Lyon, 6, Thackray-street.
715	Everton, ...	School Room, Kilshaw-st., ..		Wm. Tansley, 39, Queen's Road.
770	Liverpool Mission, ..	Mission Room, 93, Mill-st., ..		C. Adams, 10, Woolf-street.
951	Bethel, ...	North Bethel, Bath-st-, ..	7.30	J. Guthrie, 15, Menai-street, Boundary-street.
1054	Wesleyan Success, ..	Pitt-st. Chapel Vestry, ..	7.30	H. Colefield.

PLAN OF TEMPERANCE MEETINGS FOR THE QUARTER ENDING DECEMBER, 1872.

Name of Society and Place of Meeting.	Secretary's Name and Residence.	Hour of Meeting	OCTOBER.					NOVEMBER.					DECEMBER.				
			7	14	21	28		4	11	18	25		2	9	16	23	30
MONDAY.																	
St. Paul's Band of Hope and Temperance Society, Edmond Street.	T. A. Ridpath, 49, Pall Mall.	7-30	..	1	..	..	..	..	22	..	25	..	..	4	..	41	..
Zion Primitive Methodist Band of Hope, Northumberland Terrace, Everton.	J. F. Camm, 3, Mitford Street, Everton.	7-0	..	4	..	26	..	..	12	..	41	..	..	50	..	12	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	..	A	..	25	..	..	1	..	37	..	..	53	..	4	..
Islington (Friends) Band of Hope Friends Institute.	Charles Smith, 106, Whitechapel.	7-30	37	..	..	..	..	..	..	56	..	..	..	26	..	..	1
Raffles Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	D	..	..	..	..	A	..	..	..	..	55	..	..	..	..
Bootle Baptist Sunday School Band of Hope.	F. C. Liversedge, 1, Hawthorn Grove S'forth	—	..	D	..	37	..	..	D	..	A	..	..	37	..	26	..
			..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
			1	8	15	22	29	5	12	19	26		3	10	17	24	31
TUESDAY.																	
United Methodist Free Church Temperance Society, Scotland Road.	H. Liddington, 14, Torr Street, Everton.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow St., Rock Ferry.	7-30	..	9	..	10	..	9	..	11	..	..	4	..	26	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	William Hampson, 39, Sidney Place.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
North Bethel Band of Hope, North Bethel, Bath Street.	R. Davies, North Bethel, Bath Street.	6-30	..	26	..	11	..	55	..	4	..	..	11	..	55	..	9
			2	9	16	23	30	6	13	20	27		4	11	18	25	
WEDNESDAY.																	
Raffles Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackwray Street.	7-30	12	..	..	..	..	4	..	..	..	..	37	..	..	..	..
Solway Street Baptist Chapel Band of Hope.	T. B. Wealthy, 31, Noel Street, Lodge Lane.	7-30	D	..	..	..	..	A	..	..	..	..	12	..	..	..	..
			..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
			3	10	17	24	31	7	14	21	28		5	12	19	26	
THURSDAY.																	
St. Silas' Band of Hope, Oakes Street School Room, (back of Pembroke Place.)	Fredk. Sherlock, 26, Rupert Lane, Everton.	7-0	26	..	..	..	..	12	..	10	..	..	53	..	37	..	..
North Bethel Temperance Society, Bath Street.	G. McCurdy, Bath Street.	7-30	53	..	30	..	28	..	26	..	1	..	..	12	..	22	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	Thos. Quayle, 99, Wellington-rd., Tox. Park	7-30	..	43	..	D	..	53	..	15	..	..	26	..	..	..	..
St. Domingo Sunday School Band of Hope, Breckfield Road North.	G. Buchanan, 36, Louis Street.	—	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wellington Road Band of Hope	R. Killip, 18, Welfield Place, Tox. Park	—	..	22	..	..	..	41	..	37	..	..	..	..	38	..	..
,, Temperance Society.	R. Killip, 18, Welfield Place	—	4	..	15	..	A	..	43	..	22	..	..	26	..	12	..
Wesley Band of Hope, Windsor Street.	Jonathan Hargrove, 22, Foxhill Street	—	A	..	..	..		37	..	..	..	..	12	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	William Brown, 28, Chapel Street.	7-45	..	..	A	..	..	..	..	A	..	..	..	..	12	..	..
Holy Trinity, Beaufort Street, Band of Hope and Temperance Society.	C. Fee, 14, Britton Street, Toxteth Park	—	38	..	41	..	..	26	..	..	A	..	..	1	..	26	..
			4	11	18	25		1	8	15	22	29	6	13	20	27	
FRIDAY.																	
Yates Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	11	4	..	12		10	..	11	..	A	19	..	21	..	..
Elizabeth Street Sunday School Band of Hope,	George Coleman, 15, Bamber Street.	7-30	..	21	..	..	..	..	4	..	21	..	..	11	..	..	..
Rathbone Street Primitive Methodist Band of Hope,	J. Ashley, 70, Holden Street, Windsor	—	..	..	..	21	..	..	..	..	4	..	..	..	..	19	..
Salem Band of Hope, Kilshaw Street, Everton.	J. G. Thompson, 109, Boundary Lane	7-0	..	10	..	11	..	..	12	..	D	..	21	..	50	..	..
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Prenton Lane.	7-30	56	..	19	..	..	19	..	D	..	..	..	..	4	..	..
Park Place Band of Hope, Methodist New Connexion Chapel.	John Kelly, 2, Morton Street.	—	4	..	..	..	..	21	..	..	..	..	41	..	..	..	..
St. Thomas' Band of Hope, Workman's Hall, 37, Park Lane.	H. E. Fell, 37, Park Lane.	7-45	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Seacombe Primitive Methodist Band of Hope.	J. Clarke, Victoria Road, Seacombe	7-30	..	19	..	1	..	..	38	..	12	..	26	..	19	..	..
Holden Street Windsor Band of Hope.	C. A. Ropes, 34, North John Street,	—	..	..	..	19	..	..	..	..	19	..	41	..	..	..	..

LIVERPOOL AND BIRKENHEAD
TEMPERANCE AND BAND OF HOPE UNION.

OFFICE:—42, RENSHAW STREET.

Honorary Secretaries.—Mr. JOSEPH THOMAS, and Mr. W. J. SUTCLIFFE.
N. SMYTH, Agent.

EXECUTIVE.

Chairman—WILLIAM S. CAINE, Esq. Treasurer.—Mr. THOMAS OLLIS.

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,, J. B. COLLINGS,	,, ISAAC MILLER,	,, T. LAURENCE,
,, B. CLARKE,	,, W. J. SUTCLIFFE,	,, E. HOUGH,
,, R. DAVIES,	,, B. TOWNSON,	,, J. THOMAS.
	,, T. CROSFIELD	

MEETINGS OF AFFILLIATED SOCIETIES, MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting	Name and Address of Secretary.	Day and Hour of Meeting.
Perseverance Total Abstinence Society,	R. Ward, 65, Conway Street, Everton,	Monday.
Hill Street Temperance Society,	E. Wild, 124, Warwick Street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill Street Temperance Society, Baptist Mission Room,	John Roscoe, 7, Rankin Street, Toxteth Park,	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut Street,	J. B. Collings, 35, Nursery Street, Fairfield,	Friday, 7·45—Weekly.
Windsor Street Presbyterian Temperance Society,	W. P. Evans, 329, Upper Parliament Street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le-Sands,	Thursday, 7·30—Fortnightly.
Crown Street Band of Hope	S. E. Priestley, 57, Kensington	Monday, Monthly.
Hill Street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday; 7·30—Weekly.
Kent Street Band of Hope,	Miss Davis, 141, Bedford Street,	Wednesday, 7·30—Fortnightly.
Kensington and Fairfield Band of Hope, Balm Street,	A. C. Mitchell, 13, Plan Street,	Thursday, 7·30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane, Bebbington,	Wednesday, 7—Monthly.
Moriah Chapel Band of Hope, Gill Street	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle Street Chapel Band of Hope,	J. Charnley, 22, Horsley Street,	Fortnightly—Evening not fixed.
Newington Band of Hope,	Mr. Griffiths, 23, Bittern Street,	
St. Columbus Band of Hope, Pleasant Street,	J. McDougall, 22, Harford Street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	W. J. Gerrett, St. George's Pierhead, Liverpool	
St. Paul's Band of Hope, Star Street, Tranmere,	T. Crosthwaite, 12, Dee Street, South Tranmere,	Monday, 7.30—Weekly.
St. Silas' Band of Hope, High Park Street,	T. Atkinson, 201, Beaufort Street,	Tuesday, 7.
South-End No. 1. Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.
Carter's Total Abstinence Society, Circus Street School,	J. Booth, 57, Hunter-street	Tuesday, 8—Weekly
Lower Tranmere Temperance Society,	Miss Tyson, 18, Fountain Street,	Tuesday.
Parr Street Temperance Society,		Friday.

NAMES OF SPEAKERS.

a Metcalfe, James Rev. Greenway Road, Higher Tranmere.
c Thomson, John Rev., 63, Upper Stanhope Street.
d Wlliams, Joseph, Rev., 22, Wentworth Street, Everton.
1 Alexander, R. W., 3, Horatio Street, Birkenhead.
4 Bailey, John, 14, Clarke Street.
5 Bebbington, M, 10, Bouverie Street, High Park Street.
6 Bent, George, 5, Wheatland Lane, Seacombe.
7 Blair John, 117, Upper Warwick Street.
8 Bosomworth C. F., 13, Castle Street.
9 Brick, George, Victoria Road, Seacombe.
10 Burgess, William, 42, Renshaw-street
11 Camm, J. F., 3, Mitford Street.
12 Carter, John, 1, Priory Terrace, Everton
13 Chapple, John, Rose Vale.
14 Cleaton, Edmund, 91, Huskisson Street.
15 Cockayne, William, 3, Longfellow Street.
16 Collings, J. B. 35, Nursery Street, Fairfield.
18 Crosfield, Thomas, 16, Temple Court
19 Crosthwaite, T.S., 12, Dee-street, South Tranmere.
20 Davies, Richard, 23, Coniston Street, Breck Road.
21 Dinsdale, Joseph, 3, Mitford Street, Everton.
22 Gal[illegible]ey, William, 129, St. Domingo Vale
23 Gib[illegible]son, Adam, 56, Gilbert Street.
24 Godson, W., 78, Westbourne Street.
25 Grundy, David, 16, Boundary Place.
26 Guthrie, James, 15, Menai Street.
27 Hampson, William, 39, Sydney Place, Edge Hill
28 Haskell, T. T., 7, Borough Road, Birkenhead.
29 Hindley, Thomas, 38, White Rock Street.
30 Hodge, George, Bankhall Foundry, Bootle.
31 Isterling, Jasper, 34, Harbord Street, Edge Hill
33 Jones, E., 35, Newstead Road.
34 Kelly, J., 2, Morton Street.
35 Killip, Robert, 18, Wellfield Place
37 Macdiarmid, A. S., 93, Huskisson Street
38 Miller, Isaac, 44, Chatham Street
39 Nash, Samuel, 44, Renshaw Street
40 O'Keef, T. D., 45, Aubrey Street
41 Ollis, Thomas, 169, Islington.
42 Paterson, William, 2, Glasgow-street, Rock Ferry
43 Porter, Henry, 48, Great George Street.
45 Richardson, George, 44, Conway Street, Birkenhead
46 Roberts, J., Dundee Street.
47 Rushton, Charles, 83, Hill Street
49 Stoneman, J. B., 2 William Henry Street
50 Thompson, J. G., 109, Boundary-lane
51 Tyson, William, Fountain Street, Higher Tranmere
52 Wild, Edward, 124, Warwick Street.
53 Williams, W. H., 9, Leadenhall Street.
54 Wood, S. H., 19, King Street, Rock Ferry
55 Turner, W. 19, Ray Street
56 Slater, J. K. 70, North Hill-street
A The Agent, 42, Renshaw Street.

The Committee have resolved to send a Deputation of two or three of their number to address the Societies in connection with the Union, wherever the D is found in the Plan a visit may be expected.

Will the Secretaries kindly notify the Speakers four clear days before their appointments? else they are not supposed to attend.

The annual Band of Hope Concert is appointed to be held at the Philharmonic Hall, on Thursday, January 16th, 1873; full particulars will appear in the January Number.

LIVERPOOL PERMISSIVE BILL ASSOCIATION

THE ANNUAL

PUBLIC MEETING

Of the Members and Friends of this Association, will be held in the

PHILHARMONIC HALL,

ON THURSDAY EVENING, DECEMBER 5th 1872.

The meeting will be addressed by

W. SHEPHERD ALLEN, ESQ. M.P.

SAMUEL POPE, ESQ., Q.C., Recorder of Bolton,
J. B. GOULD, ESQ., U.S. Consul Birmingham.
Rev. FATHER NUGENT, W. S. CAINE, Esq.
And J. H. RAPER, Esq.

The following Ministers and Gentlemen have also kindly promised to attend—

Rev, H. S. Bramah, M.A.
„ R. P. Blakeney, LL.D.
„ C. M. Birrell
Alexander Balfour, Esq.
J. B, Burrows, Esq., M.D.
J. T. W. Brass, Esq., M.D.
D. Campbell, Esq., T.C.
Wm. Crosfield, Jun., Esq.
S. J. Capper, Esq.
R. A. Eskrigge, Esq.
Rev. W. Hy. Groves.
„ John Hudston
Dr. James Hakes.
Rev. Geo. Johnstone, B.D.
„ John Jones
„ George Kidd
„ W. H. Lambart, M.D.
„ T. Major Lester, M.A.
„ Edward Lester
„ R. H. Lundie
„ J. A. Macdonald
„ S. Macfarlane
„ James Mahood
„ W. Moeran, B.A.
Rev. W. K. Moore, M.A.
Thos. Matheson; Esq.
Rev. Prof. J. Prag
„ T. Robinson, M.A.
Reginald Radcliffe, Esq.
Rev. E. Smith
„ W. F. Stubbs, B.A.
„ A. M. Symington, M.A.
James Smith, Esq.
B. Townson, Esq., M.R.C.S.L.
Rev. V. M. White, LL.D.
„ E. C. Walters.

REV. HUGH STOWELL BROWN WILL PRESIDE.

Doors open at 6.15 Chair to be taken at 7 p.m.

ADMISSION FREE BY TICKET,

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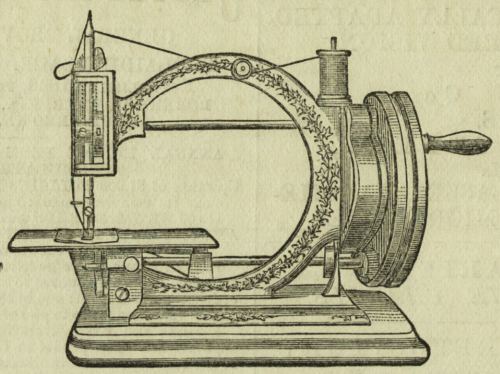

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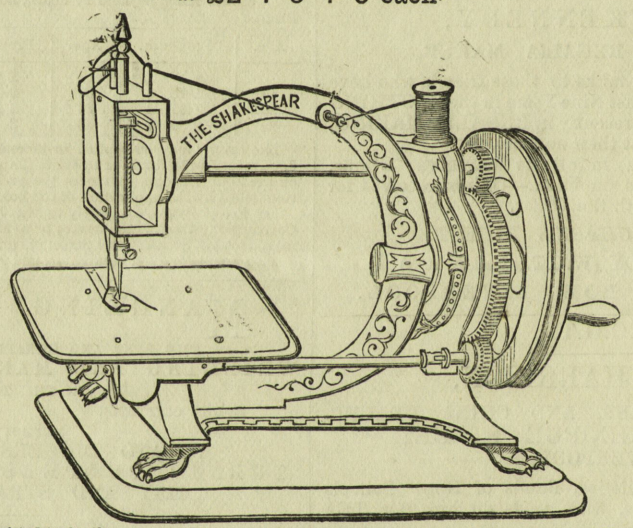

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SOCIAL REFORMER:

A MONTHLY PAPER

DEVOTED TO THE TEMPERANCE MOVEMENT, EDUCATION, SANITARY REFORM, WORKMEN'S CLUBS, THE EXTENSION OF THE FRANCHISE TO WOMEN, AND OTHER MATTERS RELATING TO SOCIAL IMPROVEMENT.

No. 4, Vol. II.] JANUARY 1st, 1873. [Price 1d.

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TO OUR READERS.

With the New Year, we bring out our little Serial enlarged and improved. It will in future consist of not less than sixteen pages, exclusive of advertisements, its scope and action being enlarged by the admission of other subjects besides that of Temperance, nothing however being advocated in its columns which does not directly aid and further this greatest of all Social Reforms.

We have long felt the need in Liverpool of such a paper as we hope, with all humility, the *Social Reformer* may prove to be, devoted exclusively to the advocacy of schemes for the improvement of society. Party politics, with the news of the day, absorb the whole energies of the daily press, and, with the notable exception of *Porcupine* we have no paper of any standing in Liverpool that cares persistently to call attention to flagrant Social Evils.

In the very forefront of Social Reforms we place the great Temperance movement, social and political. While Drunkenness blights society, while the liquor traffic domineers over Town Council and House of Commons, the mass of the people must remain degraded, ignorant, and brutal. There are two lines of action open by which this foe to all progress must be attacked,—the Pledge, and the Ballot Box. The one cannot do without the other. It is useless to urge the people to vote for candidates in favour of the prohibition of the liquor traffic, if the people themselves have not already, in a large majority, learnt to do without the liquor; and it is disheartening work, on the other hand, to find so much of our temperance work frustrated by the legalized temptations of the public house, thrust upon us by an irresponsible Bench.

It is for these reasons that we intend advocating in these columns the Extension of the Franchise to Women. Apart from the evident justice of the thing, it is of paramount importance to the Temperance movement, and to every other social reform, that women should have a fair share in the making of laws for the guidance and well being of society. There can be no doubt whatever, that if Mr. Jacob Bright's Women's Suffrage Bill became law, the ranks of the Temperance party would be enormously strengthened, and its voting power almost doubled. We have little hope of seeing any great progress in social improvement, till women (and children through women) have a fair share in the representation of the country, and a voice in the framing of the great Social Laws that so imperatively demand the attention of the legislature.

We look very confidently for the support of the Good Templars in this matter. That great association is far in advance of society at large, for it unhesitatingly accords to woman her just rights, and recognises the social, mental, and moral equality of the sexes. We trust that every Good Templar lodge will at once make it a matter of serious business, to place on the municipal register, in anticipation of the parliamentary, every female member who is legally qualified.

Sanitary Reform will command much of our attention. Ignorance of the common laws of Health and Hygiene, of the right properties of food, of economy in the spending of money, and above all the besotted ignorance and stupidity of the mass of society in the worship of Bacchus, all tend to make a right knowledge of sanitary laws of vital importance in the crusade against Social Evils.

Education will receive constant notice in our columns, especially the better education of girls, fitting them to be wiser wives and mothers; enlisting the women of the future on the side of intelligent Social Reform. Although Education is no safeguard against intemperance, as daily experience only too sadly tells us, ignorance is the great foe to all temperance efforts; while on the other hand intemperance hinders fearfully the progress of popular education, baffling and defying the most earnest efforts of the School Board.

Workmen's Clubs have always had a share of these columns devoted to them, and we may fairly lay claim to the honour of being the first journal in this town to influence their successful establishment amongst us.

The idea of the Hand-in-Hand club was first originated in this paper, and we are glad to say the great success of that club has proved the possibility of making such ventures as profitable as any gin palace.

We start our little paper on its new course, conscious of many failings and shortcomings, but confident of the support and sympathy of all friends of *Social Reform!*

THE PERMISSIVE BILL MEETING AND THE REPRESENTATION OF THE BOROUGH.

The annual public meeting of the members and friends of the Permissive Bill Association was held in the Philharmonic Hall, on Thursday Evening, December 5th.

The evening was one of the worst we have had this winter—sleet and hail, wet above, and slush underfoot. We went to the meeting in the full expectation of finding little else but empty benches.

In spite of the weather, however, this vast hall was crowded to excess in every part, by an earnest and enthusiastic audience, which carried every resolution with perfect unanimity.

The chair was occupied by Rev. H. S. Brown, and stirring speeches were delivered by the Revs. Father Nugent, Dr. White, Messrs. W. S. Allen, M.P. for Newcastle-under-Lyne, S. Pope, Q.C., J. B. Gould, Birmingham, Edmund Jones, J. H. Raper, and W. S. Caine.

The following resolutions were carried unanimously:—

That this meeting, recognising the improvements of the new Licensing Act, pledges its support to the Liverpool magistrates, in the further restriction of the hours for the sale of intoxicating liquors to the utmost limit allowed by the act; but at the same time is of opinion that there can be no adequate remedy for the terrible evils and the intolerable burdens resulting from the liquor traffic, short of the just, constitutional, and reasonable principle of a popular veto over the issue of licences, such as is contained in Sir Wilfrid Lawson's Permissive Bill.

That this meeting earnestly calls upon the representatives of Liverpool to consider the repeated and unmistakable expressions of opinion from their constituents in favour of a measure giving power to the ratepayers of any locality to prevent the issue of licences; and this meeting is of opinion that the time has fully come when Liverpool should be represented in Parliament on this important question of social politics, and pledges itself to support any responsible candidate who will support Sir Wilfrid Lawson's bill.

When 4000 people meet together in a town like Liverpool, on a cold wet night in winter, not drawn together by any notable orator, but solely by enthusiasm for their cause, and pass such resolutions as these, they are in earnest!

We are told that upwards of 10,000 persons applied for and obtained tickets of admission, and, had the night been fine, there is no doubt that two or three subsidiary meetings must have been held, as was the case at the previous annual meeting.

Call to mind for a moment the frequent and emphatic expressions of opinion on this great social question, which have been called forth lately by the teetotallers of Liverpool. Within the last 15 months five large meetings have been held, attended respectively by 2800, 8000, 7000, 3000, and 4000, and a petition has been sent to the House of Commons bearing over 77,000 signatures.

No other movement now before the country, social or political, can command such enthusiasm, and this shows unmistakeably that the temperance movement has taken the front rank, and is now in a position to DEMAND the attention of the country.

We have sufficient forces to compel representation, it is now our business to organize for action. We have shouted, but the walls have not fallen, let us continue shouting if we like, but we must begin to make the breach.

Our members laugh at our meetings, ridicule our petitions, underate our strength, and will continue to do so, till we teach them better manners at the ballot box.

Let us never forget, to our shame be it spoken, that Liverpool all along has *actively opposed* the Permissive Bill, and that it is our solemn duty as temperance men to bring about a better state of things. We have often said we do not wish to change our representation. Our members are a credit to us, apart from this paramount question, and if they will vote right, we are satisfied. But, while Manchester sends three members into the lobby with Sir Wilfrid Lawson, accompanied by two-thirds of the Scotch, Irish, and Welsh members, we smart under the re-

proach of our friends in other constituencies, and feel that the time has come for a change.

If our present members will represent us, well and good, if not, they cannot blame us if we throw them over, and seek a candidate better suited to our views; and this we will assuredly do, for we are certainly the strongest independent party in Liverpool, and can make our power felt if we are roused to action.

We entreat our friends to *pledge their votes to no one!* An election is not very far off, and there are candidates in the field already, but there is no need for hurry. Let us bide our time. If either party bring out a man who will vote with us, let us put aside our toryism or liberalism for the time, and throw our whole weight into the scale in his favour. There is no need for us to fight a single handed battle, if it can be avoided; but if we are driven to it, we know that a first-rate candidate can be found upon our platform, that the funds will be ready, and it will only remain for the temperance party to carry the popular candidate to the head of the poll.

CAPTAIN SNELL, THE TEMPERANCE HERO.

MANY of our readers will have seen the articles in *Porcupine* telling the thrilling story from the sea, of which the brave Captain Snell, of the little schooner "Kitty Glidden," is the hero.

We cannot do better than repeat the story in *Porcupine's* own words—

The little "Kitty Glidden" is a schooner of 135 tons. She is commanded by Captain Snell, and has a crew of seven hands. On her voyage from St. John's, Newfoundland, to Liverpool, she experienced terrific weather; and yet, although herself in a disabled condition and almost a wreck, she has been enabled to save two ships' crews, in all forty-two souls, from perishing at sea, has landed them at Holyhead, from whence she was towed by steamer, and she now lies in the George's Dock.

The first crew that the little "Kitty Glidden" picked up was that of the barque "Sailor's Home." This vessel was found on tbe 27th November in a sinking state, having on board a crew of 20, all told, with the captain's wife and two children. They had been nine days on the wreck, with broken deck, and the steward and a sailor had been washed overboard. The "Kitty Glidden" rounded to and laid by the "Sailors' Home" all night, and at daylight next morning the long-boat was got out and made four trips, taking off all hands.

The second crew saved by Captain Snell and his gallant little craft was that of the barque "Julia." She was found waterlogged, and her crew, consisting of 20 hands, had been four days exposed to the storm, with ten days' hard work at the pumps before that to keep her from sinking. The provisions of the "Julia" had been well saved, and some of these were with great difficulty got on board the "Kitty Glidden," and afforded help in sustaining the three crews which the little schooner now carried, amounting in all to 50 souls!

Nor should it be overlooked—indeed, to the glory of the cause, it must be named—that Captain Snell, of the little "Kitty Glidden," is a teetotaller, as staunch and true as his gallant craft is stout and strong. If all our great men, therefore, fail to recognise the sterling qualities which Captain Snell has exhibited, let not those who guide and direct the great temperance ship fail to remember in a substantial way the story of the little "Kitty Glidden."

In response to this suggestion, a teetotal friend at once co-operated with Mr. Shimmin, the editor of *Porcupine*, in starting a subscription list for Capt. Snell and his gallant crew.

We hope in our next issue we can report that a substantial testimonial has been raised, and that teetotallers have had a large share in the raising of it.

Capt. Snell ought to receive the gold medal of the Royal Humane Society; had he been in command of some of our large ocean steamers it would have been sent him at once. We trust proper and successful representations will be made in the right quarters.

Let us close by suggesting to some of our large shipowners, who are so sadly plagued by drunken captains, that here is an opportunity to give the command of one of their fine ships to a man who well merits such a trust, and reward Captain Snell's pluck and daring, while at the same time they confer a real benefit on themselves.

Subscriptions to the testimonial fund will be received at the office of the *Porcupine*, Cable Street, or at the office of the *Social Reformer*, 42, Renshaw Street.

THE BETTER EDUCATION OF WOMEN.

One of the most hopeful signs of the times which a social reformer can note, is the increasingly active interest manifested in the better education of woman. For some years past, each year almost has been marked by a step taken towards its improvement. The action of the universities in opening their local examinations to girls, gave for the first time to the teaching of girls what it most sorely needed, a standard to work up to, and by which would be measured the defects in their instruction as at present conducted. Educational associations—to supplement by means of lectures or classes for ladies, what the school or school-room had left incomplete—have sprung up in all the more important towns of the kingdom, including London; and one of the earliest of these was the Liverpool Ladies' Education Association, which began its unostentatious but earnest and efficient labours, at a time when the cause of women's education had still to struggle with popular ridicule and dislike. The North of England Council for the Higher Education of Woman, and the Ladies' Council of the Yorkshire Board of Education, have successfully drawn into their organisations most of the larger towns in the North, and within the last year and a half the National Union for improving the Education of Women of all Classes has set on foot a still larger organisation, already numbering members throughout the United Kingdom, and which bids fair, if it meets with the success which has marked its first year of existence, to produce for the reform of women's education the essential conditions

of every social reform, i. e., an agitation in favour of it, intelligent enough to make its principles properly understood, large enough and powerful enough through the combination of forces which have hitherto acted simply to influence the national opinion and to arouse national feeling.

Still the cause has many obstacles to struggle against, many prejudices to overcome, and these all lie in the way of the higher education of women. The principle that elementary educations must be given equally to girls and to boys was established by the Elementary Education Act, and under that act fitting school accommodation, trained teachers, and regular instruction of the schools, must be provided for every girl as for every boy in the country, between the ages of five and thirteen. But the moment we look beyond the class attending the elementary schools, and in that class beyond the maximum age above-mentioned, there is an end of equal educational advantages for both sexes. There are night schools for boys, and mechanics institutes for men of the wage earning classes, but few and far between indeed are the evening schools or educational lectures opened to girls and women of those classes. It is objected that it is undesirable to bring young women out at night, but as the evening is the only time of which young women earning their own maintenance can dispose for exercise or recreation, and therefore that they do and must go out at that time, if they go out at all, it must surely be better to give them a serious and useful object to go out for, than leave them to wander idly about in quest of the change and refreshment to mind and body, made necessary to them by the unvaried task of the day. Then, again, if we look to the classes above these, we find the same or even greater inequality. The provision made by educational endowments for the secondary education of boys, was in 1869, when the girls' enquiry commission opened its report, about £277,000 a year for the instruction of 40,000 scholars, against something under £3,000 a year for girls, giving instructions to about 1,100 scholars. These figures take no account of the universities of the three kingdoms, all created endowments, and all monopolised by the male sex. A few small endowments have since this been made over to girls by the Endowed Schools Commissioners, and other and larger applications are in contemplation, but as new and much larger endowments have been also created for boys, the balance remains unredressed, and may still be fairly stated as 1 in 92.

It is on this ground that we meet the most obstinate prejudices, and if we hope to attain justice for women in this matter, we must assume the arguments or rather assumptions on which they rest, and expose their fallacy. The error which lies at the root of the whole matter is the popular misconception of what education means. The writer was shown not long ago, a letter from a gentleman, in answer to an appeal for aid in obtaining some share of an educational endowment for girls. He refused on the ground that women were over-educated already, and that they required taking down a peg. To be sure this gentleman's idea of the whole duty of woman was that she should be able to cook a good dinner for her husband, if she were the wife of a labouring man, or order one if in the position of a lady. Of any knowledge required for the training of children, or the intellectual and moral habits necessary for one who is to superintend a household, and on whom, when the husband is in business, or much engrossed with professional work, it will depend whether more than half the intellectual, and almost the whole of the moral, education of her sons shall be marred for want of home influence and discipline; of any need for a woman who has no husband, and who instead of only cooking or ordering a dinner has to earn it by her own exertions; of preparation for that arduous task; of any want a human being it has pleased the Creator to endow with intellect, and imagination, and moral affections, may feel of proper exercise and nourishment for these families, whatever her special lot in life;—of all these things the gentleman in question, and the large school to which he belongs, take no heed, and seem to have no perception. They seem equally blind to another fact, i.e., that the occupations which have by immemorial prescription been classed as peculiarly feminine, dressing, practising, visiting, party-going and giving, including a vast amount of what is called harmless flirtation and gossipping, do not necessarily make good housekeepers, good wives, or good mothers. We are told that a love of knowledge, a taste for serious reading, a larger and more thorough system of education, would unfit a girl for her womanly duties. We would ask whether the years spent in the above "feminine" employments tend to fit her for them, and whether they do not divert from home cares and occupations an amount of time and thought and strength more than equal to that which which would be required for any course of study, and even for preparation for professional life, where want of means made a profession necessary. It has been the happiness of the writer to know many highly cultivated women, whose love of knowledge was ardent, and their delight in intellectual activity keen and undying, and they, the first among them being the late Mrs. Somerville, have also proved the best wives, the best mothers, the best mistresses of households, the truest friends, the tenderest comforters, the most womanly of women, in all the moral and mental grace which makes the essence of womanhood. And let us add, the men who know how to value and love women like these are the manliest of men, too strong themselves to fear strength in the other sex, too generous to wish to keep it at a disadvantage in the struggle of life, too wise to believe that the ignorant, the frivolous, the uncultivated will make the best, the pleasantest, or even the most docile companions on the journey of life.

THE NEW YEAR AND SOCIAL REFORM.

In a season of profound peace at home and abroad, we enter on the year 1873. We reach it through a past laden with the spoils of many triumphs,—political, intellectual, and material victories, won by the patient, enduring, and courageous spirit of the Anglo-Saxon race. We look back over a proud and various history, to the days when Plantagenet sovereigns brought lustre on the English arms, the days of conquest and brute force faintly disguised under the name of chivalry ; to the days when Tudors governed by the power of mere individual strong will a nation then, for the first time, beginning to display its real inherent greatness ; to the days of faithless Stuarts, rashly wrestling with this growing spirit, and irretrievably worsted in the struggle ; to the Dutchman, brave and taciturn, who confirmed to us the liberties for which Oliver's sectaries had fought ; to the House of Hanover, under whose foreign rule those liberties were extended and assured, and gradually the outer conformation of things shape themselves into the constitutional pattern with which we are familiar. We see ourselves at length, in our later phase, a nation of unparalleled power and prosperity, the emporium of the riches of the world, possessed of an empire of fabulous extent and unexampled grandeur, a mother and a model of free nations wherever freedom is understood upon the earth, governing ourselves at home and teaching others how to govern. We survey our foreign relations, and can do so with unqualified satisfaction. While Europe and America have in turn within the last decade been desolated in almost every quarter by the horrors of war, while Africa is as yet all but wholly barbarous, Asia uncivilised, and Australia only partially explored, the inhabitants of Great Britain have maintained the national glory untarnished through all casualties, and most recently have set an example of humanity and unselfishness to the world, in accepting the arbitration of reason instead of the arbitration of the sword, in a matter most nearly touching their interests and their honour. At home, the foundations of liberty broadly laid in past time have been bravely built upon ; freedom of worship, freedom of trade, a free press, a free people, are the monuments of what has been achieved, are the sources of our success and the records of our fame. The last remnants of a feudal system have faded, or are fading, before the spirit of modern days ; our poet laureate sings to us in soul-inspiring words, that, "'tis only noble to be good," and in doing so but gives harmonious expression to the universal feeling of his age. Our toiling millions, no longer shut out from a share in the government of their country, are proud of its institutions, and seek to strengthen and extend, rather than to sap and overthrow them. The sun of 1872 sets for us on a prosperous and contented nation, wealthy and powerful beyond all others, a nation which perhaps may fairly be considered as approaching its maturity, but exhibiting as yet no signs of that decrepitude, which increasing weight of years would seem alike to bring on peoples, and the individuals of which they are composed.

With this progress, political, intellectual, and material, has Social progress kept pace ? We look at the constitution of Great Britain now and one hundred years ago, and we find that political power has altogether shifted its base. Then it resided in the will of an aristocracy, the minority of the nation, now as certainly in the will of the people, the majority. Then the knowledge which is power, was in the possession of the upper and middle classes only, books were the dearest of luxuries, newspapers for the masses unknown ; now it is the heritage of every man born on English soil. We turn to the material progress, and the contrast is still more striking. Then we were an agricultural country, exporting grain, and importing our best manufactured goods from abroad ; Manchester was a country town through whose green lanes pack-horses carried the wool to market that was spun and woven by hand in surrounding cottages ; cities were dimly lighted by oil, and coaches were the swiftest means of transit. Now, it were unprofitable to enlarge on the changes that have been wrought. The question is, has there been a progress within society itself commensurate with this progress in its external conditions ? And once more we turn to the records of the past. The enquiry is not a difficult one, nor are the materials for it far to seek. In the works of Fielding, Smollett, Sterne, Swift, in the biography of Boswell, and the essays of Addison, we have a perfect picture of Social life in or about that time. In how far has it changed? Alas, in its external conditions only, the conditions that have been forced on it from without. The same festering sores that were matter of satire then are matter of sorrow still. The man remains the master of the woman, and as a necessary consequence the woman is the sycophant of the man; he tells her still that she is too delicate to work and then leaves her miserably to die. Intemperance in drink still stalks among us a ghastly phantom and a deadly

fact. Thousands of fellow-creatures yet rot in fœtid alleys, whose sin is that they are poor or that their parents have been vicious. A chilling formality pervades, and an immoderate ostentation wrecks, our social intercourse. We worship prosperity, by whatever means obtained, and imitate the manners of possessors with an apeish exactness. With our high intellectual culture has the tone of our literature improved?—with our vast diffusion of instruction, are we more earnest, faithful, wise? Do we not rather know that the tone of our popular literature, like the tone of our everyday life, is for the most part unearnest, sceptical, and inflated, uninfluenced by the highest motives, unadorned by the noblest aspirations. "Gigmanity" still reigns triumphantly over us, as when Carlyle rung the changes on the immortal sentence:—"He was respectable because he kept a gig."

Are not these, and such as these, the same social evils which a century ago extorted the contempt and censure of the best and wisest of our countrymen, and can we say that they have much diminished since? Nay, have they not rather, many of them increased. Nor let it be contended that they are the ordinary weaknesses incident to humanity at all times. In our rapid survey of more ancient days we find so different a social system in existence that the comparison does not hold good. Then, the slave was an indigenous growth in Britain, and the notion of equality of class was as strange to all, as is still to many the notion of equality of sex. The rich and the poor of our present system were replaced by the noble and simple, and birth and not wealth, was the deity of the vulgar. It is since our society has taken its modern shape that it has developed its modern crop of evils and abuses, and while the spirit of reform has been active in every other branch of National life, in this one alone has it been allowed to slumber. Shall it continue so, or shall we arise and make an effort to purify ourselves from within also? The time is altogether an auspicious one. We have been engaged for the last few years in consolidating our empire, in fortifying our position, in extending the benefits of our constitution; are we to reap the rewards of these labours, or are we to forego them? They have been undertaken to give us security, and shall we be content with that security only? Shall we "live inglorious days," or continue the struggle against evil in other fields of enterprise? For us, the latter course. The year 1873 opens for us with promise because it brings with it a season of repose, wherein everyone, the legislature of our country, as well as the humblest person in it, may set themselves to the consideration of those Social problems which now, more than any others, await and demand solution.

NEW YEAR AND THE TEMPERANCE MOVEMENT.

We again make our annual appeal to the inhabitants of Liverpool on the evils of the drinking system, and the importance of promoting the cause of abstinence. We will briefly advert to the drink curse, its causes, and the remedy.

The use of intoxicating drinks few will deny is attended with incalculable evils, and lies at the root of almost every other bad practice. Though this is generally acknowledged, yet few seem disposed to make any personal sacrifice towards effecting a remedy. The curse of strong drink may be estimated from the fact that—taking Liverpool as an average of the country at large—the sum of £2,400,000 is spent in our town every year (or averaging about £46,000 a-week) upon intoxicating liquors; about half at public houses, and half in home drinking. If we were wise all this large expenditure would go to the butchers, bakers, grocers, drapers, tailors, shoemakers, hatters, booksellers, and all who make or deal in the necessaries and comforts of life. Instead of the wages of the working people yielding them the enjoyments of a home well-furnished, the family well-fed, and a full share of domestic happiness, we have constantly to lament that poverty, misery, domestic quarrels, crime, vice, irreligion, sickness, disease, and premature death are the results of their drinking habits. There is a mass of suffering among the working classes created by the drink which is unknown to the general public, and still more among the classes above them. Just think of the quantity of gin, rum, brandy, whisky, wine, and beer that finds its way to the unhappy stomachs of the Liverpool people, from the counters of 2,220 public-houses, at work 16 hours a-day six days in the week, besides a part of Sunday. Add to this the countless barrels and bottles of these destructive liquors that are being delivered wholesale every hour of the day to those who purchase in quantities. If we could trace the devastation arising from this "black sea" of "liquid fire," we should not wonder at the exhibitions of brutality and crime brought daily before the magistrates; at the crowding of our gaols and asylums; at the difficulties of shopkeepers getting paid for their goods; at the domestic quarrels constantly taking place; at prostitution raising its brazen face in, and close to our main streets; at the discomforts among so many respectable families, where mothers' hearts are almost broken, and fathers are at their wit's end, on account of the extravagances and vices of their sons, who, as a last and painful resource, have to be shipped off to some foreign country. It is owing in a great measure to the domestic bottle that so many women take to "liking a glass," and not a few to be visibly fond of it. It all begins with what is called "moderate drinking," and while the human brain and nervous system remain what they are, and while the liquor contains the fiery alcohol, its "moderate" use is sure to lead, sooner or later, to a large amount of non-sobriety in some, and to gross drunkenness in others. Though this condition of society is deplorable to dwell upon, perhaps the most painful part is to find so few willing to face the evil, or to show any earnestness in applying a suitable remedy. Not to speak of the masses, we can affirm that, through drinking, among the trading

classes of our town, death, insolvency, and ruin have run riot. What a terrible catalogue could we rehearse of prospects blasted, genius destroyed, fortunes and character lost, domestic comforts, and promising usefulness, all scattered to the winds. Were we permitted to fix a black pillar at the front of every shop, and house, and public-house, where drink, death, and ruin have revelled together during these years, what a heartrending history would they recite to every passer by! In some parts of the town scarcely a front would escape; and we could point out places where these monuments would have to be clustered thickly together. Certain "bars" are well-known as having been places of slaughter, and not a few of the "heads of the town" have been among the victims! Indeed, no mind can conceive, no pen can describe, the doings of strong drink amongst us.

The causes of this melancholy state of things are not far to seek. We will advert to three especially. Ignorance, to a great extent, may be said to be one of the chief causes. Few have investigated the drink question so as to ascertain what the liquor contains, or how it works so as to produce such a fondness for it; in fact they don't care to inquire into the matter, because it would be sure to condemn their own practices. The mass of the people are trained to believe that beer and wine are good liquors, some even to believe that they are "good creatures of God," and that spirits, though less necessary, are excellent in their place. They don't judge by the effects produced. The most prevailing delusion is that beer, some way or other, is a nutritious liquor, adding strength to the human frame, and enabling the working man to do his labour with more ease. And no wonder that such a delusion should prevail when no less an authority than a Bishop states to the world that he found bitter beer very refreshing after preaching! The fact is, that the Bishop and all beer-drinkers mistake stimulation for strength. We have in past numbers demonstrated that there is more real nutriment in a pennyworth of bread than in a gallon of beer. Beer, taken even moderately, is stimulating to the system, but not strengthening; it wastes its vitality, without adding to it, as is delusively imagined; and all this, independent of the more serious consequences—physical, mental, and moral. The amount of ignorance on this subject is amazing. Very few seem to know that the alcohol in the beer, wine, and spirits is exactly the same in each and all; this gives that pleasant excitement, which is, in fact, incipent inebriation. Still fewer know how this alcohol is produced. Though it is simply the product of fermenting soluable saccharine matter, many think it is something which is found in nature, sent for the use of man, and hence they ignorantly caress it as one of their best friends. They drink it daily, yet they know not how it is produced, and care as little about its destructive influence upon the human system.

We next refer to the fashion of drinking; yes, the customs and fashions of society have a great deal to answer for. There is a sort of authority in these compelling men and women to drink even against their convictions. And men of the greatest influence, and of the highest position, lead the way in these usages, though they see the victims on every hand. Is it not degrading to our civilization to find that no social enjoyment can be entered into without intoxicating liquor?—that many matrons are ready to say there is "nothing in the house" if the decanters are empty. Births, christenings, churchings, weddings, funerals, anniversaries, footings, rearings, sales, fairs, races, balls, elections, presentations—the seasons of Christmas, Easter, Whitsuntide—all are marked, in the charter of usage and custom, to be occasions for drinking and intoxication. While the working classes implicitly follow the track of custom, the higher classes are, if possible, still greater slaves. The inveterate notions of "hospitality" bind them hand and foot to follow the etiquette of their order, no matter whatever may be the consequence. In this, as in slavery, they hug their chains, yielding to every prevailing fashion, and love to have it so. Even those who profess to be guided by unworldly principles, manage to associate the Bible and the bottle on the same table on various social occasions. Does it not appear inconsistent to see at a club dinner a clergyman at each end of the table lifting their glasses, drinking toasts, and joining in the "Hip, hip, hurrah"? In apostolic times "ordinations" were conducted in "fasting and prayer," but at our ordinations feasting and wine drinking is the order of the day. The fact is, we have became so drink ridden that no hospitality or conviviality can be enjoyed without alcohol. Every bazaar must have its "refreshment stall," and it makes no difference, though the object be ever so sacred, a license must be got to dispense intoxicants, without which it appears they could not get on. To think of the Mayor giving a dinner or a party without plenty of port, sherry, and champagne would be to cast an insult upon the worthy guests. Such is fashion! And such are its imperious mandates upon a so called Christian people

The appetite, the liking, for strong drink, once created grows in intensity, until it impels and forces those under its influence to excessive indulgence and habitual intoxication. Men begin with a "little," a "little drop," a "glass or so," never intending to exceed. They say, "it will never get the mastery of me; if it were to do so I would stop at once." Alas! how little do they understand themselves; how little are they benefitted by the experience of the drinking world around them! A liking for alcohol once created, by its moderate use, grows with many until the appetite becomes insatiable. Drinkers of alcohol soon get into that condition that the brain and nervous system connot do without it; and whenever abstinence really becomes a self-denial it is clear that these important functions are diseased. The only relief that such crave for is the renewal and increase of their potations. And thus thousands who have the reputation of being sober people have recourse daily to this deceitful stimulant, without knowing that they are rapidly using up the vitality of the system, and preparing themselves for a premature grave. It is a terrible thing to like drink; it is a terrible thing for the mistress of the house to get into this state, and yet all the popular customs and fashions of society combine to create it.

Among the auxiliaries which ignorance, fashion, and appetite, have created, the most powerful for evil is the Liquor Traffic in its various shapes. The temptations of the public house, the beershop, and the gin palace to the million; and the tavern, the wine and spirit merchants and grocers stores for the classes above them, are the fountains from which the great reservoir of intemperance is unceasingly supplied. And while the sellers of drink are so freely censured, the buyers, in our opinion, ought to take a full share of the blame themselves.

Every branch of the drinking system contributes to the evil. Making, buying, selling, keeping, giving, and using are all less or more responsible for the drunkenness of our country.

Amid all this, is there no hope for drinking England? Is the curse to be endured for ever? Are we to let it alone till it demoralises the whole nation, destroys the otherwise high character of Britons, and renders nugatory almost all our efforts for elevating the people, with-

out being resolved to apply a remedy? God forbid! It is the indifference we see on every hand that is so much to be deplored. With the exception of the teetotallers, all seem afraid of going to the root of the evil. Remedies which reserve the moderate use of the drink will always find favor; but that which goes to the root of the evil is not welcomed. The popular remedies have been tried one by one as long as I can remember, but all have failed, and simply because they made no attack upon the drink itself. Fifty years ago Education was to regenerate society, and the nation was buoyed up with this hope. The same is now revived in a new garb, and credulous people are persuading themselves that it will sober, and reform the country. This reversing of the order of nature—labouring to make the children good, and leaving the parents to revel in their vices and intemperance—is sure to disappoint us. The proper plan is to persuade the parents to become teetotallers, and when this is done to any considerable extent every Educational Board will be relieved of its duties. Sanitary regulations and improved dwellings have been, and are being, put forward as remedies; and, though necessary and good in their way, they will not and cannot make a sober people while drinking is fostered and allowed. The fundamental error into which men keep falling is that of attempting to disassociate drinking from drunkenness. Everybody preaches against drunkenness, though at the same time they have nothing to say against the *drink*, nor against the ten thousand fashions which keep up the drinking system. You will see an assembly of divines, who the other day were inveighing against drunkenness most vehemently, now seated at the table taking the self-same liquor that makes the drunkard, with no little gusto. Of course they all deprecate taking "too much," but the least physiological knowledge, as well as every day's observation, would teach them how baseless such a vague notion is, and how from time immemorial it has led the people astray. So long as ignorance remains as to the properties of alcoholic liquors, so long as every class in society makes the liquor the soul of their social gatherings, and so long as those who cry aloud for the redemption of the world hug the enemy to their own breasts, there is little chance of a real temperance reform. It is a painful reflection that so many educated men who believe in the principles of teetotalism still refuse to help it. If an alarm of fire is heard in our town all good-hearted people are ready to run to help to put it out. There is truly a moral conflagration raging among us, and yet there are not a few who, from their professions, might be expected to do their utmost to extinguish it, yet by their practices are only adding fuel to the flames.

The working classes should seriously consider the condition into which they have brought themselves and their families by frequenting the public-houses, keeping public-house company, and taking the intoxicating drink! We do trust that many of these will come out and assist us—that numbers will assert their independence now at the commencement of a new year, and continue afterwards to act up to their convictions. They would soon begin to feel what teetotalism can do for them, and for their families, and that industry, sobriety, honesty, and purity are the true agents of success in this world. And the non-working classes (if I may use the designation) should adopt the same course for their own benefit and for an example to others. Every tradesman and every shopkeeper should be a teetotaller if they wish to get on in the world. Every magistrate and town councillor would do well to consider the important position they hold, and what a glorious thing it would be if they would discountenance the fashion of drinking on public occasions, and abandon the drink themselves. And those who are in authority to administer the law should seriously consider whether they are doing right, whether they are promoting morality and protecting the innocent and the young, by constantly renewing licenses to bad houses—houses that everybody knows are supported by prostitutes, and are the means of spreading immorality and vice throughout the neighbourhood where they are situate. And most of all, ought not the followers in Jesus, and especially the ministers, to come out, one and all, and declare open hostility to the drink and the drinking system in all its branches? If, instead of conforming to the fashions of the world; instead of keeping the drink in their cellars and defiling their tables with the decanters, they would go about "doing good" like their Master, day by day visiting and mixing with the drinkers, and by personal abstinence and kindly teaching do all they possibly can to save such—we say if they would do this we should soon see a happy change in the town. It is often observed, "If the Christian Church would come out the Temperance Reformation would soon be complete." This has been said to our knowledge for 40 years, but it has not yet come out. Anything but the drinking system will engage its attention; days and weeks will absorb the discussions of the clergy on such matters as a single phrase in the Athanasian Creed, while the remedy for a nation's drunkenness is passed over in silence. Drink is the master of the situation. It is more than a match for all our churches and chapels, parsons, priests, home missionaries, Scripture readers, Sunday schools, day schools, educational boards, reformatories, mechanics institutions, savings' banks, penny readings, water' fountains, tea parties, parks, and pleasure grounds. These all reflect great credit upon the philanthropy of the country, but all combined have proved unable to grapple with the drink power. And here we are in 1873 with an annual drink bill of more than a hundred millions of pounds!

LADIES' SANITARY WORK.

WHETHER the lecture recently delivered by Dr. Lankester, in the Hope Hall, in behalf of the Ladies' Sanitary Association of London, is to bear any fruits here remains yet to be seen. It is true that resolutions were proposed, seconded, and "carried unanimously" at that meeting in favour of the establishment of a local organisation similar to the above. But resolutions are easily "carried unanimously" at public meetings when a sufficiently fluent proposer and seconder are to be found to recommend them to a sufficiently indifferent audience. There is much cause to fear that the latter condition of success, at all events, was in the present instance fully realised. The audience was sufficiently indifferent to applaud appropriately the observations addressed to them, and to refrain as a matter of course from expressing dissent from anything whatever, and the resolution passed. At the conclusion of the proceedings they peacefully separated, and it may fairly be doubted if one out of every ten of those present knew what it was to which they had potentially given

their consent, or that they had consented to anything at all. A few there were no doubt who did so, as has been proved by the demand for the Society's publications since, and to these few we must look for any practical outcome of the effort made to enlist their sympathies. The Ladies' Sanitary Association is no close corporation, it invites recruits into its ranks, and the co-operation of kindred associations. It is not a society which works in the dark, or would modestly hide its light under a bushel; whoever wishes to hear of it and its ways, can easily do so, either by applying at our offices, or direct to its own in London; nor need there be any difficulty in forming similar organisations with the example of the parent one to refer to always.

In the meantime, while formal steps still remain to be taken towards establishing a Sanitary League in Liverpool, for ameliorating the condition of the poor and ignorant, a knowledge of the good work which even one unassisted lady may do in this cause should not be devoid of interest. We in England, and in this age, are not likely to undervalue the potency of associated labour, but it sometimes comes about that we are apt to look superciliously on individual effort, to doubt the wisdom of going forth alone to explore untried paths. To any persons thus inclined to view the unassisted efforts which ladies here and there have made towards lightening, by the spread of simple sanitary truths, the heavy burdens of illness and disease which so many through simple ignorance have borne, we recommend the story of what was accomplished in this direction, by a Leeds lady, in the course of last winter. It comes to us under the authority of her own hand, and in a printed statement drawn up at the request of many interested in her work, and circulated under the auspices of the Yorkshire Board of Education. It is a glorious, though unpretendiug, record of good work well done ; a beacon to light others on the path of disinterested and unostentatious usefulness.

Mrs. Buckton of Leeds, chiefly impelled, as she informs us, by "the life-long sufferings entailed on little children by the ignorance of mothers," resolved to see what, unassisted, she could do towards spreading a knowledge of the elementary laws of Physiology and Hygiene among the masses. She had had no professional training, and positively, while she was teaching others had to continue instructing herself in those great truths which she made it her mission to simplify to their comprehension. She was encouraged in her work by the Ladies' Committee of the Yorkshire Board of Education, and also by the kind assurances of some medical gentlemen whom she consulted,—that however limited the range of her professional attainments regarded from a high standard might be, she "would be sure to know more than her hearers." Her method, and the success attending it, will be best understood in her own words:—

"My first attempt was made in the Holbeck Mechanics' Institute. This course only consisted of five addresses; these were chiefly written, interspersed with verbal explanations of the diagrams. The average attendance was about eighty. The audience consisted entirely of working-men's wives, mill-girls, dressmakers, &c. Opportunities of befriending little children occurred at each lecture. On all sides it was said that every mother ought to know the information that was given. One woman told my daughter that she had lost eight children, and she believed they might all have been saved had she but known what she now did. Another mother remarked that though she reared a family of nine, she had been more enlightened in one hour at these Lectures than she had been in all her life, and was much troubled by the thought of her past ignorance. At the close of each lecture papers of questions were distributed to those who wished for them, and answers were received from fourteen.

"A prize was given to the writer of the best papers, who in this case was one of Mr. Marshall's mill-girls. The interest aroused by these addresses led to a request that I would deliver a second course in the adjoining locality, which I did, to a very intelligent audience numbering about sixty. I began by telling my audience that I would show them how scrofela, fevers, consumption, rickets, cholera, and other diseases, were caused by breathing impure air, eating bad food, drinking unwholesome drinks, and from a want of knowledge of the laws of health. The necessity of cleanliness was enforced by a description of the functions of the skin, A section of the sweat gland was shown through a microscope. Next winter a magic lantern shall replace the microsope, which is not suited to a large audience. Marshall's diagram of the skeleton enabled me to describe the human frame. My practice was to go to the place of meeting half-an-hour before the commencement of the address, and I remained at least half-an-hour after it. During this period many interesting stories were told me that corroborated my statements, and from these opportunities of friendly intercourse with my hearers I derived much valuable experience. I next traced the circulation of the blood, and explained how poisoned air or unwholesome food impeded it. My son made two experiments with Oxygen and Carbonic Acid Gas, which carried great conviction. One woman, celebrated for never having endured an open window or a clean house, was found transformed. When asked the reason of the change she said she had found from Mrs. Buckton that there was "nought like a bit of fresh air." She had been made to see the "reason why," by which means alone reasonable beings can be induced to act wisely.

"I gave a third course to a collection of mothers' meetings, of different denominations I am pleased to say, in a large room in Crossland-street, Holbeck. Mr. Kenworthy was the means of bringing together this assemblage, which numbered upwards of two hundred. Here I delivered seven addresses, and for this audience I found it necessary still further to simplify my materials. Considerable anxiety was shown to answer the questions put to them, but the difficulties were great from want of time and education. Upwards of twenty made the attempt, and it was very interesting to see that where there was an inability to write, which was the case, I fear, the greater part of my audience laboured under, the answers were dictated to the husband or son.

"My experience this winter has been both a delightful and a painful one. I have felt overwhelmed by the conviction that the sin, sorrow, and suffering that exist might be immensely reduced if women would only do the work I have attempted to do. With a determination to gain the confidence as well as the attention of a meeting, a little learning can be made to go a long way, and a great amount of good can be effected."

Here is the simple story, and such have been the hopeful and admirable results. We shall make but

one quotation more, not less for the practical guidance of those who may be incited to undertake similar labours, than as a protest beforehand against the supposition that Mrs. Buckton's work encroached in any way on that legitimately belonging to the medical profession.

"I gave no medical advice except about the management of burns and scalds, as I saw how ignorantly they were treated. A mother on showing me a scalded arm, said, "It should be better, as I have washed it twice a day." I also begged that no medicine should be administered by a mother on her own account, or at the instigation of her neighbours."

When to a zeal so beneficent as Mrs. Buckton's is added a method so judicious as the above, it is difficult to set any limits to the good results which might ultimately be obtained. Let none despair of doing their own small share of good in their generation, when an unpractised lady goes out thus alone and accomplishes such noble deeds.

ENFRANCHISEMENT OF WOMEN.

Slowly but surely the fact that women are capable of correct thought and rational action, is forcing itself upon the notice of society. Not that it has ever been denied that women as well as men are endowed with reasoning faculties, but it has been ignored, and their influence upon politics has hitherto been indirect and very feeble. Except in a few aristocratic coteries, where the employment of woman's fine tact and skilful diplomacy has been found useful in the accomplishment of political schemes, to "talk politics" before ladies has always been deemed a breach of manners, because they were supposed not to know anything about such matters; and this was partly the truth, because people have little interest in things over which they have no influence of a direct kind, and they seldom care to inform themselves extensively about subjects which they are all their lives taught to believe are "out of their sphere." Until very recent times, even educated women, especially those of the middle class, were invariably snubbed into silence by their brothers, fathers, or husbands, if they ventured to ask a question in reference to politics. "Never mind, you wouldn't understand if I told you." "Women have nothing to do with politics." "Women should stick to their nurseries"—and such like replies were generally given, if ever an attempt was made to fathom the mysteries of the proscribed subject. This sort of snubbing goes on still to some extent, but a growing feeling of its absurdity is gradually permeating all ranks of society, and this improvement is mainly owing to the ability and perseverance of noble-minded women who have, within late years, made themselves a name in literature, philanthropy, art, and science. Such women as Mrs. Somerville, Miss Martineau, Miss Cobbe, Mrs. Fawcett, Miss Nightingale, Lady Burdett Coutts, Rosa Bonheur, and last, but not least, Miss Jex-Blake, have all given undeniable proof that women are capable both of comprehending and elucidating political and scientific problems. We may add, that the advocacy of men like Mr. Herbert Spencer, and Mr. John Stuart Mill, has doubtless gone far to modify social opinion with respect to the political capacity of women.

The opinions of society having undergone this modification, there is now some prospect of woman receiving that justice to which she is entitled, viz. the legal status and privileges of citizen and subject, whenever she fulfils the same obligations and functions which confer that legal position and privilege upon a man. Both our political leaders have intimated their willingness to admit women to their due share of parliamentary representation as soon as they shall find public opinion strong enough to support them in doing so; and several of the leading journals, which but a short time since denounced and ridiculed the enfranchisement of women, such as *John Bull*, the *Standard*, and the *Globe*, are now declaring in its favour. Taking these two facts together, there is great reason to believe that Mr. Jacob Bright's "Bill for removing the Electoral Disabilities of Women" will meet with a better fate next session.

There are, however, many aspects besides that of bare political justice, in which it is evident that the franchise is as necessary to women as to men. Physically weaker than men, they are always at a physical disadvantage in reference to them. It is therefore extremely desirable that women should possess such legislative influence as will enable them to protect themselves in their personal relations with men. The existing laws relating to their sex are almost invariably one-sided, as laws made by one class for another are always apt to be, unless the class legislated for has a voice in their enactment. The recent "Married Women's Property Act" has somewhat amended matters in respect of women's earnings, but in reference to other "property" the law is still exceedingly unfair to women. Those laws relating to seduction, affiliation, divorce, custody of children, and the protection of women's persons, and those affecting the eligibility of women to enjoy educational privileges and honours, and official and professional advantages—all these are notably and admittedly unequal; while the "Contagious Diseases (*women*) Acts" place the topstone on a systematically unjust and oppressive legislation. These so called "Contagious Diseases" Acts might be made useful, not only in a sanitary point of view, but as a moral restraint, were they applied equally to both sexes; but, as they at present exist, their effect is to increase the immorality of men by removing from them, as far as practicable, even the slight restraint which the fear of physical consequences entails. If the Acts are found useful in a sanitary point of view, as is alleged—when applied to one sex only, how much more so would

they be when applied to both? It is said we could never reach the men. But has any effort yet been made? The men who frequent vile houses are as well-known, and as easily found by the police, as the women who inhabit them. The fact is, as a Member of Parliament said to another Member who ventured to propose the same legislation for both sexes, "It's no use talking, men would never stand it." And so it is with other legal enactments, *men would never stand them*, but women being physically weak, and politically ciphers, can be coerced *ad libitum*, and made "to stand" anything.

If women had the control which the possession of Parliamentary Suffrage would give them, they would at least be able to bring a strong pressure to bear on the Legislature in the enactment of statutes relating especially to their sex. "As things are," says Mr. Jacob Bright, M.P., "it is like trying to drag a heavy coach without wheels through the mire, when one attempts to get the House to attend to any measure for the redress of women." It is also a noteworthy fact that the only M.P's. who have introduced Bills to amend any of the laws respecting women, are those who have voted in favour of removing their Electoral Disabilities.

The incompetency to vote for Members of Parliament, is a serious pecuniary injury to many women, tending extensively to prevent landlords interested in politics from accepting them as tenants, even in cases where they have long successfully conducted the business of farms, shops, etc., for their male relatives, and which they may wish to undertake on their own account after the decease of such relatives.

It is often affirmed that "women would not use the vote if they had it." The fact that 90,000 women used the *municipal* vote last year, is a sufficient contradiction to this. Then again, it is most degrading to a woman's self respect, and it is an insult to women of high mental attainments and culture, to be classed with "minors, lunatics, and felons;" as if, forsooth, women were as unfit to judge of legislation as children and idiots, and as unworthy to share in it as convicted felons.

Hear the opinion of two of our greatest living thinkers, John Stuart Mill, and Herbert Spencer. The former says in his 'Representative Government," "I would as soon think of making the colour of the hair and eyes an electoral disability as of making the matter of sex, a disqualification for the exercise of the franchise." Mr. Herbert Spencer thus expresses himself: "Equity knows no difference of sex. The law of equal freedom applies to the whole race, and the same reasoning which establishes that law for men, may be used with equal cogency on behalf of women."

Finally, in the words of Miss Frances P. Cobbe, "While we believe that men and women have generally speaking different work to do in life, we hold that in the choice of political representatives, they have the same task to perform, viz.:—the election of a Senate which shall guard with equal care the rights of both sexes, and which shall embody in its laws that true justice which shall approve itself not only to the strong, but also to the weak."

REVIEWS.

"Work, Wages, and the Profits of Capital," an Essay, by *James Samuelson*. (Longmans & Co.)

About three-fourths of Mr. Samuelson's pamphlet is occupied with reflections on the several subjects indicated in its title, and on their relations to one another. His purpose in writing it is thus set forth:—

"As it is desirable that there should be as little misconception as possible in regard to the part which the labour question actually plays in the change of prices which is going on about us, I will just glance hastily over the relations of wages to the prices of materials and the profits on trade, in the hope that some more competent person may take up the subject, work it out practically and in detail, and correct any errors into which I may inadvertently have fallen."

The two last words evidently being a misprint for another tense of the verb, and meaning into which *he may fall*. The conclusion he arrives at is thus expressed:—

"I have shown sufficiently, if such a self-evident proposition needs any demonstration, that capitalists and employers get all they can out of the 'community,' and very frequently they reckon upon being able to obtain advanced prices from their customers, in consequence of the known indisposition of the latter to move from one establishment to another in making their purchases. Let them, the employers, but extend the same consideration to those whose labour they purchase, and all will go smoothly. The hiring of labour is no longer what it used to be, and what thousands of employers would still make it—a mere purchase of marketable commodity. It is becoming a division of profits between master and workman, regulated by the skill and industry of the latter."

In working out this result, Mr. Samuelson quotes many interesting and pertinent examples to show, that the price of the necessaries of life bears little relation, either one way or another, to the cost in labour of their production, and therefore that the price of the finished commodity is but little affected generally by a mere rise of wages; and on the other hand he defends the dealers from the charge of unscrupulous trading in taking advantage of the exigencies of the public in furtherance of their own economic interests.

The rest of the Essay chiefly consists of good advice to the working classes in Mr. Samuelson's usual style.

"Handbook of Social Economy, or the Worker's A.B.C." by *Edmund About*. (Strahan & Co.)

That M. About would adorn any subject he understood to write upon with many rhetorical ornaments and ingenious figures of composition, was only to be expected from his well-known eloquent and picturesque literary style. That he would shed new and original lights, even upon one apparently so uncongenial to his usual themes, as Social Economy, might have been anticipated from his admirably facile powers of description, though we can scarcely go the length of his translator in the assurance, "that M. About could make Euclid as interesting as the most facinating novel, and the multiplication tables as amusing as a fairy tale." These anticipations have been fully realised in the book before us. M. About has indeed embellished the dry bones of Social Economy with many choice flowers of rhetoric, he has adorned its prostrate members with much brilliant literary tapestry, and has shed over all the halo of his own peculiar genius, and in his own peculiar way. He has thus produced a work, strongly, rather too strongly,

impressed with the individuality of its author; evidently, rather too evidently, composed against one set of social evils and one family of economic faults. From first to last we never quite lose light of himself in his argument; it is still Monsieur About, a Frenchman, discoursing to a French audience, and pointing the moral of his economic truths on the sharp edge of their national backslidings. He has so to speak impressed himself so firmly on his subject matter, that it is difficult to detach this latter from the particular shape which under his hand it has assumed, and from the hue lent to it by immediately surrounding circumstances.

For this reason the handbook is not so valuable a contribution to the study of social problems as we had hoped, and as under other conditions we believe it might have been. Its author has sacrificed too much of philosophic completeness and precision, to what is temporary in interest, and what is popular in composition. Neither is M. About always economically correct in his doctrines or even consistent with himself. He seems to allow himself to be carried away by the impulse of the moment more than is consistent with the duties of a writer of a sober scientific treatise. He holds some highly heretical views on the subject of production, and advocates them with much diffusive simplicity, apparently unconscious that they are not only altogether contrary to the most fundamental principles of Economic Science, but also opposed to his own assertions wherein these consist. For instance, he very justly dwells on the circumstance "That man's efforts only end in producing an abstraction, utility," and that what is called the production of an object, really means no more than the conferring upon its pre-existing forms this quality, either by re-arrangement or in any other way, all of which is rigidly scientific and correct. But immediately after we find him arguing (in opposition to Mr. Fay), the extravagant absurdity "That the lamps lit in a drawing-room produce the same amount of utility as the lamps lit in workshops." Here are his own words:—"The truth is that the lighting of a drawing-room produces a utility of another kind than the lighting of a workshop, but which is absolutely equal in the eyes of the master of the house. If you burn five francs worth of oil and ten francs worth of candles on the evening that you entertain your friends, you do not expect that the value of the product consumed will be reproduced under another form, in another exchangeable product. Yet you pay the same sum, and with as much heartiness, as the manufacturer who furnishes his workmen with light. This is because the pleasure produced by this lighting is equivalent for you at the time to any other utility which could be produced by it." It is difficult to understand how a man of ability could in the present generation deliberately write thus. The question at issue is not of the pleasure created, but of the utility created, and M. About seems to believe that these are identical. Thus if it was pleasant for me to spend all my money in well-lighted entertainments, I would produce as much wealth as if I invested it in manufacture, and so, (we suppose,) if everyone was to do the same. We wonder where the lights would at last come from! Or let us suppose all the world, or a single country of it, acting on M. About's doctrine, how many utilities would be added to the common stock, and how long would the inhabitants subsist without perishing? They would exist as long only as their present stock of useful objects lasted, for the place of these could never be supplied. Is it not evident that the operation which in both instances takes place is not production at all, but consumption, and to this extent certainly there is a resemblance between the two processes. But they differ fundamentally in their results. The one is productive consumption, the other unproductive. The one has for its result the creation of a certain number of nails, bolts, locks, or whatever the manufacture may be; the other leaves no result behind it. The speculator who has spent all his money on entertaining his friends, leaves the world no richer than he found it, he leaves it indeed rather poorer, besides having ruined his family and himself. The speculator who has invested his money in giving facilities to labour, enriches both himself and others. The one has distributed his fortune amongst decorators, cooks, wine-merchants, musicians, &c., and so far the amount expended has probably remained the same, and has only effected a simple change of hands. But let us follow it a step farther. The wine is drunk, the decorations faded, the viands eaten, and the value of these absolutely lost to the world. It remains, that not only he, but the rest of mankind, is poorer by the full amount spent on these inutilities. On the other hand the speculator who has devoted his fortune to lighting workshops has equally circulated his money amongst others, but besides that up to a certain point the money, as in the former case, remains of equal value, it has given facilities for the making of a variety of things useful to man, and society is richer by the full amount of these. M. About is guilty of a similar absurdity to the above when he declares in as many words, that "to lend is to produce." This is really simple nonsense. Whether or not utility shall be the result of a loan depends altogether of course on the uses to which it is put. If I lend another £5, there is so far no economic result at all, it is simply a transfer of £5 from my pocket to his. If he invests the £5 productively, and utilities are created in matter where they did not previously reside, the loan has then been a productive one, but its productiveness has not depended on the lending, but on the uses made of the loan. If it is consumed unproductively, in dissipation for instance, or by unfortunate investments, its inutility on the other hand is not the fault of the loan, but of the conduct of him who has contracted it. Hence it is absurd to say that to lend is to produce, as absurd as it would be to say that to lend is to consume. To lend is simply to transfer, and it would require a great many hand books of social economy to persuade reasonable people that it can ever be anything else. What M. About doubtless intended to convey is, that to lend money for productive purposes is a great benefit to production, and much more advantageous to the lender than hoarding, and this is an admirable and important fact, and cannot be too widely circulated. It is a pity, however, that for the sake of a high sounding phrase or neat antithesis, he should, like too many of his countrymen, have been content-ed to sacrifice the sense to the sound in endeavouring to establish a truth so useful.

We have dwelt at length upon this point inasmuch as the error pointed out is by no means a novel or unpopular one. It is no uncommon thing to find the spendthrift extolled as generous and humane, and set in favourable contrast to the judicious trader or merchant concerned more with the details of his business than with the pleasures of either himself or others. It is something to know that the principles of economic science give no countenance whatever to this view of relative usefulness, and the working classes especially need to be warned against it. The conduct of these two, commonly viewed in the light, that the one spends his money upon others, while the other keeps it for himself, would be much more truly described by saying, that the former dissipates it on himself, while the latter saves it for others. It should never be forgotten that all labour is ultimately subsisted on Capital, and that Capital is the result of saving. The spendthrift makes no contributions to Capital; the merchant does so; it is the merchant then who makes provision for others, while the spendthrift consumes the funds which might otherwise be applied to their uses.

While, however, we have thus thought it our duty to stigmatise M. About's doctrine on this head, and to otherwise criticise unfavourably his style, it must by no means be supposed that there is not much that is eminently attractive and useful in his work. On the contrary there is a vast deal of matter that is both, and with the preliminary warnings which we have given, we can confidently recom-

mend it to our readers. Any book indeed, treating in a popular form of the subject of which this treats, could scarcely fail to be useful from the mere fact of directing attention and sympathy towards it, and would require to be written in a very uncandid or perverse spirit not to do in the long run more good than harm. The present work is certainly not conceived in such an one, and some of its author's sentiments, which find expression here and there, display not only a considerable familiarity with the more complicated forms of economic problems, and much just political insight, but are distinguished moreover by a high moral tone, and broad and catholic views of the obligations of society. Take, for instance, this one on Monopoly. "Every Monopoly is worthy of being destroyed, but when a Monopoly is a source of indispensable revenue to the State, it cannot be abolished as an abuse till after it has been replaced as a return." (page 143.) Or this on the Protective System. "The true protective system is that which permits the consumer to lay in a stock at the lowest possible rates whether at home or abroad. [Liberty can alone teach nations the industry for which they are fitted, and determine national vocations." (Page 155.) On the subject of working-men's suffrage, we have the following judicious observations. "The working men have got the suffrage in their own right hands; they do not know how best to dispose of it in their interests. They suffer themselves to be enrolled in one party to-day, in another to-morrow; when will they begin a peaceful campaign on behalf of their wives and their children? When will they sketch the programme of reasonable reforms, of which they stand in need, to better their conditions?"

M. About devotes a chapter to "Parasites," whom he describes as being of three classes—robbers, beggars, and professional gamesters. All these are in his view about equally worthless persons. He has also a chapter on Strikes, and an important one on Co-operation, in which it may be of interest to some to be informed that he expresses himself in opposition to the recent development of what are called "Co-operative Stores." Another one is on "Assurance and some other desirable novelties," these latter being different forms of the Assurance principle. In the last of these, as well as in his Chapters on Wages and Capital, he is too evidently addressing his own countrymen to make his remarks of much general value. They abound however in felicitous illustrations, and are for the most part just and correct in principle. On the whole, while we cannot conscientiously approve of everything which this "Handbook of Social Economy" contains, we cordially welcome it as as contribution to the discussion of the most practically important study in which the minds of men can be engaged,—the study of their relations to society and their fellowmen.

THE CENTRAL TEMPERANCE ASSOCIATION.

The second annual tea meeting of the members and friends of this association was held last evening in the Lower Hope Hall, Hope-street; and, after tea, the business meeting, for the reception and adoption of the report, was held in the upper hall. There was a good attendance. The chair was occupied by Mr. W. S. Caine, the president of the association, and amongst the gentlemen on the platform were Messrs. G. T. Horn, (London), John Lamont, A. B. Craigie, William Robertson, J. W. Harrison, J. G. Planche, C. F. Bosomworth, W. Burgess, &c.

In their report, which was read by Mr. W. Robertson, the secretary, the committee expressed their unabated confidence in the means they were using to advance the temperance cause. In St. James's Hall, Lime-street, interesting and often crowded meetings had been held on Sunday afternoons and evenings—the hours being fixed so as not to interfere with the hours of public worship—and had been addressed by able and earnest temperance lecturers and clergymen of various denominations, who, avoiding sectarianism, had taught the people their responsibility, and had strongly urged upon them total abstinence as a means of fulfilling their duties. There were now entered in the pledge book of the association 1,049 names, a considerable number of whom had joined the Good Templar lodges, and were keeping firm in their resolution against the use of all intoxicating drinks. One feature of the pledge was clearly brought out by the inquiries of the visitors, namely, its utter insufficiency to resist the terrible power of the temptations sown so broadcast in the way of those who wished to keep clear of them—a very powerful argument for the suppression of those licensed temptations which a humane and Christian Government permitted to be planted in the way of its people. Another feature especially painful was the great prevalence of intemperance among women. The committee expressed their sense of the loss which the temperance cause had sustained in the death of Mr. Lawrence Heyworth, one of its firmest and most consistent adherents. Referring to the impediments to their work, they said the smallness of funds at their disposal had cramped their endeavours considerably. They began the year with a debt of over £19, and they found a few months ago that it had increased to about £30; but an earnest appeal having been made was heartly responded to, and they had the satisfaction of stating that they had now a small balance in hand.

The treasurer's statement showed that the receipts for the year amounted to £165 5s. 11d., and that there was a balance in hand of 19s. 11d.

On the motion of Mr. Craigie, seconded by Mr. Lamont, the report was unanimously adopted; and the meeting was afterwards addressed by Mr. G. T. Horn, Mr. W. Burgess, and other gentlemen.

ALLIANCE CONFERENCE IN LIVERPOOL.

A conference of electors of South-West Lancashire was held on Thursday afternoon, December 5, in the Medical Institute, Hope-street, Liverpool, for the purpose of considering the future action of temperance electors, in this division of the county, in regard to the forthcoming elections. Mr. W. S. Caine presided. The following is a list of persons and delegates present:—

Revs. V. M. White, LL.D., Geo. Hinds (Southport); W. H. Groves, B.A., S. Macfarlane, John Jones, E. A. Walters, S. Yates (Runcorn); Messrs. W. S. Caine, J. B. Gould, U. S. Consul, Mrs. Gould (Birmingham); Wm. Hoyle, (Tottington); B. Townson, M.R.C.S., Miss Townson, (Liverpool); R. H. Meek & George Meek (Wigan); Alderman Robinson (Southport); N. Taylor (Southport); Thos. Handley, William Handley, and James Handley (Runcorn); Thomas Kissack and John Mason (Southport); J. R. Frith (Runcorn); J. H. Raper (Manchester); E. P. Ridgway (Manchester); W. Burgess (Liverpool); R. Armstrong (Preston); Wm. Hartley (Chester); John Barrett (Exeter); John Barr, Thomas Pugh, B. Walker (Earlestown); John Ashton, Henry Dixon, Henry Siddall (Seaforth); David Lloyd, Peter Borggim (Liverpool); S. J. Capper (New Brighton); John B. Collings, E. Allen, John Montgomery, Thomas Morrison, Isaac Miller, G. Metcalf, Thomas Ollis, S. Quilliam, Jun., E. Jones, B.A., Thos. Riley, N. Smyth, Thomas Southart, J. R. Slater, J. Thomson (Liverpool); Samuel Berry, John Roberts (Bootle); Thomas Jackson, C. Varty (Birkenhead); John Farrar, N. Howard, John Holt, N. Taylor, Wm. Addison, John Barrow, John Dimond (Southport); E. J. Ennis Law, John Jones (St. Helens); Isaac Kenworthy, E. Twiss (Warrington); R. Lightfoot (Waterloo); B. Clarke, Wm. Christian, C. Evans, W. Carmell, T. D. Laurence, John Lamont, John Hall, John Fairhurst, A. G. Merment, Thomas Lawrenson, John Anderton, R. Bland, W. G. Barnfather, M. Bradshaw (Liverpool), &c. &c.

Delegates and Societies represented:—Revs. E. A. Davies, Samuel Bishop, Messrs. C. Sharples, J. B. Leach,—St.

Helens Sunday Closing and Permissive Bill Association. Rev. W. H. M. H. Aitken, M. A., J. Riley,—Christchurch Everton Young Men's Temperance Society, Liverpool. B. Hunt Cooper, Liverpool Central Temperance Association. G. Y. Tickle,—Bootle Alliance Auxiliary. R. McDougall, A. B. Craigie, and J. Thornton,—Liverpool Young Men's Temperance Society. John Chappell,—Liverpool Perseverance Temperance Society. John Hipkins,—Bevington Hill Temperance Society. Thomas Porter,—Newton-le-Willows Band of Hope. G. W. Whitehead, D.D.G.W.C.T., P. W. Ray,—Liverpool England's Glory Division Sons of Temperance. Archibald McCormick,—Mariner's Division Sons of Temperance. Robert Williams, James Roberts, Liverpool Aqua Bara Lodge I. O. G. T. James Holt, John Cliffe,—Liverpool Hope of the Empire do. John Johnson, —Liverpool United Lodge do. G. Dunsdale,—Liverpool Zion Lodge do. Evan Roberts, James Venmore, —Liverpool Gomer Lodge do. S. Clegg, R. G. Wharmby, —Liverpool Pentecost Lodge do. John Duncan, George Dennis,—Liverpool Thistle Lodge do. James Mawson, Hugh Jones,—Hope of Bootle Lodge do. John Previter, —Bootle Rise Lodge do. E. Wild, William Winsor, M. Burrows,—Liverpool Toxteth Lodge do. M. S. Craven, George Trimble,—Bootle Guiding Star Lodge do. James Yeats,—Liverpool William Mackenzie Lodge do. J. G. Brown, Stephen Pugh,—Liverpool Always Ready do. W. Wilkinson, John Dawson,—Southport Nephalia Lodge do. John Goldie, James Thompson,—Liverpool Liver Lodge do. Wm. Tate,—Liverpool Onward Lodge do. William Hignet, George Coleman,—Liverpool Elizabeth Lodge do. Wm. Latimer,—Liverpool Noah's Ark Lodge do. John Fenney,—Liverpool George Pennell Lodge do. A. C. Woollard,—Liverpool Soho Lodge do. Wm. Hampson,—Liverpool Edge Hill Lodge do. Wm. Roberts,—Liverpool Cambrian Lodge do. Andrew Burke, James Stubbs,—Liverpool St. James' Lodge do. John Evans, Jas. Lamb, —Liverpool Prince Llewellyn Lodge do. James Clarke, R. Lewis,—Liverpool Light of Everton Lodge do. Hugh Harrison, P. McDougall,—Liverpool Chadwick Mount Lodge do. J. G. Kelly,—Liverpool Perseverance Lodge do. John Birchall,—St. Helens Morning Star Lodge do. J. Hughes, —Liverpool Lodge do. John Ibbotson,—Progress of Waterloo Lodge do. T. H. Williams,—Pride of Garston Lodge do. F. Bibby,—Star of Widnes Lodge do. R. Watson,—Southport Crusaders Lodge do. H. Mawdesley,—West Cliffe (Southport) Lodge do. Thomas Whiting,—Liverpool Rescue Lodge do. John Duckett,—Birkenhead Hope Lodge do., &c., &c.

The CHAIRMAN having briefly stated the object of the conference,

The Rev. JOHN JONES moved :

"That, whilst recognising in the 'Intoxicating Liquors Licensing Act,' just enacted, some police clauses of increased stringency, and some valuable limitations of the hours of sale, with provisions enabling the local justices to still further limit the hours, this conference cannot regard the act as even a temporary settlement of this gravest question of domestic legislation, but as an encouragement, and call for all friends of temperance, education, religion, and social reform, to press forward the agitation in behalf of a measure that shall provide an adequate remedy for the great and glaring evils of the liquor traffic that yet remain."

He alluded to the agitation now going on among the licensed victuallers of Liverpool in order to secure a further extension in the hours of sale. The success of the Permissive Bill agitation was only a question of time, and for himself he never felt greater cause for encouragement than he did at the present moment. (Hear, hear.)

Mr. JOHN LAMONT (Liverpool) seconded the resolution in an earnest and telling speech.

Mr. WM. HOYLE supported it, and stated that he had no doubt that great good would accrue to the nation by the new licensing act. Already its fruits had been seen. In Heywood there had even been an increase in the number of marriages and births, a decrease in the number of deaths, and a further decrease in the number of paupers, and he asked if a reduction of two hours were productive of such beneficial results, what would twenty-four do? (Applause.) The publicans were interesting themselves in the question of the traffic, but theirs was only a pocket interest. Their agitation might, perhaps, benefit themselves if it succeeded; but in proportion as they were benefitted community suffered. (Hear, hear.) It was very different with the agitation of the opposite party. It was not a pocket interest. Many of those who took the deepest interest in the matter could testify to this point. (Hear, hear.) They did not seek to benefit themselves, but the community at large, and he thought if the question were put before the people in its proper aspect, and they saw the vast amount of mischief that the drink traffic produced, and recognised the tyranny in allowing half-a-dozen magistrates to force these pestiferous drink shops upon the people, they would soon bring about a remedy. (Hear, hear.) And the object the Alliance had in view was to give to the people the power of protecting themselves, and to secure this, complete organisation was absolutely necessary. If England were equally enlightened with Scotland, Ireland and Wales on this matter, the very next election would send to Parliament an enormous majority in favour of the principles of the Permissive Bill. (Hear, hear.) The work to be done was to spread this enlightenment throughout the country —in Lancashire and Yorkshire, which were the leading counties, there ought to be the greatest work done, and Liverpool and Manchester ought to influence the whole country. In Manchester they had three members who always voted with the Permissive Bill, and he hoped that soon a similar state of things would prevail in Liverpool, and in every important town in the country. (Applause.)

The resolution was unanimously adopted.

The Rev. G. HINDS (Southport) moved :

"That, in view of the present position and aspect of the movement on behalf of the legislative prohibition of the liquor traffic, this conference deems it the primary work and pressing duty of all good citizens to organise their electoral power, and influence, in order to give full effect at the ballot-box to their convictions in respect to the paramount claims of the great remedy for our national intemperance."

He held strong opinions on certain questions now before the country, but there was not one of them which would not be furthered by the adoption of the principles of the Permissive Bill. Questions of religion and questions of education would be comparatively easy of solution when once the destructive traffic in drink had been destroyed, and had ceased to exercise its baneful influence on our moral and social and religious welfare. (Applause.)

Mr. EDWARD JONES (Master of the Hibernian School) seconded the motion. He thought the ignorance shown by some of the public men of Liverpool of the principles of the Permissive Bill was disgraceful, and their actions totally inconsistent as logical men. One gentleman told them that they objected to permissive legislation altogether, and yet that same gentleman advocated all sorts of legislation of a permissive character. It was his opinion that if the inhabitants of Marybone and Vauxhall-road had the power they would adopt the Permissive Bill to-morrow, and it was a tyranny to refuse them that power. Referring to the education question

he said, they would never get the 25,000 children of Liverpool to school until the curse of the liquor traffic was removed. The education question had been before the country for many years, and was still unsettled ; but let them once remove this drink traffic, or give the people the power to remove it, and it would be settled at once. (Hear, hear.)

The resolution was supported by the Rev. Mr. YATES, of Runcorn.

The Rev. Mr. AITKIN (Liverpool) observed that there were a great many whose support was very much required, but who would be deterred from giving their support to gentlemen favourable to Permissive Bill principles on account of these gentlemen being pledged to strong measures, to which they themselves could not consistently give their support. It seemed to him a most desirable thing that the Executive of the Alliance should endeavour, in their selection of candidates, as far as possible, to hit upon men whose views upon the Permissive Bill might be very pronounced, but were not so far advanced upon certain other questions. (Hear, hear) They could hardly have failed to notice that a large number of recent elections have been carried by a sort of unholy alliance between the Church and public houses. As a minister of the Church of England he spoke with a good deal of zeal. The publicans had exercised all their influence upon the Church party, and the Church party had brought all their influence to bear for the publicans, and we had had, in consequence, some of the strangest events. Conservatives had been returned for places which had been looked upon as strongholds of Liberalism. Bearing these matters in view, he thought they ought to determine to do only one thing at a time, and select candidates whose views, while earnest in support of the Permissive Bill, would not provoke a spirit of opposition on the part of large numbers of religious-minded persons who, perhaps, would be disposed to vote for this bill, but decidedly indisposed to vote for some others—for the disestablishment of the Church for instance. (Hear, hear.)

Mr. Alderman ROBINSON (Southport) thought the Permissive Bill had for a long time been pushed on to a siding during election times, but it was now coming on to the main line. (Laughter.) The licensing interest throughout the country was most thoroughly roused, and the publicans were banding themselves together to resist the action of the Alliance, and other kindred associations, and up to the present time they had met with considerable success. It now became a question what Permissive Bill men should do, and he would urge them to stand determined in their opposition, and carry it out at the ballot-box. (Applause.)

Mr. RONALD M'DOUGALL, Liverpool, suggested the appointment of an electoral agent in each district to see that voters were put on the registrar.

The Rev. E. E. WALTERS did not think that they should throw aside all other points except this one. But he did go in for organising themselves to the best of their ability, to get men who held principles which were dear to them, as Liberals, to vote for the Permissive Bill.

After some observations from Mr. Twist, of Warrington, Mr. J. H. Raper said they were not to suppose that what was contemplated in the resolution had not been already carried out in different parts of the kingdom. He believed that the question of the disestablishment of public-houses was a mightier question than the disestablishment of the Established Church. Taking into account the terrible effects of intemperance as displayed upon the banks of the Mersey alone—(hear, hear)—he would dare be bound to say that none, in their calm moments, would assert that the same evil sprang from the one as from the other. There are several ways of giving full effect to the ballot-box. Let their opinions be pronounced and clear that both parties in their first caucuses, when considering the elements of the campaign, should be bound to take the temperance reformers into account. (Hear, hear.) Let their opinions be so well developed that when the chances of victory were being calculated and discussed by the few who generally took the first start in these matters, they should say of some candidate, "Ah, he won't do ; he's a brewer." (Laughter and applause) Let their organisation be such that in these deliberations the feeling of the temperance body should be among the first to attract their attention. In Scotland they had a majority of members voting for the Permissive Bill in the counties as in boroughs. What they had resolved on in Manchester was, that if they had no way to express their honest convictions they would have a candidate for themselves, for if there was no prospect of carrying their candidate, they would at any rate have an opportunity of registering the convictions of a large body of the electors. They ought to endeavour to make their opinions permeate both sides, irrespective of party. If they could not get the members to vote in favour of the bill, it would at any rate be something if they got them to promise not to vote against it. (Hear, hear.) They wanted to do no harm to anyone. They believed that if publicans were victuallers and not liquor-sellers, they would still have a good trade with a good profit, and with more peace of mind than they had now. There were thirty boroughs in England which contained upwards of 100,000 inhabitants in each—twenty in the provinces and ten in London. In these thirty boroughs they had a majority in favour of the Permissive Bill ; and, leaving out London, which had always been a difficulty, and taking only the twenty boroughs in the provinces, they had seventeen votes for the bill and eight against it.

Mr. JAMES HANDLEY, of Widnes, proposed :—

"That this conference resolves that it will use its influence to secure combined action on the part of temperance voters, with a view to the support of such muncipal and parliamentary candidates as are in favour of conferring upon the inhabitants of each district the power to remove from their midst a system that is felt to be a source of grievous demoralisation and heavy taxation."

The Rev. S. MACFARLANE seconded the resolution. It appeared to him that their party had made a decided impression on the public mind. If they had made an impression on no other party they had certainly made one on the liquor traffickers. There was scarcely a meeting of the members of that trade now-a-days at which the principles and programme of the Permissive Bill party were not discussed. With respect to the objects of the resolution he thought that if their reason and principles did not move them aright their instincts should—(hear, hear)—for any principles, any party, any cause which the licensed victuallers, as a body, espoused and supported he himself should be dead against. The resolution said they were to use their influence to remove from their midst a system that was felt to be a source of grievous demoralisation and heavy taxation. If it came to this, that he, as a Liberal, had to vote on a question like that before them, and a Liberal candidate for parliamentary honours would not vote for the Permissive Bill, or went dead against it, then one of two courses would be open to him—he must abstain from voting altogether, or vote for some other candidate who would support the principles he had at

heart; and he should most decidedly adopt the latter course. (Hear, hear.) When Martin Luther was told that all the world was against him, he replied, "Then I am against all the world." The licensed victuallers now said, "We are dead against you permissive people," and in reply they might say, "Well, it makes no odds, we go in dead against you." He had not the shadow of the shade of a doubt that the liquor traffic was what it was described to be—"a source of grievous demoralisation and heavy taxation!" He felt strongly on the education question, the disestablishment question, and other subjects which he deemed of great importance; but there was none which appeared to him to be of equal importance to that which was under the consideration of the conference. If they had strong convictions, they should seek to spread them; and their convictions on the Permissive Bill question would be of very little real use unless they registered them in the ballot-box. (Hear, hear.) Speaking of the terms Liberal and Conservative, he remarked that he believed the time must come in connection with the history of the country when they would seek to unite all men who would go in for those moral, religious, and social questions which were of such great importance. (Hear, hear.) If the evil really was such as had been represented, then it was the duty of all good men and women—all who loved their country and desired its weal—to go hand in hand and say, "This question shall be put at the top, and we will never rest until we see this huge evil removed from our midst." (Hear, hear.)

Mr. GEORGE WHITEHEAD, Liverpool, expressed his opinion that the course contemplated by the resolution was a very desirable one to take. It was said that the question before them was not a political one; but it was a political question in the best sense of the word, and one in which all the various organisations represented that day—Alliance men, Permissive Bill men, Sons of Temperance, Rechabites, and Good Templars—should be united. If they would only sink their little crotchets for the time, and unite in one grand organisation, placing their temperance principles in the front, they would soon succeed. (Hear, hear.)

Mr. THOMAS HUGHES, Woolton, said that whether a candidate was a Tory or Radical, if he was right on the temperance question, he should support him. (Hear, hear.) He thought it was quite time that minor differences should be sunk in order to promote this great measure of reform. It was time, too, that the electors should have the licensing matter in their own hands, and out of the hands of the magistrates. They ought to regulate the trade by removing it. (Laughter and applause.)

Mr. SAMUEL BISHOP, of St. Helens, could not feel comfortable in supporting the resolution, because he did not think it went far enough. The United Kingdom Alliance went in for the total suppression of the liquor traffic—which he should be glad himself to see. (Hear, hear.) It supported the Permissive Bill as being the best mode of bringing about this state of things—or as a means to put an end.

The resolution, on being put to the meeting, was carried.

A committee was afterwards appointed to take steps for the purpose of carrying out the resolutions.

PROGRESS IN THE ISLE OF MAN.—Bro. McIver, D.D., of Douglas, reports, 'we have twenty lodges on the Island, and 2,500 members. We have just had a visit from our G.W.C.T. (Bro. Malins), which we appreciated very much."

NOTICES TO CONTRIBUTORS, READERS, &c.

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranteed to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters, *numerous, short, and pithy*, are best suited to the columns of the *Social Reformer*.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

Prices for Advertising may be had from the Publisher.

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CORRESPONDENCE.

"VOTE AS YOU VOW."

TO THE EDITOR OF THE "SOCIAL REFORMER."

SIR, — Mr. Raper, in the course of his able and characteristic speech, at the recent great Permissive Meeting in the Philharmonic Hall, gave utterance to the words at the head of this article. We know of no more fitting BATTLE CRY for that large body of social reformers who may be variously described as Christian philanthropists, Temperance Men, and Good Templars. There are not a few *real earnest workers* in the cause of moral and religious reform who overlook the importance of employing their political influence on the side of right in spite of any party bias they may have inherited or acquired. Such men (with all sincerity) tell us that these matters should be kept out, as though the "region of politics" were some kind of sparring school only to bring into play a series of existing party strifes to end in the victory of one set of combatants over another. The truth is that political power is the only way open for a Social Reformer to register his convictions, and obtain a national recognition of right against wrong.

There is another class of electors who never think seriously about their power, *as such*. They vote in the heat of party strife, or to oblige a personal friend, or perhaps, these incentives being absent, they do not take the trouble to vote at all. They never employ their judgment as to the character of the man for whom they vote, or his fitness for the post to which they are helping to send him. Their consciences are not consulted, and they utterly overlook their obligations as citizens, and the responsibilty attached to the record of their vote. They

forget greater injury may be done by their vote to the very reformation about which they have talked so long and loudly, than the service rendered by all their works and words. In fact this class of electors do positive harm to their own cause by simply neglecting to "Vote as they Vow." I know of no more serious error for a Social Reformer to make than to employ his only *real political power* against the cause he has at heart.

I believe when Mr. Raper spoke the words we have quoted, that he had the Good Templars especially in view. I have a word to say here to that large and important section of teetotallers, and we desire to say it with the warmest good feeling towards them. In fact, I believe that if the "Independent Order of Good Templars" became consolidated and organized, or in proportion to its gigantic growth, the objects of the temperance reformation will be speedily accomplished. If every Good Templar, or if the greater proportion of them, were actuated by real zeal for their cause, and would educate themselves in the teachings and obligations of their order, the licensed victuallers might prepare for a speedy "notice to quit," or a change of occupation. A more solemn vow in relation to the Temperance Movement could hardly be framed than that which every Good Templar has taken. Perhaps the most common fault of the Templars in relation to their political duty may be summed up in the one word *thoughtlessness*. I fear that many of them never seriously think of the responsibility of their vows. They are bound by one common pledge to employ all their influence and power, individually and unitedly to destroy the drinking customs, and to annihilate the drink traffic. If under all circumstances, in the midst of an exciting party contest, as well as in the lodge room, they would *remember their vows*, there would be no mistake as to their course of action when a brewer or publican solicits their votes, *whatever his party views might be*.

I cannot, however, leave this subject, without reference to a still greater fault than mere thoughtlessness, and we refer to this, only because I am anxious for "the good of the Order," as well as for the cause for which it exists. I have heard a rumour, several times repeated, that members of a Templar Lodge actually became voluntary canvassers for the election of a brewer, during the recent municipal elections. I am not quite sure whether they were members of the same Lodge, who, when invited to co-operate in opposing the said brewer, instructed their Secretary to reply by simply stating, that they could not take any action in opposing his return; but I feel strongly that such conduct on the part of men, who have taken the Good Templars vow, and still remain in the Order, cannot be excused. It amounts to positive disloyalty to the Order, and is a decided breach of its obligations; and I shall be disappointed with the executive, if in due course, these members are not dealt with as offenders.

One word more to our Templar and Temperance friends generally. Many of you are without votes who ought to possess them. It is simply neglect on your part that your name is not on the register, and every one so missed, is a *vote lost* to our cause. If you want information on the subject, you can get it from the agents of either of the two political parties, or at the office of the Permissive Bill Association, 42, Renshaw Street. See to it, that *your name is placed on the register this year, without fail*, for it is not improbable that the next revision will be the last before a general election. Next to voting wrong, your worst fault will be to allow your vote to be lost. The publicans are marshalling their forces, and are counting every vote. Let us remember that if we have not self interest to urge us to action, we have the cause of virtue and truth to inspire us; and that every poor drunkard, and every drunkard's wife and child with whom we come in contact, is an appeal to "Vote as we Vow."

Every Good Templar can get information as to his position as an elector, and obtain assistance in his efforts to get placed on the register, if not already there, by calling on me. Good Templars, get votes, and when you have got them, "remember your obligation."

Yours, &c.,

42, Renshaw St. WILLIAM BURGESS.

TO THE EDITOR OF THE "SOCIAL REFORMER."

Sir,—At the beginning of this year, a number of gentlemen in connection with the Central Temperance Association, meeting in St. James Hall, formed themselves into a committee, having for their object the visiting of such as had entered their names in the pledge book of the association, and those whose names were entered in their famous "Drunkard's List." Their time of meeting, Sunday morning at ten o'clock; place of meeting, esplanade of St. George's Hall.

On this coming to my knowledge, I expressed a desire to become a volunteer, and was accepted. They had divided the town into twelve districts, and assigned to me a district bounded by London Road, Brunswick Road, all Low Hill, Edge Hill to Smithdown Lane, Parliament-street, Renshaw-street, Lime-street, with here and there outsiders, as Walker street, Dorrit-street, and Lydia Ann-street. I have now for nearly eleven months regularly visited this district, having among other objects two more particularly in my view. One was to come at some reliable data as to the relative number of those who sign and those who keep the pledge. The other is to show that the system of visiting is wholly independent of any special "ism" or "brotherhood," more than the duty devolving on man as man, which, when truly performed, "mak's a' the warld akin."

Thinking a brief report might be interesting to the readers of the *Social Reformer* I submit to you the following. My list of entries runs thus:

January	2	of whom	1 became a G.T.	2	good on list
February	5	,,	3 broke	2	,,
March	15	,,	12 broke and 1 became a G.T.	3	,,
April	7	,,	4 broke 3 removed	—	,,
May	3	,,	2 left town	1	,,
June	9	,,	1 ,, 1 broke	7	,,
July	11	,,	8 broke 1 not known	2	,,
August	8	,,	2 ,, 3 ,,	3	,,
Sept.	14	,,	2 left town, 1 became a G.T.	12	,,
October	10	,,	2 became G. T's.	10	,,
Nov.	12	,,	3 broke	9	,,
	96			51	
		Wrong addresses or left town		12	
				63	

Now, Sir, we have heard of late some rather curious statistics as to the relative number of those who sign and keep the pledge, on what is called the "old paths," and those who sign and keep the pledge in the "new order of things." Perhaps some of the "Brotherhood" will oblige by submitting some such statistical account as the above, that we may have instead of a haphazard statement, something really reliable.

A. B. CRAIGIE.

ALMOST A TEETOTALLER.—Sometime since, in an address delivered at Bridgewater, the Rev. W. M. Robinson, M.A., late Incumbent of Christ Church, Chelsea, made the following statements. The Earl of Shaftesbury had told him that he never drank wine except at the Queen's table, about four times a year. Once he sat at a dinner next the Archbishop of Canterbury, who asked him to drink wine. He replied, "I shall have much pleasure in pledging your grace in water; but I have the honour to be a teetotaller." His grace replied, "Very laudable, indeed, and to show my approval, I will take water with you"—which he did.

HELP TO THE FALLEN.

In furtherance of the work of rescuing the fallen through drink, the Committee of the Liverpool and Birkenhead Temperance and Band of Hope Union, commenced a series of Tea Meetings, in the Toxteth Tabernacle School Room, on Friday Evening, November 26. About 200 tickets were given by bible women and town missionaries, &c., &c., to those who had felt the misery connected with drink in their own persons, and in response to the invitation 180 sat down to a well provided tea, after which the chair was taken by Mr. I. Miller, and addresses given by Messrs. B. Townson, E. Sunners, and N. Smyth. Songs and melodies were introduced between the addresses by Messrs. A. Gibson and J. Jones. It was truly a pleasing sight to witness the earnest faces, on many of which drink had set its mark; and one can only hope that the time will soon arrive when men and women, wiser grown, will abandon the use of the enslaving liquor.

The second meeting took place in the same school-room on Friday, Dec. 6th, when 250 partook of the good cheer provided. The tables were quickly cleared, and the meeting, under the presidency of Mr. T. Ollis, commenced with singing the well-known hymn,

"Come let us join our cheerful songs."

Speeches full of warm sympathy, hearty counsel, and earnest entreaty, were given by Messrs. W. P. Lockhart, Ollis, N. Smyth, and again songs to cheer were rendered by Mr. Adam Gibson and Mr. Job Jones. One noteworthy feature in the meetings was the heartiness with which the people join in singing such melodies as

"Shall we gather at the river," &c.,

evidencing their acquaintanceship with those sublime truths calculated to make their lives purer, and holier, and brighter, and showing likewise how terrible must be the blast that sweeps over society, destroying all that is fair, lovely, and true. That the meetings are not in vain is evident from the fact that at the first twenty-seven signed the pledge, and at the second thirty-nine.

A third meeting was held in the school-room connected with Byrom Hall, on Friday, Dec. 20th, when 100, to whom the tickets had been given, sat down to tea. When they were supplied, a number of the "waifs of the street" were admitted and regaled with an excellent tea. The meeting was one of the right sort; addresses were given by Mr. Ollis, chairman, Messrs. Duffil, R. Davies, Craigie, and N. Smyth. Songs and recitations were given by Messrs. A. Gibson, J. Jones, Eccles, and W. R. Hope. A spirit of deep earnestness pervaded the audience, and at the close of the meeting a number signed the pledge.

We beg to call the attention of our readers to the announcement of the Band of Hope Concert. It will be well to make an early application for tickets. The gathering will be presided over by W. Rathbone, Esq., M. P.

TEMPERANCE IN THE CHURCH.

An interesting experiment has been tried at Gloucester. The worthy President of the National Temperance League invited the office-bearers, and other prominent members of the Wesleyan body in Gloucester, a few days ago to meet him for conference on the temperance question. About 150 ladies and gentlemen accepted the invitation, and a very profitable evening was spent, addresses being given by two of the ministers of the circuit, as well as by Mr. Bowly and Dr. Batten. We allude to this meeting for two reasons. First, because it furnishes an encouraging indication of progress in the Christian Church; and secondly, because it points out an excellent mode of reaching the leading members of our various churches, which might with great advantage be adopted in other localities. We trust that Mr. Bowly will have many opportunities of a similar kind, and that friends of the cause in other towns will "go and do likewise."

"DONT DIVIDE THE LIBERAL PARTY!"

This is the cry of some Liberals. It is worth asking them who are the Liberal Party.

They may be aided in their reply, by the following *list of divisions* in Parliament, observing the votes of *Liberal members only*, for and against the proposition made.

1872.	Total Vote. For	Total Vote. Against	Liberal Vote. For	Liberal Vote. Against
March 5. Mr. DIXON's motion on the defects of the Education Act, on which Mr. FORSTER moved an amendment in favour of more time for testing the Act	98	323	98	125
March 11. Mr. MUNTZ's motion for reducing the army by 10,000 men	67	216	64	106
April 9. Mr. FOWLER's motion condemning the Law of Entail	81	103	81	32
April 23. Mr. CANDLISH's motion for repeal of the 25th Clause of Education Act	115	316	115	132
April 26. Mr. TREVELYAN's motion for extending Household Suffrage to the Counties	70	148	70	67
April 30 Second Reading of Mr. JACOB BRIGHT's Women's Suffrage Bill	143	222	108	115
July 2. Mr. MIALL's motion for inquiry into Established Church Property	94	296	94	95
July 22. Mr. JACOB BRIGHT's motion against payment for C D. Acts	74	150	65	77
July 24. Mr. GILPIN's Bill for Abolition of Capital Punishment	54	167	53	78
1871.				
May 17. Second Reading of Sir WILFRID LAWSON's Permissive Prohibitory Liquor Bill	124	196	103	89
Including pairs and tellers	136	208	110	93

It will be seen that of the 203 Liberals who voted and paired on Sir Wilfrid Lawson's Bill, 110 voted for the Bill, and only 93 against. More Liberal votes were given for Sir Wilfrid Lawson's Bill than for any of the other measures referred to, with the exception of one.

A PEEP BEHIND THE SCENES.—The *Weekly Review* states, that, in connection with a church in Whitechapel, a choral "Evensong" was got up to provide funds for the repairing of the organ. Sixty performers were announced, male and female—men, girls, and boys. A barrel of ale was provided for the male choiristers, and sherry for the female. Some of the performers visited the refreshment bar too frequently, and the "Evensong" was a failure from an artistical point of view. The offertory was small, so small that it did not cover the expenses of the "barrel," to say nothing of the "sherry," much less the new bellows for the organ. The choir became so jovial that one member would insist upon the vicar drinking a bumper, and "had to be turned out."

THE NATIONAL UNION FOR THE EDUCATION OF WOMEN.

The objects of this Association are—

1.—To bring into communication and co-operation all individuals and associations engaged in promoting the education of women, and to collect and register, for the use of members, all information bearing on that education.

2.—To promote the establishment of good schools, at a moderate cost, for girls of all classes above those provided for by the Elementary Education Act.

3.—To aid all measures for extending to women the means of higher education after the school period, such as colleges and lectures for women above 18, and evening classes for women already earning their own maintenance.

4.—To provide means for training female teachers, and for testing their efficiency by examinations of recognised authority, followed by registration according to fixed standard.

5.—To improve the tone of public opinion on the subject of education itself, and on the national importance of the education of women.

Members subscription, 5s. annually.

Subscriptions of £1 1s. annually entitles the member to receive all papers published by the Union.

A donation of £10 10s. constitutes life membership, with the right to receive all papers published by the Union.

All communications to be addressed, and subscriptions paid to, Miss Newsom, Sec., pro. tem., 61, Sloan-street, S.W.

A CLERGYMAN ON ALLIANCE POLICY.

An earnest clergyman, Rev. Mr. Holderness, principal of the College, Woolfardisworthy, near Bideford, writes as follows:—"Gladly would I lecture at the music hall and a thousand other places, if my many and daily increasing engagements would permit, but at present not one straw more must be piled on the burden, lest all should break down together. Temperance men must combine to know neither Tory, Whig, nor Radical. They must firmly resolve to sink all party feeling, and unite to send men to the House who will try to save the people from the most fearful of national and individual curses. What to us is the slaughter of pheasants and doves for sport by the drones of the community, when sixty thousand of our fellow-creatures are being annually killed by manslayers, duly licensed by a fatherly government to destroy to the uttermost? Surely, when rulers cease to protect their flocks, and, for a money consideration, allow wolves to worry to death thousands of the weakest, who require most protecting, it is time for earnest men to change such evil-doers, and put in their places faithful shepherds, who will look only to the good of the flock."

STIMULANTS AND BLOOD LETTING.—It is highly probable that the plan of universal blood-letting, pursued by our forefathers, was, upon the whole, productive of less evil than the modern plan of universal stimulation.—*Lancet.*

FORFARSHIRE ELECTION.

THE contest in this county, as our readers are aware, has been between two Liberals—Sir James Ramsay and Mr. J. W. Barclay. The election took place on Friday last, and resulted in the return of Mr. Barclay by a majority of 352 votes. Both the candidates were waited upon by deputations of Temperance Reformers, and were pressed to support the Permissive Bill. Sir James Ramsay, while admitting that intemperance was the curse of the nation, and expressing his desire to see measures adopted which would greatly restrict the facilities for obtaining intoxicating liquors, could not see his way to support the Permissive Bill. He, however, pledged himself not to vote against it. At the interview with Mr. Barclay, that gentleman said that he was prepared to take the granting of licenses out of the hands of the justices of the peace, and would give to public boards, elected by the ratepayers, the entire control of the traffic. He also expressed his sympathy with the efforts made by the advocates of the Permissive Bill to reduce the intemperance of the country, and said that, though he did not agree with the Permissive Bill as it stood, yet he would be willing to vote for its second reading, in order that the details might be discussed in committee. On the whole, we may congratulate the friends of temperance in Forfarshire on Mr. Barclay's return. The friends of the Permissive Bill in every part of the kingdom have much reason to be pleased with the results of recent elections, especially in the North of Scotland. First, in that part of the country, there is Aberdeen, where the Permissive Bill candidate was returned by an overwhelming majority. Then came Kincardineshire, where, as we announced last week, Major-General Sir George Balfour, K.C.B., who is pledged to vote for the second reading of the bill, has been returned without opposition! and now Forfarshire has sent another friend to the House of Commons; and whatever may be the result of the Orkney election a supporter will be returned, for, as our readers already know, both Sir Peter Tait and Mr. Laing have cordially agreed to vote for the Permissive Bill. Again we say our friends have much reason to be thankful and take courage.

THE CANADA OF CHINA.—Dr. James Watson, in his report on Newchwang, published in the *Customs Gazette* for the quarter ending March, 1872, gives some interesting particulars regarding the people of this province of North China. The inhabitants are a peculiarly fine race of people; frank in manner, sober, industrious, and brave. It would be difficult to find, Dr. Watson declares, a finer race of men. Nine-tenths of them live principally upon millet, with rice and small quantities of animal food and fish. They drink a coarse spirit, but it is very rare to see a Chinaman drunk. Dr. Watson says, that during seven years' residence in the province, and in frequent visits to many cities, he has not seen more than seven Chinamen drunk, and never a Chinawoman.—*Lancet.*

Are not the brightest talents made nothing worth by intoxication? Is not the statesman degraded, and the wit rendered contemptible, by a constant and habitual use of wine! Have we not examples before us where every earthly qualification is marred by it, and where poverty and ignominy are the reward of exertions weakened by its influence.—*Theodore Hook.*

Every power, passion, and faculty of the soul has been bestowed to minister to its possessor's happiness and the comfort and prosperity of others. The evils that we suffer, and the afflictions through which others wade, are a result of a perversion of our physical, social, and mental powers.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Being a Union of the "Church of England and Ireland Temperance Reformation Society," and the "Manchester, Chester and Ripon Diocesan Church Temperance Society."

I. For the Promotion of Habits of Temperance.
II. For the Reformation of the Intemperate.
III. For the Removal of the Causes which lead to Intemperance.

Manifesto of the Church of England Temperance Society.

The Report of the Committee on Intemperance of the Convocation of Canterbury—recently followed by a similar one presented to the Convocation of York—has now been before the Church and the country for more than three years. As yet no steps has been taken to give effect to its recommendations by any united and organised system of action.

In the meanwhile events have given additional urgency to the need for such organisation. The attempt to diminish the far-reaching and acknowleged evils of Intemperance by vigorous legislation has been met by the development of a power, within and without the walls of Parliament, too formidable to be regarded with anything but sorrow and apprehension.

On the other hand, the frequent discussions which have taken place have awakened an interest in the whole subject very different from the apathy which prevailed in former years. The present attitude of the country may be said to be one of anxious expectation—watching the results of recent legislation, and waiting for the impulse to be given to the moral and social agencies in which the hope of the future must lie.

In this critical emergency the Church of England seems called upon to supply the organisation. The Church of England Temperance Societies of London and Manchester have already, for ten years past, been working upon many of the lines laid down in the Convocation Reports. For the reformation of the intemperate they have organised, and have proved the signal efficacy of Porochial Temperance Societies. As preventive measures they have established Juvenile Societies, and, through their publications, have advocated all their subsidary agencies, such as Working Men's Rooms, improved house accommodation, and the like. They have contributed in no slight degree to the recent legislative changes. The agitation for the repeal of the "Beershop Act of 1830," was originated by the London Society, and persistently carried on through a Special Committee for five years prior to the virtual repeal by the passing of the "Wine and Beershop Amendment Act of 1869." The "National Association for the Amendment of the Liquor Laws," which, for nearly four years, has been pressing on the restrictive policy embodied in the Act of 1872—such as the earlier closing, the better regulation, and by indirect means, the reduction of a number of Public-houses—did but enter upon the programme already laid down by the Beershop Repeal Committee. The present movement for Sunday Closing had its origin, and has found its chief supporters, among the members of the Manchester Committee.

The London and Manchester Committees have therefore felt that it needed but the the fuller development of these several agencies, the addition of others mentioned in the Reports, and their comprehension in one General Society, to ensure the existence of an Organisation which should worthily represent the Church of England in the great crusade against Intemperance, and bring all its members, desirous of taking part in it, into active co-operation.

In adopting the recommendations of the two Reports of Convocation, as a basis of extended operations, the Committees do not suppose that these recommendations, severally, will command universal assent; much less would they assume to act as the mouthpiece of Convocation. Their object is rather, without prejudice to any further action of the Convocation Committees, to provide a platform for immediate effort, on which every earnest-minded member of the Church, whether abstainer or non-abstainer, who feels the reproach of our National Intemperance, and desires to bear a part in taking it away, shall see his own views more or less represented, and shall carry them into action, while, side by side with him, in the same society, others, no less earnest, are working out theirs.

From whatever side the question is approached it is the want of associated effort on the part of members of the Church which reveals itself as the great source of weakness in the past; it is the rectifying of that want which must give the best hope of success in the future: and as, to carry out the vigorous and comprehensive crusade which is now contemplated, large funds will be needed, the first appeal of the Committee must be to the wealthy members of the Church, to put them in a position which shall enable them at once to spread their network of organisation throughout the two Provinces.

Sussex Temperance Society.—The committee have not accomplished all they desired, but nevertheless they are able to point to the testimony of the inhabitants, who aver that there is much less drunkenness than formerly. Two public meetings, in addition to some twelve special lectures, have constituted some of the work of the year. The annual gala was spoiled by the ill-humour of the clerk of the weather, but in all the other departments of work success seems to have attended the committee's efforts. The present number of members is 100. The income (including £10 in subscriptions) was £23 2s. 1d., and the expenditure £24 1s. 11d., leaving a balance due to the treasurer of 19s. 10d.

Brandy in the Workhouse.—A meeting of the Mile End Old Town Board of Guardians was held last week, when, according to a local paper, "the clerk read a report from the visiting committee stating that they had considered the question referred to them, as to the large increase in the consumption of brandy during the quarter ended Michaelmas, and having examined the relief list, and been attended by the medical officer and others, they found that the increased consumption arose in the workhouse infirmary, there having been twenty-nine patients to whom during the quarter, 1,139 glasses of brandy had been given. Mr. Haddesley, the medical officer, stated, by way of explanation, that the brandy when ordered by him was continued to each patient longer than he had intended, in consequence of an oversight on his part in not stating in the indoor medical book when the brandy so ordered was to cease, and hence the large consumption. He added, that since his attention was drawn to the subject he had been more careful, and that the mistake would not occur again. In the course of conversation, it appeared that the glasses were 2½-ounce glasses, or half-quarterns, and great dissatisfaction was expressed at the neglect of the officer in not writing the patients off the list, for if attention had not been called to the matter, the doses might have been administered till now, or two years hence, provided they did not succumb under the infliction. No action was taken in the matter."

THE LIVERPOOL

SOCIAL REFORMER:

A MONTHLY PAPER

DEVOTED TO THE TEMPERANCE MOVEMENT, EDUCATION, SANITARY REFORM, WORKMEN'S CLUBS, THE EXTENSION OF THE FRANCHISE TO WOMEN, AND OTHER MATTERS RELATING TO SOCIAL IMPROVEMENT.

EDITED BY W. COOKE TAYLOR.

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A SOCIAL REFORM CANDIDATE.

This is not a political paper. We have from the first disclaimed, and we do still most heartily disclaim, all connection with party politics. Whether or not government by party is even a necessary or desirable expedient it is not for us to say, we simply recognize its existence, and take no further thought on the matter. The cause of Conservative or Liberal, or Whig or Tory, is not our cause; we have a cause, indeed, which politics more or less affect, but it is one represented by a far less evanescent name than these merely historical symbols of exploded combinations and compromises — the cause, namely, of Social Reform. To this are we pledged; by this do we abide; with this are we content. When, therefore, at a critical juncture a candidate for the representation of Liverpool in Parliament comes forward with this great cause which we have at heart the foremost on his programme, we feel that we have a divided duty to perform, for while on the one hand we cannot meddle in political conflicts, on the other we cannot allow so remarkable a phenomenon to pass unnoticed.

Such a candidate has appeared in the person of Mr. W. S. Caine. We claim him as specially the Social Reform Candidate, and as such alone are we concerned in his candidature. Mr. Caine's Address may be addressed to this political party or to that in the Borough; its general sentiments may seem to incline to this or that political party in the State;—it has but one interest for us here, namely, in so far as it deals with social questions.

That Address is now before us. Elsewhere we have called it a phenomenon; and a second reading does not lead us to qualify the phrase. More than half of it is taken up with purely social questions, that is with questions affecting the personal interests, wants, and happiness of everyone of us. Is not this phenomenal in election addresses? Would not such a policy as is there set forth, vigorously carried out, be phenomenal in the government of our country? What real progress might we not aspire to, what genuine reforms might we not obtain, if all our legislators would, like Mr. Caine, set the moral well being of the community before the political exigencies of the moment., give up so-called "heroic" legislation, and fight the devil and all his works, as the common enemies of men! Sincerely do we trust that he may have an opportunity of doing so. Mr. Caine comes before the public as no unknown labourer in this fertile field. It is not our place to advertise his recommendations, but we cannot forget the eminently energetic and generous part which he took in the establishment of Working Men's Clubs—perhaps on the whole the most hopeful

social movement of recent times. Mr. Caine's sympathy with the working classes is indeed of no new date, nor of that lavender—kid—gloved type which so usualy becomes popular with candidates on the eve of an election. He is acquainted with their virtues and would extend the sphere in which they may be exhibited; he is acquainted with their vices, and stigmatises them as they deserve. He is prepared "to use every means for the social and moral elevation of those who labour with their hands" and he is not afraid even of incuring their displeasure in the endeavour. He is "anxious to promote some form of popular control over the almost indiscrimnate sale of intoxicting liquors, and will heartily support any measure calculated to promote the sobriety of the people." Here is a principle distinctly stated, but often misunderstood which is this: that inasmuchas we are all but fallible human beings and it is often more wise to avoid than incur temptation, the poorest equally with the richest among us should have an opportunity of doing so if inclined; that he should not have temptation thrust upon him whether he will or no; that he and noone else is competent to decide of his weakness or his necessity, and that he and his fellows, and no other class or section of the community, shall. If people would only take the trouble of understanding what the Permissive Liquor Bill means, the opposition to it would not be so ignorant and obstinate as it too often is.

We cannot go through Mr. Caine's address paragraph by paragraph, some of them are cast in a purely political mould and therefore concern us not; others are more or less tinged with a political bias, which above all things we wish to avoid. Once again we assert that it is as a social reformer only that he is supported in these pages as a candidate for the representation of our city. With his opinions on law reform, on the rights of competitive industry, and on education, we cordially spmpathise, but with the last named only do we feel fully competent to deal. We rejoice that on this great question he has spoken out in no ambiguous words:—"I will do all in my power to promote the cause of National Compulsory Education, and to extend the system of schools under the control of the ratepayers to the agricultural districts." In other words Mr. Caine does not consider Mr. Forster's settlement of the education question a final one, and points ont the directions in which it may be improved. There is perhaps at this time no graver or more pressing social question than that of the condition, morally and intellectually as well as economically, of our agricultural labourers, and there is at the same time but one radical cure for ignorance, recklessness, and sloth,—the educing namely of the qualities which hold these inherent ones in check, by a judicious but consistent appeal to the higher power of the mind. Of local taxation in its conception and origin, as well as of some of its abnses, we have treated pretty fully in another part of this paper. Mr. Caine draws attention to the peculiar hardships endured by large towns (such as this) by reason of its unequal incidence; householders in Liverpool are staggering under the burden of enormous rates, altogether disproportionate to their share in the already sufficiently meagre results obtained. This question is such a very wide and complicated one that anything more than a general assurance of watching its progress and development, and aiding in the reform of abuses which encumber it, is not to be expected, and Mr. Caine wisely gives no more. We believe however that he is just the kind of man to aid in the unravelment of such a tangled and ill-omened mystery, and to aid in it in the best of all ways, by "placing the axe at the root of the tree," and contriving a more reasonable system in proper accordance with the exigencies of the times.

So far then we have glanced at some of the principal social subjects touched upon in this remarkable Address, and have given to their treatment our ready approval. There remains one paragraph in it which more than all others expresses our sentiments, and justifies the exceptional course which we have taken on this occasion. We shall quote the paragraph in full, and could wish that it were fated to meet the eyes of every one of the 658 gentlemen who at present represent the interests of so many millions of their fellow-creatures at Westminster. This is it:—"There seems every hope that we have entered upon a period of peace and tranquility, during which the Legislature of this country will have ample opportunity to devote itself to the solution of the many social reforms which are so much needed."

It is a no longer while ago than our last number since we ourselves expressed this hope, and with how little notion that a candidate for the representation of Liverpool was so soon to inscribe a like one on his electioneering programme! It were but a poor profession of the faith that is in us if we now held back from affording that candidate such support as we have to offer, and from at all events sincerely recommending his candidature to every reader of the Social Reformer.

LOCAL TAXATION.

If it be as true in the political as it is assumed to be in the poetical world, that "coming events cast their shadows before," we ought to hear a great deal during the next six months of Local Taxation. The liberal member for Liverpool is not the only politician who is understood to have devoted his energies during the recess to the consideration of this vexed question; it is reported that statesmen of still greater pretensions have busied themselves about it, and the outline, vast and indistinct, of a coming change, may be distinctly traced on the legislative horizon. Within a week from this day the parliamentary session will have opened, and it does not need the gift of prophecy to foretell, with full assurance of success, that a measure dealing with this vast and intricate subject will be found to occupy a prominent place in the ministerial programme to be then submitted to the country. While as yet, then, the ground is clear, ere the heat and din of discussion has commenced, the time seems opportune for a brief statement of the precise nature of the subject to come under debate, and of the character of the principles and issues involved.

There are few matters about which an ordinary common-sense British citizen is more ignorant and unreasoning than that of Taxation generally. To most of us taxes appear in the light of an unqualified, if inevitable, evil, a sort of penalty on existence, a misfortune which, like the measles or the whooping-cough, must be borne without much complaint because it is our fate, and because most other people suffer from it in the same way as ourselves. There are some indeed who, looking beyond the surface of things, see more in it than this, who recognise the benefits which society receives in exchange for what it pays for them in this form, and who know that the price paid is cheap. But as a general rule, it is not too much to say, that the average householder when he is called upon by the rate-collector or tax-gatherer, regards himself very much in the light of a victim, his visitor as a rapacious spoiler come to defraud him of some of the hard won fruits of his industry, and that the whole transaction presents to him the appearance of a mysterious transfer of so much money from his pocket to that of some person or persons unknown, for no tangible reason but on pure compulsion, or at best for some object or objects undefined. It is of course needless to argue seriously that this is not a correct view of the nature of taxation, but on the other hand, it must be confessed that the peculiarities of our present system of Local Government lend some colour of reality to the fancy. In matters of Imperial Taxation, the tax-payer knows pretty well the objects to which his contributions are to be devoted; it has all been explained to him in the Chancellor of the Exchequer's Budget of the preceding year; these objects themselves have been closely and jealously canvassed in Parliament and the Press, and every farthing is rigidly accounted for afterwards in the public accounts. But in matters of Local Taxation, all the reverse of these salutary checks upon irresponsible and improper expenditure is the practice. The taxpayer has no means of exactly knowing why he is rated at any given sum of money when called upon to pay it; of giving his opinion for or against that rate; of how the sum of money thus collected is expended,—in what proportion or to what ends; nor is the country, or any portion of it, ever necessarily put in possession of any precise information on these all-important points. All he knows is, that several separate and independent rating bodies, of whose constitution and authority he has probably but a very faint knowledge, and in that indeed is so far happy, come down upon him at certain times for certain rates, and that the best thing he can do for himself is forthwith to pay them if he is able, and look as cheerful under the infliction as circumstances will permit. He has perhaps a general impression that they are applied to humane objects, and to the advancement of the prosperity of the community, and if he can persuade himself of this, so much the better, and it will be well not to enquire further. It would be small consolation to him to be informed, as the tables published by the Select Committee on Local Taxation of 1870 inform us, that they are wasted by division between some two or three dozen different and dissimilar rates, and dissipated, as we learn from a report of Mr. Goschen's, amongst some twenty different bodies employed in their collection and expenditure. Yet such is the system which a nation valuing itself on the practical spirit of its institutions pursues, and meanwhile poverty, disease, and vice abound and flourish, rendering our cities horrible and our agricultural districts a name of shame.

Now, if we come to consider why this is so, the only explanation that we can obtain is, that it always has been,—an explanation the least likely to be satisfactory to a Social Reformer. A brief summary of the history of these local burdens, however, will set the matter in its clearest light. Their original object was the maintenance of the poor, and it is still the principal one. At first, however, it was the sole object. After the suppression of the monasteries by Henry VIII a vast number of indigent persons previously supported by them, were turned adrift upon the world, and it became

necessary to make other provision for them. At first, this other provision took the form of an endeavour to suppress them, and beggars were treated as criminals, branded, scourged, and even in some cases, put to death. But these cruel measures not being found sufficiently powerful to suppress an inevitable evil, an Act of Parliament was passed in the reign of Elizabeth for the maintenance of paupers, which was the foundation of our present Poor Law and of all subsequent legislation on the subject. The burden of providing for them was cast upon the Parish, and overseers were appointed in each one to rate the inhabitants according to the extent of their *real property* therein, that is according to the value of the lands or houses which they possessed. In process of time the machinery thus provided for collecting poor rate was applied to the collection of other rates, and with the advance of a more complex civilization, and the continually increasing requirements of a highly artificial life, still further rates were necessitated and added, and collected and disbursed either through, or alongside of, the existing local system. Thus, there early grew up a loose and unmethodical way of collecting local taxes, and their application was left in the hands of inferior and to a great extent irresponsible persons. But latterly this looseness has become all but intolerable. Owing to the existence of special local acts and charters, giving peculiar powers to different towns and districts, owing to the ever increasing number of local acts passed, and owing to the now popular principle of grants in aid from the imperial revenue in certain cases, the confusion has become so confounded, that, as Mr. Rathbone recently said, we need to "marvel that, in a practical country like this, such a state of things could exist," and Mr. Goschen has sententiously described the whole system as "chaos as regards authorities, chaos as regards rates, and a worse chaos than all as regards areas." In point of fact there is not one man in a hundred now, even among trained politicians, who holds the clue to the full mystery of Local Rates, or has any precise knowledge of how a gross taxation, amounting in the aggregate, for England alone, to about £20,000,000 sterling is expended.

Nor is this all, or even the worst; not only is the mode in which the taxes are collected and disbursed unsatisfactory and uncertain, but the taxes themselves are unequal and unjust. It may be generally said that those persons who should be the least heavily taxed are now the most so, and that many of those who should be the most heavily taxed are not taxed at all. We have seen how the poor rate was ordered to be levied by the Act of Elizabeth, namely, on *real property*, that is, speaking broadly, on houses and land, and in her age doubtless this species of property did afford some rough test of the wealth of the community. But the conditions of national life have altogether altered since then. The amazing extension of our commerce and manufactures has given rise to an accumulation of wealth not thus rooted in the soil, and called *personal property*, as opposed to *real*, though equally real in fact, tangible and valuable. And this property pays no rates! It is estimated that of the whole wealth of England, one-third is in real, and two-thirds in personal property, so that local rates are levied but upon one-third of the property of England for the benefit of the whole. This is of itself a sufficiently startling anomaly; but there is still more behind. This personal property has benefitted more than any other by the very taxation from which it is exempt. It is by reason of the increased security of person and property, of the improved means of intercommunication, &c., that the vast commercial wealth of England is enabled to accumulate in safety and to fructify, while the occupancy of the land is in its origin a feudal tenure, and in its essentials but a privilege accorded by the state for the common good, and during pleasure. Thus, not only is the primary canon of taxation, that "every individual of the state should contribute according to his means," violated by this system, but the burden is shifted from those upon whom it would seem that it ought most naturally to fall to those upon whom it would appear, in this age at all events, to devolve least naturally. And thus rather than alter an antiquated and obsolete custom, a palpable injustice is permitted and enforced by law, and has been perpetuated from age to age down to the present day. Nor does the injustice at all diminish, but rather the contrary, if we view it in relation to the occupancy of houses instead of land. A man may be a millionaire, and yet have but a small counting-house in a City, while next door to him will be a struggling tradesman, the proprietor of a monster shop and house. On what principle of justice or public good is this latter man rated far higher than the former? This same millionaire may have a magnificent house just outside the town where his money is made, but in another parish or district, and within one hundred yards of it we will suppose there to reside some artisans or labourers. These poor men living just within the borough district, may have to pay proportionally ten times more rates, principally for the support of a class from which they are themselves but a trifle removed, than their rich and more fortunate fellow-creature, far removed above the possibility or even perhaps the knowledge of poverty. It is a happy augury of the intention of Ministers to concern themselves more with social questions than unfortunately they have done lately, that they have seriously taken in hand, with a view to its reform, so grave a grievance as that of Local Government, and we shall look forward with anxiety to the measure to be produced.

In Memoriam.

S. R. GRAVES.

The chill grasp of Winter has closed upon our land at last, and simultaneously with our experience of its bitter advent we have felt the impulse of a still more cruel pressure,—forcing away from amongst us one, a fellow-citizen, who was esteemed of all, beloved by many,—the chill stern pressure of the unrelenting hand of Death. We wrap ourselves up against the one, we crowd about the cheerful fire, and in fancy we see before us the return of brighter and more genial days. But against the other, we have no draperies of human make to shield us, no appliance to supply the place of that genial presence that is gone; the grasp from which we shrink with awe is a grasp that knows no relaxing, the brightness that we recall is a brightness now for ever dimmed. "The race is not always to the swift nor the battle to the strong" no doubt, but so long as the race is bravely run and the battle is resolutely fought it is the swift or the strong who nine times out of ten will win, But suddenly, when the conflict is at its height, a leader in the front rank falls, a gap is made in the very foremost of the fray, a well known figure disappears, and there is a momentary startled pause ere once again the surging torrent of humanity rushes in to fill the vacant space. Such a pause was distinctly felt in this great throbbing centre of commercial life when on a dark morning of last month the news arrived that the senior member for Liverpool was no more. The strife must still continue, the race must still be run, so long as there are competitors in the field, but it is not in humanity (thank Heaven) with all its unfathomable baseness, not to yield one blessed pang of sympathy at such a time.

It is not our purpose here to offer to our readers a sketch of the life and labours of Mr. Graves, an office which has already been most worthily performed by many of our contemporaries. How he came to Liverpool some five and twenty years ago, comparatively friendless and quite unknown, and rose from this obscure position to that conspicuous one which he filled at the hour of his death, will be perfectly well known to all who care to know it long before these words appear in print. Still less if possible is it our intention to analyse either his municipal or political career, or to repeat the well deserved enconiums that have been liberally bestowed on both. In so far as we have any object in writing these few lines beyond the simple desire to render our meed of honour to the memory of a worthy man, it is that we claim him,—and wish to take the earilest opportunity of doing so,—as one of ourselves, as a Social Reformer, in the fullest sense of the name. In this light only are we now concerned to view the public career of Mr. Graves, and viewed in this light his energetic and aspiring nature loses none of its nobility. Voting on the conservative side in the Imperial Parliament he never understood that party title as importing the conservation of what was rotten in society or the state, simply because it was there, and no one had yet had the courage or humanity to set about its removal, he well knew that the putrid parts must be excised if the health of the carcase was to be preserved, and that without a sound heart in a sound body, a nation like an individual could but be hastening to inevitable ultimate disaster, He was of those who read the text, "The earth as the Lord's and the fulness thereof" in a wide and liberal spirit, and who would rather couple with it this other text, "Inasmuch as ye have done it unto the least of these, ye have done it unto me," than interpret it in the sense in which it is said to have been once interpreted, with more wit than reverence, when the upper branch of the Legislature was more than usually overbearing in its pretensions. Undeserved misfortune ever found a ready friend in him;—ignorance a large-hearted foe. On matters of Saintary Reform and Local Government he was a thoughtful and conscientions counsellor, and on occasions could be a bold administrator too. Whilst a member of the Town Council he supported that admirable local Act for enabling the Corporation to appropriate dwelling houses of a kind likely to be prejudicial to the general health, and afterwards when on the committee of Mr. Mc Cullagh Torrens' Bill, in 1867, for the acquisition and reconstruction of house property for sanitary purposes, he was instrumental in having this principle enacted into law for a still wider area. His services to postal telegraphy, and to national inter-communication generally, are too well known to need more than a passing mention, and his name will doubtless long remain in the remembrance of the public identified with these reforms. In sympathy with those more especially called "the working classes," he was very far indeed in advance of the general feeling of his party, was a munificent benefactor to many of their institutions, and a ready patron of all good works.

He was among the original promoters of the Liverpool School of Science for Artisans; was a patron of, and a shareholder in, the Operative Trades-hall, the North Social Club, and other institutions having for their object the noble cause of social improvement. As a soldier in the same good cause he was an enemy of the abuses of the drink traffic, and gave his vote unreservedly for the Government Licensing Bill last year. It was characteristic of him to wish to see all about him happy, and he never seemed more at home, than when entertaining or assisting in entertaining his fellow townsmen. Alas, that the wish that was recently uttered by him at one such an agreeable meeting, when Mr. Alderman Lawrence entertained the old and infirm at a Christmas treat at Sefton Hall,—"that he might live to meet his aged friends again next Christmas," was not fated to be realised; those aged guests will never look upon his face again, nor will they easily supply the place of that lost "friend." The snow that fell upon his open grave has not more surely melted from us for ever, than that kind gentleman, upright citizen, and able man, of whom we were justly proud.

If sympathy could do much to lighten the regret of those of his name who survive him, their burden should not be a heavy one to bear. In time, no doubt, this influence will have its just weight, at first the open wound is yet too fresh for soothing balms to much affect it. For us, however, who look on from a distance, it is not quite so; we can rejoice in the tributes of honour aud affection, which on all hands, from the Sovereign to the day labourer, have been paid to the memory of Mr. Graves, and we do rejoice. Where all have been so much in earnest, it might seem invidious to make a selection, but we cannot deny ourselves the gratification of reproducing the substance of two which are intimately associated with those subjects of social reform, which principally amongst others it is the part of this paper to advocate. The first we allude to is that which Dean Howson pronounced at a meeting in favour of the higher education of women held at Chester a day or two after the decease. From what he there said we have good cause to believe that this important movement had a cordial well-wisher in Mr. Graves, and we know that Mrs. Graves expressed her entire concurrence and sympathy with it. It would

be strange indeed if a movement fraught with so much hope for the future, and laden with so much present promise, did not command the approval of so intelligent and generous a mind The second tribute alluded to we prefer to give simply in the words in which it was spoken, as expressing more ably than we could do the sentiments which were sought to be conveyed. It is in the form of a resolution passed by the Liverpool Permissive Bill Association, moved by the Rev. W. H. M. Aitken, and seconded by Dr. Burrows, to the following effect:—

"That this Association desires to express the deepest and most respectful sympathy with Mrs. Graves and family, on the occasion of the death of her lamented husband, and a strong sense of the loss which Liverpool has sustained in this unexpected and melancholy event."

With that expression of sympathy there probably is not an inhabitant of Liverpool who does not heartily concur, and with it we can the most fittingly bring these few remarks to a close.

REPORT OF THE LIVERPOOL LADIES' EDUCATIONAL SOCIETY.*

This Society was formed at the end of 1863, for the purpose of giving higher instruction in Science, History, and Literature, than had hitherto been within the reach of the Liverpool Ladies. Though Lectures had been occasionally delivered in Liverpool, they had never before been such as required steady work from the pupils attending them.

Ten courses of Lectures have already been delivered—five on Natural Philosophy, two on History, two on Literature, and one on Physical Geography. The average attendance at the lectures has been 195. The present course, by Professor Morley, on Spenser, Shakespeare, Milton, and the poets of the present century, is attended by over 300 ladies. The average number of papers sent in weekly by the pupils is 60.

Soon after its establishment the society engaged a room at 83, Renshaw-street, where the members still meet. Here classes have been organised for students preparing for the examinations, supplemented by a library, which is also used by those who require reference to books on the subjects of the Lectures.

At a meeting of the society, held in 1868, it was resolved that an effort should be made to interest a larger number of the ladies attending the lectures in the working of the scheme. With a view to this, ladies were invited to make themselves associate members of the society by an annual payment of 2s. 6d. This membership conferred on them the priviledge of giving a vote when the choice of a subject for a course of lectures was discussed in committee. It is much to be regretted that more ladies have not availed themselves of this power of association. Their expressed opinion would often greatly aid the committee in making their decisions, while the sanction of this larger body would strengthen their hands in carrying them out.

Another work of the society was the formation of a School-Mistresses' Association, which now numbers 20 members. The ladies meet at 83, Renshaw-street, once a month, where education questions, modes of teaching, and books are discussed.

These meetings have been the means of bringing together the principals of schools, and producing a feeling of sympathy and cordiality amongst those ladies who have a common interest and a common aim, "The improvement of the education of girls."

*The Society is connected with the North of England Council for promoting the Higher Education of Women.

The establishment in Liverpool of the Cambridge and Oxford examinations for girls, and of the Cambridge examinations for women over 18 years of age, is due to the efforts of this society. A great desire for these examinations having been expressed by some of the principals of schools in 1869, the committee decided on applying to Cambridge for permission to make Liverpool a centre for girls. This request was promptly granted, and in the same year 27 girls entered their names; in 1870 the number increased to 43, and in 1871 to 61.

The first Oxford examination for girls was held in Liverpool, in May, 1871; 14 girls entered. In 1872 the number increased to 20.

Liverpool was first made a centre for the Cambridge examination for women in June, 1871, and it was also one of the centres in June, 1872.

Several principals of schools, governesses, and other ladies, have obtained certificates. Through the kindness of the Free Library Committee this society has been allowed the use of the Lecture Hall, at the Library, for all their examinations, and everything has been done that was possible for the comfort and convenience of the candidates and others connected with the examinations.

The committee wish to draw attention to the fact, that under great disadvantages and difficulties, the Liverpool candidates have worked very hard; and they have done so without the stimulus of prizes and scholarships, held out in other towns, to successful candidates. The want of books and helpful instruction has caused the failure of some diligent students, and prevented others from gaining the higher honours; while not a few have been kept back altogether from the examinations by inability to pay the fees.

All the assistance that the limited means of the society can afford has been already bestowed, and the members of the committee feel that they must now make known their needs to the public, trusting to its liberality for the support of a good cause.

There are three objects for which money is required.

First, for a library to be amply provided with copies of all the books required by the students for the examinations, as well as those recommended by our lecturers for the pupils attending their courses of lectures. Books of reference should also be provided, and any useful works which treat of education as a science, for the use of the teachers.

The second object is the organization of classes, to assist the examination students in their preparations, in which others anxious to improve themselves might be allowed to join. In some cases the instruction might be given gratuitously.

The third object is the establishment of scholarships to assist clever students in further pursuing their education, and to enable them to avail themselves of the higher advantages offered to women at Cambridge and other places. To these might be added a few small prizes, to stimulate more widely the industry of students.

Assistance, it is earnestly hoped, will not be refused to a society which has for six years supported itself by diligence and good management, and has never till now asked for money.

This society has some claims on the public of Liverpool; it has been the means of giving much useful instruction to large audiences, and of stimulating a widespread desire for better education. Men of eminence from three universities have been brought to Liverpool, and have made many friends among its townsfolk. They have carried back to those universities an interest in the North of England, and a good report of the hard working energy and power of combination of its people; and this will not be without its influence.

Lastly, it has revived a time-honoured custom in the lecture hall of the Royal Institution, and has brought back to the memories of some few the days of Roscoe.

The committee wish to tender their hearty thanks to their kind friends, the managers of this institution, who have permitted the lecture room to be used for the lectures.

Donations will be gratefully received by any member of the committee, and by the secretary, Miss Margaret Calder, 49, Canning Street, Liverpool.

DRUITT ON CHEAP WINES,

By H. E. CAUTY, M.R.C.S.,

Surgeon to the Dispensary for Skin Diseases.

The influence that supporters of drinking in all its forms can exercise, is well exemplified by the review of the above book which occupied two columns of a leading daily London paper. The advocates of abstinence are sufficiently strong to discuss the question in general, and it is only because there are sundry medical opinions propounded (in this work) with all the weight of an M.D.'s experience, that it is in any way worthy of serious consideration. It is not necessary to dwell on the word "cheap;" everyone knows that there are always a number of very benevolent gentlemen anxious that others should avail themselves of benefits offered, not exactly for nothing, but still at such a loss to the donors that nothing but the quantity sold enables a profit to be made. Moses has his pact, wine has its Druitt, M.D. The author, however, does not gloat over the failing health of others very triumphantly, for he states that he is in ill-health, and certainly if he has followed the *regime* he advises others to pursue, it would be wonderful if he were not. He says that civilized man must drink, will drink, and ought to drink; we only say that man ought not and need not drink. It is not necessary to point out how loosely this work is written, nor the contradictions which abound in it, but no one can fail to be struck with the precision with which every address of any wine vendor is given, especially of those who have favoured him with samples of the fluids they trade in. It is necessary for the purpose of the work that every other beverage, used as a stimulant or as nutriment, should be indiscriminately attacked, a most awkward undertaking, though we will do the author justice to observe that he does so most energetically, and that if in the process he had to make astounding assertions and repeated contradictions, it is his misfortune, not his fault. He says that after 30, people find beer does not agree with them. Very true, it does them no good before 30; after that age it perceptibly does them harm. Then comes the question so often put to medical men, "What may I drink?" In such cases as these, gentlemen know very well, "total abstinence," which is the proper course to order, is certain to ensure disobedience, and, as a consequence, "light wines" are allowed, and even this temporising treatment is often directly nullified if another opinion is sought. But when light wines are suggested, there is always the hope that patients will perceive that these are only water spoiled, for the British public have a natural repugnance to their use, and a bottle of claret is produced by a host with an apologetic glance at his guest if the cork is drawn of anything approaching the Gladstonian quality. Dr. Druitt sees this repugnance, and accordingly recommends that such should be given to those who may be said to be helpless in the matter,—the young and the sick. If we only bring up our children on an "unlimited supply" (sic) of Claret or Burgundy, there will be no more deficient appetites, no more constipation or phthisis, no more bad teeth; if nursing mothers are similarly fortified their offspring will be all that is healthy and strong. There is a *resumé* of the varieties of taste; and you are taught how to taste. Evidently he hopes that by inculcating perverted taste in youth, the adult may elevate his spirits and stimulate his talk by continually sipping his claret. For the purpose of his book he is obliged to defend acids and acidity. "Nature," he says, "abhors alkalinity." Now, without pointing out in detail how false is this view in general, if his own views be accepted nature is acid, perfected nature is more acid. It is true that mineral, not vegetable acids, such as abound in light wines, are sometimes prescribed, but it is on snpposition that they either stimulate the liver, or diminish the acidity of the stomach, and even this supposition is more traditional than anything else. Mineral acids are certainly ordered to relieve the liver after it has been damaged by hard drinking, but any successful result therefrom I have never yet met with or heard of. He says, the acids of heartburn and gout are not vinegar. Has anybody ever said they were? It is a curious recommendation, however, of cheap wines. But the body of the wine should veil the acid, so you may take the objectionable matter undetected. The advantages of the wines recommended consist in that they contain Panan, Potash, and vegetable acids, but the better the wine the less of these it contains, for they form the crust thrown down in good old wines. These cheap wines,

again, do not keep very long, and you are therefore advised to drink them filtered or unfiltered, when you perceive that they are becoming bad. He quotes a passage from Ecclesiastes, which says that dead flies cause fragrant ointment to stink, and cannot even go to the Bible without selecting a passage that is a palpable error in the generality of cases, for strong smelling gum, resins, and perfumes in general, are amongst the strongest preventives of decomposition. He talks about "perfumed soaps that don't cleanse." Which are they? And then indulges in a magnificent address to the British Tradesman, or rather British Heathen, who works all the week in his shop, and keeps his books on Sunday mornings. If he could only secure the support of this class, which ought to be an easy prey, the thing would be done. It must be a source of lament to so unscrupulous a writer that a class by his description so irreligious and ignorant, should not yield to the voice of the charmer. He writes in the interest of morals, health, and intellectual developement, and he promises the tradesman that he shall not get stout, the labourer's wife that she shall preserve her figure, and a general universal amendment of the British nation, if they will only consume claret. A few words, before we conclude, on the medical points. If in the case of a fever, such as scarletina, the poison is sufficiently strong to depress the vitality below the point of successful resistance, a real stimulant, not a degraded one, is required; if the system is strong enough to struggle, any stimulant is unnecessary. If a child's appetite is bad, to stimulate the stomach to take in more than it can digest is contrary to every principle of medicine; a child in health is nearly always hungry, if it is not, the cure or the treatment is anything but wine, alcoholic or acid. Nor does it follow that because a person does not indulge in any of the numerous beverages so fancifully described, he must therefore drink gin, which is the view Dr. Druitt takes with the utmost complacency. The abuse of total abstainers is only on a par with the general unscrupulous nature of this work, in which a writer prostitutes a noble profession, and perverts science in a manner as rare as it is deplorable.

We have received a copy of the first number of the "Journal of the Women's Education Union" edited by Miss Shirreff and George C. T. Bartley. We hope to be able in our next number to say something of its contents, and of the work generally of the National Union for Improving the Education of Women.—[Ed.]

CORRESPONDENCE.

To the Editor of the Social Reformer.

Sir,—One of the most gratifying features of the Temperance Movement, is the support it receives from men who are not themselves identified with it. There was a time in its history, when to avow belief in the principles it enunciates, was looked on as an indication of mental weakness, or, if not that, certainly a proof of misguided fanaticism.

These times have passed away, thanks to the growing intelligence of the people, and the soundness of the principles on which the movement rests. Men are becoming more and more alive to the fact, that if drunkenness is to be rooted out of the country, it must be done by the adoption of the principles of temperance, rather than the interference of the legislature. Thence we find men, who, so far as the adoption of our opinions is concerned, have no sympathy with the movement, advocating its cause, and giving it all but their practical support.

One of the reasons why many good and well-meaning men have so long held aloof from the movement, is to be found in the fact, that at the commencement of our campaign, violent and extreme men were in command, and these men, actuated by truly noble and patriotic but misguided feelings, looked upon temperance as the great and *only possible* healer of the nations,—as the small stone cut from the mountain, which was destined to break up and destroy everything that opposed itself to truth, purity, and goodness. They found a fresh and terrible evil staring them in the face, and we can hardly blame them, if occasionally, their treatment of it was more severe than ceremonious. Their action was only an illustration of the proverb, which says, that "those who *feel* strongly *speak* loudly."

Since that time however the cause has been moving steadily onward, in this and in other lands, bringing into the homes of our people the voice of melody and thanksgiving where discord and enmity held an uninterrupted sway, clothing the naked, feeding the hungry, elevating the depraved, and leading many to fix their thoughts and affections on the more abiding things of eternity.

Men have not been slow to mark the progress thus made, and now, instead of waiting to be convinced by the *words* of the temperance advocates, they are being converted by the *words* of the temperance reformation. They have discovered that the movement, inaugurated by hard words, possesses the elements of good for the people and nation, and seeing this they turn round and give it the support, which to us is welcome, and to their conscience is consistent.

These are symptoms, for the appearance of which true temperance reformers have long yearned, however much they might desire to witness the universal adoption of their principles. They serve to shew one thing very plainly, and that is, the existence *outside our ranks* of good men and true, who are ready and willing to do battle for us, without at the same time accepting our particular Shibboleth. It is in the social, moral, and domestic merits of temperance that its ultimate success must depend, and it is gratifying to find influence and position—judges in our courts—magistrates—clergymen—members of both houses of parliament, standing up in their respective places to advocate the principles of sobriety, order, and morality, as enunciated by the pioneers of the temperance movement. The testimony of men occupying an influential platform such as these do, must have weight with thinking men, and I for one cannot understand the consistency of total abstainers who seek to shut the mouth of such until they become identified with the body through personal abstinence. Instead, therefore, of speaking disparagingly of those who do not happen to belong to our organization, but who are nevertheless willing to give us a hearty "Godspeed," who, if they cannot see their way

clear to grasp the oar and man the temperance life-boat *themselves*, "stand-by" to the cheer which nerves the arm of the *workers*, let us rather accept their proffered assistance, and thus show to them and the world that we have no desire to monopolize the work of making bright and happy homes, comfortable and well-clad children, of promoting domestic peace and national prosperity, but are willing to receive, and thankful for the earnest co-operation of those whose *hearts* are right, even though their *plans* may somewhat differ from ours. Depend upon it that in actual warfare the "cadet" may sometimes have a very important part to play in the decision of the battle and his services are therefore not to be discarded.

We temperance men may with profit apply the lesson which this teaches in the great and terrible struggle with intemperance.

Yours &c.,

W. D.

VOTE AS YOU VOW.

QUALIFICATION FOR A VOTE.

TO THE EDITOR OF THE SOCIAL REFORMER.

DEAR SIR,—My letter on the above subject has resulted in several enquiries and letters desiring information as to the electoral qualification.

There are a large number of our friends whose votes have been lost, either through ignorance of their claims, or in consequence of neglect; and although it is now too late to recover these lost votes for the election which has been so suddenly and unexpectedly hastened by the lamented death of Mr. Graves, yet it is of great importance that the present year should not be allowed to pass without adding very considerably to our voting power. This may be done by simply registering all those whose claims to a vote have not been recognized in the past. I think it is not beyond the mark to say that there are hundreds of our friends who do not know that we have *household suffrage*, and whose votes have therefore been lost to us.

The qualifications for a vote within the borough are briefly as follows:—

I. Every man of full age (21), who is not subject to any legal incapacity, having occupied a dwelling-house for twelve months within the borough, and having paid the poor rates due on January 5th by July 20th in the same year, is entitled to a vote.

When a landlord compounds for the rates, so that the tenant pays his portion of the rates in rent, the tenant is not thereby disqualified for a vote, provided always that they (the rates) are paid by the date as mentioned above, and provided also that the landlord gives the names of his tenants for whom he is compounding. When this is done, the returning officer is bound to place the name upon the electoral register, and the tenant should see that his name does so appear. If it does not, he may reasonably conclude either that his landlord or the officer have not done their duty. In either case he has a remedy.

II. Lodgers who have been sole tenants in lodgings of a yearly value of ten pounds (unfurnished) for twelve months, are entitled to a vote.

Such persons should always examine the register (which is printed early in August, and may be seen at the parish offices), as they are very liable to be overlooked.

The importance of attending to these matters cannot be over estimated. The publicans are carefully conserving every vote, and are resolved to sink all party predilections in favour of "the trade,"—thus challenging us to a trial of strength. "The ultimate issue of the struggle is certain," but we must not forget that our real power lies in our votes. I fear it will be found at the election now before us, that very many of those who for years have been ratepaeyrs, are not now on the register. I have in my mind several well-known temperance men who are just in this position. As Temperance politicians we must be careful not only to avoid voting wrong, but to secure our votes at the proper time in order that we may VOTE RIGHT.

I am, faithfully yours,

WM. BURGESS.

42, Renshaw Street,
Liverpool, Jan. 21, 1873.

INDEPENDENT ORDER OF GOOD TEMPLARS.

DEAR BRETHREN,—I trust the great importance of the subject will be ample justification for addressing a few words to you at the present time.

To the great regret of all parties the town has lost a most valuable servant by the sincerely lamented death of our late senior member, S. R. Graves, Esq., and while still labouring under the deep feeling excited by the sad event, and his sudden removal from amongst us, we are called upon to choose a suitable gentleman to fill his vacant seat.

The Candidates are now before us, and every effort is, and will be, made to make this a party fight; but I trust we, as Good Templars and true social reformers, shall enter upon this contest with higher views, and that our active labors and influence will be in favour of those measures which will produce the greatest good to the largest number.

With this point in view, allow me in true brotherly kindness to draw your attention to the fact, that one of the Candidates now before the public is a gentleman of known worth, one who has, and is, giving time, money, and strength to the advance of the Temperance Reformation to a greater extent than any other citizen. I refer to our tried and valued friend, W. S. CAINE, Esq., who is always to the front to raise his voice, wield his pen, or open his purse in favour of Temperance and suffering humanity.

Brethren, this is a fine opportunity, being the first time a Temperance man has been before the Liverpool public as a candidate for Parliamentary honours, and there is little doubt but that all the power and influence of the liquor traffic will be brought into play to prevent his election.

The question arises here—What is our duty under such circumstances? Our beautiful Order says it is our duty to "*Reclaim the fallen, and save others from falling.*" Can we perform this duty better at the present juncture than by supporting Mr. Caine, whose heart is so filled with this very principle as to induce him to spend so much time and energy for its realization? Let us now confront the liquor traffic boldly; place organization against organization, and act out our part fearlessly, promptly, and faithfully, and our efforts must meet with success.

Brethren, I appeal to you not to lose this opportunity of making our power felt; if promptly dealt, a blow may now be struck which will make an impression not only on our Temperance friends, but on the Liquor Trade, and more especially on our future Candidates. If we are but "*faithful and energetic*" we may, on this occasion, teach a Good Templar lesson which our opponents will long remember. "*we are here to work, let us do it,*" not by much talking, but by quiet persistent labour in the cause of our espousal.

In conclusion, allow me to say, I believe it is our duty as citizens, patriots, and Christians, to do all in our power to limit or destroy the Liquor Traffic—our people's ruin, and our nation's shame. Therefore, speak plainly through your votes and let the Temperance question be placed at the top on the day of election. Do not allow party to bias your judgment; the eyes of the whole order in England will be upon us; let us try to wipe out some of the "dark spot on the Mersey," and set an example to the nation which may raise a standard which will never be furled until the great enemy of mankind is crippled or destroyed.

Very fraternally yours,

GEORGE WHITEHEAD, D.D.G.W.C.T.

January 28th, 1873.

REVIEWS.

"Medical Women."—Two Essays, by *Sophia Jex-Blake*, (William Oliphant & Co., Edinburgh.)

The subject matter of this little volume consists of two Essays, written at an interval of about three years apart, and treating, the first, of the general question of the profession of medicine as a career for women: the second giving an account of the struggles of the lady students at Edinburgh University to fit themselves for entering upon that profession. To anyone reasonably acquainted with the facts beforehand, the first will present no novelty, and the miserable story related with much good taste and moderation in the second will possess the greater interest. As, however, such people as the above seem to be unhappily rare, and the history of the long battle and ultimate victory of the Edinburgh lady students has already been many times described and commented upon in print, we shall here prefer to lay briefly before our readers the substance of the former essay, and touch very briefly on the latter.

The arguments most commonly advanced against the admission of women to the medical, or any other profession, (or, we may add, lucrative occupation), are, 1st—That it is contrary to nature; and, 2nd—That it is an innovation. It is to the rebutting of these two arguments that Miss Jex-Blake principally addresses herself. She maintains "that not only is there nothing strange or unnatural in the idea that women are the fit physicians for women, and men for men; but on the contrary, that it is only custom and habit which blind society to the extreme strangeness and incongruity of any other notion." In working this conclusion out, she argues with full distinctness but perfect delicacy, in support of what we should have thought anyone would willingly have acknowledged as soon as the proposition was fairly stated, namely, that certain cases may arise in a woman's lifetime in which it may be exceedingly painful and distasteful to her to seek male advice, but in which she would gladly resort to a duly qualified woman for help, if one was to be found. She does not herself defend or share this feeling, and she quotes with approval the comment of an eminent London Surgeon, that "whoever is not able, in the course of practice, to put the idea of sex out of his mind is not fit for the medical profession at all." She adds, however, with overwhelming force. "It will, however, occur to most people that the medical man is only one of the parties concerned, and that it is possible that a difficulty which may be of no importance from his scientific standpoint, may yet be very formidable indeed to the far more sensitive and delicately organised feelings of his patient, who has no such armour of proof as his own, and whose very condition of suffering may entail an even exaggerated condition of nervous susceptibility on such points . . . . . Probably Queen Isabella of Castile was neither the first nor the last woman whose life was sacrificed to her modesty. Even if such extreme instances are rare, I think it cannot be denied that very much needless pain, and that pain of a kind that ought not to be inflicted, is caused, especially to young girls, by the necessity of consulting men on all occasions, and I believe that those who know most of the facts insist most strongly on this point."

Is there a single reasonable man—we hope there is not a single reasonable woman—who can doubt the truth or slight the significance of these statements? Can a generous mind contemplate them without a severe pang of pity and of pain? If human kindliness be not a dream, and human nature is not indelibly stamped with a stamp of vileness beyond all conception or belief, surely here is a circumstance of our social state which demands our sympathy almost beyond all others. Let us strive for a moment to realise all that is contained in Miss Jex-Blake's words. Let us think not only of the victims whom death wraps kindly in the garments of quiet and forgetfulness at last, but of the long and weary journey before that friendly hand is grasped, of the slow, sad, and silent struggle between the most beautiful instincts of a woman's nature, and the inevitable remorseless laws of life; between a patient endurance of unmerited ills, and an ideal of purity too lofty for suffering to assail. In the name of common sense, common justice, and the common bonds of human fellowship, what offence have these persons committed against society that they should be abandoned to such a fate? With what vindictiveness are they pursued if they err to an opposite extreme, with what unction do we talk of the beauties which modesty confers, and with how much sincerity? Why, there is not a savage woman in the deserts of Africa, or amongst the cannibal islands of the Pacific ocean who would not die rather than submit to what many of our ladies yield to with but a pretty show of feminine reluctance! On which side then is nature in this affair? One does not even need to be a woman to answer such a question decisively and at once. Nature is on the side of the delicate instincts which she has beneficently implanted in either sex, to make their intercourse somewhat higher than the brutes, and which, notwithstanding the efforts which an age of quasi refinement consistently makes in its endeavours to break down, still do happily prevail, and, to their credit be it said, the most amongst women. We believe that the cases are not few but very many, wherein women accept the now necessary attendance of medical men with absolute loathing, and only as—what they have been taught to consider it is—a necessary evil. But if it be desirable to add an element of absurdity also to this painful picture, the materials are certainly not wanting in the unreasoning opposition to "Medical Women." What shall we say of women being encouraged to attend on men, even to be present in the operating theatre with them, and yet forbidden to attend on women! If anything could excuse the outrage on modesty of women attending on men under such circumstances, one might say it would be because it is necessary to their professional education, or because they have already adopted medicine as a profession; even as such is the excuse for men under similar and opposite circumstances. But what is the truth? This one excuse is precisely the one that cannot be pleaded. Women have been forbidden these opportunities of professional instruction, *if they propose to turn them to account;* they are not admitted into the profession of medicine or permitted by the law of this country (with two exceptions) to attend professionally upon their own sex; but they may take the inferior and comparatively degrading position of nurse, and this to men as well as to women. Here is a *reductio ad absurdum* complete. What then becomes of the plea that it is repugnant to nature that women should be professionally qualified to attend the sick? What becomes of it is this, that it is repugnant to men that women should obtain the same high fees as they do for the same work, but by no means repugnant to them that they should do harder, less interesting, and far less feminine work, for a small price; and that the nature in question is that baser nature which unhappily leavens so much that is noble and generous in our kind, and whose name is "self."

As to the objection that the admission of women to the medical profession is an innovation, such a notion can only be entertained in conjunction with the grossest ignorance of the facts. In truth, the innovation is altogether on the other side, and the absolute exclusion of women from practise is a barbarism almost entirely confined to this century, and to this nation. In former times, from the very earliest

dawn of history, as Miss Jex-Blake shows, the medical profession was principally in the hands of women, and the records of the art are full of their achievements. Some of the most illustrious professors, both of medicine and surgery, have been women, and so lately as the beginning of the nineteenth century, the celebrated doctor, Maria della Donne, was appointed by Napoleon the 1st to the chair of midwifery at Bologna University. It is only very recently indeed that this last branch of surgery has passed even in our country exclusively, into the hands of men, and the monstrous expression, "man midwife" is a standing protest in our language against so extraordinary and unnatural a fact. It is the very acme of insolent ignorance to assert that women in choosing the profession of medicine as a career, are seeking to force their way into one for which they are naturally unfit, when not only can that fitness or unfitness be only proved by the event, but when already it has been proved, and a favourable verdict recorded on the unimpassioned page of history.

And if we now turn to the second of Miss Jex-Blake's essays, still more apparent does it become that the real obstacle which medical women have to surmount in fitting themselves for practice is the undisguised self-interestedness of medical men, we do not say of all medical men, for that would be a shameful libel on many noble-minded gentlemen, but we fear that their feeling as a class is against the admission of women to the privileges they enjoy, simply because they are privileges, that like all other monopolists they are extremely jealous to preserve their monopoly. It is very painful after realising to oneself the terrible amount of silent suffering to which many women are condemned, and the obvious means of alleviating it which nature presents, and custom rejects, in the skilled attendance of other women, to read this story of the effort which a few high-minded ladies made to qualify themselves legally for such a position. It is almost impossible to read that history, so simply told, without allowing righteous indignation to get so far the better of the calm serenity which befits the writer of a review, as to transport one altogether beyond the bounds of criticism, and we shall not therefore enter on it further here than by saying, that there was no obstacle, from brutal violence to the meanest and most contemptible artifice, which was not remorselessly employed against these patient and charitable souls. How nobly, with what courage, fortitude, incomparable ability, and christian forbearance, they received and repulsed these ignoble attacks, is all written here, a tale to make a strong man weep, to crown those lady actors in it with undying fame. Surely that work must be blessed which had power in the persons of not half-a-dozen gentle women to resist so inveterate and malignant a persecution. The slanders generated in the prurient and distempered fancies of evil-minded old men, unhappily placed in positions of authority, were not the only, though they probably were the cruellest, insults which they had to bear; even personal violence was not spared them, and it is with a thrill of absolute horror we read of young men, students of a university, in the 19th century, assailing with mud and stones, and still worse, with foul and filthy epithets, this heroic band of inoffensive and defenceless ladies. We wonder in reading of it, if these ruffians had sisters of their own, and if so, what sort of a reception did they receive from them on their return from their academic studies. We would not wrong the most degraded woman that exists, by believing that she would willingly associate on terms of intimacy with such cowardly and despicable persons. And why all this malignity and brutal ruffianism? Simply because a few ladies sought to devote themselves, with legal sanctions, to the holy office of alleviating the sufferings of others.

We lay down the volume which records these pitiable facts with sincere humility, and a sad consciousness of how little impression has yet been made, with all our boasted improvements, on that dense stratum of savage coarseness which underlies the tinsel and glitter of modern social refinement, and which, like the elements of volcanic eruption, ever and anon horrifies us by forcing itself to the surface, spreading from the mountain tops of civilization to the obscurest valleys and channels beneath. We lay it down also, however, with the conviction, that even as the evil is vast, so should those who would give it battle be resolute, and with a revived determination for our own part not to shrink from the affray.

"ONWARD."—The Organ of the Band of Hope movement, vol. 7, 1872, (Manchester, John Heywood.)

"THE ONWARD RECITER."—Edited by William Darrah, vol. 1, (Manchester, John Heywood.)

"THE STAFFORDSHIRE TEMPLAR'S WALLET."—Published Monthly, January 1st, 1873, ("*Wallet*" Office, Uttoxeter.)

"THE ONE THING NEEDFUL ALMANACK."—For 1873, (London, Partridge & Co.)

We have grouped these four publications together, because they are all more or less connected with the great cause, which before all others, it is the mission of this paper to advocate, the cause of Temperance, united intimately as it is, with the cause of Religion, as well as with all permanent prospect of Social Improvement. The two first are probally already well known to the majority of our readers; the fourth is a new venture in a very wide and noble field of enterprise. Of "Onward" and "The Onward Reciter" we have before now had occasion to speak in terms of just commendation, and it might be sufficient to say of them now, that they continue to fulfil the promise of good work which from the first they held out, were it not that in their annual collected form they seem to us to present one or two features worthy of special mention. Amongst these, we have much pleasure in specifying the capital serial tale by the Rev. T. P. Wilson, M.A., "Nearly Lost, but Dearly Won," which came out in the monthly parts of "Onward" during the past year, and is completed in the present volume, and the unusually good illustrations which accompany it. We also observe that the "Editor's Chat" continues as instructing and interesting as ever. With the "Onward Reciter" in its new form of a handsomely bound volume, we are really greatly pleased. From the first we thought highly of this little publication, and fully entered into the broad and liberal views of Mr. Darrah, whose aim as he states it "has been to furnish high class readings, recitations and dialogues of a lively and interesting character, free from vulgarity and doggrel, and yet lacking none of the earnestness and force of earlier compilations;" an aim most successfully attained There is no more cheering sign of the advance of refinement among our working classes, than their increased apprehension and enjoyment of good poetry, nor is there anywhere to be found a more powerful instrument of education. We would wish to see quite as many people taught to read and recite poetry intelligently and rhythmically, as we do see—and see them with pleasure—taught to sing and take parts in music, and we are sure that the reader or reciter would confer quite as much pleasure on his listeners as the singer. It is indeed a singular circumstance how much this admirable talent has been neglected amongst us. Mr. Darrah's pieces are all well and judiciously, and we may add liberally, chosen, and where all is so good it may seem invidious to make a selection. We cannot however deny ourselves the pleasure of bestowing a special word of approval on one little piece which makes its appearance in the last (the January) number, and we do so with the greatest readiness as it appears anonymously, and is probably the work of some early aspirant to poetic honours amongst ourselves. It is called: "If we Knew."

"The Staffordshire Templar's Wallet" is staunch in the good cause. The present number opens with an article on "The Old Year and the New," the gist of which is in the sentence, "Let us resolve that with God's help we will be more careful and more zealous in 1873 than we have been in 1872." A prize is offered for competition by the Editor, of which, as the terms are somewhat unusual, we subjoin them in full.

"The Editor offers a copy of "Derry's Lake" (cheaper edition) as a Prize for the best Ballad (if of sufficient merit) on the following theme:—"A farmer went to a neighbouring town to market (his wife being unable to do so through indisposition), to dispose of the farm produce, and to purchase the week's stock of household supplies. Having finished his marketing the farmer dined at a public house, and indulged somewhat freely in the intoxicating cup. At length he took up his baskets and started for home, but all the way home he was greatly distressed by the feeling that he had forgotten something, though what it was he could not discover.

Upon reaching home, the forgotten article was brought to mind by the exclamations of wife and children, "Where's the horse and trap?"

The following conditions must be complied with:

1. The writers must be members of Staffordshire lodges, I.O.G.T.

2. The composition must be in Ballad metre (the C.M. of the Hymn Books), and consist of from 40 to 80 lines.

3. Each Writer must sign his Ballad with a *nom de plume* (or fancy name) concealing his own name until the award is announced.

4. The Ballads must be posted to the Editor not later than the 17th instant.

5. The successful Ballad, if of sufficient merit, will be inserted in next month's *Wallet*."

Now this is no doubt a sufficiently humourous story, and might form the groundwork of a very amusing poem. We respectfully question the discretion of our contemporary, however, in selecting a comic theme, and we differ from it altogether as to the appropriateness of the metre to the subject chosen.

"The One Thing Needful Almanack" (1873). The object of this handy little publication is sufficiently described in the address "To the Reader," which is printed on its second page. We have received along with it a circular signed by Mr. Charles Brewer, from which we copy a portion of the first paragraph, and add a list of prices.

"For some time past the impression has been strong on my mind, that it would be advisable and beneficial to issue an Almanack for 1873, having not only useful information, but also strong pointed appeals to the heart and conscience, with plain statements as to how to obtain eternal life, and the great doctrine of substitution clearly put."

32 pages, stitched and cut - - at 5/- per 100.
Ditto with Stiff Drab Cover - - at 6/6 per 100.
Ditto ditto Pierced and Taped, for hanging on a wall - at 7/- per 100.

Mr. Brewer has carried out his programme with earnestness and success. Orders for copies should be sent to him at 147, Falkner Street, and Post Office Orders made payable, at the Bold Street Post Office.

THE REMEDY.—What is the remedy for the drinking evil? We answer, "*Remove the cause and the effect will cease.*" This is the remedy, and there is no other. Every other has been tried and has failed. We must either give up the drink or go on in sin and sorrow. We are as a nation, shut up to abstinence and intemperance. And can we hesitate in our choice? Surely not; our way is plain before us; we have but to rise to the solemnity of the occasion, and seeing the immensity of the interests involved, resolve that as a people we will no longer tamper with, or sanction, or shelter the direst enemy that ever assailed the human family, and the destruction will cease. The stumbling-block being removed, the Gospel will have free course and be glorified. The wilderness will soon blossom as the rose; hope will take the place of despair; want, and poverty, and ignorance, and crime will flee as clouds before the noonday sun, and England, dear old England, be indeed a sober, happy Christian land.—*Rev. C. Garrett.*

FEMALE MEDICAL STUDENTS.—In connection with our review of "Medical Women," in another column, the following description of the latest phase of the contest may be of interest. We quote from a recent number of the "Queen." "The battle of the Female Medical Students has been raging with much violence in Edinburgh. There is none of the calmness of discussion of abstract principles in connection with this strife. The party of the ladies has, within the last few days, both gained a victory and, as is thought, suffered a defeat. The victory consists in the admission of the ladies who are now entered as medical students into the wards of the Infirmary, and in their thus receiving the advantage of that clinical instruction without which their studies would be very incomplete, and would not qualify them for taking their degree—if they are permitted to graduate. This admission to the wards of the Infirmary is, however, under very strict conditions; and a large number of the opponents of the ladies hope that, these women having finished their studies, no others will be tempted to come forward and fight the battle over again. The friends of the ladies, on the contrary, see in the permission thus grudgingly accorded the insertion of that "thin edge of the wedge" which may lead to a more effectual opening. The minor matters imported into the quarrel are amusing to bystanders."

GOOD TEMPLAR UNION NOTICES.

(*See succeeding pages.*)

The speakers are respectfully requested to look over the plan carefully, as the numbers attached to the names are different from former plans.

A special meeting of the Secretaries of Bands of Hope will be summoned by circular, as early in February as possible, and it is hoped that every Secretary will be present.

The Royal Poland Street Hand-Bell Ringers, will give a Series of their Popular Entertainments on Friday, February 14th, at the Queen's Hall, Birkenhead; on Saturday and Monday, the 15th and 17th, at the Saturday Evening Concerts, Lord Nelson-street, Liverpool.

The Conductors and Secretaries of the Bands of Hope will please to notice, that an afternoon Entertainment for Children will be given by the Royal Poland-street Temperance Hand-Bell Ringers, on Saturday, February 15th, at Three o'clock. The circulars of Terms will be sent to the Secretaries at once.

The Annual Band of Hope Concert for Birkenhead, will be given in the Queen's Hall, on Tuesday, March 4th, 1873, by a

Choir of Five Hundred Children, full particulars will be announced by Bills, &c.

Mr. S. Smithard, of Derby, is engaged to give his Musical Entertainment in Liverpool, under the auspices of the Union, during the month of March. The list of Meetings will be published in the March Number.

The Yearly Subscriptions to the Union are now due, and it is earnestly hoped that the same may be paid at once, as the Committee are busily engaged in arranging for more extended operations this year.

42, *Renshaw-street.* *N. SMYTH, Agent*

INDEPENDENT ORDER OF GOOD TEMPLARS.

DISTRICT OF SOUTH-WEST LANCASHIRE.

GEORGE WHITEHEAD, District Deputy, G.W.C.T., 3, South Street, Liverpool.
WILLIAM DODD, District Treasurer, Preston Bank, Southport.
M. BEBBINGTON, District Secretary, 10, Bouverie Street, Liverpool.

Special Deputies, Speaking and Deputations.

Bro. N. SMYTH, 42, Renshaw Street, Liverpool.
„ P. T. WINSKILL, 27, Oxford Street, Warrington.

Visiting and Instituting, Lodges, &c.

Bro. EDWARD WILD, 124, Warwick Street, Liverpool.
„ M. BEBBINGTON, 10, Bouverie Street, Liverpool.
„ T. STOTT, 14, Derby Street, Whitechapel, Liverpool.
„ R. G. NEW, Ashdown House, Rainhill.
„ J. A. DAWSON, Dorning Street, Wigan.

LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
81	Rose,	Christ Church, Schools, Bootle,	8·0	John Kerr, 105, Litherland Road, Bootle.
347	Walter Bonehill,	Iron Chapel, Rylands-street,	7·30	Thomes Hall, 117, Bridge-st., Warrington.
378	Safety,	St. Cleopas' School, Beresford Rd.,	7·30	Wm. Christian, 12, Miles-st., Toxteth Park.
409	Wesley,	Alliance Room, Warrington,	7·30	J. Wild, 7, Wellington-st., Warrington.
439	Rainhill & Whiston Life Boat,	The Holt School, Whiston,	7·30	J. Higham, The Holt School, Rainhill.
519	William Dodd,	Temperance Hall, Southport,	8·0	Robert Rothwell, Mornington-rd., Southport.
522	Liverpool Onward,	Mission Room, Upper Beau-street,	7·30	Wm. Tait, 39, Hamilton Road, Everton.
540	Progress of Waterloo,	Primitive Methodist School,	7·30	Robert Lightfoot, Midland Terrace, Waterloo.
779	Rescue,	Burrow's Gardens T'mprnce Room,	8·0	J. Hopkins, 29, Rose Place.
952	Light of Everton,	Emmanuel Free Ch. Stanfield-rd.,	7·30	R. H. Thompson, 15, Spencer-street.
1006	Star of the East,	Mechanics Institute, Woolton,	7·30	Thomas Hughes, Roderick-street, Woolton.
1317	Ancient Britain,	St. Phillip's Inst., Back Canning-st.	7·30	E. Jones, 9, Busby Terrace, Warwick-street.
1402	Bootle Guiding Star,	Lincoln Rooms, Derby Rd., Bootle,	7·30	R. Hutchinson, 65, Berry-street, Bootle.
1523	Cedar,	Wesleyan School, Yates-st., Tox. Pk.	7·30	W. L. Stephenson, 27, Tarbett-st., Tox. Park.
1575	Faithful,	Lowe Green, near Wigan,		J. Fairhurst, Platt Bridge, near Wigan.
1644	Hope of Earlstown,	Assembly Rooms, Earlstown,	8·0	J. Little, Newton Glass Works, Lancashire.
1649	Shining Light,	15, Town Row, West Derby,	8·0	A. McKenzie, 15, Town Row, West Derby.
1777	William Mackenzie,	St. Andrew's Lect. Hall, Rodney-st.	7·30	J. Yeates, 21, Rodney-street.
	Ivy,	St. Jude's School, Low Hill,	7·30	R. Barberry, 1, Hyde-street, Everton.

TUESDAY.

100	Perseverance,	School Room, Wilton-street,	7·30	Smyth Kennedy, 137, Richmond Row.
312	Liverpool,	1, Juno-street, Edge Hill,	7·30	Wm. Jones, 91, Beaumont-street, Windsor.
594	Nephalia,	Con. Chal. Portland-st. Southport,	7·30	James Dawson, West Bank, Southport.
620	Hope of Churchtown,	Independent School, Churchtown,	7·30	James Pierpoint, Churchtown, Southport.
743	Hope of St. Helen's	Hardshaw Street, School,	7·30	J. Boydell, Hardshaw-street, St. Helens.
757	Leburnam,	Laburnam Grove School, Seaforth,	7·30	A. E. Ashton, School Lane, Seaforth.
931	St. Peter's	Schools, Sylvester-street,	7·30	Edward Stock, 1, Tenterden-street.
1080	William Roaf,	Silverwell Chapel, Wigan,	7·30	S. Leyland, Duke-street, Wigan.
1233	Aqua Pura,	National School, Rainhill	7·30	R. G. New, Ashdown House, Rainhill.
1247	Liverpool Ebenezer,	Temp'ce Room, Hill-st. cr. of Pk.-pc.	7·30	Robert Williams, 4, Morpeth-street.
1321	Warrington Temp'ce Mission,	Temperance Room, Academy-street,	7·30	Ed. Needham, 28, Winwick-st. Warrington.
1397	Soho,	Baptist School, Soho-street,	7·30	Phillip Freeman, 2, Shaw's Terrace, Alma-st.
1400	Liverpool Sincerity,	St. Simons' School, Lord Nelson st.,	7·30	Jos. Bodey, 2, Whitefield Terrace, Everton.
1645	Gomer,	Welsh School, Gt. Mersey-street,	7·30	J. Venmore, 9, Venmore-street, Everton.
1646	South Star,	Methodist School, Rathbone-street,	7·30	J. W. McKelvin, 225, Upper Fredrick-street.
1770	Workman's Hope,	Workman's Hall, 37, Park Lane,	8·0	Wm. M. Norbury, 61, Dorritt-st., Park Road.
1773	Hope of Tyldsley,	Temperance Hall,	7·45	Thos. Jerrard, 241, Tyldsley Road, Tyldsley.
1904	Liverpool United,	Free Church School, Wilbraham-st.	7·30	J. Johnson, 53, Beresford-street.

WEDNESDAY.

124	Edge Hill,	St. Mary's School, Wavertree Road,	7·30	A. H. Renshaw, 11, Railway Cottagee, Speke-lend-road, Edge Hill.
143	Noah's Ark,	National School, Everton Valley,	7·30	R. Titherington, Thompson's Cottageg, Foley-street, Kirkdale.
159	Liver,	Yg.Men's Ch. Asstn. 44, Renshaw-st.	7·30	John B. Collings, 35, Nursery-st., Fairfield.
183	Toxteth,	St. Matthew's School, Hill-street,	7·30	D. Clague, 10, Liffey-street, Windsor.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
222	Hope of Bootle, ..	.. Lincoln Rooms, Derby Road, Bootle,	7·30	J. H. Wanstall, 151, Rimrose-road, Bootle.
278	Wavertree Vale, ..	.. Wesleyan School, Wavertree Road,	7·30	J. Wakefield, 19, Wavertree Vale.
294	Liverpool Good Samaritan, ..	St. Augustine's School, Salisbury-st.	7·30	Frederick Miller, 18, Springfield-street.
549	Cambria, ...	.. Welsh School, Balliol Road, Bootle,	7·30	A. J. Jones, 105, St. John's Road, Bootle.
660	Hope of Warrington, ..	.. Leigh-street, Wesleyan Chapel, ..	7·30	Joseph Tichett, Butter Market-st. Warrington
687	Prosperity of Ormskirk,	.. Working Men's Institute	7·45	S. A. Garside, Aughton-street, Ormskirk.
691	Hope of the Empire, ..	.. Meth. Free Ch. Empire-st. Everton,	8·0	James Hoult, 60, Low Hill.
752	St. Helen's Ebenezer,..	.. Primitive Methodist School, ..		J. Lindor, 26, Peter's-street, St. Helen's.
768	Pride of Garston, ..	.. Assembly Room, Wellington-st., ..	7·30	J. Kelly, 22, Palmerston Road, Garston.
910	Royal, ...	.. Temperance Hall, Southport, ..		J. P. Griffith, Lord-street, Southport.
1124	Laurence Heyworth, ..	.. Wesleyan School, Prescot, ..	7·30	J. B. Pratt, 8, Kemble-street, Prescot.
1189	Burscough Safety, ..	..		J. Spencer, Burscough.
1243	A Home for All, ..	.. Methodist Free Church, Whiston,	7·30	J. Mybrea, Whiston Lane-ends, Whiston.
1396	Mersey Beacon, ..	.. Wesleyan School, Penketh, ..	7·30	J. S. Green, 49, Sankey-street, Warrington.
1561	Liverpool St. Mary's ..	.. St. Mary's School, Kirkdale, ..	7·30	J. Bird, 14, Brisbane-street.
1726	Necessity, ...	.. Church School, Lark Lane, ..	7·30	J. Wilson, 2, Lark Lane, Toxteth Park.
1791	Glendower, ...	.. Welsh Chl. Lombard-st., Everton,	7·0	R. Evans, 87, Saxon-street, West Derby Road.
	Golden Link, ...	.. National School, Crosby, ...	7·30	Thomas Banister, Victoria Road, Crosby.
	Liverpool Lily, ..	.. National School, Edmund-street,		Alfred Cox, 15, Faulkner-street.

THURSDAY.

85	North Star, ...	.. Circus-street School, ...	7·30	Thomas Jones, 57, Hunter-street.
153	Always Ready, ...	.. Temp'ce Rooms, Burrow's Gardens,	8·0	J. G. Brown, 88, Kilshaw-street, Everton.
261	Star of Widnes, ..	.. National School, ...	7·30	F. Bibby, Mersey Road, Widnes.
279	Excelsior, ...	.. Hibernian School, Pleasant-st., ..	7·30	Joseph Thomas, 200, Scotland Road.
280	Olive Leaf, ...	.. Chester Road, Tue Brook, ...		J. A. Gornall,5,Green-lane, Stonycroft,Stanley
302	Morning Star of St. Helen's ..	British Ragged School, ...	7·30	J. Birchall, 95, Westfield-st., St. Helens.
419	Wigan, ...	.. Bishops Gate School, ...	7·30	J. A. Dawson, Dorning-street, Wigan.
453	P. P. Carpenter, ..	.. Cains St. Helens, ...	7·30	J. Rigby, Tinsley-ter. Foundry-st., Warrington
651	Hope of Windsor, ..	.. Zion Chapel, Solway-street, ..	8·0	William Golding, 59, Eden-st., Windsor.
676	Star of Promise, ..	.. St. Columbas School, Pleasant-st.,	7·39	Wm. Williams, 10, St. Brides'-street.
706	Elizabeth, ...	.. Salem School, Elizabeth-street, ..	7·30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	.. High-street, Temperance Hotel, ..	7·30	J. Murphy, 17, Wellington-road, Wavertree.
914	Southport Crusaders, ..	.. Temperance Hall, Southport, ..		George Smith, 21, Cross-street, Southport.
1001	Chadwick Mount, ..	.. Chadwick M't Chapel, Everton-val.	7·30	Hugh Harrison, 18, Stonewall-street.
1092	Hope of Hindley, ..	.. Primitive Methodist Chapel, ..	7·30	D. Lloyd, Bridge-street, Hindley.
1266	True Blue, ...	.. 80, China-st. Netherfield-rd. Everton	7·30	William Martin, 94, Seacombe-street.
1355	Liverpool Zion, ..	.. Prim. M't Chl. Northumberland-ter.	7·30	Morris Jones, 8, Priory-street, Everton.
1388	Criterion, ...	.. Wilton-street School Room, ..	8·0	William Richardson, 18, Clarence-st.
1451	George Pennell, ..	.. Methodist Chapel, Benledi-st., ..	7·30	William Davies, 10, Moreld-st.
1525	Liverpool Pentecost, ..	.. Prim. Meth. School, Boundary-st.,		S. Clegg, 286, Gt. Homer-street.
1664	Liverpool Be Faithful,	.. Toxteth Tabernacle, Park Road, ..	7·30	J. K. Slater, 70, North Hill-street.
1665	Gateacre Wanderer's Home, ..	National School, ...	8·0	Thomas Burgess, Dousefield, Allerton.
1776	Commercial, ...	.. Church School, Mill-road, Everton,	7·30	J. T. Williams, 10, St. Brides'-street.
1808	Templars Pride, ..	.. St. Peter's School, Sylvester-st., ..	8·0	George Elliott, 13, Shaw's Alley.

FRIDAY.

94	Dingle, ...	.. Welsh School, Windsor-street, ..	7·30	S. Hobson, 1, Dorritt-street, Park Road.
161	Thistle,..	.. 57, Hunter-street, ...	8·0	Geo. Dennis, 12, Millard-street, Athol-street.
208	Friars' Green, ...	.. Friars' Green Chapel, ...	7·30	Wm. Wright, 29, Winwick-st., Warrington.
226	Montpellier, ...	.. Temperance Hall, Southport, ..	7·30	William Addison, 101, Lord-st., Southport.
395	Wycliffe, ...	.. Wycliffe School, ...	7·30	Rev. G. S. Reaney, 96, Bewsay-rd. Warrington.
562	St. James', ...	.. St. James' School, St. James'-rd.	7·30	J. M. Lyon, 6, Thackeray street.
705	Hope of Kensington; ..	.. Methodist Chapel, Gilead-street, ..	8·0	William Shaw, 40, Gilead-street, Kensington.
715	Everton, ...	.. Methodist School, Kilshaw-st. ..	8·0	William Tansley, 39, Queen's-rd. Everton.
770	Liverpool Mission, ..	.. 89, Mill-street, ...	7·30	C. Adams, 10, Wolf-st., Toxteth Park.
951	Bethel, ...	.. North Bethel, Bath-street, ...	7·30	S. Cross, 16, Hydrea, Athol-street.
1054	Wesleyan Success, ..	.. Wesleyan Chapel, Pitt-street, ..	7·30	Henry Colefield, 1, River-st., Coburg Dock.
1811	Liverpool Crystal Spring, ..	Wellington Road Chapel, ...	8·0	George Down, 78, Miles-street, Tox. Park.
	Widnes Haste to the Rescue,..	Widnes, ...	7·30	James Hargreaves, Brook House, Widnes.

SATURDAY.

506	Dallam Lane, ...	.. Dallam Lane School, ...	7·30	Wm. Kent, 42, Rollestone-st., Warrington.
1170	Liverpool Ever Faithful,	.. Meth. Free Church, Russell-street,	7·30	D. Grundy, 16, Boundary Place.
1180	The Day Spring, ..	.. Free Church School, ...	7·30	James Newbia, 38, Hamer-st., St. Helens.
1231	Prosperity of Blagargate,	.. Wesleyan School, ...	8·0	James Ritson, Bickerstaffe, Ormskirk.
1414	Prince Llewellyn, ..	.. Mission Room, Charter-street, ..	7·30	E. Hughes, 32, Edmund-street.
1690	Haydock Stand Like the Brave	Meth. Free Church, Haydock, ..	6·0	B. Fairhurst, Haydock.
1757	Caradoc	.. Welsh School, Fitzclarence-st., ..	7·0	O. L. Griffith, 17, Plan-street.

Lodges are particularly requested to TAKE NOTICE, that the next Quarterly Convention will be held in Warrington, on Monday, 3rd March, 1873. That all propositions for the digest must be sent in not later than 10th February, and that each Lodge who intends to send its Lodge Deputy or Representatives will be supplied with free tickets for Luncheon and Tea, if the District Secretary be notified of the number required on or before 10th February, 1873.

The Executive have decided, that in future they will issue official notices, &c., in the *Liverpool Social Reformer* as far as practicable, with a corrected list of Lodges each month.

GEORGE WHITEHEAD, D.D., G.W.C.T.
M. BEBBINGTON, D.S.

PLAN OF TEMPERANCE MEETINGS FOR FEBRUARY, 1873.

Name of Society and Place of Meeting.	Name and Address of Secretary.	Hour of Meeting	FEBRUARY.				
MONDAY.			3	10	17	24	..
St. Paul's Band of Hope and Temperance Society, Edmond Street.	T. A. Ridpath, 49, Pall Mall.	7-30	23	..	19	..	..
Zion Primitive Methodist Band of Hope, Northumberland Terrace, Everton.	Jno. Edwards, 4, Hamilton Road, Everton.	7-0	17	..	..	..	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	..	..	34	..	..
Islington (Friends) Band of Hope, Friends Institute, Islington.	Chas. Smith, 106, Whitechapel.	7-30	37	..	37	..	..
Raffles' Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	19	..	22	..	..
Bootle Baptist Sunday School Band of Hope.		7-0	12	..	..	..	..
			..	..	..	..	..
TUESDAY.			4	11	18	25	..
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow Street, Rock Ferry.	7-30	38A	5	..	..	..
North Bethel Band of Hope, North Bethel, Bath Street.	Richard Davies, North Bethel, Bath Street.	6-30	..	..	16	..	..
United Methodist Free Church Temperance Society, Scotland Road.	Henry Liddington, 14, Torr Street, Everton.	7-30	..	..	..	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	Wm. Hampson, 39, Sidney Place, Edge Hill.	7-30	..	..	..	..	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	..	..	..	..	..
WEDNESDAY.			5	12	19	26	..
Raffles' Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackeray Street, Toxteth Park.	7-30	46	..	..	..	..
Solway Street Baptist Chapel Band of Hope.	T. B. Wealthy, 31, Noel Street, Lodge Lane.	7-30	26	..	..	..	..
			..	..	..	..	..
THURSDAY.			6	13	20	27	..
St. Silas' Band of Hope, Oakes Street School Room (back of Pembroke Place).	Fredk. Sherlock, 26, Rupert Lane, Everton.	7-0	24	..	13	..	..
North Bethel Temperance Society, Bath Street.	Geo. McCurdy, North Bethel, Bath Street.	7-30	13	..	..	..	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	Thos. Quayle, 99, Wellington Road, Toxteth Park.	7-30	..	30	..	..	..
St. Domingo Sunday School Band of Hope, Breckfield Road North.	Geo. Buchanan, 36, Louis Street, Scotland Road.	7-30	..	..	..	..	..
Wellington Road Band of Hope.		7-30	..	..	..	..	..
,, Temperance Society.		7-30	..	..	..	..	..
Wesley Band of Hope, Windsor Street, Toxteth Park.	W. G. Hipwell, 93, Berkley Street.	7-30	A	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	Wm. Brown, 28, Chapel Street.	7-30	..	..	..	..	..
Holy Trinity Band of Hope and Temperance Society, Beaufort Street.	Chas. Fee, 14, Britton Street, Toxteth Park.	7-30	..	2	..	40	..
FRIDAY.			7	14	21	28	..
Yates Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	2	10	..	..	..
Elizabeth Street Sunday School Band of Hope.	Geo. Coleman, 15, Bamber Street.	7-30	..	..	..	..	..
Rathbone Street Primitive Methodist Band of Hope.	J. Ashley, 70, Holden Street, Windsor.	7-30	..	2	..	..	..
Salem Band of Hope, Kilshaw Street, Everton.	J. G. Thompson, 109, Boundary Lane, Everton.	7-0	26	..	..	..	..
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Prenton Lane, Higher Tranmere.	7-30	41	..	..	..	..
Park Place Band of Hope, Methodist New Connexion Chapel.	Jno. Kelly, 2, Morton Street.	7-30	..	..	..	..	..
St. Thomas' Band of Hope, Workman's Hall, Park Lane.	H. E. Fell, 37, Park Lane.	7-45	2	..	12	..	..
Seacombe Primitive Methodist Band of Hope.	J. Clarke, Victoria Road, Seacombe.	7-30	..	..	..	41	..
Holden Street (Windsor) Band of Hope.	C. A. Ropes, 34, North John Street.	7-30	12	..	..	..	..

LIVERPOOL AND BIRKENHEAD

TEMPERANCE AND BAND OF HOPE UNION.

EXECUTIVE.

Chairman.—W. S. CAINE, Esq. Treasurer.—Mr. THOMAS OLLIS.

Mr. E. CLEATON,	Mr. EDWARD JONES,	Mr. J. GOLDING,
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Honorary Secretaries.—Mr. JOSEPH THOMAS and Mr. W. J. SUTCLIFFE.

MEETINGS OF AFFILIATED SOCIETIES: MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting,	Name and Address of Secretary.	Day and Hour of Meeting.
Perseverance Total Abstinence Society,	R. Ward, 65, Conway-street, Everton,	Monday.
Hill-street Temperance Society,	E. Wild, 124, Warwick-street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill-street Temperance Society, Baptist Mission Room,	John Roscoe, 7, Rankin-street, Toxteth Park.	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut-st.	J. B. Collings, 35, Nursery-street, Fairfield,	Friday, 7·45—Weekly.
Windsor-street Presbyterian Temperance Society,	W. P. Evans, 239, Upper Parliament-street,	Wednesday, 8.
Brighton-le-Sands' Band of Hope,	J. Daly, Brighton-le Sands,	Thursday, 7·30—Fortnightly.
Crown-street Band of Hope,	S. E. Priestly, 57, Kensington,	Monday—Monthly.
Hill-street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday, 7-30—Weekly.
Kent-street Band of Hope,	Miss Davis, 141, Bedford-street,	Wednesday and Friday, 7-30.
Kensington and Fairfield Band of Hope, Balm-street,	A. C. Mitchell, 13, Plan-street,	Thursday, 7-30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane, Bebbington,	Wednesday, 7—Monthly.
Moria Chapel Band of Hope, Gill-street,	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle-street Chapel Band of Hope,	J. Charnley, 22. Horsley-street,	Fortnightly,—Evening not fixed
Newington Band of Hope,	Mr. Griffiths, 23, Bitt rn-street,	———
St. Columbus Band of Hope, Pleasant-street,	J. McDougall, 22, Harford-street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	W. J. Gerrett, St. George's Pierhead, Liverpool,	———
St. Paul's Band of Hope, Star-street. Tranmere,	T. Crossthwaite, 12, Dee-street, South Tranmere.	Monday, 7·30—Weekly.
S. Silas' Band of Hope, High Park-street,	T. Atkinson, 201, Beaufort-street,	Tuesday, 7.
South-End No. 1 Band of Hope, Ebenezer Hall,	———	Thursday, 7—Weekly.
Carter's Total Abstinence Society, Circus-street School,	J. Booth, 57, Hunter-street,	Tuesday, 8—Weekly.
Lower Tranmere Temperance Society,	Miss Tyson, 18, Fountain-street,	Tuesday.
Parr-street Temperance Society,	———	Friday.
Burlington-street Band of Hope,	T. W. Mahood, 129, Everton Terrace,	Friday, 7·30.
Islington (Friends) Temperance Association,	J. Dinsdale, 3, Mitford-street,	Tuesday, 7·30—Fortnightly.

a Metcalfe, James Rev. Greenway-road, Higher Tranmere.
b Williams, Joseph Rev., 22, Wentworth-street, Everton.
1 Alexander, R. W., 3, Horatio-street, Birkenhead.
2 Bailey, John, 14. Clarke-street.
3 Bebbington, M. 10, Bouverie-street, High Park-street.
4 Bent, George, 5, Wheatland-lane, Seacombe.
5 Blair, John, Alexandra Terrace, Rock Ferry.
6 Bosomworth, C. F., 13, Castle-street.
7 Brick, George, Victoria-road, Seacombe.
8 Burgess, William, 42, Renshaw-street
9 Camm, J. F.,
10 Carter, John, 1, Priory-terrace, Everton.
11 Chapple, John, Rose Vale.
12 Cleaton Edmund, 91, Huskisson-street.
13 Cockayne, William, 3, Longfellow-street.
14 Collings, J. B., 35, Nursery-street, Fairfield
15 Crosfield, Thomas, 2, Derwent Square, Stoneycroft.
16 Crosthwaite, T. S., 12, Dee-street, South Tranmere.
17 Davies, Richard, 23, Coniston-street, Breck-road.
18 Dinsdale, Joseph, 3, Mitford-street, Everton.
19 Galley, William, 129 St. Domingo-vale.
20 Gibson, Adam, 122, North Hill-street.
21 Godson, W., 78, Westbourne-street,
22 Grundy, David, 16, Boundary Place.
23 Guthrie, James, 15, Menai-street.
24 Hampson, William, 39, Sydney Place, Edgehill.
25 Haskell, T. T., 7, Borough Road, Birkenhead.
26 Hindley. Thomas, 38, White Rock-street.
27 Hodge, George, Bankhall Foundry, Bootle.
28 Isterling, Jasper, 34, Harbord-street, Edge Hill.
29 Jones, E., 35, Newstead Road.
30 Kelly. J., 2, Morton-street.
31 Macdiarmid, A. S. 93, Huskisson-street.
32 Miller, Isaac, 44, Chatham-street.
33 Nash, Samuel, 44, Renshaw-street.
34 O'Keef, T. D., 45, Aubrey-street.
35 Ollis, Thomas, 169, Islington.
36 Paterson, William, 2, Glasgow-street, Rock Ferry.
37 Porter, Henry, 48, Great George-street.
38 Richardson, George, 44, Conway-street, Birkenhead.
38a Rushton, Charles, 83, Hill-street.
39 Stoneman, J. B., 2, William Henry-street.
40 Thompson, J. G., 109, Boundary-lane.
41 Tyson, William, 18, Fountain-street, Higher Tranmere.
42 Wild, Edward, 124, Warwick-street.
43 Williams, W. H., 9, Leadenhall-street.
44 Wood, S. H, 19, King-street, Rock Ferry.
45 Turner, W., 19, Ray-street.
46 Slater, J. K., 70, North Hill-street.
A The Agent, 42, Renshaw-street.

OFFICE—42, RENSHAW STREET,

N. SMYTH, Agent.

THE LIVERPOOL

SOCIAL REFORMER:

A MONTHLY PAPER

DEVOTED TO THE TEMPERANCE MOVEMENT, EDUCATION, SANITARY REFORM, WORKMEN'S CLUBS, THE EXTENSION OF THE FRANCHISE TO WOMEN, AND OTHER MATTERS RELATING TO SOCIAL IMPROVEMENT.

No. 3, Vol. II.] MARCH 1st, 1873. [Price 1d.

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The Liverpool Permissive Bill Association has proved its political power to be at least equal to that of the Licensed Victuallers' Association. In the recent elections, the two societies, with all their influence and strength, were ranged against each other. The Conservatives securing the publicans, and the Liberals the teetotallers. The Conservatives had the pull all through; their man was in the field a week before his opponent; their organization was perfect; and their canvas was complete before the Liberal candidate had issued his address. They commenced the contest sure of winning by at least 5000 votes, but in spite of the boasted political power of the publicans, and the sheep-like docility of their whole party, the Liberals reduced their expected majority to less than 2000, and gave the Tories a fright from which they have not yet recovered. We believe that if Mr. Caine had been in the field as soon as Mr. Torr, he would have been returned with at least 500 majority.

The recent election has been a great thing for the Temperance party, not in Liverpool alone, but throughout the country. A prominent member of the United Kingdom Alliance has polled more votes than any member of the House of Commons, with the exception of Mr. Torr, and this must afford great encouragement to every Temperance Reformer. The election has enabled the Permissive Bill Association, now only fifteen months old, to feel its legs, and establish itself as one of the strongest sections of the Liberal party in Liverpool. The services it rendered to the Liberal cause in the recent election cannot be over estimated. It furnished 400 or 500 of the most zealous canvassers, whose untiring activity was the admiration of both Liberal and Tory, and the wise self-denial with which they abstained from dragging to the front their own particular views, deservedly won the esteem and approval of the leaders of the Liberal party.

We are told that there are many Temperance men in Liverpool who are without votes. There is no excuse for this. We know that the existing registration laws bear very hardly on working people, who are objected to in a wholesale manner by the party agents, because they cannot afford to lose a day in appearing before the revising barrister; but for all that, a teetotaller ought to care enough about his vote to lose a day to secure it, especially when he can claim costs for an improper objection. We are glad to inform our readers that the Permissive Bill Association have appointed Mr. N. Smyth, the late agent of the Temperance Union, their registration and electoral agent; he may be seen any day, till ten o'clock at night, and will be glad to furnish information to any who wish to be placed on the next register, and protect any whose qualification may be called in question by Liberal or Conservative agents. We trust that Good Templar Lodges, Rechabite Tents, Temperance Societies, and individual teetotallers will combine to render every assistance to Mr. Smyth in the arduous task he has undertaken. If so, we are assured 2000 or 3000 additional temperance votes may easily be placed on the next parliamentary register.

THE second annual Exhibition of the Liverpool Society of Water Colour Painters, will be opened at Old Post Office Place on the 3rd of March. We understand the Exhibition will be even better than last year's. We have been favoured with a view of a few of the pictures, and if the bulk equals the sample, the public will have reason to thank the Society for a great treat. Local art will be well represented by the Norburys, father and son, A. P. Richards, Bond, Pride, Pedder, and other members and associates; while outside contributions will include a little gem by Frederick Walker, A.R.A., his last work in water colours; an important picture by John Gilbert, and others by Naftel, Stanton, Shields, Newton, &c. We hope to refer again next month to this exhibition, and comment a little more in detail; meanwhile, we advise all our readers to go and see it.

How is it the managers of our picture exhibitions never give the working classes a chance of seeing them? The Corporation Exhibition Committee made a sort of feint of doing so last Autumn, by opening the galleries till nine o'clock, at 6d. and 3d. admission. But what is the use of that? Few working men get home from work till half-past six, and by the time they have had their tea, put on their best clothes, and got to the exhibition, it is past eight o'clock. The Exhibition, got up as it was in the ratepayers' building, at the ratepayers' risk, ought, in our opinion, to have been opened every evening free. The least that should have been done would have been to follow the example of Glasgow and Birmingham, where the exhibitions are opened in the evenings till half-past ten, at a penny, and crowded every night with orderly working men and their families. In Birmingham, this winter, 35,000 people paid their penny to see the pictures during the short period of three weeks! We are sure a like good result would follow in Liverpool, if the experiment were tried. We would advise the Liverpool Water Colour Society to set the example to its big brother at the Free Library, and earn thereby considerable *eclat*, and the gratitude of every social reformer.

WE are glad to report further progress in the Working Men's Club movement. The Hand-in-Hand Club Company will open this month a new club at the corner of Crosshall Street and Marybone, having purchased the Welsh Chapel there for the purpose. This club will carry off the palm from all others in Liverpool, and will have the special advantage of half a dozen American bowling alleys on the basement. The premises are being fitted up in the same handsome style as the Park Place Club, and we are sure the same success will follow. No intoxicating liquors will be sold there, as that is against the constitution of the Hand-in-Hand Company.

A very excellent club is also being opened at Brougham Terrace, West Derby Road, designed more especially for clerks and tradesmen. This also will be conducted without the help of strong drink, under the able management of Mr. Harry Emmens.

WOMAN SUFFRAGE.

Now that the movement in favour of conferring the parliamentary franchise upon those already qualified for it in every respect but that of sex, is apparently on the high road to an easy and an early victory, it is not a little amusing to watch the shifts to which some of its most persistent opponents are put in the discreet endeavour to retreat gracefully from a highly untenable position. The stock arguments against conferring upon women the rights of citizenship, on the ground of the "unnaturalness" of the proceeding, having been pretty nearly all exhausted, or become in their turn a subject of ridicule, and the last practical difficulty in the way of the exercise of the vote having been removed by the passing of the Ballot Act, it might seem that it would require almost supernatural ingenuity on the part of the political woman haters to escape the stigma of unqualified defeat in the impending change. But not so. These able tacticians are still a long way off the end of their resources, and the latest device is but a vulgar one after all. No unusual political ingenuity needs to have been expended in its conception, nor has its undoubted, though not venerable, age, at all dimmed its transparency. The device consists in appropriating so much of their opponents' arguments as they now imagine may be perverted to their own purposes, and having dressed themselves up in these borrowed garments, wearing them as jauntily as the fox in the fable, as jauntily—in their own belief—as if they were their own. Thus those who, like our present prime minister, were talking not long since of "uprooting the foundations of society" in allowing lady householders a vote, who were carrying (in imagination) plague, pestilence, and famine into the domestic circle

on their account, not to speak of envy, hatred, malice, and all uncharitableness, are now on the other hand not less active in assuring us, in the mildest accents of the real practical unimportance of the contemplated change, and of depreciating the influence which, according to them, female electors are to exercise on the legislation of the future. This manœuvre, known in military circles, we believe, as that of "outflanking" the adversary, and in nautical phrase, as "taking the wind out of his sails," is that, then, against which we have now to guard. It will become us to show that while we certainly never entertained those ridiculously exaggerated notions, once so popular, of what woman suffrage might effect, we always did, on the other hand, and do still, hold the belief that it might and would be a most potent influence for good, and that it is entirely on the grounds of this good, and by no means of the little harm that it may do, that it has had, and has, our cordial and earnest support. We wish the franchise for women, not only because it is their right, for we hold rights in political systems to be but shadowy fabrics, but because we believe that they have a noble mission before them in the field of politics, and because we are confident that they will not abuse their trust.

It is evident that no one desires the franchise as an end, or that its possession is of itself any advantage. The mere operation of scratching on a piece of paper, folding it, and dropping it into a box, is not the privilege which, amongst intelligent people, is so justly valued. What is of importance—of inestimable importance—to them is, the influence which this simple operation, many times multiplied, has in the moulding into shape that society of which they form a part. In our society women occupy an anomalous position, for whilst in sentiment they are acknowledged the equals, or even the superiors of men, in fact, they are morally, socially, and even legally, subject to disabilities from which the others are exempt. It is the men who have made the laws and approved the customs, and the men have naturally, though not justly, made them in their own favour, and approved them to their own presumed advantage. But let us suppose this privilege equally in the possession of women; it is not to be doubted that the use which, in the long run, they would make of it would be so to alter the adjustments of modern society that they would have a larger share of its advantages, and less of its disadvantages, than they now possess. There can be nothing in the future more certain than this; place within the reach of any human being the means of his own advancement, and it is an axiom in human affairs that those means will sooner or later be employed, if they can be availed of with credit and safety. The admission of women to the suffrage, then, will be their admission to a competition with men for those prizes in life—such of them at least as they desire—from which they have hitherto been excluded. It will be nothing less than this. Our ingenious opponents are not less at fault now, when they predict no such noble emulation, as they were not long since, when they foretold not only the conflict but its issue, and favoured us with many very deplorable prophetic visions of the inroads of women upon masculine preserves, and the general ravishing from the male species of all its valuable possessions. But it will be also, in this merely personal view, nothing more. The "fair field" will be allowed, but it will be on the condition of "no favour." It has often been a subject to us of contemptuous amazement, the infatuation with which political women haters used to argue against the admission of women to the franchise, at once upon the ground of their inability to exercise it, and upon that of their exercising it with such superhuman unanimity and power as to oust men from places of authority altogether, and to upset all the traditions, safeguards, and securities of the strongest and most cherished political constitution on the face of the earth. We anticipate no such revolution as this in the extension of that constitution which is approaching. We are not afraid that the larger body and the larger brain of the man will succumb to the smaller and more delicate physique of the woman, but we believe that in the manifold concerns of this mysterious life there are manifold channels of usefulness, in which each and every talent finds its most appropriate vent; and that there is but one legitimate and certain way of deciding to whom these several paths are destined, namely, by appealing to nature, the only infallible guide, and by rigidly subordinating to the all-wise tests of Providence the fallible theories of men. We do not believe that women will ever subjugate men as men have subjugated women, but we do believe that the days of their own subjection are numbered, and that before long they will be the faithful fellow-citizens, as for so long they have been the faithful companions of the other sex.

And then, indeed, will a great change make itself manifest in the political complexion of

our time. It will not be such a change as many have foreshadowed, in which man and woman are represented running an equal race with mutual deterioration as the goal, still less such a one as is now somewhat popular among women,—to ape the defects of men, but rather such an one as Tennyson has sketched out in lines of prophetic and imperishable beauty with fusion not confusion for its end—

"The man be more of woman, she of man;
"He gain in sweetness and in moral height,
"Nor lose the wrestling thews that throw the world;
"She mental breadth, nor fail in childward care,
"Nor lose the child-like in the larger mind,"

a change that will temper politics with refinement, that will introduce gentleness into legislation, and grace into party strife; that will bring to the consideration of great social questions that one invaluable element that has ever yet been absent, the element, namely, of the quick intelligence and keen sympathies of feminine nature, and make them a real and a living power in the state. Is there no necessity for such a power? Is there no wretchedness and vice to be invaded? no grossness and coarseness to be overcome? Is purity no benefit to a nation, and is impurity no disgrace? And on which side will women's votes be given when these long neglected evils are at length the subject of reform; when some future legislature at last comes to comprehend the fact, that the reform of the state without the reform of the individual is but an unsubstantial symbol of advance? Who can doubt that they will be given on the right side, for does not all history inform us that the influence of women on society has ever been a softening, ameliorating, and a progressive influence, in precise proportion to the extent in which it was exercised. The opponents of Woman Suffrage have as yet but eaten their words in vain; we deny their inferences, we reject their overtures. That movement has our support because it is a great movement, not because it is a small one; because we recognise in it mighty capabilities for good, and because we believe they will energetically be turned to their very fullest account.

Obituary.

MR. JAMES SMITHARD.

The friends of Mr. Simeon Smithard will unite with us in offering him our sympathy on the death of his brother, Mr. James Smithard, which took place at Leicester on the 3rd inst. He was a consistent teetotaller for thirty-five years. Mr. Smithard received the sad intelligence just as he was about to commence the first of a series of meetings in Scarborough, and the friends at once resolved to postpone the meetings till next month.

SANITARY REFORM.

The important omission of the subject of Sanitary Reform from the programme of legislation for the present session, is one upon which we cannot look with indifference. Once more our law-givers have turned their backs upon social questions, have marshalled their political forces for polemic fray; the air is rent with their rival battle-cries, and from the depths of the real wants and sorrows of our poor unimaginative daily life, we are invited to take such interest as we may be able to summon up in the rhetorical conflicts of opposing factions. We ask for some intelligent interest to be taken in our fate; we beseech our representatives to represent those of our needs that press upon us daily and hourly with increasing vehemence; and the reply we receive is a fine exhibition of dialectic fire-works, a gorgeous display of aerial statesmanship almost as much above our comprehension as alien and unfamiliar to our demands.

This is an ominous and serious matter. The importance of the subject we have under discussion is not to be exaggerated. Its proportions are so vast, and its ramifications so multifarious and intricate, it is a subject at once so pressing, and lies so entirely at the root of all true national progress, that it is impossible to avoid a strong movement of impatience, not to say indignation, in finding it calmly thrust aside and relegated for at least another year to undeserved obscurity. Viewed indeed in many of its broader aspects, the question of Public Health is *the* question of the day. It is not only that health is to everyone the greatest blessing that life has to bestow, it is not only that thousands and hundreds of thousands of our fellow creatures are annually sacrificed to the national indifference in its behalf, that loathsome and fatal diseases are bred and propagated through this indifference, that poverty is cursed with horrors not its own, and cleanliness and purity all but driven from its doors, there are indirect effects if possible even more melancholy and injurious, which by their action and re-action intensify these an hundredfold, and complete the disastrous circle of moral and physical decay within which the apathy of our rulers retains us. The gentlemen who legislate for our interests are happily placed by fortune without this circle, and feel not the awful force of the current which irresistibly draws others to the abyss. They do not feel it, nor seek to comprehend its meaning, nor to realise the extent of its power. They hear something of it perhaps from others, but having never experienced it in their own persons they hear of it as a strange thing, as a "something rotten in the state of Denmark," a mysterious something, a burden doubtless layed by the Almighty on such of his human creatures as are possessed of slender means. Like their forefathers, they willingly

attribute such calamities to the machinations of the Evil One, or still better to the judgment of Heaven on the backslidings of those very inferior persons, who live in back streets shockingly crowded, eat gross and unwholesome food, and drink poisonous drinks. What else can such vulgarians expect? Either hypothesis is equally welcome to them, for either exonerates them from blame. Meanwhile disease and degradation reap their still increasing crop of victims, in spite of the ever abounding prosperity of the country, in spite of the loud and repeated cries for sanitary reform, which might, but does not stay the evil.

It is one of the principal aims of this paper to speak of plain matters in plain words, avoiding as much as possible both obscurity on the one hand, and exaggeration on the other. When therefore we attribute such desperate evils as we have above touched upon, to a want of sanitary reform, and an indifference to public health, we feel it directly incumbent on us to leave no misconception possible as to our meaning. Let us simply say then, what are the essentials of the sanitary reform which is required and withheld, and point out wherein the public health suffers by its postponement. It is only in completely realising the conditions of the case that we arrive at a just notion of its urgency. The main requirements of public health are, in two words, air, and water. By the one, we live; by the other, we live wholesomely. Of course in the absence of either we should die, but air is in an higher sense the vital element than water, and the practical uses of both, in a public point of view, are principally the above. It is an intelligent being's duty to himself then, to secure as much pure air and pure water as is requisite for healthy life, and it is the duty of the State to place so far as possible the means of doing so within the reach of all its subjects. It is equally a reproach on a nation, as on an individual, to be dirty, dissipated, or diseased, and it is above all things a reproach on a nation, to allow its dissipated, diseased, and dirty members to contaminate the rest of the population. It thus becomes its evident duty, to provide that pure air, and pure water be supplied, so far as legislative enactment and human skill can do it, to all alike, that the cleanly minded may be clean, and that the dirty and diseased may have a chance of cleanliness and life. But how can this be done? it may be said; water may be conveyed from one place to another, from where it is abundant to where it is scarce; that is easy to understand, but how can any government interference increase or diminish the supply of air which Providence has allotted to this earth in due proportion to its need? Alas, for the fallacy of such reasoning, the difficulty is all the other way. It is not necessary that any government should interfere to increase the supply of air; that is always ample for healthy wants; but to prevent this naturally ample supply from being unnaturally appropriated, unnaturally vitiated, unnaturally poisoned. This is strictly within the powers of government to perform, and strictly within the duties of government to require. We have a right to ask that the bounties of nature shall not be filched from us, or abused against us; that enterprising builders shall not be allowed to build unhealthy houses in unwholesome situations; that besotted wretches shall not be permitted to crowd them to the exclusion of purity, decency, and health; that where they have done so, they be prevented from continuing to do so to the prejudice of others, and their own disaster; that the life-giving element, air, be not shut out by the perverted ingenuity of man from playing its righteous part in the beautiful economy of our earth. We need not ask for air, as we do for water, that it be carried to every house, we need merely ask that it be allowed to find its way there. That beneficent fluid is of the quality of "mercy," which "droppeth like the gentle dew from Heaven," and there is no corner too obscure, as there is no space too vast, for it to fill with fragrant breath. But it is a pure and comely visitant withal, and in the presence of disgusting vice, and abominable filthiness, it languishes and shrinks aside, and will not enter where these dwell. And how closely those evils are connected together, all experience tells. The fœtid smells of crowded courts debauch the mind as certainly and fatally as they enervate the body, and the well ventilated, well lighted public house offers a but too seductive retreat from the miserable consequences of both. The vicious mind finds there a respite from its pangs in animal forgetfulness of its own baseness, the enfeebled body experiences a fictitious energy, by a resort to the destructive influence of alcohol. The senses, our guardian angels in the conduct of our lives, are literally drowned for the while, the bad smells are no longer felt, the dirt is no longer seen, and in spite of the warnings which they have given, the vile air is inhaled, and slowly works its destructive way to the certain goal of death. It is the first prime essential of all sanitary reform, that the dwellings of the poorer classes be under strict and intelligent supervision, and that these be protected, even against themselves, from shutting out the pure breath of heaven, which, with the pure light of liberty in the mind, can alone raise them, or anyone, to the noble and dignified altitude of a complete and happy human nature.

The second great essential is, that they be supplied with a sufficient quantity of pure water. It is most important that this supply also be under constant skilled supervision. There is no more common medium of disease, scarcely that of contaminated air itself, than is contaminated water. Scores of people have, ere now, been mysteriously carried off by illness, whose deaths, when traced to their common source, were found to have originated from the water supplied by a certain pump

to which they had all access. Many hundreds more, of whom no particular record is kept, perish annually from the same or a kindred cause. Typhoid fever is one of the diseases most commonly produced by bad water; cholera is another,—it is unnecessary to add to the list. The two principal sources of water-pollution are, its stagnation, and its contamination by decayed matter. In the former case, vegetation is produced, and animal life evolved of a nature highly injurious to human life; in the latter, gases are set free from the decaying substance whose action is directly poisonous. Of all decaying matter, human refuse is the most deleterious, and the most difficult to guard against. Where great masses of population are huddled together, it is exceedingly difficult, even after taking the greatest precautions, to prevent a certain quantity of filth from filtering through the earth, and poisoning the water springs in its vicinity. In such places, water should be supplied from a distance, and kept continually flowing, and every possible means should be taken there, as elsewhere, to remove all refuse to a distance, or to mix it with such other matter as will most surely neutralize its offensive properties. It is absurd to talk of expense or trouble in connection with such offices as these, while governments lavish the resources of the people on schemes, of which the best that can be said of them is, that they are just and perhaps necessary, while certainly not more just, not more necessary, and immeasurably less urgent than sanitary reform. It is depressing, also, to be told that there is no time for taking such legislation in hand, at a period of profound tranquillity abroad and unparalleled prosperity at home—if not at this time, at what time then? How long will those, to whom such evils as we have described are but too bitterly familiar, the power of remedy in their own right hands, submit patiently to bear them?

Mr. Partridge, the police magistrate of Southwark, had before him on Saturday last, what he described as "the saddest case" he had ever had to deal with, where a man and his wife were charged with cruel neglect of their children, five in number. When the medical and relieving officers effected an entrance into the residence of this couple, they found "one room entirely devoid of furniture, and the other in a miserable condition. There was a small fire in the grate, round which five children in a wretched state were huddled. "On two chairs he saw a child covered with rags, and apparently in a dying state from scalds." This child died a short time after her removal to the hospital. The average earnings of the prisoner were £1 10s. 8d. "He could earn £2 a week easily if he worked. But he kept away frequently two days. He was not known to drink to excess." In his defence he said his wife spent all his money in drink and pawned the children's clothes. Is this case a solitary one? No one believes it to be so, and there are thousands only a little better within sight of St. Paul's Cross. It is thus that children are slaughtered by the drink, which first of all slays all parental affection in the hearts of those who would otherwise love and cherish them.

THE MENTAL TRAINING OF GIRLS.

The education of women is a subject which receives so much more attention in these days than was vouchsafed to it fifty or even twenty years ago, that a few words to parents on the training of their young daughters, may not be out of place in view of the changes that are approaching.

The inferior and shallow education of our girls is a serious detriment to the community, because it inevitably retards the cumulative development of the human race. By our neglect of thoroughness we consign one-half of our species to mental superficiality, weakness, and frivolity, and of course the other half suffers in consequence. The nature of a girl's early training usually determines whether she is to become a self-disciplined, thoughtful woman, competent rightly to guide and wisely to counsel the members of her household, or whether she is to be first a vain and frivolous butterfly, and afterwards a weak-minded and incapable wife and mother. The alternative for herself is worse still if she fails to marry, and has received only a smattering of "elegant accomplishments." What is more pitiable than a trivial shallow old maid unwilling and unable to brace her energies to accept her lot and make an independent position for herself?

It has been frequently said of late, "Let girls learn all that boys learn." It would be much better to say, let girls study those sciences, languages, or arts, for which they display most talent and aptitude, with due regard to what is likely to be most useful to them in after life. The main thing, however, is to teach them *thoroughly* whatever they learn, and not to attempt too many subjects at one time. Teach music by all means, if there be a decided taste for it, but let it be gone into scientifically,—harmony and counterpoint as well as notation and execution. But if your girl has "no ear," why waste her time upon music when she might be progressing rapidly in a more congenial pursuit? The same may be said of drawing and painting. If there be a taste for either, see that the principles of perspective are mastered, and improve the aesthetic faculties by giving Winckelmann, Lessing, or Ruskin to be carefully read. Let languages, the English language especially, be taught accurately; not with the parrot-rote of grammar, rules and conversation books. Choose a few of the best writers in the language to be acquired, and let their works not be simply "translated," but

read analytically,—archaic words examined, allusions referred to, and ideas criticised. Arithmetic should be well mastered—few girls can now work a sum in decimal fractions and a knowledge of elementary book-keeping is indispensable. Mathematics should be taught at least to an extent sufficient to aid in forming a definite mode of thinking.

Be particular that a reason is given for everything taught; or what is better, as tending to exercise the thinking powers more, let the reason be required from the pupil.

Thoroughness in everything is strongly insisted upon, not only on account of the advantage of gaining entire mastery of a science, language, or art, but chiefly because of the immense value of the mental discipline which is undergone in the searching, testing, and criticising indispensable to solid study. Women, being by nature more emotional and intuitional than men, require so much the more to be enabled by education to regulate and control their feelings and impulses. Hitherto the tendency of their training has generally been to develope the emotional nature of women to excess, at the expense of their judgment and thinking powers.

Goethe says well, "The excellent woman is she who if the husband dies, can be a father to the children." Unfortunately it is seldom that a girl's early training fits her to become an excellent woman of this type; not altogether, perhaps, because she is not taught things she ought to learn, but because she learns all things superficially, and her mind remains dormant for want of exercise. Thus it often happens that when an emergency arises, there is bewilderment and incapacity just where decision and energy are most needed. The responsibility for this state of matters does not rest wholly with teachers—parents are generally too ready to send their daughters to those who profess to give them "polish and style" and a great variety of accomplishments, rather than to those competent to give them solid intellectual training in a few branches of study.

The training of girls in their estimate of dress and personal appearance is most important, and ought not to be overlooked; indeed extravagance in dress is increasing so fearfully among our middle class women that they have little either to put by or to give away. If you clothe your young daughters in costly furs and satins and velvets, how is it to be expected that they will not be extravagant and expensive incumbrances if they happen to marry husbands with moderate and limited incomes? Indifference to dress and personal appearance is neither to be desired nor expected, but moderation in the time and money spent on both cannot be too strongly inculcated. A girl ought to be early taught the happiness that is to be found in saving money—even at the sacrifice of some little personal decorations—in order that she may be able to aid in the promotion of religious, moral and philanthropic objects. Our young people are seldom taught the duty of systematically setting aside a portion of their means for the sustenance and extension of the Christian religion which they profess.

In the moral and religious training of women, we again observe the mistake of over developing the emotional at the expense of the practical, the feelings being allowed to govern the judgment, instead of being governed by it. A few suggestions by a recent writer on the "Religious education of women" may be appropriately quoted here as they are very much to the point. "She should be taught," he says, "1st. Her direct personal responsibility to God, and the impossibility of shifting this off upon any person or system exterior to herself. 2nd. The methodization of time as a sacred duty. 3rd. The doctrine of Rights, the due appreciation of which we call justice, and the doctrine of Duties which is its correlative. 4th. The necessity of reality and progress in religious life."

Miss Wedgewood, in an article published in the "Contemporary Review" earnestly advocates "the teaching of principles to women rather than of rules, that men and women may become more approximated in their modes of judging moral and religious questions, and that women may learn to reason out their ideas of right and wrong for themselves, and thus that they may apply the same standard of religion and morals to their husbands and sons as to themselves and their daughters."

A few words to parents on the training of their daughters after they have left school. School ought to be the beginning, not the end of education. Society of course has its claims, but these can be easily adjusted so as not to unduly interfere with continued mental culture. Society has no more right to the whole of a girl's attention, than it has to the whole of her father's or brother's time. The endless round of company—tea parties, croquet parties, musical parties, dancing parties, so common now even in middle class society, is highly detrimental to the noblest aspirations of man or woman. Intellectual advancement becomes impossible, and after a time even distasteful, with such surroundings. Music, too, must be kept in its place, for the non-profes-

sional man or women whose whole spare time is devoted to it, is guilty of a moral delinquency. This over estimate of musical performance is one of the besetments of the young people of modern society, and is as rife among young men as amongst girls. "Glee clubs" and "practising" occupy hours of time which should be devoted to mental culture. God has not bestowed intellectual capacities to be frittered away on mere amusement, but to be improved and developed in anticipation of eternal existence. The highest aim of education is neither amusement nor superficial polish, but consists in fitting the soul for unceasing moral and intellectual progress, remembering that time is the beginning of eternity, and is all too short for the work of preparation allotted to every human being.

CO-OPERATIVE TRADING.

What an extraordinary notion is that which some sufficiently worthy persons appear to entertain, that the general community is mainly constituted for the benefit of tradesmen. To listen to some complaints that have recently been made, one might suppose, that this respectable class of persons does not exist at all, as has been thought, to supply the wants of the public, but the public solely and entirely to bring them custom, opulence, and the opportunities of an easy and agreeable life. The modern shop-keeper is so little content with his position of a useful agent merely between the consumer and producer, so little aware of the real significance of that position, that he arrogates to himself an importance that is in no way whatever his due, and would assume a position of absolute superiority over either of those two great classes, which are the pillows of every economic system. Competitive industry may be all very well for regulating production and consumption, and indeed "a law unto itself," says he, but the distribution and retail of products must be subject to no such natural regulation; this lofty occupation must have special immunities and protection, and no vulgar laws of science be permitted to intrude! Thus, in his fierce denunciations of co-operative trading, the individual tradesman not only asks that he shall be allowed to compete as freely for public favour with Co-operative Associations as they are to compete with him,—which is their request,—he goes the lengths of demanding that they shall be suppressed in his interests, in order that not only the promoters of such associations may be punished by ruin for their insolence in setting them on foot, but also that the public shall not be left at liberty of choice in buying what they require. In other words, he asks that certain commodities which he buys from one person and sells to another, and with which he has nothing at all more to do, shall be subjected to such an increase of value in passing through his hands as shall give him the means of making a comfortable livelihood out of the transactions and that this livelihood be made secure to him. Now, what right has he to expect this? Were he even the producer of the commodity he would have none; such a course would then be a return to the abominable and fatal system of monoplies which before now has wrought such intolerable evil to our trade; but he is not the producer, he is not even the consumer, without whom the producer would not be; he is merely the go-between, the person employed to take it from the hands of the one and place it in the hands of the other. In point of fact, he is extraneous to all that is really essential in the transactions of trade, notwithstanding his name to the contrary. Just as many products might be produced and consumed were he never in existence at all, the only difference being that the consumers would have to fetch them for themselves, instead of employing another to do so. Economically, his existence is not necessarily recognised apart from that of any other appliance for facilitating distribution and exchange, from steamships, canals, or railways; socially, he is a contrivance for saving most people the trouble of learning the value of tea, sugar, candles, soap, silk, &c., and for bringing them a step nearer to them than the warehouse and the factory. Why, then, has he, of all people, a right to expect what is conceded to none else—an interference with the liberty of others in his behalf? He has a useful but not essential office to perform, and if he performs it more satisfactorily than others he is entitled to his recompense; if, however, others perform it more satisfactorily than him, they have evidently, and for precisely the same reason, an equal right to theirs. But in truth he has a less, not a greater, right than many to expect any public indulgence for his calling. If all the tradesmen in the world were suddenly to depart from it, we question if the world would be one whit poorer, but probably considerably richer by the loss. Much inconvenience would of course be experienced; people would have to appraise and remove their own goods for their own consumption, —some, probably, from long distances, some, no doubt, under the pressure of great difficulties in gauging the quantity and quality. But the great operations of production and consumption would still go forward, commerce would merely be impeded, not stopped; the accumulated supplies of home and foreign goods would ultimately find their way, as heretofore, to the destinations for which they were severally designed, and all would in time be got through. In the meanwhile, a new body of tradesmen would immediately have sprung up to supply the places of those that had gone, and adapted themselves to the requirements of the situation. Wherever the necessity for

facilitating the exchange of products in small quantities arose, there an exchange facilitator—*i.e.*, a tradesman—would appear. These would probably at first carry the goods about from place to place, as the pedlars of not so very long ago were used to do, or with the improved means of transit of the present day, send them out from central points to the remotest districts where a demand existed. Then, where masses of population were aggregated together, and one town would supply them with sufficient customers, they would establish shops just as the previous tradesmen had done, and ultimately, shops multiplying, they would vie with each other in displaying and proclaiming the qualities of their wares, in celebrating the lowness of their prices, and in adopting whatever other device they thought likely to attract customers. Once again, then, in all this series of events, what possible claim have tradesmen, established on the public, to be treated with unusual solicitude? If their trading operations had at any time been unremunerative, would they have continued them for the public benefit? They would not. Has any unusual skill, or constructive ability, or inventive capacity been needful for the course they have pursued? No. If they had not undertaken these operations, can they say that no one else would, or that no one else could? Far from it. They have sacrificed nothing to the public; they have merely stepped into a vacant place in the economic frame-work of society to do the best for themselves that they could therein; if they had not done so, some one else would; nor will they remain one moment longer than they can make the position profitable. There was no special capacity nor inventive skill needful for the attainment of the post, and any remarkable ability imported into it will be utilised solely for the attainment of personal prosperity, and in no wise for the general good. On the other hand, there are classes of the community of whom these things cannot be said. If all the intelligent artisans and skilled craftsmen of this country were suddenly to leave it, an enormous and irreparable loss would immediately be sustained. If all the able thinkers, facile writers, or great statesmen were in like manner to do so, their places could not be supplied. If all the great capitalists of the country were to transfer their wealth and energy elsewhere, there would be a vast stoppage to production. Yet not one of these classes asks for such immunities to be granted to them as some members of the trading class are now crying out for. The artizans ask only for liberty of combination amongst themselves, not that this liberty amongst others should be abridged. The philosophers, writers, and statesmen hold their position only by the contiuued exertion of their abilities in the cause of their fellow-men, not by any special favour from these. The manufacturing capitalists so far from opposing co-operative enterprise, not only see co-operative undertakings growing up alongside them with complacency, but even in some cases turn the management of their own concerns into some form or other of this associative principle, as Joint Stock Companies, systems of co-partnerships, &c. Surely, if producers do not cry out against co-operative production as an interference with their rights, tradesmen have no reason in crying out against co-operative trading as an interference with theirs. Yet, what odium and ridicule would manufacturers draw upon themselves if they were to make any such complaint!

It will not be supposed we trust from anything that we have said, that we regard the calling of a tradesman as in any way morally or socially inferior to that of a merchant, manufacturer, or mere consumer of another's labour. Such is far indeed from our thought. We have been speaking of him merely in his economic relation to other economic classes, into which relation no such considerations as the above can be suffered to intrude. The shopkeeping class, as a separate class in society, is, we firmly believe, among the very soundest and most respectable, if not the very soundest and most respectable of the whole community. From this class some of the worthiest and wisest public men whom we have ever possessed have proceeded, and its members almost to an individual are to be found on the side of charity and humanity, as well as of order and morality, whenever an opportunity of evoking their real feelings is given them. It is not to be denied however that their economic range of vision must appear to any reasonable person deplorably limited, if a denunciation of co-operative trading is to be accepted as an article of their faith. Is it possible that they do not perceive that they are themselves members of a very complex co-operation, by means of which only they occupy the position which they do. It is only by the intelligent co-operation of a vast number of persons that their establishments are stocked, and should that co-operation at any link in the chain fail, they well know what straight they are put to. All trade is co-operative, which is indeed its noblest claim on human sympathy. Moreover what is it they object to in the Co-operative Associations, so called? Is it that the proprietors are not one but many?—but surely every tradesman does not always trade on his own individual means? Even the most conservative of tradesmen do not object to fines, or (we presume) to Joint Stock Companies. Is it that these Associations trade on the ready money principle?—but they are at perfect liberty to do the same if they wish. Is it that they collect many products under one roof?—but what else do "monster shops" do?—and if a limit is to be set, where are you to draw the line? Or is it that from a combination of several of these causes, the association can afford to undersell the individuals,—but would tradesmen themselves pay a greater price for goods than the minimum at which they

could be obtained, and if not, why should they expect others to do so?

It will be judicious for tradesmen to give up their absurd denunciations of Co-operative Associations, and to see on the other hand if there is not something to be learned from their manner of conducting business which may be of use to themselves.

THE LATE ELECTION.

When we last went to press the Liverpool election was still in prospect, and we availed ourselves of the opportunity for saying a few words upon it from the point for view of a social reformer. From the same standpoint we would now say a few more on the result.

And first, we do not at all wish to conceal that that result has been a great disappointment to us. The choice, as we did then and do still apprehend it, lay between two gentlemen, one of whom was a staunch advocate of social reform, and that candidate has proved to be the unsuccessful one. That which we had desired then has not been realised; the social reformer is not returned to Parliament, and the cause of progress and true prosperity is the poorer by the fact. To that extent we grieve for what has occurred—that an honest voice shall not be heard in the legislature, pleading for reform where reform is the most needed,—but to that extent only. It is a blow to us to find that the cause which we have most at heart has not proved strong enough to be the winning cause, that the masses have not as yet a sufficiently intelligent interest in their own welfare to take an occasion of advancing it when they have the chance, and that the gentleman with whose principles we so cordially sympathised has been defeated in the contest. But further than this we cannot go. We can acknowledge to no feeling of disheartenment in defeat. We regret that Mr. Caine was beaten for the sake of the principles which he advocated, and for our hopes of the good work which we trusted him to do; but with this natural feeling of disappointment a strong measure of triumph mingles, that he was bold enough ever to throw down the gage, and strong enough to command so great a following. After all it is no small matter, but rather a bright omen of what the future may have in store, that nearly 17,000 good men and true were found to give their votes for a candidate pledged to such beneficent and enlightened legislation as is represented by these titles:—The Permissive Bill, the Extension of the Franchise to Women, Unsectarian Education, and Social and Sanitary Reform. One thing it conclusively proves is, that great as the power of the publicans may be, and it doubtless is great and was efficiently exerted in this contest, it is not greater than that of the sworn advocates of temperance who were ranged to a man on the other side, and that in any future election these two parties may be calculated to pretty nearly balance each other. And another thing it shows is (though in making this observation we may seem to touch upon forbidden ground) that of the two political parties which principally divide the State, there is one which is generous enough to sink differences of detail in uniting for the common good, and another which is ungenerous enough to appeal to the hateful spirit of religious bigotry in furtherance of its ends. What hope is there of the happiness of society, what chance of permanent progress towards peace and goodwill, if this demon of former days, loaded with a thousand crimes and abominations, red with the blood of martyrs, and reeking from the human shambles of innumerable battle-fields, is to be summoned up from his execrated obscurity at every petty party exigency, and let loose upon the ignorant imaginations of the multitude? The "good tidings" which were delivered to Christian nations long since was not such news as this, nor is it an honour to any party to judge harshly or speak insultingly of another. We are all struggling as best we may from darkness into light, and our sympathy, not our animosity, is due to any of our fellow-wanderers who in their life-long journey go astray.

But, returning from such grave topics to those with which we are more immediately concerned, we learn yet another lesson from the late election. The cause of social reform is an advancing one. Twenty years ago if a candidate had come forward for Liverpool on such a programme as Mr. Caine's, does any one suppose he would have had even the shadow of a chance of success? No one, we are convinced, does so. But a vast, if silent, change has been going on in society since then. Under the smooth surface of our modern civilization great forces are in unceasing conflict, and there is one which is ever more and more forcing itself to the surface—a benignant one we believe it to be,—the power of the intelligent working-class. This great power, so long an inert mass, is now instinct with life, and its movement must either be directly onward to subvert all others, or elastic and expansive to include them all. And the wise ones among us have long since recognised this fact, and instead of endeavouring to put obstacles in the way of the inevitable advance, have rather endeavoured to smooth the passage, to bridge the gulf of ignorance, to sweeten the surroundings of labour, to out-bid the promises of self-indulgence, and cement the bonds of brotherhood. And this is full one-half of what is meant by social reform. And the other half is scarcely less important, and like this is a new creed, and a noble and advancing one. And its object is to refine and make gentle and noble all persons; to teach tolerance and earnestness, and temperance and charity; not

because these qualities are recommended by this or that sect or persuasion, political or religious, but because they are useful and beautiful in themselves. And 17,000 voters, a few more or less, have been found in Liverpool to support this programme, and are to be found again, no doubt, to support such an one. Seventeen thousand voters have recorded their protest against the rule of beer and bigotry, and in favour of temperance and tolerance. But is it to be seventeen thousand only? Not so. The fact that nearly that number was polled on the very first occasion when the social reform standard was displayed in the political lists, is a sufficient guarantee that very many more will be polled the next time, even, as we very well know, that nothing like that number would have been forthcoming twenty, ten, or it may be a single year ago. Time is on our side, and a greater than time—truth. Earnestness is on our side, and a not less useful ally, liberality of mind. We must utilise all these advantages against the time when we may be again called upon to put forth our strength. Every true well-wisher to social reform should sink all minor differences and work with a will for the triumph of that great cause. We have not so much lee-way to make up after all. Two thousand votes would have more than turned the election, and Social Reformers should have sufficient confidence in their opinions to believe that two thousand converts may be added to their number if they will but work for their conversion. But they must work; and they must work unitedly. This is not a question, for instance, between teetotallers and all others, but between all friends of temperance and its enemies. A social reformer, in the face of such a triumph as we hope and believe to be in store, should sink all individual crotchets and work only for the common cause. He should never lose an opportunity of explaining the merits of that cause, of placing it on its broadest basis, of tracing it out to its most beneficent results, and *he should begin at once*. It is never too early to prepare the ground for such a harvest. The power which is now in the hands of almost every man of affecting more or less the legislation of his country, and through it the form and constitution of its civilization, is a vast power, a glorious privilege, and a high responsibility. Any man who is indifferent to the possession of such a power is not worthy of the rights of citizenship in a free country. Any man who has omitted to claim that power has failed in his evident duty to himself. We trust that no social reformer will be found among such, nor that any will ever lose an opportunity of explaining to others not only the importance of a vote, but the ease with which it may be attained and exercised. If such a course were adopted, we have little fear that we should have to express the same disappointment in the result of a future contest which we acknowledge to have felt in that of the late election. The moral which we draw from the events of that contest, is a moral which is best expressed in the words of a noble-minded American gentleman, a true and tender poet, it is —"To Labour and to Wait."

LIVERPOOL TEMPERANCE UNION.

We have had the annual report of this excellent society laid before us. We wish our space enabled us to print the whole, but we can only subjoin some of the most interesting passages.

We do not know of any society in the kingdom which does so much good work with so little money, and we trust some of our readers will see the way to become subscribers to the Liverpool Temperance Union, whose offices are at 42, Renshaw Street.

ANNUAL REPORT OF THE COMMITTEE.

At the close of their year of office, your committee have to express their thankfulness for the measure of success that has attended their labours. In the days of great benevolence, but also of enquiring and searching investigations, the Liverpool and Birkenhead Temperance and Band of Hope Union would be unworthy of support unless, in answer to the most rigid tests, it can show that it is doing, and doing well, its own special work. Your committee have great confidence that the report now laid before the society will fully meet the expectations of its subscribers and friends. It would delight your committee to be able to lay down their work in the full assurance that Liverpool needed no more such labours; but seeing the many temptations to drunkenness abounding, they feel that there is now need of more earnest and persistent efforts than ever to save the victims of drink, to reclaim and Christianize the drunkard, to preserve the young from temptations, and to bring joy and gladness to the abodes of the sorrowing and drink-stricken.

PUBLIC MEETINGS.

The annual Band of Hope concert of 1,000 voices was held in the Philharmonic Hall, on the evening of the 12th of January, under the leadership of Mr. Joseph Thomas, to whose services on similar occasions for several years past the committee are deeply indebted. The singing of the children on this, as in former years, was attentively listened to by a highly respectable and intelligent audience. The chair was taken by W. S. Caine, Esq, and an address was given by the Rev. W. A. Whitworth, M.A. The whole proceedings passed off very successfully. The programme was repeated on the 2nd April, in the Queen's Hall, Birkenhead, with a choir of 400 children, under the direction of Mr. M. Bebbington (whose efforts in teaching the children was rendered more difficult by reason of the great distance of the societies from each other). J. Mattheson, Esq, occupied the chair, and the Rev. H. Linton, M.A., gave an address. This concert was also a great success.

The London correspondent of the *Liverpool Mercury* thus speaks of the concert of the Union:—

"Exeter Hall was crowded with young people, and the sight was a grand one; but I hardly think it came up to similar gatherings I have seen in Liverpool, in St. George's Hall and the Philharmonic. The singing of the Band of Hope choir was excellent; but the meeting lacked the life

and enthusiasm which characterize the Band of Hope assemblies in Liverpool."

The Annual Meeting of the Union was held in the Institute, Mount Street, on the 5th April, when addresses of a highly instructive character were delivered by the Rev. Cannon Ellison, M.A., Vicar of Windsor, and the Rev. Principal M'All, of Hackney. On the Sunday, two admirable Sermons were preached by the Rev. J. M'All, in St. James' Hall; and Cannon Ellison preached on behalf of the Church of England Temperance Society, at St. Clement's Church, and Christ Church, Hunter Street.

On the 16th April, the committee invited to tea, at Hope Hall, the superintendents and secretaries of the Sunday Schools of Liverpool. After tea, the Rev. G. W. M'Cree, hon. secretary of the United Kingdom Band of Hope Union, delivered an address on "The Claims of Bands of Hope on Sunday school teachers," which was followed by an interesting discussion.

The next evening Mr. M'Cree lectured on "Fast Life," to a crowded audience, in Toxteth Tabernacle, kindly lent the Union by Mr. Lockhart.

A memorial service in connection with the death of our esteemed and highly valued president, Lawrence Heyworth, Esq., J.P., was held on the 4th May, in the Liverpool Institute, the Rev. John Jones, officiating.

In July, 1871, the committee of the Union inaugurated a month's special work for the revival of Temperance in the town, which was attended by such marked evidences of success that it was resolved to repeat the experiment last June. Following the plan of the previous year, an invitation was sent to every minister in the town to preach, at least, one sermon during the month on the "Sin of Intemperance;" and your Committee are glad to report that about 70 ministers and gentlemen heartily responded:—

The value of this help cannot well be estimated, considering the large and varied congregations before whom these sermons were delivered.

Two hundred and eighty open air meetings were provided for, though several of them could not be held in consequence of the rain. Notwithstanding the bad weather, nearly 2,000 signatures were obtained, and the meetings, which were large and orderly, were attended by not less than 100,000 persons. In connection with the out door meetings, several noteworthy facts may be mentioned. At Bootle the meetings were sustained by the Hope of Bootle Lodge of Good Templars, and materially helped by Father Powell, the resident Catholic priest, who came forward nobly to assist in the work. At these meetings more than 300 signed the pledge, and many others afterwards signed with Father Nugent at the Circus on the Saturday evenings. At Great Homer Street a spirit of earnest inquiry rested on the people—237 signed at this station. In only one or two places was the slightest interruption to the meetings manifest, and this merely from the fact that the disturbers were under the influence of the drink. In addition to the meetings in Liverpool, meetings were held every evening in Birkenhead Market place, besides others at New Brighton, Seacombe, &c.

In connection with the month's work, lectures were delivered to the Young Men's Temperance Society in Renshaw Street, by Messrs. Kirton, Eddy, Wagstaff, and Atkin; addresses were also given at St. James' Hall, Lime Street; Wellington Hall, the Old Hay Market, and the Custom House, on each Sunday during the month; Mr. F. Mallison delivered an address to the inmates of the Girls' Reformatory, Mount Vernon Green; and Messrs. White, Sergeant, Ollis, and Smyth took part in the large gatherings with Father Nugent at the Circus on the Saturday evenings.

A number of earnest friends aided the work materially by house to house visitation, distribution of tracts, &c. The committee, in addition to a grant from the Permissive Bill Association, printed a large quantity of tracts and other publications, so that 150,000 were distributed and gladly received by the people at their own dwellings and in the open-air. It may be well to state that those who signed the pledge were visited with a view to securing their lasting adherence to the temperance cause.

The Cost of the month's work was £107.

The thanks of the committee are due to Major J. J. Greig, C. B., the superintendent, and officers of the police, for their services in preserving order at the meetings.

On Saturday, September 14, a Band of Hope Gala was held on the drill ground of the Liverpool Rifle Brigade, the use of which was kindly granted by Lieutenant Colonel Tinley.

AGENCY,

As stated in our last report, Mr. Nathaniel Smyth was engaged as agent and lecturer, and commenced his labours with us on February 1. The energy, tact, and success with which Mr. S. has conducted the various operations of the society, fully confirm the high estimate formed of his suitability for the office of the Union, from excellent testimonials by which Mr. S. was recommended. Your committee received an application from the Permissive Bill Association for his services, and he was employed in speaking at the Ward meetings of that association in the Spring. On the 23rd July, Mr. S. was invited to speak at the Crystal Palace Festival. In addition to the special work before-mentioned, and the office and other detail work of the Union, our agent has delivered 150 addresses, principally to societies affiliated with us. Mr. Smyth has proved himself an able and acceptable lecturer, and his addresses have been the means of affiliating several large societies with us. During the disgraceful riots which took place near St. George's Hall on the Sunday following the enforcement of the early closing Act, our agent succeeded in detaching portions of the mob, and giving some sound advice about the folly of allowing themselves to be made the tools of the liquor interests. The ability and tact he displayed on those occasions were warmly praised by the Courier and other local papers.

There are a number of local Bands of Hope in affiliation with our Union, some of them in a very vigorous condition. It is a matter of regret to the committee to find that many of the appointments of the speakers have not been kept. It is feared that inattention on the part of the secretaries of the Bands of Hope to notify them has tended, in some degree, to produce this unpleasant state of things. It is intended to revise the list of speakers and societies; and it is hoped that the year 1873 may witness a great development of Band of Hope power.

The rapid growth of the Templar movement will undoubtedly have a powerful influence on temperance work. The fact that there are more than fifty lodges in Liverpool leads your committee to hope that they may have some hearty co-workers from their body in the struggle against drinking customs. It has been said that Templarism is the most efficient organization yet devised for reclaiming the intemperate, and binding temperance workers together. Your committee most sincerely wishes the movement God-speed.

Our readers will be very glad to hear that Dr. Lees still continues to improve in health and to gain strength. In a communication to the Secretary of the Alliance, dated from Genoa, Feb. 9th, he says: "There needs be no further anxiety about me now, and so assure all my friends."

CHARLES KINGSLEY ON POETRY AND THE JAWS OF HELL.

Alton Locke, tailor and poet, having made his first essays in versification, is thus warned by his chief instructor:—

"Mean! why, if God had meant ye to write about Pacifics, He'd ha' put ye there; and because He means ye to write aboot London town, He's put ye there, and gi'en ye an unco sharp taste o' the ways o't, and I'll gi'e ye anither. Come along wi' me."

"Now look there——"

He stopped suddenly before the entrance of a miserable alley.

"Look! there's not a soul down that yard but's either beggar, drunkard, thief, or warse. Write anent that! Say how ye saw the mouth o' hell, and the twa pillars thereof at the entry—the pawnbroker's shop o' one side and the gin palace at the other, twa monstrous devils, eating up men, and women, and bairns, body and soul. Look at the jaws o' the monsters, how they open and open, and swallow in anither victim and anither. Write anent that."

"What jaws, Mr Mackaye?"

"They faulding doors o' the ginshop, goose. Are na they a mair damnable man-devouring idol than ony red-hot statue o' Moloch, or wicker Gog-Magog, wherein thae auld Britons burnt their prisoners? Look at thae bare-footed, bare-backed hizzies, with their arms roun' the men's necks, and their mouths full o' vitriol and beastly words Look at that Irishwoman pouring the gin down the babbie's throat. Look at that rough o' a boy gaun out o' the pawn-shop into the gin-shop to buy beer poisoned wi' granes o' paradise and cocculus indicus, and saut, and a' damnable, maddening, thirst-breeding, lust-breeding drugs! Look at that girl that went in wi' a shawl on her back, and cam out wi'out ane!"

"You a poet! True poetry, like true charity, my laddie, begins at hame. If ye'll be a poet at a' ye maun be a cockney poet; and while the cockneys be what they be, ye maun write, like Jeremiah of old, o' lamentation, and mourning, and woe, for the sins of your people."

"But all this is so unpoetical."

"Hech! Is there no the heeven above them there, and the hell beneath them; and God frowning, and the deevil grinning? No poetry there! Is no the verra idea of the classic tragedy defined to be, man conquered by circumstance? Canna ye see it there?—*Alton Locke, by Chas. Kingsley.*

Drinking Clubs.—The Government must speedily turn its attention to the nuisance of drinking clubs. Within the last few months several clubs, ostensibly of the ordinary kind, but really drinking clubs pure and simple, with, perhaps, the addition of gambling, have been established in various parts of London. These clubs can remain open all night without a license, provided that none but members spend money there. But the rule as to the admission of "friends" is very liberal. At one place there is no restriction whatever, and one member introduced the same "friend" every day for a month. Only the member could pay, but it was understood that the two divided expenses outside. The distinction between such a place and a public-house is not quite clear.

THE LIVERPOOL PEACE SOCIETY.

(*Communicated*)

Perhaps in no town or city in the United Kingdom, could the society, whose name heads this article, place itself in more violent antagonism with the prejudices of a vast and powerful community, than in the good old town of Liverpool. Nor is the reason far to seek;—for generations we have deeply imbibed the spirit of Nelson's famous catechism, and in the very centre of one of the most magnificent piles of commercial and muncipal architecture in the world we have reared a monument, which, as far as bronze may do it, will perpetuate the thought that brute force and physical power to subdue, is a true glory of a great nation, Add to this the fact that in time of war, this great port, being largely the point of embarkation and debarkation, at the dock side wages are doubled and even sometimes more than doubled, and the warlike proclivities of the great bulk of our townsmen are easily understood. Hence it is that the members of the Peace Society, whose sole object is to induce nations to abandon the barbarism of war, and to seek adjustment of international differences by rational means—are spoken of as amiable but utopian enthusiasts, and not always so kindly designated. It is, however, of very small moment what they are called, but of unspeakable import the work to which they are called. In the late war which desolated Europe, we were happily non-combatants, and with the greater authority therefore we can speak of it, as a contest, as needless as it was insulting to the spirit of the age, and which, with the acknowledged higher average tone of human perception of right and wrong now prevailing in civilized communities, should be regarded as nothing short of fiendish. It is a fair, and an axiomatic statement, that to arm to the teeth, as these belligerents had long been armed, is in itself incipient war; and it is logical to say—and all history sustains and illustrates that logic—that under such circumstances, and continuing in such condition, nations will eventually fight, with or without cause. Being ready armed, military pride calling forth the lower instincts of great populations, strides with barbaric pomp to the front, drowns, with clatter of sword and gun the voice of reason, rushes to the head, and takes the lead. Such are the logical sequences of this condition. On the other hand, it is equally logical to say, that if nations pursue their industries, nurse the prosperity of their populations, and discourage the war spirit, those nations will not fight; for in event of misunderstanding, they will say, there is a more excellent way for composing international disputes, far more in harmony with the progressive instincts and with inalienable rights and liberties of our race. The levels of sense, reason, and justice, are the paths the Peace Society mean to pursue, and as they know that "to be weak is miserable, doing or suffering," they aim to reach that higher walk of moral courage which never knew weakness, and to eschew the mere brute force, which even in its best estate, is, by comparison, weakness personified.

In our next article, we will more particularly specify the constitution, the objects, and the modes of operation, adopted by the Liverpool Peace Society.

PARLIAMENT IN SESSION.

Both Houses of Parliament met on Thursday, 6th instant. The Royal Speech contained no reference to any temperance matters, but it will be seen from the following items that several topics in which temperance men are interested are likely to be discussed during the session.

HABITUAL DRUNKARDS.

HOUSE OF COMMONS, FEB 7.—Mr. Dalrymple obtained leave to introduce a bill for the better care and management of habitual drunkards.

THE MALT TAX.

HOUSE OF COMMONS, FEB. 7.—Colonel Barttellot gave notice that on an early day he will call attention to the incidence of malt tax, and move a resolution.

INNKEEPERS' LIABILITY.

HOUSE OF COMMONS, FEB. 11.—Mr. Wheelhouse obtained leave to bring in a bill to amend the law respecting the liability of innkeepers, and to prevent certain frauds upon them.

THE PERMISSIVE BILL.

HOUSE OF COMMONS, FEB. 7.—Sir Wilfrid Lawson obtained leave to introduce a bill to enable owners and occupiers of property in certain districts to prevent the common sale of intoxicating liquors within such districts.

FORFEITURE OF LICENSES, &c.

HOUSE OF COMMONS FEB. 10.—Mr. Bruce obtained leave to introduce a bill dealing with the question of the forfeiture of licences, and containing provisions for giving better effect to the Act that was passed last session.

SALE OF LIQUORS ON SUNDAY (IRELAND).

HOUSE OF COMMONS, FEB. 11.—Mr. Pim, in the absence of Sir Dominic Corrigan, obtained leave to bring in a bill to extend to the whole of Sunday the present restriction on the sale of beer and other fermented and distilled liquors in Ireland.

THE LICENSING ACT.

HOUSE OF COMMONS, FEB. 6.—Sir W. Lawson on behalf of Mr. Melly, gave notice that on Thursday next he would move for a nominal return of those districts in which the licensing justices had altered the law for the opening of public-houses as fixed by the Act.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The inaugural meeting of the newly-organised Temperance Society in connection with the Established Church, took place in the Lambeth Palace library, London, on Tuesday afternoon, under the presidency of the Archbishop of Canterbury, This temperance society has for its primary object the promotion of Temperance, and for this purpose it has sought a common ground of action, on which abstainers and non-abstainers can meet. The meeting was attended by many of the leading dignitaries of the Church of England, including the Archbishop of Canterbury, the Bishops of Lichfield and Ely, and Dean Stanley; Archdeacon Sandford, Canon Jenkins, the Revs. H. J. Ellison, R. Maguire, Thomas Rooke, &c., also were present. Prayer having been offered, the hon. sec., Mr. Rooke, read letters, regretting the absence of the writers, from the Archbishop of York, the Bishops of Gloucester and Bristol, Rochester, Exeter, Lincoln, and Oxford, the Prolocutor of the Province of Canterbury, and many others.

His Grace the Archbishop then rose and commenced by observing that after the letters which had been read it was hardly necessary for him to say that he considered this to be a most important occasion. They had come together most certainly for a great practical object. During the last ten or twelve days there had been many meetings in the province of Canterbury, and he considered the present gathering to be, as it were, a continuance of the sitting of the convocation of the province. They were not to carry out certain resolutions which that convocation had formerly adopted. There was nothing that more called for the attention of ministers of the gospel in this land, than those evils affecting the moral condition of the country, which were engendered by intemperance. (Hear, hear, and cheers.) When his rev. friend the Archdeacon of Coventry, sometime ago, in the Lower House of Convocation moved for the appointment of a committee to consider these evils, it was obvious to all that he took a practical step, and that he was endeavouring to enlist the sympathies of the clergy, and through them of the laity, in the work which of all others, most materially belonged to them, and in which there was no doubt, that if they were willing to apply themselves, they might do great good to the whole country. He was rejoiced to know that that report of Convocation had been circulated so widely, because it laid bare the evils with which they had to deal, and called upon them in the most plain and practical way to take their part in meeting these evils His Grace went on to call attention to the supplementary report presented to Convocation by the same committee. In that report, an address to the Queen had been agreed upon by both Houses of Convocation, praying Her Majesty to give assistance in whatever way appeared best to the discouragement of intoxication, by such legislative measures as would approve themselves to Parliament. 10,000 copies of the report, and 5,000 of the report and appendix, had been circulated throughout the country. The supplementary report also advocated the formation of a church society such as the present. He, however, maintained that there was nothing peculiar to the Church of England in inculcating temperance, for this was one of those common grounds on which they (the Church) were prepared to act with any class of the community and any shade of religious opinion. (Hear, hear.) At the same time, in the organisation of the Church, embracing as it did, every parish in the land, they had at hand the means of circulating, in the shortest possible space of time, information upon every subject, and that of temperance was no exception. The Church of England Temperance Society was not established as the antagonist but as the friendly rival in all the good works by which the glory of Christ might be advanced.

The Lord Bishop of LICHFIELD moved the first resolution, which recognised the duty of the Church to put forth efforts for the removal of intemperance. His lordship alluded to his experience in the colonies, and to the barbarous practice of setting up liquor shops in defiance of the wishes of native communities, who were destroyed by them.

Sir HARCOURT JOHNSTONE, M.P. seconded the motion, which was carried.

The Lord Bishop of ELY moved the second resolution, recognising the present society as one in which abstainers and non abstainers could co-operate for the common end, the removal of intemperance.

The Rev. H. J. ELLISON seconded the motion, and read at length the new basis on which the society will in future work.

Two other resolutions were unanimously passed, the one recognising the important action Convocation had taken in the matter of intemperance, and the other urging the importance of raising a guarantee fund of £10,000 for five years. Towards this sum some very handsome subscriptions were announced. The proceedings were closed with a hearty vote of thanks to the Archbishop for presiding.

THE HABITUAL DRUNKARDS' BILL.

(*From the Lancet, Feb.* 8.)

How to deal with the victims to dipsomania is a question which has lately agitated the French Chamber, and which, if the congress at Edinburgh the other day effects its purpose, will soon engage our own. In truth, legislative interference in regard to the phenomenon cannot begin too early. At once the expression and the cause of illimitable social misery, it appeals for consideration to the body politic in general and to the members of every liberal calling in particular. The Church must confess that her precept has failed to arrest the diffusion of an evil, whose existence she has ever failed to cope with. The Bar, conscious that nine-tenths of the criminality which comes before it for conviction arises from drink, admits ruefully its failure to deter from indulgence. Our own profession sees in intemperance the "Proteus of pathology," and yet it is unable to control it. Nor can it be said that the phenomenon is so exceptionally pronounced among ourselves as to present difficulties in dealing with it unknown elsewhere. "They manage the thing no better in France," where legislative interference has been for some time suspended in order to collate the practice of other countries. America has had it so forced upon her attention as to legislate vigorously, if not prematurely, for its repression. Everywhere it is engaging the attention of the sanitary publicist; and, in particular, a member of Parliament, who has also been an active member of our own profession, has repeatedly brought it under the notice of the legislature. Mr. Dalrymple's Bill has now been for some time before the country, and tenor of opinion, professional or lay, in regard to its provisions, is in the main favourable. It has stood the test of criticism as, on the whole, the most reasonable and presumably efficacious mode of dealing with the dipsomaniac difficulty that could be devised; and, accordingly, the efforts of all philanthropists should combine to put it in working order without delay.

One decided step in advance is the provision by which dipsomaniacs may voluntarily place themselves under detention. These cases are the most hopeful, and every facility should be afforded for their treatment. In America they are the most numerous class detained in dipsomaniac asylums; and experience has already shown in the shape of applications addressed to our own profession, that here also they would be the most numerous class.

The difficulties of legislation begin with the non-voluntary admissions into dipsomaniac asylums. In the first place, there is the definition of an "habitual drunkard;" and Mr. Dalrymple has classified him as one who through intemperance is dangerous to himself or others, or incapable of managing his affairs. Excessive minuteness of definition has here, we think, been judiciously avoided. In the next place, an "habitual drunkard" shall be one who has been convicted by a court of summary jurisdiction a certain number of times within a certain period of some offence of which drunkenness forms a part. The precise number of times within a certain period must be settled after discussion in Parliament. The ground being thus cleared, the next question is as to the reception-houses for drunkards, and the maximum period of their detention. With regard to the first point, provision will be made that the "habitual drunkard" is not confined in a lunatic asylum, to associate with the epileptic or the intellectually deranged; while, as to the second, Mr. Dalrymple, after, or rather because of, the discussion it has provoked, is still compelled to leave it open to the decision of Parliamemt. No hard and fast line can be drawn as to the period at which detention will prove efficacious in weaning the patient from his habits. Indeed the period should be regulated by visitation at stated intervals by medical and legal witnesses, who should decide as to whether the patient be in a fit state to be set at liberty. The conjunction of the lawyer with the physician we think an advisable one, lessening as it would the risk of premature or tardy decision. In fact, the two should be combined from the first in committing the patient, and actions for unwarrantable detention would be of rarer occurrence. There is always danger of spiteful or vindictive persons disputing the medical man's certificate of committal; and, even where the attempt fails, the medical man is sure to have suffered more or less.

An industrial asylum is, doubtless, the best adapted for reclaiming the drunkard to regular habits, and we hope it will receive, under Government sanction, a fair trial. Something like the *maisons de santé* in France might be adopted here. Compulsion is, of course, the *crux* with which the superintendent of such an institution will have to encounter—patients proving recalcitrant and insubordinate. All that is asked, however, is to arm him with powers to enforce labour for a certain period, prescribed as probably efficacious; and we doubt not that, in the majority of cases, the discipline will not only not be abused, but prove salutary. In all respects, as our readers already perceive, the question of habitual drunkenness is one beset with difficulties—difficulties, however, which in process of time cannot fail to yield to enlightened co-operation and to persevering skill.

STIMULANTS AND HEALTH AT WEST DERBY.

A table of the statistics presented by Mr. Tickle to the West Derby Board of Guardians, on the 22nd January, shewing the consumption of stimulants in the West Derby Workhouse during 1871 and 1872, and the weekly death rate during the same period :—

Quarter ending	Average Weekly Inmates.	Cost of Stimulants Consumed during the Quarter.	Average cases of Infection.	Proportion of Death, to proportn weekly.
		WALTON WORKHOUSE.		
Mar. 1871,..	1178	£495 4 10	..	1 in 147
June ,, ..	1051	313 5 0	..	1 ,, 191
Sept. ,, ..	935	191 10 2	..	1 ,, 267
Dec. ,, ..	943	62 6 2	..	1 ,, 377
Mar. 1872,..	943	35 13 5	..	1 ,, 343
June ,, ..	878	37 13 9	..	1 ,, 351
*Sept. ,, ..	839	34 17 0	..	1 ,, 280
Dec. ,, ..	895	38 1 9	..	1 ,, 447
		MILL ROAD HOSPITAL.		
Mar. 1871,..	231	£240 13 9	200	1 ,, 19
June ,, ..	200	305 19 8	162	1 ,, 22
Sept. ,, ..	162	255 0 8	76	1 ,, 36
Dec. ,, ..	297	177 5 6	108	1 ,, 42
Mar. 1872,..	354	145 8 2	87	1 ,, 67
June ,, ..	298	82 6 4	34	1 ,, 66
Sept. ,, ..	267	90 4 10	19	1 ,, 59
Dec. ,, ..	314	132 5 8	36	1 ,, 51

* When Mr. Tickle, in making his statement, remarked that he could not account for the exceptional death-rate during this quarter, the chairman observed that a large number of old men had succumbed to natural decay, and that his attention had been drawn to it by the Master as something remarkable.

The above reached us too late for publication in our last number, commenting on the result obtained, Mr. Tickle says :—

"I think it will strike you that the gradual rise in the death rate this year, as it stands connected with an increase in the use of stimulants, is even more remarkable than the decline during last year, the earlier months of which were attended with severe Epidemic. If the statistics prove nothing else, they prove that we have suffered nothing from the application of the severest economy in the use of Alcohol, and will certainly leave our officers without excuse in allowing it to increase as a medical agent, beyond the restrictions placed upon other poisonous drugs."

CORRESPONDENCE.

REPEAL OF THE MALT TAX.

To the Editor of the Social Reformer.

Sir,—Recently the Chancellor of the Exchequer received a deputation asking him to promote the repeal of the malt tax. He gave them a reason for its continuance, which they were not able to answer—the loss to the revenue of seven millions. This could not be made good without increasing the income-tax, or laying an impost upon some other commodity. But along with this, he seemed to lament that he had to tax "the poor man's beer," and appeared also to favour the argument of the repealers that untaxed beer would be promotive of "temperance." I beg, however, to lay before your readers what I consider strong reasons for the retention of the malt-tax—reasons, I hope, that may influence the country to resist its repeal.

It is not difficult to show that the barley growers are labouring under a great mistake in supposing that great advantages would accrue to the landed interest by the repeal of the malt tax, and that they really suffer no peculiar hardships from this duty. Barley, in its natural state, is as free from duty as wheat or oats, or any other grain; and the farmers can now malt it, if they choose, for feeding their cattle free of duty. It is only after the barley comes into the possession of the maltster, and he, by steeping it in water and laying it in heaps, has brought it into a state of vegetation, that the excise-man comes with his wand and demands his tax of 21s. 8d. per quarter. It is intended, and is in effect simply a tax upon beer, and ought to be discussed as such. It is much more convenient to lay the impost upon the bulk in a solid form, in comparatively few places, than to charge the liquid in any of its stages of manufacture, and at the endless number of places in which the brewing and selling of beer are carried on. The correct principle of taxation, doubtless, is in all cases, to get as near as possible to the fountain head, and not to follow the streams. A tax placed upon malt is much more convenient and economical in its collection, and admits of fewer evasions, than a tax upon the liquor. How then are farmers to be benefitted by the repeal? They have been persuaded that if malt liquor was free a greater quantity would be consumed, and consequently there would be a greater demand for barley to be made into malt, and a rise in price as the result. But even in this selfish view of the case, they seem to have a limited idea of commercial economy. The hope of gain in the price of barley from an increasing consumption of beer, I fear, would not be realised, for, now that we have free trade, every advance of a shilling here would only bring more supplies from abroad, which would keep down prices. An immense quantity is now imported, and if more were consumed, more would be imported: so that in a very short time, prices would find their level. You might as well try to empty a portion of a river without the adjoining waters rushing in to fill the vacuum as to advance grain in this country above the world's level, as foreign supplies cannot be kept out. The consumption of wheat, by a change in the diet of the masses in this country, has been constantly increasing; but under the rule of free trade, this has no more kept up the price of wheat, than debauching the people with cheap beer would get up the price of barley.

I don't dispute the fact that untaxed beer might increase the consumption, though it does not follow that it would raise the price of home grown barley; but in view of an increase in the consumption of beer I am most concerned for consequences upon the people, and I think both farmers and landlords should be equally so. Are they ignorant that beer drinking is a source of a vast amount of intoxication, and that most of the drunkenness in many parts of the country—especially in the north—is owing to the large consumption of malt liquor. Even the dram shop keepers tell us that more than half their takings are for ale and porter.

If then by untaxing malt a greater consumption of beer should follow, it would be repeating the errors of the Beer Bill of 1830. The one brought this "necessary of life" as near as possible to every man's door, and the other is to have it as near as possible to every man's means. The very same arguments were used then as now. People were to be taught temperance; weaned from spirit drinking by cheapening beer; they were to have a good, wholesome beverage, instead of the adulterated drinks of the brewers; they were to have it handy, so that every man might enjoy it with his wife and family at home; and the farmers were to be benefitted by an increased consumption of barley. Have the farmers not enough of trouble with their men from drinking? Have they not poor rates enough to pay in consequence of the drinking habits of the people in their parishes?

The Malt Tax is simply a tax upon beer, and why should beer be free and heavy duties retained upon all other kinds of alcoholic liquors? Why should its refined relatives—gin and whiskey—pay a duty of 10s. a gallon and beer nothing? It is always understood that those exciseable liquors, are taxed on account of the alcohol they contain. Why then should whiskey be heavily taxed when pure and simple, but free when wrapped up in the shape of beer? A quarter of malt made into gin or whiskey, yields 18 gallons of proof spirit, the duty on which is £9. The same quantity of malt, made into beer, is only charged 21s. 8d! The following explains the particulars as it respects different strengths of beer. The charge per gallon upon the beer calculated by the Malt Tax is as follows:—

If brewed	144	gallons to the	quarter,	1½d. per gallon duty.
,,	120	,,	,,	3¼d. ,,
,,	90	,,	,,	2¾d. ,,
,,	72	,,	,,	3½d. ,,

With the exception of the fractions, the above will be found correct. I contend, therefore, if any alteration is to be made in the Malt Tax, it ought to be *raised*, and thus the tax upon alcohol made more equal. Formerly both malt and beer were taxed, the latter 9s. a barrel (of 36 gallons) upon brewers', and 9s. 10d. upon victuallers' beer; but in 1830 this was remitted. When the facts are fairly stated, the beer advocates have a very weak case to lay before the public. They urge, however, this pitiful plea, that our "national beverage," the "poor man's beer," is a "highly nutritious beverage," a "necessary of life," and therefore ought not be taxed. Now if this were true, their demands ought to be yielded, and the Malt Tax repealers brought to the front, as real patriotic gentlemen. This "necessary of life," then, ought to be as free as John Bright's ideal breakfast table. But it is not true; it is amongst those delusions, that have been so little unchallenged, as to be deeply rooted in the public mind. Beer, so far from being "highly nutritious," contains very little nutriment. It is the object of the brewer, not to make a feeding, but an intoxicating beverage; and the whole process of malting, mashing, fermenting, and fining, are conducted to this end. So that, though 6lbs. of barley is required to brew a gallon of strong beer, when fit to drink it does not contain more than 8oz., and that of the worst part of the grain; agreeing with the testimony of Baron Liebig, that "ten pints of ale would not supply as much nutriment as a pound of bread." The experiences of thousands of working men agree with this, for it is found, that, with proper food, they do the hardest work, with greater ease, when taking no beer. Another delusion which prevails is, that beer is merely a "fermented" but not a "spirituous" liquor. The fact is, it is both. No one can drink beer, without drinking whiskey, for in every 8 quarts of what is called good beer, there is one quart of whiskey. In fact, it is for the whiskey and its stimulating effect that they drink the beer; and no one would taste it if this were taken out. This innocent "national beverage" contains from 8 to 18 per cent. of proof spirits and yet it is not "spirituous!"

I submit then, that so far as the working people are concerned no case can be made out in favour of making malt liquor cheaper, by repealing the tax. And next, as to promoting temperance, the allegation is destitute of the slightest evidence. It is all the other way. Ale drinking naturally gravitates towards spirit drinking, but those who have attained to whiskey or gin, seldom if ever come down to beer. It is in the interest of temperance, chiefly, that I oppose this attempt to cheapen beer.

Then, as to the appropriation of the profit to the landed interest from repeal, on which Mr. Lowe had a good deal to say, I think it will be quite time enough to settle the question, whether the farmers or landowners would pocket the gain,

when proof is given that there is some gain to pocket. However the British public would have to look out; having lost seven millions under such mistaken delusions, they would find themselves called upon to make up the deficiency by some other tax.

Though I have in the foregoing remarks assumed the repealer's position that by remitting the malt tax, beer would be cheapened and more would be drunk, it is by no means certain that the price would be reduced so as to lead to that result. If we take the tax at 2d. per gallon, what reduction could there be on "a glass of ale?"—or, on the working man's "pint of beer?" So small indeed that the maltster, the brewer and the retailer would find no dificulty in sharing it among themselves. It is not always that the remission of a tax reaches the retail purchaser; in this case it is very unlikely to do so. There is no tax, to which the general public are more reconciled; and as the great body of beer drinkers make no complaint, by all means let it be undisturbed.

This agitation brings up another question. We have often our attention drawn to the various ways in which our national wealth is wasted. Is it not a great waste to take an enormous quantity of good grain, for the purpose of making intoxicating liquor, to say nothing of the effects resulting from its use? Nutritious grain is changed into unnutritious intoxicants, to an extent almost incredible; and yet the repealers seek to increase this waste. The quantity used—or rather misused—for making malt liquor, gin, and whiskey, in 1870 (it is now more) was 63,487,62½ bushels. Allowing 32 bushels per acre, the number of acres was 1,984,000; in round numbers, we may say two millions! This exceeds the whole of the land constituting the counties of Suffolk and Sussex. It is more than the acreage of Lancashire and Cheshire, or more than equal to Bedfordshire, Berkshire, Buckinghamshire, and Cambridgeshire put together. And yet the barley growers are not content, but are annually agitating and teazing Government to increase this desecration of our land—regardless of consequences—simply for their own gain.—Yours, &c.

Preston, Feb 5. 1873. J. Livesey.

SOCIAL SCIENCE ASSOCIATION.

We have arranged with the National Association for the Promotion of Social Science, for giving for the future a *resumè* of their "Sessional Proceedings" in this paper, as well as an abstract of the labours of the Annual Congress. The current number of the former is now before us, and consists of a paper "On the report of the New York and American Commission, 1870-71, for the Revision and Re-adjustment of Ratal Taxes upon Realty and Personalty," by F. S. Corrance, M.P.; and another by Mr. Alsager H. Hill on "Impediments to the Circulation of Labour, and Suggestions for their Removal." We cannot afford space to criticise either in this number, but we hope to return to the very important question discussed in the latter in our next issue. (Ed.)

"Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves."—*Sherlock.*

A Check to Young Smokers.—The Swiss Government has introduced into the Grand Council of the Canton de Vaud a bill making it unlawful for "any person" under 14 years of age to smoke tobacco.—*Medical Times and Gazette.*

It is said that the profits of Mr. Bass, the brewer, are equal to the rents of the Marquis of Westminster, or about £1000 a day, Sundays included.

First Attempts.—God will accept your first attempts to serve Him, not as a perfect work, but as a beginning. The first little blades of wheat are as acceptable to the farmer's eyes as the wheat filled with grain.

"I challenge any man, who understands the nature of ardent spirits, and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the guilt of murder."—*Dr. Lyman Beecher.*

REVIEWS.

"Social Morality;" by F. D. Maurice, Professor of Casuistry and Moral Theology in the University of Cambridge. (Macmillan & Co.)

The Publication recently of a cheaper edition of Mr. F. D. Maurice's Lectures on "Social Morality" affords us an opportunity of which we gladly avail ourselves of recommending a perusal of them to our readers. The lectures, twenty-one in number, were delivered by Mr. Maurice from the professorial chair to the students of Cambridge University some three years ago, and afterwards published in a collected form for the benefit of that wider public who had not the opportunity of hearing his sentiments enunciated from his own lips. In a dedication of much interest we learn that they are especially addressed (as is but natural) to young men, and to two in particular whom we further learn are Mr. Maurice's own sons, and who were not present at their delivery. We note these circumstances in passing as we shall hereafter have something to say of the merits of Mr. Maurice's style in arresting the attention of untrained minds on his subject matter.

The central idea of these lectures, expressed in his own words, is, "to abandon the atomic theory of society and to accept the fact of family existence as its starting point." At our birth, he observes, we are "already in a society," and "related at all events to a father and mother. This relation is the primary fact of my existence. I can contemplate no other facts apart from it." From this view of a fundamental condition he deduces the origin of "authority," without which no system of society could of course exist:—"As soon as I recognise an Author of my existence, I recognise an authority ever me . . . . . Authority . . . is implied in the existence of fathers; its correlative obedience as distinct from mere subjection is implied in the existence of sons." This conception he considers to have been potentially exhibited as a motive power throughout all history, and modern departures from it to have been but temporary aberrations from the right point of view from which all human society should be contemplated. From the domestic relation (he argues) springs the national relation, from the national the theological. And these are all thoroughly and intimately bound up together so that it would be "immoral" were it possible to consider them apart. Thus "Independent" Morality, independent that is of utilitarian motives on the one side and of religious motives on the other, has for him no real existence.—"I appreciate the importance of the stage in our existence when this word (Independent) acquires significance. But I cannot separate it from the obligations to the Nation, or from the affections of the Family out of which the Nation is developed."

Now, if we quite apprehend Mr. Maurice's meaning, we are compelled to differ from him. We appreciate equally with him the importance of a fundamental conception of the domestic relation as a basis of morality, but we adopt it as one among many. We can perfectly "separate" an "independent" morality . . . from the affections of the family." We not only can do so, but we consider any social morality is imperfect that is incompetent to do it. We do not believe that righteously it has, or should have, this for its sole basis. We are aware, however, that it has had. Doubtless, the social morality of the Jews was of such a type, and so has been that of many barbarous, and especially nomad races. The patriarchal tie was ever, and still is, the most obvious for a purely pastoral and wandering people, and morality and government were here, as elsewhere, conterminous. Of a similar nature was and is the social morality of clan-ships, or tribal morality; it is derived directly "from the affections of the family out of which the *Tribe* (not *nation*) is developed." This is the morality which is the nurse of hereditary honour, and strange as it

may sound in Mr. Maurice's ears, of that very abomination of desolation against which he protests with genuine enthusiasm—Slavery! How indeed could it be otherwise? When a people professing such a morality comes into collision with another people professing a precisely similar morality, and one overthrows the other, what can possibly be the result but that the conqueror must exterminate or place in subjection the conquered, for two family moralities could not subsist one beside the other without developing entirely new and independent relations? And this we find is what has ever occurred. In such a way did the Jews treat the tribes which they conquered; in such a way were they treated by the Egyptians when conquered in their turn. Even when the Jews eventually became a nation in the proper sense of the term, it was this clannish spirit which was ever the stumbling-block in the path of their prosperity. Were they again to become a nation to-morrow, this same spirit would stand to them in the same relation, and meanwhile in their natural character of wanderers on the earth it is that which binds them together. In the classical ages, Mr. Maurice's conception of social morality was still at first, as he justly insists, the most prevalent. The Greeks of Homer's time were essentially tribes bound together by the ties of a family morality; the Romans before the Republic were the same. Both these peoples either slew or made slaves of their conquered enemies at the commencement of their history, and the same spirit permeated their legislation at every stage of it. Long after the Romans had developed from natural causes a far more comprehensive morality, their jurisprudence remained deeply impressed with the mark of the early family morality; and ours, which we have borrowed from them, is to this day deeply marked with the same impression. It seems to us, though here again we find ourselves at direct issue with Mr. Maurice, that the greatest shock ever given to the family type of social morality was given to it by the birth of Christian morality, though that is very far from being the only shock which it has sustained. The two most prominent doctrines of Christian morality are without doubt, the subordination of self and the brotherhood of all mankind. The divine founder of this system was never wearied of insisting on both of these essentials, and of condemning the more confined morality of the family. All men are brothers in Him; you are to leave father and mother without scruple and cleave to Him; you are to "let the dead bury their dead;" you are to "do unto others as you would they should do unto you;" the community not the family is the centre of the Christian system. So well was this recognized in the early Church, that all were brothers and sisters, fathers, sons, and daughters, altogether irrespective of ties of blood, and their social morality was indeed the negativing of these domestic relations in favour of those far nobler ones, wherein "none is before or after the other; none is greater or less than another." And this still remains the essential characteristic of the system. It is to its humanising and beneficent influence that we owe the greatest part of the progress in moral civilisation which during the last eighteen hundred years we have made. But it is not to it alone. Social morality must at all times be coloured by the surrounding circumstances of its being; it must be shapen according to the events to which it is to be adapted. It is a fixed thing no more than any other thing in nature is fixed, where no such thing as real rest can be. Indeed social morality like every other system dealing with human affairs must have had its history and development, and this we take in the present instance to be very much as follows. In the Pastoral or earliest stage of society the government (where there was any) would be patriarchal and the social morality domestic, simply from the absolute necessities of the case and the absence of any disturbing influences. In the agricultural or second stage, these types would remain the same so long as the industrial or third stage did not supervene. Once trade and commerce came as influences on the scene however, the family type of social morality would be evidently insufficient to embrace all the complex interests involved in the moral well-being of the state, and though not superceded would at all events have to be supplemented by another system. It is curious to observe the efforts which nations with clannish proclivities have made to escape from this infallible law of progress. These have generally taken the form of relegating the operations of commerce, production, distribution, and exchange, to inferiors, that is either to slaves or to those outside the sacred precincts of the clan, and therefore more or less in subjection. In this way they could still manage to blind themselves to the change which was occurring, and preserve a certain semblance of the old social morality by confining it exclusively to themselves. Finally comes the purely economic or competitive era of society, such as that with which we are familar in the present day. The social morality of such a system must be very far off indeed from the merely family type, and we are not surprised, therefore, to find Mr. Maurice railing against competition almost as Mr. Ruskin himself might do. "I dare not tell you" (he says) "how much I feel that competition, which some deem the great sign of social advancement, the great help to modern learning, is threatening the existence of society, is undermining knowledge." Why cannot Mr. Maurice see that however he may regret the empire of this mighty social arbitrator, it is impossible to ignore it in any true scheme of social morality, and that *it* and nothing else is the very foundation of our present system, utterly irrespective of "the affections of the family" though doubtless working harmoniously enough alongside of the domestic as well as of many other relations? The truth is that in modern social morality the domestic circle plays but a very important part, and is far from being the whole or even concentric with the other circles whose areas are wider, and which move in orbits of their own round what *we* believe to be the central point, namely, the *summum bonum*, the universal brotherhood of man!

So far then we have freely criticised the views which we conceive Mr. Maurice to hold. We have however prefaced our work in doing so with the qualifying phrase "if we quite apprehend" him. In truth we are not always sure that we do, and whatever confusion may appear in this statement of our own, will we trust be set down by the indulgent reader to our conscientious endeavours to follow as closely as possible his line of reasoning into practical issues, when in many instances we have failed to do so. Mr. Maurice's style, brilliant and erudite as it is, is to our untutored apprehension excessively hard reading. We doubt not it was admirably suitable to lectures by a Professor of Casuistry to Casuist students, but we doubt its equal fitness to secure and retain the attention of the general public, and especially of the portion of that public in whose interests the publication of these lectures is admittedly undertaken. A style at once curt almost to abruptness, yet weighty almost to obscurity, is precisely the least calculated to secure the sympathies of a casual enquirer after knowledge, at a time too when the powers of sympathy are probably developed in a far greater proportion than the powers of analysis and judgment. It may be, however, that in this as in other matters we have misread the volume, and that the fault lies with us after all rather than with its eminent author. If so, it should but incite us to repeat the recommendation which we commenced by giving, and to solicit all earnest enquirers after truth to read and judge for themselves, and this we most heartly do.

"Australian Beef and Mutton, and how to make the best of them"; by C. L. H. Dempster, (Edmonston & Douglas, Edinburgh).

In the above pamphlet, we have, to say the least of it, a very valuable and useful pennyworth, one that we venture to recommend strongly to the notice of the readers of the *Social Reformer*. There exists amongst all classes, but particularly amongst the working class of this country, a preju-

dice against Australian Meat, which we think a careful persual of this little work would go a long way in removing. So impressed are we with this fact, as well as with the unreasonableness of the prejudice, that we have sketched out a brief outline of the principal arguments adduced, and are glad to find room for them in our paper.

After some practical directions, as to the usefulness, economy, choice, preservation, and cookery of the meat, the author divides her subject into three parts, as follows:—Part A.—"Workmen's cheap dinners;" Part B.—"Family dinners;" Part C.—"Food for children and invalids."

Part A. is admirable, though perhaps even more so in design than execution, touching we believe a real want. With butcher's meat at its present high price, an easy means of obtaining savory nourishing dinners cheap, cannot fail to be of much service to this class.

Of part B. we cannot speak so highly; the writer assumes the possession of a degree of culinary knowledge which, we fear, hardly belongs to those whose interest she has here chiefly at heart. The recipes are not explicit enough, and though some are very good, such as curried mutton, cold shape, stuffed cabbage, etc., we must quote one as being distinctly bad. "A Milanese Stew, with Maccaroni,"—"Soak the maccaroni for an hour (6 oz.), then let it simmer gently until it is tender; heat up 3 oz. of beef and put it on the maccaroni; if some jelly was melted in the water in which the maccaroni was simmered, this dish will be all the more nourishing." In the first place, a Milanese stew is never made without cheese, parmesan if possible; secondly, maccaroni, should never be "soaked for an hour," and "then let simmer gently." It ought to be plunged into boiling water at once, and when it has been sufficiently boiled, a small jugfull of cold water thrown into the saucepan; Thirdly, we cannot agree to adding jelly to the water in which the maccaroni has been boiled.—To what end?

Part C. is sound and homely. In it we mostly recommend the "Mutton recipe," which the author tells us, "has been used for four years in the kitchen for invalid children, St. Mary's, Soho; two hundred dinners a week are given out, and the sister in charge reports this meat as being "not only highly nutritious, but a great saving of expense and labour."

On the whole, this little work is the most useful of its kind we have yet seen. The general advice is excellent, though we should have been glad to find the recipes given more in detail, as it would have made the value far greater to the general public, and to the working class in particular. As it stands at present it will, we fear, be found of most use where rudiments of cookery are already acquired.

As concerns the ecomonical recommendations of Australian meat as an article of diet, the author gives them so very well and clearly, that we feel we cannot do better than quote her very sound arguments for the benefit of those to whom this little work is unknown.

We should observe, "Economy."

"1st. That there is no bone, and no waste from parings, dripping, gristle and the like, so that 6 lb. of Australian meat represents a much greater weight of butcher's meat.

"2nd. That there is a rapidly increasing ratio of profit, so that 24 lb. of Australian meat represents more than four times the advantage gained on 6 lb.

"3rd. That its use tends in this way to lessen the total consumption of meat in a family or institution. Each tenth (weight) of Australian substituted for butcher's meat, diminishes the total consumption of the house by one seventh, and the substitution of another tenth would reduce it more than two-sevenths (weight). On the other hand housekeepers must discover for themselves the proportion most truly economical in their own case as it would be posssible by too great a deficit in dripping, etc, to find added, on the butterman's bill, what was taken off the butcher's.

"4th. That by lessening the demand, at present so excessive, for butcher's meat, the use of Australian beef and mutton must lower the high price caused by the demand all over this country.

"5th. That as Australian meat can be eaten cold, and ought not to be much cooked, its use lessens the consumption of coal. Large fires are not required for it, and too hot a fire ruins it. A small stove of the kind used in England, a Dutch or American oven, or, better still, a French stove heated with charcoal or gas, should suffice.

"6th. That from the five causes here named a saving is made, varying from 30 to 40 per cent."

"JOURNAL OF THE WOMEN'S EDUCATION UNION," Edited by, *Miss Shirreff and George T. C. Bartley*. Part 1 and 2. (Chapman and Hall)

The National Union for Improving the Education of Women has already become so far a power in the community, as, like the "National Education League" of Birmingham, the "Manchester National Society for Women's Suffrage," and a few other organisations to find it necessary to possess an organ of its own in the press, to publish its views and diffuse information respecting its labours. The success of this association has not been more rapid and remarkable than gratifying to all those who have the cause of social refinement at heart, and the ability with which from the first it has been guided and conducted by Mrs. Grey, and her accomplished coadjutor Miss Shirreff, is a happy omen of what we may hope to see it perform for other ladies in the future. It is to the former of the two mentioned ladies that the initiation of the movement is owing. Appalled by the disastrous state of things revealed in the report of the Schools Enquiry Commission on the state of the girls schools visited by the Commissioners, and generously anxious to place some obstacle in the path of that full tide of frivolity and coarseness, which under the modern name of "fastness" deforms so much of our social intercourse, desirous, indeed, that all women should so far as possible have opportunities of intellectual culture placed within their reach, Mrs. Grey, long pondered some scheme of reform which should be at once large and practicable, which should be in a real sense National without being at the same time Utopian. The result was the germs of the present system, which were contained in a paper read by Mrs. Grey before the Society of Arts, and enforced and illustrated by much cogent reasoning and many important considerations. The scheme was warmly taken up by this body, and in November, 1871, "The National Union for Improving the Education of Women" was formally inaugurated. In the same year, Mrs. Grey attended the Social Science Congress at Leeds, and having there expounded her plan, obtained the hearty adhesion of the Social Science Association to it. Vice-Presidents were elected, a Central Committee formed, of which Mrs. Grey was herself the President, and subsequently H. R. H. The Princess Louise, who had shown much intelligent interest in the working of the scheme was elected President. In November, 1872, the first annual meeting of the Union thus established was held, and a report from the Committee, showing a highly satisfactory progress made in the interval, adopted. On the 15th of January, 1873, the first number of the Journal was published, and on the 15th of February the second, and the publication is to be continued monthly on that date.

The two first numbers are now before us, and it is pleasant to be able to speak of them in terms of high commendation. They are not devoted solely, we observe, to matters directly connected with the work of the National Union, other matter concerned about the more general question of women's education is freely admitted, and thus their value is considerably enhanced. Of course the Union's work holds chief place, and of this the proceedings in connection with the establishment of a Girls' Public Day School at Chelsea seems to us of most immediate interest. We have not space for a publication of the prospectus of this admirable undertaking, but full particulars may be obtained by application to the Secretary, 61, Sloane St., London. The Journal is published at sixpence, and even irrespective of its claims to support as the organ of the Women's Education Union," is an interesting and useful publication.

THE SPIRIT OF THE ORDER OF GOOD TEMPLARS.—No description of the "Spirit of the Order" would be complete which did not contain a reference to the definiteness of its aim. Carlyle exclaims, in one of his remarkable books—'How have we to regret not only that men have 'no religion,' but that they have next to no reflection; and go about with heads full of mere extraneous noises, with eyes wide open but visionless,—for most part in the somnambulist state!" There is much truth in this. One great want of the age,—if not its chief want,—is directness and distinctness of object. Force is expended, but, for lack of definite aim, with little result. Amid many things which large masses of men have learned, they have not yet learned to see clearly what it is they would accomplish—what it is they are chiefly striving to do. No such charge applies to the Good Templars. Thanks to the combined efforts of friends and foes, our object is now pretty well understood, if not appreciated. Among all classes of society the name of our order is understood to mean one thing—an intention to destroy the liquor traffic, and emancipate the world from the curse of strong drink. It is for this we have been called into existence; and whatever is not directly tending to promote this end, however pleasant it may be to us, and however excellent in itself, is a departure from the purpose of our being as an order. "We are here to work: let us do it!" It is well for us to have the clearest possible conception of the object of our order. We have set before us, as an object of possible attainment—not a diminution of drunkenness, merely, but its extermination; and that extermination can only be ensured by the extermination of the drink. Other workers in the field of temperance reform may or may not deem our object visionary and our purpose Utopian; they may, as seems best to them, endeavour to ameliorate, to relieve, to reform;—we must quietly work on till our purpose is achieved in "total abstinence for the individual and total prohibition for the state." We have drawn the sword and have thrown away the scabbard: there can be no peace between us and the foe; no truce, no quarter. As Cæsar, when he had crossed the Rubicon felt that he had taken a decisive step which meant victory or death, so we have put it beyond our power to seek for, or be satisfied with, anything less than the destruction of strong drink. In this warfare we shall conquer. "The Lord of Host is with us; the God of Jacob is our refuge."—*The "Spirit of the Order" (penny pamphlet by the Rev. F. Wagstaff, just published).*

WOMEN'S SUFFRAGE.—We are requested to inform those interested in this movement, that Petitions to Mr. Gladstone and Mr. Disraeli respectively, in favour of conferring upon Women, being householders, the right of voting for Members of Parliament, are now in course of signature, and we beg to append the following information:—

"The Memorials to be signed by women only, with full christian and surname. Both memorials may be signed by the same person. Women may sign them who have already signed the petition to the House of Commons, and those who sign them may afterwards sign the Parliamentary petition. Forms for signature will be forwarded by post on application to the office of the Manchester National Society for Women's Suffrage, by letter, addressed to Miss Becker, 28, Jackson's Row, Albert Square, Manchester. The sheets when signed should be returned to Miss Becker, at the above address, *as soon as possible.*"

Copies of both memorials may be seen, and signatures will be received, at the Office of this paper, 42, Renshaw Street.

UNION NOTICES.

(See succeeding pages.)

The speakers are respectfully requested to look over the plan carefully, as the numbers attached to the names are different from former plans.

A special meeting of the Secretaries of Bands of Hope will be summoned by circular, as early in March as possible, and it is hoped that every Secretary will be present.

The Annual Band of Hope Concert for Birkenhead, will be given in the Queen's Hall, on Tuesday, March 4th, 1873, by a Choir of Five Hundred Children, full particulars will be announced by Bills, &c.

Mr. S. Smithard, of Derby, is engaged to give his Musical Entertainment in Liverpool, under the auspices of the Union, during the month of March. The list of Meetings will be published in the March Number.

The Yearly Subscriptions to the Union are now due, and it is earnestly hoped that the same may be paid at once, as the Committee are busily engaged in arranging for more extended operations this year.

42, *Renshaw-street.*

NOTICES TO CONTRIBUTORS, READERS, &c.

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranted to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters, *numerous, short, and pithy*, are best suited to the columns of the *Social Reformer*.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

Prices for Advertising may be had from the Publisher.

The *Liverpool Social Reformer* may be had from the Publishers:—The Liverpool Depot for Temperance Literature, 42, Renshaw Street, and the following News-Agents:—Mr. J. Thomas, 200, Scotland-road; H. Porter, 48, Great George-st; F. Cripps, 107, Brunswick-road; J. Blevin, 29, Leece-st; E. Clegg, 86, Crown-st; Mrs. Parry, 70, Paddington; C. Williams, 8, Crown-st; J. Connor, 15, Fairclough-st; J. Whitefield, 6, Boundary-place; W. J. Hawkins, 32, Prescot-st; E. Roberts, 55, Prescot-st; Mrs. Moore, St. Anne-st; F. Owens, 72, Richmond-row; G. C. Forrester, 17, Soho-st; Mrs. McCreth, 226, Great Homer-st; Mrs. Clarke, 125, Kirkdale-road; E. Smallwood, Renshaw-st; Mrs. Austin, 105, Mount Pleasant; T. Meacock, 5, Price-st; Mrs. Birkett, 28, Park-lane; Mr. Winterbottom, Exchange Flags, & New Brighton; Mrs. McKeon, Exchange-st. East, and Flags; Mrs. Haworth, 40, Old Hall-st.

INDEPENDENT ORDER OF GOOD TEMPLARS.

DISTRICT OF SOUTH-WEST LANCASHIRE.

GEORGE WHITEHEAD, District Deputy, G.W.C.T., 3, South Street, Liverpool.
WILLIAM DODD, District Treasurer, Preston Bank, Southport.
M. BEBBINGTON, District Secretary, 10, Bouverie Street, Liverpool.

Special Deputies, Speaking and Deputations.

Bro. N. SMYTH, 42, Renshaw Street, Liverpool.
„ P. T. WINSKILL, 27, Oxford Street, Warrington.

Visiting and Instituting, Lodges, &c.

Bro. EDWARD WILD, 124, Warwick Street, Liverpool.
„ M. BEBBINGTON, 10, Bouverie Street, Liverpool.
„ T. STOTT, 14, Derby Street, Whitechapel, Liverpool.
„ R. G. NEW, Ashdown House, Rainhill.
„ J. A. DAWSON, Dorning Street, Wigan.

LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
81	Rose,	Christ Church, Schools, Bootle,	8·0	John Kerr, 105, Litherland Road, Bootle.
347	Walter Bonehill,	Iron Chapel, Rylands-street,	8·0	Thomas Hall, 117, Bridge-st., Warrington.
378	Safety,	St. Cleopas' School, Beresford Rd.,	7·30	Wm. Christian, 12, Miles-st., Toxteth Park.
439	Rainhill & Whiston Life Boat,	The Holt School, Whiston,	7·30	J. Higham, The Holt School, Rainhill.
519	William Dodd,	Temperance Hall, Southport,	8·0	Robert Rothwell, Mornington-rd., Southport.
522	Liverpool Onward,	Mission Room, Upper Beau-street,	7·30	Wm. Tait, 39, Hamilton Road, Everton.
540	Progress of Waterloo,	Primitive Methodist School,	7·30	Robert Lightfoot, Midland Terrace, Waterloo.
779	Rescue,	Burrow's Gardens T'mprnce Room,	8·0	J. Hopkins, 29, Rose Place.
952	Light of Everton,	Emmanuel Free Ch. Stanfield-rd.,	7·30	R. H. Thompson, 115, Spencer-street.
1006	Star of the East,	Mechanics Institute, Woolton,	7·30	Thomas Hughes, Roderick-street, Woolton.
1402	Bootle Guiding Star,	Lincoln Rooms, Derby Rd., Bootle,	7·30	R. Hutchinson, 65, Berry-street, Bootle.
1523	Cedar,	Wesleyan School, Yates-st., Tox. Pk.	7·30	W. L. Stephenson, 27, Tarbett-st., Tox. Park.
1575	Faithful,	Lowe Green, near Wigan,		J. Fairhurst, Platt Bridge, near Wigan.
1644	Hope of Earlstown,	Assembly Rooms, Earlstown,	8·0	J. Little, Newton Glass Works, Lancashire.
1649	Shining Light,	School Room, West Derby,	7·30	A. McKenzie, 15, Town Row, West Derby.
1777	William Mackenzie,	St. Andrew's Lect. Hall, Rodney-st.	7·30	J. Yeates, 21, Rodney-street.
2002	Ivy,	St. Jude's School, Low Hill,	7·30	R. Barberry, 1, Hyde-street, Everton.
2036	William Barton,	Primitive Methodist School, Wigan,	8·0	J. Woosey, Bridgewater-street, near Wigan.
2123	Hope on, Hope ever,	Assembly Room,	7·30	J. A. Mark, Balliol-road, Bootle.
	Hand in Hand,	Fabie's Chapel, Everton-road,	7·30	Joseph Waring, 56, Oxton-road, Birkenhead.

TUESDAY.

100	Perseverance,	School Room, Wilton-street,	7·30	Smyth Kennedy, 137, Richmond Row.
208	Friar's Green,	Brick-street School,	7·30	W. Wright, 28, Wenwick-street, Warrington.
312	Liverpool,	1, Juno-street, Edge Hill,	7·30	Wm. Jones, 91, Beaumont-street, Windsor.
506	Dallam Lane,	M. F. Church, Dallam-lane,	7·30	Wm. Kent, 42, Rollestone-st., Warrington.
594	Nephalia,	Con. Chal. Portland-st. Southport,	7·30	James Dawson, West Bank, Southport.
620	Hope of Churchtown,	Independent School, Churchtown,	7·30	James Pierpoint, Churchtown, Southport.
743	Hope of St. Helen's	Hardshaw Street, School,	7·30	J. Boydell, Hardshaw-street, St. Helens.
757	Leburnam,	Laburnam Grove School, Seaforth,	7·30	A. E. Ashton, School Lane, Seaforth.
931	St. Peter's	Schools, Sylvester-street,	7·30	Edward Stock, 1, Tenterden-street.
1080	William Roaf,	Silverwell Chapel, Wigan,	7·30	S. Leyland, Duke-street, Wigan.
1233	Aqua Pura,	National School, Rainhill	7·30	R. G. New, Ashdown House, Rainhill.
1247	Liverpool Ebenezer,	Temp'ce Room, Hill-st. cr. of Pk.-pc.	7·30	Robert Williams, 4, Morpeth-street.
1317	Ancient Britain,	Welsh Chapel, Chetham-street,	7·30	E. Jones, 9, Busby Terrace, Warwick-street.
1397	Soho,	Baptist School, Soho-street,	7·30	Phillip Freeman, 2, Shaw's Terrace, Alma-st.
1400	Liverpool Sincerity,	St. Simons' School, Lord Nelson-st.,	7·30	Jos. Bodey, 2, Whitefield Terrace, Everton.
1645	Gomer,	Welsh School, Gt. Mersey-street,	7·30	J. Venmore, 9, Venmore-street, Everton.
1646	South Star,	Methodist School, Rathbone-street,	7·30	J. W. McKelvin, 225, Upper Fredrick-street.
1773	Hope of Tyldsley,	Temperance Hall,	7·45	Thos. Jerrard, 241, Tyldsley Road, Tyldsley.
1904	Liverpool United,	Free Church School, Wilbraham-st.	7·30	J. Johnson, 53, Beresford-street.
2124	Hope of Kirkdale,	Marsh-street, Bootle-lane	7·30	J. Pugh, 55, Barrow-street.

WEDNESDAY.

143	Noah's Ark,	National School, Everton Valley,	7·30	R. Titherington, Thompson's Cottages, Foley-street, Kirkdale.
159	Liver,	Yg. Men's Ch. Asstn. 44, Renshaw-st.	7·30	John B. Collings, 35, Nursery-st., Fairfield.
183	Toxteth,	St. Matthew's School, Hill-street,	7·30	D. Clague, 10, Liffey-street, Windsor.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
222	Hope of Bootle, ..	.. Lincoln Rooms, Derby Road, Bootle,	7·30	J. H. Wanstall, 151, Rimrose-road, Bootle.
278	Wavertree Vale, ..	.. Wesleyan School, Wavertree Road,	7·30	J. Wakefield, 19, Wavertree Vale.
294	Liverpool Good Samaritan, ..	St. Augustine's School, Salisbury-st.	7·30	Robert Davis, 1 Sampson-street, Everton.
395	Wycliffe, ...	.. Wycliffe School, ...	8·0	Rev. G. S. Reaney, 96, Bewsay-rd. Warrington.
549	Cambria, ...	.. Welsh School, Balliol Road, Bootle,	7 30	A. J. Jones, 105, St. John's Road, Bootle.
660	Hope of Warrington, ..	.. Leigh-street P. M. Chapel, ...	7·30	Joseph Tichett, Butter Market-st. Warrington
687	Prosperity of Ormskirk,	.. Working Men's Institute	7·45	S. A. Garside, Aughton-street, Ormskirk.
691	Hope of the Empire, ..	.. Meth. Free Ch. Empire-st. Everton,	8·0	James Hoult, 60, Low Hill.
752	St. Helen's Ebenezer, ..	.. Primitive Methodist School, ..		J. Lindor, 26, Peter's-street, St. Helen's.
768	Pride of Garston, ..	.. Assembly Room, Wellington-st., ..	7·30	J. Kelly, 22, Palmerston Road, Garston.
910	Royal, ...	.. Temperance Hall, Southport, ..		J. P. Griffith, Lord-street, Southport.
1124	Laurence Heyworth, ..	.. Wesleyan School, Prescot, ..	7·30	J. B. Pratt, 8, Kemble-street, Prescot.
1189	Burscough Safety, ..	..		J. Spencer, Burscough.
1243	A Home for All, ..	.. Methodist Free Church, Whiston,	7·30	Whiston.
1396	Mersey Beacon, ..	.. Wesleyan School, Penketh, ..	7·30	J. S. Green, 49, Sankey-street, Warrington.
1561	Liverpool St. Mary's ..	.. Major-street School, Kirkdale, ..	7·30	J. Bird, 14, Brisbane-street.
1726	Necessity, ...	.. Church School, Lark Lane, ..	7·30	J. Wilson, 2, Lark Lane, Toxteth Park.
1791	Glendower, ...	.. Welsh Chl. Lombard-st., Everton,	7·0	R. Evans, 87, Saxon-street, West Derby Road.
2004	Golden Link, ...	.. National School, Crosby, ...	7·30	Thomas Banister, Victoria Road, Crosby.
2003	Liverpool Lily, ..	.. National School, Edmund-street,		Alfred Cox, 15, Faulkner-street.
2168	Leigh Alpha, ...	.. Primitive Methodist School, Leigh,	7·30	Rev. T. Wilshaw, 50, Bond-street, Leigh.

THURSDAY.

85	North Star, ...	.. Circus-street School, ...	7·30	Thomas Jones, 57, Hunter-street.
153	Always Ready, ...	.. Temp'ce Rooms, Burrow's Gardens,	8·0	J. G. Brown, 88, Kilshaw-street, Everton.
261	Star of Widnes, ..	.. National School, ...	7·30	F. Bibby, Mersey Road, Widnes.
279	Excelsior, ...	.. Hibernian School, Pleasant-st., ..	7·30	Joseph Thomas, 200, Scotland Road.
280	Olive Leaf, ...	.. Chester Road, Tue Brook, ...		J. A. Gornall, 5, Green-lane, Stonycroft, Stanley
302	Morning Star of St. Helen's ..	British Ragged School, ...	7·30	J. Birchall, 95, Westfield-st., St. Helens.
419	Wigan, ...	.. Bishops Gate School, ...	7·30	J. A. Dawson, Dorning-street, Wigan.
453	P. P. Carpenter, ..	.. Cario-street School, ...	7·30	J. Rigby, Tinsley-ter. Foundry-st., Warrington
651	Hope of Windsor, ..	.. Zion Chapel, Solway-street, ..	8·0	William Golding, 59, Eden-st., Windsor.
676	Star of Promise, ..	.. St. Columbas School, Pleasant-st.,	7·39	Wm. Williams, 10, St. Brides'-street.
706	Elizabeth, ...	.. Salem School, Elizabeth-street, ..	7·30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	.. High-street, Temperance Hotel, ..	7·30	J. Murphy, 17, Wellington-road, Wavertree.
914	Southport Crusaders, ..	.. Temperance Hall, Southport, ..		George Smith, 21, Cross-street, Southport.
1001	Chadwick Mount, ..	.. Chadwick M't Chapel, Everton-val.	7·30	Hugh Harrison, 18, Stonewall-street.
1092	Hope of Hindley, ..	.. Primitive Methodist Chapel, ..	7·30	D. Lloyd, Bridge-street, Hindley.
1266	True Blue, ...	.. 80, China-st. Netherfield-rd. Everton	7·30	William Martin, 94, Seacombe-street.
1321	Temperance Mission, ..	.. Mission Room, Academy-street, ..	8·0	Ed. Needham, 28, Winwick-street.
1355	Liverpool Zion, ..	.. Prim. M't Chl. Northumberland-ter.	7·30	Morris Jones, 8, Priory-street, Everton.
1388	Criterion, ...	.. Wilton-street School Room, ..	8·0	William Richardson, 18, Clarence-st.
1451	George Pennell, ..	.. Methodist Chapel, Benledi-st., ..	7·30	William Davies, 10, Moreld-st.
1525	Liverpool Pentecost, ..	.. Prim. Meth. School, Boundary-st.,		S. Clegg, 286, Gt. Homer-street.
1664	Liverpool Be Faithful,	.. Toxteth Tabernacle, Park Road, ..	7·30	J. K. Slater, 70, North Hill-street.
1665	Gateacre Wanderer's Home, ..	National School, ...	8·0	Thomas Burgess, Dousefield, Allerton.
1776	Commercial, ...	.. Church School, Mill-road, Everton,	7·30	J. T. Williams, 10, St. Brides'-street.
1808	Templars Pride, ..	.. St. Peter's School, Sylvester-st., ..	8·0	George Elliott, 13, Shaw's Alley.
	Raffels Memorial, ..	.. Raffel's Room, Greenland-street, ..	7·30	A. Jones, 11, Lavrock Bank, Wellington-road.

FRIDAY.

94	Dingle, ...	.. Welsh School, Windsor-street, ..	7·30	S. Hobson, 1, Dorritt-street, Park Road.
124	Edge Hill, ...	.. St. Mary's School, Wavertree Road,	7·30	A. H. Renshaw, 11, Ry. Cot., Spekelend-rd., E.H.
161	Thistle, ...	.. 57, Hunter-street, ...	8·0	Geo. Dennis, 12, Millard-street, Athol-street.
226	Montpellier, ...	.. Temperance Hall, Southport, ..	7·30	William Addison, 101, Lord-st., Southport.
409	Wesley, ...	.. Temperance Mission Room, ..	7·45	J. Wild, 7, Wellington-st., Warrington.
562	St. James', ...	.. St. James' School, St. James'-rd.	7·30	J. M. Lyon, 6, Thackeray street.
705	Hope of Kensington, ..	.. Methodist Chapel, Gilead-street, ..	8·0	William Shaw, 40, Gilead-street, Kensington.
715	Everton, ...	.. Methodist School, Kilshaw-st. ..	8·0	William Tansley, 39, Queen's-rd. Everton.
770	Liverpool Mission, ..	.. 89, Mill-street, ...	7·30	C. Adams. 10, Wolf-st., Toxteth Park.
951	Bethel, ...	.. North Bethel, Bath-street, ...	7·30	S. Cross, 16, Hydrea, Athol street.
1054	Wesleyan Success, ..	.. Wesleyan Chapel, Pitt-street, ..	7·30	Henry Colefield, 1, River-st., Coburg Dock.
1811	Liverpool Crystal Spring,	.. Wellington Road Chapel, ...	8·0	George Down, 78, Miles-street, Tox. Park.
2001	Widnes Haste to the Rescue, ..	Widnes, ...	7·30	James Hargreaves, Brook House, Widnes.
2136	St. David's, ...	.. W. P. School, Garston, ...	8·0	A. Jones, 11, Goree Piazzas, Liverpool.

SATURDAY.

1170	Liverpool Ever Faithful,	.. Meth. Free Church, Russell-street,	7·30	D. Grundy, 16, Boundary Place.
1180	The Day Spring, ..	.. Free Church School, ...	7·30	James Newbia, 38, Hamer-st., St. Helens.
1231	Prosperity of Blagargate,	.. Wesleyan School, ...	8·0	James Ritson, Bickerstaffe, Ormskirk.
1414	Prince Llewellyn, ..	.. Mission Room, Charter-street, ..	7·30	E. Hughes, 32, Edmund-street.
1690	Haydock Stand Like the Brave	Meth. Free Church, Haydock, ..	6·0	B. Fairhurst, Haydock.
1757	Caradoc	.. Welsh School, Fitzclarence-st., ..	7·0	O. L. Griffith, 17, Plan-street.
1770	Workman's Hope, ..	.. South Bethel, ...	7·30	Wm. M. Norbury, 61, Dorritt-st., Park Road.

The Executive have decided, that in future they will issue official notices, &c., in the *Liverpool Social Reformer* as far as practicable, with a corrected list of Lodges each month.

GEORGE WHITEHEAD, D.D., G.W.C.T.
M. BEBBINGTON, D.S.

LODGES IN THE WEST CHESHIRE DISTRICT.

No.	Name of Lodge.	Name and Address of L. D.	Location.	Day of Meeting.
20	Joseph Malins, ...	Wm. Charnock, 13. Union-street, Crewe, ..	Heath-street Hall, ...	F.
176	Birkenhead Hope, ..	Edwd. Quayle, Craven Rooms, Birkenhead,..	Temperance Hall, Craven Rooms, B'head,	Tu.
196	David Nullington, ..	C. Livesey, 293, Cleveland-st., Birkenhead, ..	Queen's Hall. Birkenhead, ...	M.
204	Cestrian, ...	J. Pritchard, ...	City Mission Room, Chester, ...	Th.
283	Hope of Egremont, ..		Union Rooms, Egremont, ...	M.
323	Birkenhead Excelsior, ..	James Hodge, 1, St. Mary-st., Birkenhead,..	Hamilton Schools, Laird-st., B'head, ..	Th.
324	New Ferry Star of Hope,..	Wm. Roberts, Bebington Rectory, ...	Acre Lane Chapel, Bebington, ..	M.
543	Seacombe Crusaders, ..	Wm. Davies, 16. Oakdale, Seacombe, ..	Mission Hall, Seacombe, ...	Tu.
637	Gleam of Sunshine, ..	Thos. Pool, 3. Glasgow-street, Rock Ferry, ..	Oak-Tree place, Tranmere, ...	W.
654	Rock Light, ...	John Bailey, Victoria-road, New Brighton, ..	Egerton-street School, New Brighton ..	M.
720	Liscard Life Boat, ..	Wm. Bibby, Model Farm, Liscard, ...	National School, Liscard, ...	W.
765	St. James's Crusaders, ..	James Bennett, Princess-road, Liscard, ..	Independent School, Rake-lane, Liscard,	Tu.
790	Crewe Victoria, ...	John Rigby, 133, Mill-street, Crewe,.. ..	Baptist School, Crewe, ...	Tu.
841	Pride of the Mersey, ..	Edwd. Prudhoe, 75, Beckwith-st., B'head..	Mersey Academy, Birkenhead, ...	Tu.
876	Primitive Crusaders, ..	John Hutton, Brighton-street, Seacombe, ..	Primitive Methodist Chapel, Seacombe,	W.
902	Loyal Westminster, ..	John B. Mason, Abbey-street, Chester, ..	Mission Room, New Town, Chester, ..	M.
921	Loyal Deva, ...	Rev. H. Falloon, St. Paul's Parsonage, Chester,	Workman's Rest, Boughton, Chester, ..	M.
987	Fisherman's Hope, ..	H. B. Peck, Hoylake,..	Congregation Chapel, Hoylake, ..	M.
1007	Holt Rock, ...	Thos. T Haskell, 7, Borough-road, B'head,..	Presbyterian School, Tranmere, ..	F.
1071	The Workman's Friend, ..	John Courtney, 189, Price-street, ...	British Workman, Conway-st., B'head,	M.
1171	Star of Tranmere, ..	John Thompson, 3, Olive-crescent, Tranmere,	Primitive Methodist Chapel, Tranmere,	Th.
1301	Camp of Refuge, ...	Wm. Bell, ...	Baptist Chapel, New Ferry, ...	Tu.
1327	Hope of Over, ...	Geo. Rogerson, Over-lane, Winsford, ..	Prim. Methodist School, Over, Winsford,	S.
1333	Hope of Alsager, ...	James Graham, Alsager, ...	Primitive School, Alsager, ...	M.
1336	Dawn of Peace, ...	T. Johnson, High-street, Nantwich, ...	Rhode's Room, Nantwich, ...	Th.
1367	Hope of Winsford, ..	John Buckley, The Academy, Over, ...	The Academy, Winsford, ...	Th.
1543	St. Hilary, ...	W. Baker, Wallasey Village,..	National School, Wallasey, ...	S.
1598	Fruit of Hope, ...	Chas. Duckett, 79, Beckwith-street, ...	Temperance Hall, Craven Rooms, B'head,	M.
1601	De Tatten, ...	Wm. Clarke Aston, Tattenhall, ...	British School, Tattenhall, ...	Tu.
1656	Valiant, ...	Rev. R. Foulkes Griffiths, Tarporley, ..	Town Hall, Tarporley, ...	F.
1885	Chester Excelsior, ..	Silvester Parry, 11, St. Martin's-fields, Chester,	Baptist Chapel, Hamilton-place, Chester,	W.
1886	Hope of Crewe, ...	David Mann, 7, Market-square, Crewe, ..	Methodist Free Church School, Crewe,	Th.
1908	Haslington Hand & Heart,	Wm. Heath, New-street, Haslington, ..	National School, Haslington	Th.
1969	Hope of Nantwich, ..	Ephraim Lee, High-street, Nantwich, ..	Rhode's Room, Nantwich, ...	F.

PLAN OF TEMPERANCE MEETINGS FOR MARCH, 1873.

Name of Society and Place of Meeting.	Name and Address of Secretary.	Hour of Meeting	MARCH.				
MONDAY.			3	10	17	24	..
St. Paul's Band of Hope and Temperance Society, Edmond Street.	T. A. Ridpath, 49, Pall Mall.	7-30	17	..	19	..	..
Zion Primitive Methodist Band of Hope, Northumberland Terrace, Everton.	Jno. Edwards, 4, Hamilton Road, Everton.	7-0	19	..	..	..	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	..	..	34	..	..
Islington (Friends) Band of Hope, Friends Institute, Islington.	Chas. Smith, 106, Whitechapel.	7-30	12	..	37	..	..
Raffles' Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	37	..	22	..	..
Bootle Baptist Sunday School Band of Hope.		7-0	23	..	..	..	..
			..	..	..	..	..
TUESDAY.			4	11	18	25	..
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow Street, Rock Ferry.	7-30	..	16	..	..	..
North Bethel Band of Hope, North Bethel, Bath Street.	Richard Davies, North Bethel, Bath Street.	6-30	..	..	..	..	..
United Methodist Free Church Temperance Society, Scotland Road.	Henry Liddington, 14, Torr Street, Everton.	7-30	..	..	..	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	Wm. Hampson, 39, Sidney Place, Edge Hill.	7-30	..	..	..	..	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	39	..	..	..	..
WEDNESDAY.			5	12	19	26	..
Raffles' Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackeray Street, Toxteth Park.	7-30	26	..	..	..	..
Solway Street Baptist Chapel Band of Hope.	T. B. Wealthy, 31, Noel Street, Lodge Lane.	7-30	40	..	..	..	..
			..	..	..	..	..
THURSDAY.			6	13	20	27	..
St. Silas' Band of Hope, Oakes Street School Room (back of Pembroke Place).	Fredk. Sherlock, 26, Rupert Lane, Everton.	7-0	..	..	..	..	..
North Bethel Temperance Society, Bath Street.	Geo. McCurdy, North Bethel, Bath Street.	7-30	24	..	13	..	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	Thos. Quayle, 99, Wellington Road, Toxteth Park.	7-30	..	2	..	40	..
St. Domingo Sunday School Band of Hope, Breckfield Road North.	Geo. Buchanan, 36, Louis Street, Scotland Road.	7-30	..	..	..	..	..
Wellington Road Band of Hope.	—	7-30	13	..	..	..	..
,, Temperance Society.		7-30	..	..	..	..	..
Wesley Band of Hope, Windsor Street, Toxteth Park.	W. G. Hipwell, 93, Berkley Street.	7-30	..	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	Wm. Brown, 28, Chapel Street.	7-30	..	..	..	..	..
Holy Trinity Band of Hope and Temperance Society, Beaufort Street.	Chas. Fee, 14, Britton Street, Toxteth Park.	7-30	..	30	..	..	..
FRIDAY.			7	14	21	28	..
Yates Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	..	..	..	..	..
Elizabeth Street Sunday School Band of Hope.	Geo. Coleman, 15, Bamber Street.	7-30	26	..	12	..	..
Rathbone Street Primitive Methodist Band of Hope.	J. Ashley, 70, Holden Street, Windsor.	7-30	12	..	..	..	..
Salem Band of Hope, Kilshaw Street, Everton.	J. G. Thompson, 109, Boundary Lane, Everton.	7-0	..	..	..	..	..
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Prenton Lane, Higher Tranmere.	7-30	..	..	..	..	..
Park Place Band of Hope, Methodist New Connexion Chapel.	Jno. Kelly, 2, Morton Street.	7-30	..	..	..	..	..
St. Thomas' Band of Hope, Workman's Hall, Park Lane.	H. E. Fell, 37, Park Lane.	7-45	..	10	..	..	..
Seacombe Primitive Methodist Band of Hope.	J. Clarke, Victoria Road, Seacombe.	7-30	..	..	..	..	..
Holden Street (Windsor) Band of Hope.	C. A. Ropes, 34, North John Street.	7-30	2	..	..	..	..

THE LIVERPOOL

SOCIAL REFORMER:

A MONTHLY PAPER

DEVOTED TO THE TEMPERANCE MOVEMENT, EDUCATION, SANITARY REFORM, WORKMEN'S CLUBS, THE EXTENSION OF THE FRANCHISE TO WOMEN, AND OTHER MATTERS RELATING TO SOCIAL IMPROVEMENT.

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Another "Hand in Hand" Club was opened a fortnight ago, in the old Welsh chapel at the corner of Marybone and Crosshall Street. It is proving a great success. Hundreds crowd it every night, and although it is situated in the very lowest part of the town, it is as orderly and well conducted as anyone could wish. The takings during the first week were £56. The publicans will have to look to themselves, or the "Hand in Hand" Club Company, Limited, will close the gin palace by the mere force of successful competition. There are now six or or seven large workmen's clubs in full swing in Liverpool, and we hope shortly to announce as many more. It is pleasant to us to know that the *Social Reformer* was the first to call attention to the need for Temperance Clubs, and in reality to initiate the movement.

We hope every Temperance man over twenty-one is taking steps to get a vote for the next parliamentary election. It is his first duty, and can easily be done. All he has to do is to call at 42, Renshaw Street, and see Mr. Smyth, the registration agent of the Liverpool Permissive Bill Association, who will give him all necessary information and assistance. Mr. Smyth may be seen till nine o'clock any evening.

How is it the Good Templars are doing so little missionary work? Every lodge, if doing its duty, would have a fine temperance meeting every fortnight in some schoolroom or public building, well attended and well sustained. Are there ten lodges in Liverpool who are doing this? We fear not.

The Scotch are ever in advance of us in the Temperance movement—they were the first to establish Temperance Literature, to get Sunday closing, to adopt Good Templarism—there is a movement now afoot in Scotland, originating in Dundee, to get public houses closed at nine o'clock every week day, and it seems likely to meet with abundant success.

Intemperance gets a hold upon the young in Liverpool to an extent little known to most of us. Last year 1,948 young people under 21 years of age, were punished by the magistrates for being drunk and disorderly. These consisted of 247 lads under 18, and 937 between 18 and 21 years of age; 113 girls under 18, and 651 from 18 to 21 years of age. The police arrested 60 children under 16 years of age for drunkenness. We venture to think that if means were taken to discover the publicans who supplied the drink to these unfortunate boys and girls, and punishment inflicted as the law directs, this disgraceful scandal would be lessened, if not destroyed. The facts we have just stated ought to stimulate Good Templar lodges and Sunday Schools to the formation of Bands of Hope. We think no Sunday School complete without. The temptation to drink besets

the young the moment they enter upon the battle of life, and does more to counteract the good influences of the Sunday School than any other agency. Out of 200 prostitutes recently visited in Manchester, more than 180 had been Sunday School Scholars, and all had fallen through the instrumentality of strong drink.

A public meeting in advocacy of the extension of the Suffrage to Women, will be held in Hope Hall, April 3rd, at which Miss Beedy, of London, Miss Sturge, of Birmingham, and Miss Becker, of Manchester, will speak.

In the division on the Married Women's Property Bill, Mr. Rathbone voted in its favour, and Mr. Torr against.

THE MINISTERIAL CRISIS.

We cannot affect to have felt much interest in the details of the recent Ministerial Crisis. Whether Mr. Gladstone was or was not right in staking the existence of his ministry on the success of the Irish University Bill; whether Mr. Disraeli should or should not have assumed the reins of office which he assisted in snatching from his opponent's hands; whether he was competent to do so in the present parliament; whether Mr. Gladstone is justified in assuming the former *status quo* restored by his resumption of office; all these are questions of high constitutional and political interest, and as far away from the ordinary practical concerns of everyday social life as well can be. We are not prepared to argue out any of them to an issue, to urge approval or apportion blame. We are content to accept the result that has been arrived at as the very happiest, possibly, that could have been expected from what we are bound to consider a highly unpromising commencement of a new session of Parliament. A fortnight of precious time has been lost—we will not say wasted—over the quarrel between the Prime Minister and his Roman Catholic supporters; the country has been without a responsible government during that period, and all this is bad; but on the other hand everything (and everyone) has slipped back quietly into the old groove, and the legislative machine is moving as easily and regularly as heretofore. Let us hope more easily. It has within that time been thoroughly taken to pieces, and its parts put together again; it has been debarrassed of much foreign matter, principally of the ecclesiastical and transcendental type, which greatly clogged its free action and utility, a proof has been afforded of the real estimation in which it is generally held by the impossibility of supplying its place, and it sets to work again literally regenerated and born anew. With such a consummation we have much reason to be satisfied, and with pardonable pride we may ask ourselves if there is another country in the world where that breakdown of government, known as a Ministerial Crisis, could have occurred with less danger to the state, or detriment to the interests of its subjects.

But if satisfied with the result, and uninterested in the incidents, we have yet to regret the initial circumstances of the late conflict. We do not pronounce of the Irish University Bill, that it was a good bill or a bad bill,—indeed, after Mr. Cardwell's explanations, it was not easy to understand what sort of a bill it was; we do not question the importance of dealing in a liberal spirit with the matter of Irish University Education, but we deny altogether the necessity, or policy, or propriety, of setting such a measure before all others, not only to the postponement, but to the exclusion, of many reforms of which it cannot reasonably be denied that the country is far more in need. Is it to be pretended, for instance, that the highest education of a small minority of the people of a single portion of the empire, is of more consequence than the elementary education of the entire nation? Can it be said truly that the public health of the community is less a reasonable matter of concern than the facilities which shall be offered to a few students to study ethics and modern history? Are the economical relations of the people one to another less a grave matter for thoughtful debate than the constitution of a new University? Is the sobriety of the nation the unequal incidence of taxation, are the combination laws affecting workmen, the extraordinary position just now occupied by some branches of productive industry, the reform of our judicial procedure, the laws of the devolution and transfer of land, the attitude at present assumed by women towards the state,—are these questions of such minor importance that an incomprehensible Irish bill should of right block the way against them? Surely not. Yet this is what the theory of the Government has been. We know all about the Upas tree. That ill-used shrub has filled a prominent and picturesque place in the political history of our country now for some years back, and has been

pretty heartily abused for it. "Why cumbereth it the ground?" Mr. Gladstone has lopped off two of the branches, and if the third is too much for him, why cannot he acknowledge it to be so, and pass on? We have a whole shrubbery awaiting him elsewhere. His mighty blows are wanted where forests of evil flourish, evils compared with which the grievances of a few Irish Roman Catholic students are poor indeed. Shall not "the axe be laid to the root of the tree" here also;—poverty, disease, sin, drunkenness, and violence,—we cannot believe that these are necessarily to go on increasing as prosperity advances and enlightenment spreads. It is not enough to say that they do so, or that they have done so; so did the Upas tree once in all its poisonous luxuriance, but the Upas tree is mained even though it is not felled, and let him come and hew down branches in our forest now. We acknowledge with a deep and earnest admiration the greatness and nobility of the Prime Minister's character, we sympathise with his inflexible resolution to fulfil his pledges at whatever cost, but with equal earnestness we deprecate that view of politics which would subordinate the wants of the multitude to the needs of the Minister, which would exonerate him under any circumstances from his true responsibility as a representative of the requirements of *all*. Let Mr. Gladstone pass on. He has done all that man could do to uproot the poisonous shrub which ages of misrule have planted in a too prolific soil, he has accomplished two-thirds of the task, and in doing so his strength has failed him, it is not given to mortals to command unvarying success, let him pass to other fields of labour that await his presence, as a conqueror that has conquered everything but fate. Those other fields are far indeed from being remote, nor have we failed to indicate their whereabouts; if Mr. Gladstone will but turn for a space from Imperial to Social legislation, he need not sigh with Alexander for new worlds to conquer, nor lament with Pompey the fickleness of fortunes favours. He has faith fully redeemed his word to Ireland so far as it lay with him, let him seek to give England equal reason to remember his name with gratitude.

The time is altogether opportune. The Ministry is free to enter now upon whatever policy they prefer. Some indications of what this will be we have already had, and the principal problems immediately calling for solution we have briefly named above. But the list is verv far from being exhausted; we have but touched the shell and outer husks of some of the gravest and most ominous social questions that have ever arisen in the history of this country. Let us mention only one. The working-classes have just now a succession of great victories, the campaign of labour against capital has resulted in the unequivocal triumph of the former, the whole field of production is claimed by them, and has been won by them, for their own domain,—what will they do with it? We know what they have done and are doing. The manufacturing industry of Great Britain is at this moment imperilled, if not already impoverished, by the action which in the first flush of success they have taken. Where is this to end? —how long to last? Is a re-action to come, and if so, what then? Is it to be expected that they will ever put on their swaddling clothes again and go back to the position out of which they have not so much been taken as have grown? It is not. And how much have they benefitted by the change? We do not distrust the working man in the long run, but we fear for him in the greatness and novelty of his new responsibilities. How is their increased time and money expended? What noble works have arisen around us to proclaim the triumph of labour, what sweetness and happiness has their hard won fight brought to their own domestic life? Alas, we know of none such; we have still to search in the vilest alleys for their homes, and to go to the police courts for the records of their achievements. We still encounter them reeling from the public house when the day's work is over, and their daughters still meet us at the corners of the streets with sorrow and degradation stamped upon their brows. No great good works are identified with the birth of the new empire, no mighty deeds of charity proclaim that the toiler is at length King. With sullen perseverance they have fought for the position which they have won, with sullen indifference to all else they now assert the victory.

Is all this, and how much more, to be passing about us and around us and to be ignored, while our wise men are grappling with shadows, or sweeping the horizon for distant objects of solicitude? Let it not so be said. Now is "the very pith and marrow of the time" to take these things in hand, now while the cauldron is still seething, before the refuse has finally risen to the top, or the substance has wholly boiled itself away. We entreat our Ministers not to slight the opportunity. We know that these which we discourse of are unfashionable and obtrusive matters, that they "are very difficult

to deal with," but in Mr. Gladstone we have, at all events, a fearless Minister, and we believe that the country would be with him in the endeavour. We are wearied of this transcendental legislation which appeals but slightly to our sympathies at best, or has an intellectual interest for us only. These contests in the mid air of politics are losing for us their charm, as they have for so long lost their novelty. We want our legislators to descend upon common earth amongst us, to concern themselves with our interests here, and to postpone them to none other. Should they do so, should the renovated machine be applied to this new and worthier use, an ill-omened Crisis shall have been but a happy augury after all; should they not, they will have needlessly interrupted the business of the country, and have let slip a golden opportunity of earning fame for themselves, and for us, a sense of confidence and security.

MIGRATION AND EMIGRATION.

A paper recently read in the rooms of the Social Science Association, by Mr. Alsager H. Hill, Editor of *The Labour News*, on the "Circulation of Labour," and mentioned in our last number, suggests to us some important considerations on the subjects of migration and emigration with special reference to the present circumstances of this country. And first, that our meaning may be clear throughout, let us see what the word labour signifies in this investigation, and what is meant by its "circulation." There is no more fertile source of error in the judging social phenomena by economic tests, than that of importing a theoretic phraseology into practical issues, and submitting the latter to the former instead of accommodating these to the facts. Thus labour is at one time made to seem a mere abstract notion like capital or wealth, and is as such invariable in its attributes, and at another time it is the ever varying amount of work within the capacity of an ever various number of human creatures. In the present instance we will take labour to mean the quantity of material human energy, seeking employment in an open market, and its circulation will be the migrations and emigrations of its visible embodiments—the labourers. The question discussed in the paper is, how may the impediments to a free circulation be best overcome; a further question for us will be, to what extent is complete freedom desirable in the interests of the labourers themselves, and of the state.

The notion of a true competitive system of industry and an open labour market, in its entirety, presupposes the unqualified sway of the laws of demand and supply, and the inflexible regulation of wages by these. Such a notion can never of course be completely realised, but if the competitive system be undoubtedly the true one, the nearest approach to this ideal that can be made will be the nearest approach to a perfect economic system. In such a Utopian constitution of affairs, everything would be of exactly its real value at every time and place, and labour amongst the rest. No locality would have any special advantage over another, and whatever was wanted would be produced exactly when, and in the quantity, required. The expenses of transit are of course eliminated from the calculation, for the hypothesis merely is that supply and demand are in exact proportion, whenever and wherever there is a market for them to operate on. And it is surprising how near an approach to this state of things has of late years been made in respect to those commodities which are in very general request. It matters comparatively little in these times where a commodity in great demand is produced, and comparatively everything where it is consumed. The halcyon days of "country life," so far as cheapness is concerned, are over amongst us for ever; meat can be purchased in the London market for almost what must be paid for it in the obscurest country town; poultry, butter and eggs, are almost equally expensive luxuries at the farm as at the city mansion; fruit is to be had at Covent Garden under many circumstances absolutely cheaper than where it is grown. A melancholy story is told of an oyster lover, who, disgusted at the high price of that succulent fish in cities, betook him to the neighbourhood of an oyster bed, and was immeasurably mortified to find that his favourite fish was not only equally dear at its own place of residence, but was exceedingly difficult to be bought there at any price at all. The tendency of modern facilities for locomotion is to equalize the price of commodities everywhere, and to regulate their valuation to the sway of the purely economic laws. Regarding labour then for the moment as a commodity only, as "the quantity of material human energy seeking employment in an open market," and no more, how comes it that this commodity has not followed the example of its fellows, that its cost, so far from approaching a perfect equality everywhere, is extraordinarily unequal? An agricultural labourer in the southern counties will earn on

an average from about nine to eleven shillings a week; in Lancashire or Cheshire he will earn quite double that. There are working men who consider themselves but ill remunerated if not paid their 30s. a week, and working men who, working quite as hard, are well satisfied with 15s.

The reason is that the commodity labour is embodied in labourers, and that therefore not being a commodity only, there are impediments in its free circulation which do not exist in the case of others. These impediments are well enumerated by Mr. Hill, and whilst many are traced to "some" imperfect organisation in our social system, by far the greater number are found to reside in the mental position and moral peculiarities of the men who work. Ignorance is the first and most important of these, ignorance of local and physical geography, ignorance of the laws regulating the wages of labour, ignorance of the elements of knowledge, which prevents them utilising the sources of information on these heads which are already open to them. Apathy is the second; the inertia of unintelligence, the immobility of mere stupidity. Improvidence the third; the system of credit which so largely prevails amongst the very humblest ranks, frequently retaining them prisoners in a locality both against their interests and their will. This improvidence again showing itself in early and ill-considered marriages, whereby migration or emigration is rendered more difficult. Other impediments are, the non-organisation; and in some cases misdirected organisation, of labour, the influence of extensive interference either by means of the Poor Law or by eleemosynary assistance, the "want of cheap and effective means of locomotion," and of "suitable accommodation for workmen at many of our industrial centres." Commodities are moved about by clever and experienced men from where they are in abundance to where they are scarce, they themselves having no option and no ties, but the commodity labour in the persons of labourers, having both option and ties, and being moreover itself an agent and free, will neither be so moved nor will so move itself, to its own certain loss and suffering. The author accordingly makes various enlightened suggestions as to the removal of these impediments..

So far as this view of the "circulation of labour" goes, we can cordially agree with the conclusions of the writer. There is nothing that more disastrously affects labour than its intense localisation, that is, there is nothing more injurious to the economic welfare of labourers than their persistent attachment to particular places and special callings, their want of enterprise in either breaking new ground, or exploring untried ways, within the narrow circumference of their own country. But it is only within these limits that we can agree with him. Mr. Alsager Hill steadily confines his remarks to the home circulation of labour, or migration; he ignores, designedly or not, the far larger question of the foreign circulation of labour, or emigration. On this point we have something of importance to say; and we believe that the time has fully come when it should be said boldly, clearly, and with a deep sense of the gravity of the issues at stake. There has been enough emigration from this country! We do not believe that it is good policy to send labourers away to seek better fortunes elsewhere, while such startling differences in the wages of labour continue to exist at home. We believe that in so far as the doctrine of the "free circulation of labour" is a sound social doctrine, it moves in altogether a different plane from that of the "free trade in commodities" which is a purely economic one. For, let us suppose all impediments to the free circulation of labour removed, and that labourers answer as readily to the laws of supply and demand as any commodity in an open market, and that open market the world, the first effect would be the wholesale transference of the labouring population from old to new countries. The second would be the substitution of inferior for superior labour at a lower remuneration in all the several industrial processes. The third would be the almost certain decadence of the arts and sciences of patriotism. and the more ameliorating influences of advancing civilisation. America would be still further colonised from England, and England from China; distinctions of nationality would be altogether swept away, and differences of language be pretty sure in time to cease. The man would at length be sunk in the machine, and the labourer and his labour be in very truth one. It is a question of deep interest whether we are not hastening on to such a consummation. Professor Fawcett long since hinted at something of the sort, but it surely seems an unwise policy for us as a nation to voluntarily abdicate the supremacy which in the meantime we undoubtedly enjoy. Passing over even for a moment the interests of the labourers, how does it befit us as a commonwealth to act in such a manner? Yet this is what we have consistently been doing for many years past. Does a crisis come in any particular trade at home; is the labour market

in any given district more than usually overstocked; immediately we counsel a vast emigration. It matters little that in another and contiguous district there is a plethora of work to be done, that in some portions of the country the fields are lying untilled or the forges unlighted for the want of labourers, a mistaken political economy orders our able-bodied workmen abroad, and retains hosts of able bodied paupers for support at home. But it is time that a new policy should take the place of this one. We have already done our duty to the rest of the world in this matter of colonization, let us now do our duty to ourselves. Let migration, not emigration be the watchword. There is no reason why a man should travel four thousand miles for a wage which he may obtain forty miles from his own door. The emigrant who lands at New York or Sydney, must be prepared to turn his hand to anything should he expect to make his way; why not do the same in the land of his own birth, with as certain an ultimate reward in prospect? And now above all times is such a policy needed. The inequalities of wages in different occupations and in different districts of the United Kingdom, are not only startling but dangerous anomalies. It is almost impossible to forecast to what an extent they may proceed, or in what manner they may result. One thing is certain, that that body politic is in no healthy state, where some men work four days a week for thirty, forty, or fifty shillings! and others six days of equally severe if dissimilar toil for ten, fifteen, or twenty! It is by intelligent migration and in no degree by experimental Emigration that the balance is to be restored.

Nor will labourers themselves be the losers by a steady adherence to this policy, but very much the reverse. It is right that the world should be open to them as a market for their energies, but most wrong that every quarter of the world should be preferred to their native country. Elsewhere they may find a more prolific soil, a wider field of employment, but nowhere else is a grander future open to the legitimate sons of toil than here in England. The destinies of this nation are passing more and more surely into their hands as the years advance,—the destinies of the greatest nation of the earth. Let them set themselves to the task of mitigating the lot of some, and equalizing the opportunities of all, at home; let them court no counter emigration of inferior races to poison their life's blood at its source; after all the laws of science are theirs, not they the property of the laws of science. We would crush down every impediment to making England a prosperous and united country, with a will; but we would cherish with a tender care every impediment, however little recognised in economic phrase, which would set intellectual progress, patriotism, and the honour of being the leader in civilization, above mere material individual prosperity, for it is these alone which make human nature a noble thing, and the life of men worth living.

RESPECTABLE PEOPLE.

Respectable people, as such, seem to occupy an anomalous position amid the phenomena of social life. Who are respectable people? For what and by whom are they respected?—or is respectability itself a quality and not a designation only? We are all aware of the existence of such a class, or at least of a class so named by pretty general consent. But to what fact or set of facts is it that the general consent is given?—We propose to see if we can attach something like a definite attribute to the idea.

This is not a merely curious enquiry. We have most of us had to acknowledge the substantial tyranny of the term ere now. We have been warned against associating with persons who are "not respectable," have been recommended to the society of those who are so, and have probably been met with a hearty "serve you right" if, uniting ourselves with the wrong persons, we have had to suffer, either in our material interests, or in the good opinion of our friends, acccordingly. There is nothing, indeed, which is apparently so heinous an offence against good taste as a want of proper perception in this particular; there is no subject, it would seem, upon which we are thought to be more capable of forming an unerring judgment, yet unless we are to do this by instinct, surely there must be something tangible to guide our decision; surely an expression so common must be the expression of some established fact. But of what fact? Other social characteristics explain their titles themselves. We say of an individual that he is aimiable or the reverse, of a class that it is proud, or poor, or wealthy, and we attach to all these expressions perfectly intelligible meanings; we have no manner of doubt about them. We say John is stupid and Tom stubborn, and thereby dispose of the pretensions of John and Tom in a highly decisive and satisfactory manner. But what is meant when it is said that one or a class is respectable? Respectable for what? Respectable by what? A is respectable for his virtue; B is respectable

by his wit; C is respectable for his valour; but can we say of any of them that he is respectable for his respectability? But if we cannot, then is there no such quality at all, and the only use of the designation is to designate something else.

Let us strive to solve the problem by a steady attention to terms. Primarily of course all persons are respectable who have an undoubted claim on the respect of others. But do we find them so described?—Aristides the Just, Alexander the Great, the Archbishop of Canterbury, Her Most Gracious Majesty the Queen—these are all names for which we have a high respect, but do they name "Respectable People" so called. Would anyone think of so describing them? Surely not. History has already assigned their distinguishing titles to the first two, and of the two latter the very last way in which we should expect to hear them spoken of is as merely "respectable people." This is the anomaly. Nor is it less startling if we approach it from the directly opposite end of the social scale, where unhappily flourish those persons to whom no manner of respect is due. "Velvet Ned" who lately figured in a City burglary case; the "Staleybridge Infant," whose infantile prowess exhibited on the bodies of other competitors for the honours of the Prize Ring, was so remarkable. These are distinctly "not respectable persons," but would we be conventionally correct in simply so describing them?—nay, might we not be suspected of paying Edward and the youthful hope of Staleybridge a covert compliment by implication in doing so? We shudder at the thought. But if these at one end of the social scale are not the "not respectable people" and if those at the other end are not the respectable ones, where in the name of wonder are the latter to be found? Perhaps between the two. Are we on the track at last? Alas, not so. For what do we find of respectability even here? We find that it is still always for or by something which is not itself. Potts is respectable (*i.e.* regarded with respect by others) for his suavity, his ability, and general demeanour; Pitts is respectable for his wealth—including large coal mines in Wales; Patts is respectable for his ancient lineage, being able to trace himself back, in the person of his ancestors, to William Rufus' favourite fool, and, with but one break upon the female side, to the days of Boadicea, queen of the Iceni, taken prisoner by the Romans in the reign of Nero. When are we to come upon the respectable people themselves? We have here wealth, affability, ancient lineage; is it then one and all of these? But if so, how comprehensive a quality! Is it one and any? But if so, how very diverse a one, and what do they mean who speak of it as an attribute in itself? The problem seems insoluble. But here a glimmer of the truth reaches us. We have hitherto directed our attention to persons respectable in the derivative sense of the word; supposing we cast aside this consideration altogether and strive to view them only as they are. Supposing, instead of directing our attention to persons distinguished by some title to respect or its reverse, we now advance our researches amongst people distinguished for nothing whatever; is there any reason why we should deny to these the title respectable, or proceed beyond them to find the class that it includes? True it may be asked with equal force, is there any reason that we should confer it on them, and it must be confessed that there is not, but it is a polite title, and sufficiently meaningless for its purpose. Why should not this very class be the class of respectable people of whom we have been in search, and which unable to appropriate to itself any title to respect at all, has boldly appropriated the title respectable itself, as apparently inclusive but really exclusive of them all? The respectable people in society would thus come to be those wholly undistinguished,—that vast, breathing, seething, dead weight of mediocrity which is just an agglomeration of so many human items, and nothing more. Once one of these items would assert an individuality, once it became a genius or an eccentric, a robber, a benefactor, or an abortion, straightway it would pass out from the domain of respectability, and become precisely what it was made, or had made itself. On the other hand, so long as it remained totally undiscerned, useless, harmless, unmeaning, and unmarked, so long would it be entitled to shield itself under the glamour of respectability, and the more useless and harmless (doubtless) the more "highly respectable" in its essence. Eureka, we have found it! And this view of the question gathers weight from the well-known practices of good society. A labourer is not popularly considered a respectable person; an engine or cab-driver, we believe, would be excluded from that class; as a general rule the harder anyone works the less likely is he to be a respectable person, and the more idle, the more respectable. A respectable person originally may even forfeit his title by such small backslidings as performing deeds of charity; visiting the sick, teaching the unlearned, admonishing the wayward; he distinguishes himself by something, and so is no longer distinguished by respectability. An unfortunate person may forfeit his title by becoming poor; he is distinguished from his fellows by

misfortune, and so is no longer a respectable person like them. Should he be poor throughout, he can never be respectable, he is then a poor person, and surely that title is distinctive enough. So exhibitions of feeling or emotion would be not respectable, it is a display of character, and the character of respectability is to be respectable and nothing more. But the useless, harmless, frigid, formal—all negative characteristics mark—are the respectable people, so called.

Now, we submit that this is a valuable discovery. This solution, supposing it to be correct, of an important social problem, draws with it some important conclusions of its own. Let any one who has been affrighted ere now by the stigma of being not respectable, or by having acquaintances condemned to that category, take comfort. The statement simply means that they or their friends have some marked characteristics not in the possession of the great mass of their undistinguished fellow citizens, characteristics deserving of admiration, pity, or reprehension, as the case may be, but esteemed anyhow for their own sake and not for the negative worth of the absence of any others. How great a consolation should this be to many of the weak-kneed sort who have trembled beneath the myserious fiat of society in this matter of respectability many times! Given a person unconvicted of crime, unconnected with greatness, undistinguished among his fellows for good or ill, and what is he, and how to be regarded? He is a respectable person! To this attribute have we reduced it, a negative attribute in all its parts. Let us by no means despise such an one. Neither the mountain tops nor the deepest valleys are ever the most fertile fields, the dead levels may often, and do more often, smile with verdure, and the harvest for every day consumption is most abundantly gathered there. But neither let these deny the beauty which the towering mountain lends to the scene, nor despise the floral treasures which even the deepest and darkest valley may yield. Let them rejoice in themselves because of their abundance and not that they are unmarked by eminence and undiversified by change. Take from them the care that is expended on their cultivation, and they are but barren wastes, while the noble mountain still retains its grandeur, supreme in its own greatness, and the most noisome valley but seldom wants its one sweet flower hidden away in some secluded place. We will not forsake "respectable people" now that we have found them out, but we will listen with considerable equanimity to their judgment of their fellow-men. We will confess of them that they occupy a necessary position in the commonwealth, and in that position be well content to leave them, so long as they are content with it. But we will strengthen ourselves to choose our future friends for their own worth, to value them for their own qualities, and to ask the last thing, to what class do they belong. And should poverty or meanness, we will not make the supposition of greatness, overtake us, and we should ourselves forfeit the privilege to be reckoned of this class, we shall have learned to regard with some complacency the worth of the title which we have lost, and to pursue our own way undismayed even though without the ranks of the chosen. Respectable people may look down upon us from the height of their social elevation, but we have gauged the height to which that elevation goes.

THE LIVERPOOL PEACE SOCIETY.

Our last article introduced the above society to the notice of our readers; this, as promised, will more particularly deal with its constitution, its objects, and its modes of operation. Immediately on the cessation of the terrible wars, at the close of last century, and the opening of the present—wars which desolated the continent of Europe, paralized its industries, staggered its progression, and weighted this country with a war debt of stupendous magnitude—a few humane and thoughtful men, horror stricken at the continuance and out-come of this system of human butchery, in the nineteenth century of the Christian era, banded together, and constituted a society, whose business should be to raise an unceasing and indignant protest against the war spirit in our own and in other lands, as at once disgraceful to our common humanity, and a foul blot on our boasted Christianity. This was in the year 1816, and many affiliated societies throughout this kingdom, on the Continent, and in America, have from that period to the present, helped to deepen this protest, and to forward this effort. For many years this society continued a branch of the London Peace Society, but for some time past has moved independently, though in perfect harmony with, and receiving needful help from the London Society. Its president (the Revd. H. S. Brown), its treasurer, its secretary, and its Committee of nearly 30 members, are men of vigor, energy, determination, and work; and in every available way, they endeavour to give publicity to their sentiments, to gain popularity for their theme, and to secure effect for their principles. Having then briefly indicated the constitution of the Peace Society, we pass on to consider its object, which is—to counteract the spirit, and to abolish (if possible) the practice of war. For this end it prints and circulates books, pam-

phlets, tracts and other publications in large quantities, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind; holds meetings for the diffusion of similiar sentiments; maintains correspondence with the friends of peace on the Continent, and in America; watches over all indications of approaching hostility between our own and other nations, with a view to counteract them by timely remonstrance; and seeks, by every legitimate means, to encourage the friendly intercourse of peoples, and to discover and promote all such practical measures as may be likely to promote peace on earth, and to provide reasonable and practicable substitutes for war. Among the objects it recommends are a system of stipulated arbitration between states, the recognition of the principle of non-intervention, mutual and simultaneous reduction of armaments, and a congress of nations. Happily for the progression of peace principles, the Geneva Arbitration has proved the possibility of two powerful nations, while agitated by conflicting views respecting a serious international difference, agreeing to keep in abeyance all war-like and hostile feeling, and calmly arranging to place in the hands of men of approved honor and knowledge, the settlement of the dispute which had arisen between them; and it is a matter of no small significance, that even in its rudimental stages, the principle of international arbitration, met with such earnest, and world-wide sympathy; and accomplished so admirable a success, clearly foreshadowing its far greater influence and efficiency, when reaching maturer condition, and under a recognized court of nations, the majesty of international law — framed by the most able jurists of all countries, and founded on prescriptive right,—shall surround its deliberations, and give weight to its decisions; nor need any challenge of its verdicts be feared, which under these conditions will prove at once satisfactory, influential, and final, with reference to modes of operation. The Liverpool Peace Society, besides the usual meetings of committee, public meetings, petitions to parliament, deputations, &c., &c., has adopted a specialty of its own, viz.: the introduction of the questions of peace, and arbitration in lieu of war, to the consideration of the various Debating and Literary Societies of Liverpool and the neighbourhood; a published list of questions bearing upon the theme is forwarded to each society annually, and by this means, the attention of thoughtful and rising minds, is directed to the discussion of questions of real practical import; and the result has been highly conducive to the spread of peace principles. Our succeeding article, or series of articles, shall specially deal with the ethics of international arbitration — embracing these various aspects of the theme—1. What it is *not*. 2. What it *is*. 3. Its nobility. 4. Its practicability. 5. Its beneficence. 6. Its influence. 7. Its necessity, and lastly—Its sufficiency.

LIVERPOOL.—The temperance movement inaugurated twelve months ago by the Rev. Father Nugent has of late made rapid strides. The Catholic Total Abstinence League, of which the Rev. Father is the president, now numbers upwards of 16,000 members, chiefly working men and women of the Catholic faith, and daily many more are joining it. The league has a staff of visitors whose business it is to wait upon the members and see that they are remaining faithful to the pledge they have taken; and it is said that the result of the visits has proved that 85 per cent. of the members continue steadfast to their principles. It has been one of the objects of the founders of the league to furnish amusement unassociated with drink or those surroundings which make some "amusements" so objectionable, for the working classes. With this view, weekly concerts of a popular character have been given, and so successful have they proved that the circus in Whitechapel has been leased to Father Nugent, and will henceforth be known as "League Hall," and on Saturdays and Mondays concerts will be given, with programmes especially attractive to the working classes, after which the pledge will be taken by those of the audience who may feel disposed to join the ranks of the Catholic temperance party. Last night the first of these entertainments, entitled "Grand Perseverance Re-union and Concert," was given, and attracted a very large audience, the circus being filled to repletion. The Rev. Father Nugent presided, and on the platform were a number of the leading Catholic clergy and laity. During the evening addresses of a suitable character were delivered by the chairman, and the Rev. Father Lockhart, of London. The concert was of an attractive character.

THE HABITUAL DRUNKARDS' BILL.—Last Monday evening a discussion was held at the rooms of the Social Science Association, Adam Street, Adelphi, on the Habitual Drunkards' Bill. Dr. Acland, of Oxford, took the chair, and among those present were Sir J. Eardley-Wilmot, Mr. Clare Read, M.P., Drs. Shrimpton, Carpenter and Wane, and Messrs. Rawlinson, Hill, and Mozley. The discussion was opened by Mr. A. Safford, who said that the Habitual Drunkards' Bill was fraught with much that was good as well as evil to the community. Its promoter, Dr. Dalrymple, deeply impressed with the evil of drunkenness, had brought forward this measure, and had been successful in getting a Commission of Inquiry granted by the House of Commons. Mr. Safford then reviewed the main features of the Bill, and commented upon the various provisions to which objection had been urged, and invited the meeting to fully discuss its merits and demerits. Mr. Mozley thought that with the objects of the Bill we must all express sympathy, but the question was, how far it interfered with the liberty of the subject. The danger of abuse was great, especially where it was proposed to appoint a guardian to administer the estate

of an habitual drunkard. Mr. Hill said that the originators of the Bill might be guided by the best intentions, but he should regret if in its present form it should be added to the statute book. The evil of drunkenness, great as it was, was not without a remedy other than was provided by this measure. Sir J. Eardley-Wilmot was of opinion that by improving the social condition of the working classes we might improve their moral condition. Out of 290 millions of money earned by them, 75 millions were annually consumed in spirituous liquors. Mr. Freeman regarded the Bill as one of oppressive legislation, but thought the subject was one difficult to deal with. Mr. Clare Read, M.P., one of the promoters of the Bill, believed that the measure provided ample security for what was called the liberty of the subject. The liberty to get drunk was a liberty which this country should restrain. It had been asserted that drunkenness was no crime, but a man who was constantly drunk committed a crime against himself and against society. The Bill, though it might have a number of faults, was, he believed, a step in the right direction, and one which was almost imperative. He did not entirely agree with all its provisions, but he greatly approved the principles of the Bill; and if it did nothing more it would draw public attention to a growing and increasing evil in this country. Dr. Wane said that drunkenness helped largely to fill our prisons, hospitals, lunatic asylums, and workhouses; and it was now time that the matter should be effectually dealt with. Mr. Stafford having replied, the meeting terminated in the usual manner.

BAND OF HOPE CONCERT, BIRKENHEAD.

On Tuesday evening, 4th March, the annual Band of Hope Concert was held in the Queen's Hall, Birkenhead, under the auspices of the Liverpool and Birkenhead Temperance and Band of Hope Union.

The music was rendered in a very effective manner by a choice chior of 500 children, under the conductorship of Mr. E. Thornton. The chair was occupied by W. Laird, Esq., and short addresses were given by Rev. J. Towers, W. Henderson, Esq., &c.

Mr. J. Gregory presided at the harmonium, and the Hall was filled to its utmost capacity, by an appreciative audience.

VAUXHALL ROAD BAND OF HOPE.—The second annual Entertainment in connection with the above, was held on Monday Evening, 24th March, in the Presbyterian School-room, Vauxhall Road; there was a crowded audience. Mr. Thomas Mattheson presided, and gave a short address. Melodies were Sung by the Choir. Recitations and Dialogues were also given by several of the Members. Solos on the Violin were played by Mr. R. Biggot, and "The Breaking Waves" was Sung by Messrs. Laing, Biggot, Fleet and Fleming. Mr. John Harrison, in a suitable address, advocated Teetotalism, and recommended Total Abstinence from the use of tobacco.

OH DEAR DOCTOR.—Some leading medical men in London have lately had a conference with the view of raising their fees. They consider that, in consequence of the general rise of prices, the old fees do not compensate them adequately for their services. The lawyers contemplate a similar movement. At this rate everything will soon become dearer, and the advantage gained by one class will be lost by the extra payments made for every department of expenditure.

SECOND ANNUAL EXHIBITION OF THE LIVERPOOL SOCIETY OF WATER COLOR PAINTERS.

This society seems, to judge from its exhibition, to be composed of young and comparatively unknown artists, principally local, who choose this way of making their work better known to the general public.

There are 37 members and 21 associates, all of whom contribute to the exhibition drawings of merit and demerit.

There are 82 honorary members, only 26 of whom exhibit, and what they send is, as a rule, so inferior to the work of the members and associates, that the society would be better without them, for any use they are.

The pictures sent in by honorary members, need no more than passing notice. We are more interested in the work of local artists, and would rather devote what little space we have to spare, to consideration of their pictures.

We may, however, briefly call attention to a little gem by F. Walker, A.R.A, the finest work in the exhibition, "Our Village," No. 31, a picture of an English village, with a stream and bridge in the foreground, grouped with idlers, old and young, and a few geese grubbing about in the grass. The middle distance is occupied with the squire's house—an old red brick mansion, with the church peeping through the trees beyond. All this is *realized* as Mr. Walker only can do. It is worth while paying a shilling to see this picture alone.

J. Absolon contributes a piece of clap-trap, called "Home," No. 22, badly painted and unnatural.

J. M. Jopling, contributes "Fredegonda," No. 303, a portrait of a young woman never met with except at Cremorne or the Argyll Rooms, and also sends three other pictures equally beneath contempt. We were astonished to find that the committee of the exhibition at the Free Library had purchased a work by this artist, for the permanent art gallery.

C. R. Aston sends a good drawing, C. J. Lewis two. R. Redgrave, R.A., exhibits two pictures that would have been rejected had they been painted by one of the associates; and J. Smart sends a fine powerful sketch, which, however, would have been better represented in oil.

Let us, however, turn to the work of the members and associates. Mr. Bond's work is clever as usual, fine in colour, and vigorous in conception, but some of his drawings lack finish. Turpin de Chaulnes exhibits ten bad pictures, all as bad as they can be; if he had concentrated his efforts on one or two, we think he might have produced something worth looking at. Let him try three at most for next year, and if he cannot do better, he should try some other trade.

Mr. Curnock's drawings are pretty, but no more; they want dash and go. Mr. Dobson promises to be a great artist; every year shews steady improvement, and some of his work in this exhibition, though uneven, is worthy of a place in the Old Society. He will get there some day. Geo. Harrison improves slowly but surely; his moorland scenes are both true and beautiful.

Albert Hartland is a young local artist we have watched with interest for three or four years; he is a close observer of nature, and every new picture he produces shews increased knowledge. His No. 17 is a picture worth having. Mr. Muckley and Mr. Pritchett both send some fine drawings. The latter knows nothing of colour; when he sticks to greys and browns, his work is perfect; when he tries colour, as in Nos. 74 and 103, he fails dismally.

The Norbury's always paint nice careful pictures pleasant to look at, and true to nature, a little crude, perhaps in their greens. Mr. R. Norbury's picture of Lear and Cordelia, the most ambitious figure picture on the walls, just fails of being great.

Mr. Pride paints rather too much, which is a pity, his work is so good, his colour so pure, his feeling for nature so intense, that it grieves us to see in almost every picture some slight carelessness that mars the whole. We are sure if he were to spend a little more time over each drawing, and finish more in the open air, he would produce work to gain him a great name.

Mr. Sullivan's work is very good indeed, full of vigour and daring, but a little deficient in manipulation; there is a pluck about them all that is quite refreshing in these days of niggling and stippling.

Mrs. Walker can colour, but is a little weak in drawing; her pictures of shells and corals are marvellous, and we are not surprised that all her drawings, seven in number, were sold the first day.

C. H. Cox contributes four good drawings, rather laboured, but containing evidences of close study of nature.

W. H. Hadley has progressed with rapid stride since last year, and we have great hopes that he will make an artist; his colour is really good, and shews more than ordinary observation.

J. Pedder is one of the most promising of the associates. No. 68 is the best *study* in the exhibition, and is full of poetic feeling.

Space fails us to speak more in detail. There are many good pictures we have been unable to notice, and many bad ones too; but on the whole we do not hesitate to pronounce the exhibition as the best purely Water Colour Exhibition in the provinces. Lovers of art will do well to pay it frequent visits There are pictures worth looking at more than once, and there is work, by young men belonging to our own town, which though far from perfect, is full of good qualities, and worth encouragement. Those who are not artistic in their tastes, but love the beautiful, may spend a pleasant afternoon amid pleasant scenes and incidents, faithfully pourtrayed. We are glad to hear the society intends holding a conversazione shortly, and we trust every friend of art in Liverpool will try and be present. We would conclude with a hint to the committee. Don't number the pictures so barbarously—next time get neat numbers, printed in black letters on a gold ground, and when a picture is sold, indicate the fact with a neat star, instead of a hideous blue poster!

LIVERPOOL.—On Friday 21st instant, the "Lily" of Liverpool Lodge 2003, National School Room, Edmund-street, held their first Public Meeting (which proved to be a great success) about 300 present, Bro. A. Cox, L.D., in the chair; there was an overflowing programme, consisting of Addresses, Songs, Readings and Recitations, by several brothers, sisters and friends. An excellent feeling pervaded the meeting, many were enthusiastic, and all seemed well satisfied.

At the close some friends gave in their names for initiation. The "Lily" of Liverpool Lodge, was instituted January 1st, 1873, with 13 members, it now numbers 48, with about 15 to be initiated.

Wanted voluntary Singers, for a Temperance Choir, apply any Tuesday or Saturday evening, to Mr. J. Thornton, 44, Renshaw Street.

SOCIAL SCIENCE ASSOCIATION.

The efforts of this Association have been principally directed during the past month towards the general consideration of our systems of Prisons discipline. A conference of visiting justices, called under the auspices of the Association, was held in the Picture Gallery of the Earl of Dudley's residence in Park Lane, on the 5th ult., and was very numerously and influentially attended, the general company including the Earl of Ducie; Sir Charles Adderley; Sir Walter Crofton; Mr. Ward Hunt; Sir Heron Maxwell; Mr. W. Rathbone, M.P.; Mr. W. C. Cartwright, M.P; Mr. Spencer Stanhope, M.P.; Mr. William Wynne, M.P.; Major Du Cane; Mr. G. W. Hastings. &c., and the following governors of gaols,—Mr. R. A. Roberts (Bedford); Captain Colvill (Bodmin); Colonel Colvill (Coldbathfields); Mr. H. J. Hoskyns (Leicester); Mr. Richard Onslow (Wandsworth); Captain Armytage (Wakefield). Mr. Hastings was called to the chair. Sir Walter Crofton opened the proceedings by reading a paper on "Our Criminal treatment and Prison Punishment." He commenced by alluding to the meeting of the International Prison Congress in London last year, which he believed had been of great advantage to the country. A considerable amount of time was devoted by the Congress to the question of "Isolation," a question which had long since been answered in the affirmative in this country as regards its desirability. There was much discussion also, and some misapprehension, with respect to our systems of "Corporal Punishment" and "Penal Labour." On the first of these points he said:—

"With reference to 'Corporal punishment,' the arguments for the abolition of the power to inflict it were evidently based upon the assumption that it could be indiscriminately exercised. The speakers did not appear to realise the safeguards against abuse which exist in this country, namely, that it cannot be inflicted without magisterial sentence, approved by medical authority, and that the case must be recorded for the information of the Government Inspector, who has also access to every prisoner at his periodical visits."

He concluded:—"I am very far from being an advocate of corporal punishment, but, after long experience, I believe the retention of the power, exercised only in very exceptional cases, is the means of preventing far worse evils."

With respect to "Penal Labour:"—"I have always argued, and practical experience has convinced me that I am right, that with such a motive power judiciously utilised, even greater results from the industry of the prisoners may be expected to accrue than from an equal number employed from the beginning of their sentences in industrial occupations. Every experienced governor of a prison will realize the importance of obtaining the co-operation of the prisoner in his work, and the advantage of motive power. If my view be true—and my own experience has proved it to be so—we shall have made our punishment exemplary to others by penal labour—we shall have obtained the co-operation of the prisoner in his industrial work, and thereby giving him a liking for it on his release; and we shall have improved the financial results of the gaol."

He proceeded to advocate some reforms in the Prisons Act, 1865, and hoped that such would receive the attention of the International Statistical Prison Congress to be held in Brussels during next September. Captain Armytage, Governor of the Wakefield House of Correction, followed with a paper on "Labour in Prisons."

He believed that "in view of the probable increase in the cost of upholding Prisons, the lingering feeling that still exists for inflicting penal toil will disappear before the increasing value of labour, which will be found too precious to be wasted!" He said:—"I am strongly of opinion that in place of the present impracticable regulations, it should simply be enacted that prisoners should be kept to hard labour, giving full freedom to the prison authorities to determine in what manner that labour should be enforced."

In the discussion that followed, Mr. Frederick Hill, the Revd. John Pearson, Dr. Row, of Devonport, Mr. Serjeant Cox, Mr. Spencer Stanhope, M.P., Major Du Cane, Sir J. Heron Maxwell, M.P., Colonel Colvill, Colonel Ratcliff, Mr. Barwick Baker, Mr. W. Rathbone, M.P., and others took part, and the Chairman thus summed up the opinion of the meeting:—"That flogging ought to be retained as a punishment, but should be sparingly used; that for very short sentences, labour should be simply penal, but in longer sentences the industrial element should be more largely introduced; that sentences should, as far as possible, be cumulative, and that the restriction as to the term of penal servitude, on second convictions, should be modified." He would undertake to communicate to the Home Secretary that these were the results of the Congress, fully assured that when Mr. Bruce knew the influential character of the meeting, and of the long experience of the gentlemen composing it, he would attach very great weight to their opinions.

Another highly important subject which has engaged the attention of members was brought forward by Mr. W. T. S. Daniel, Q.C., in a paper on "The Re-organisation of our Judicial System," read at the Rooms of the Social Science Association, No. 1, Adam Street, Adelphi, Mr. W. Vernon Harcourt, Q.C., M.P., in the Chair. Mr. Daniel recommended:—

1. The abolition of the artificial distinction in procedure between courts of law and courts of equity.
2. The substitution of simplicity and brevity in pleadng, for common law technicality and chancery prolixity.
3. A proper mode of hearing and trial, including a proper mode of taking evidence.
4. A proper distribution of original jurisdication throughout the country by means of local tribunals.
5. An efficient court of appeal."

Among other subjects of interest discussed during the month was the "Habitual Drunkards Bill," but the report of the discussion has not reached us.

SUNDAY CLOSING.

The following resolutions were passed at a meeting of the executive of the Central Association, held at Manchester on March 18:—

"Acting upon the advice of some of the best friends of Sunday Closing in the House of Commons, the executive decide not to press forward their 'Sale of Liquor on Sunday (England) Bill' during the present session of Parliament, but to use their influence in promoting the 'Sale of Liquors on Sunday (Ireland) Bill,' brought in by Sir Dominic Corrigan, Bart., M.P., and which now stands for the Second reading on the 9th day of July. The executive would urge upon all their friends to persevere in petitioning, and also to write to their members to ask them to be in their places to give their support to Sir Dominic Corrigan's Bill for Stopping the Sale of Intoxicating Liquors on Sunday in Ireland."

OPINIONS OF EMINENT STATESMEN ON WOMEN'S SUFFRAGE.

THE RIGHT HON. W. E. GLADSTONE.

"I cannot help thinking that for some reason or other, there are various important particulars in which women obtain much less than justice under social arrangements. * * If it should be found possible to arrange a safe and well-adjusted alteration of the law as to political power, the man who shall attain that object, and who shall see his purpose carried onward to its consequences, in a more just arrangement of the provisions of other laws bearing upon the condition and welfare of women, will, in my opinion, be a real benefactor to his country.—*Speech in the House of Commons, May 3rd*, 1871.

THE RIGHT HON. B. DISRAELI.

"I say that in a country governed by a woman—where you allow women to form part of the estate of the realm—peeresses in their own right for example— where you allow a woman not only to hold land, but to be a lady of the manor and hold legal courts—where a woman by law may be a churchwarden and overseer of the poor,—I do not see, where she has so much to do with the State and Church, on what reasons, if you come to right, she has not a right to vote."

MR. J. S. MILL.

"No one, I think, can possibly pretend that women, many of whom are responsible heads of families, women who conduct an estate or manage a business, women who often pay rates or taxes to a large amount, women who, in the capacity of schoolmistresses, teach a great deal more than the great proportion of male electors ever learned, no one can pretend that such women can be pronounced incapable of exercising the Franchise, which is conferred upon every male householder. * * * If the Suffrage were conceded, an unworthy stigma would be taken off the whole sex; the law would cease to declare that they were unfit for serious things, and to pronounce that their wishes and opinions were not worth attending to on things which concerned them equally with men, and on many which concerned them much more. They could not be classed with children, idiots, and lunatics, as persons incapable of taking care of themselves and others, and who ought to have everything done for them without their consent."

RICHARD COBDEN.

"There are many ladies I am to say present. Now, it is a very anomalous and singular fact that they cannot vote for themselves, and yet they have the power of conferring votes upon other people. I wish they had the Franchise, for they would make a better use of it than their husbands."—*Speech in Covent Garden Theatre, January 15th*, 1845.

CORRESPONDENCE.

GOOD TEMPLAR "OBLIGATIONS."

Sir—Boasting is never profitable in the long run, and when Good Templars again and again assert that only five per cent. of their numbers "violate their obligation," while seventy-five per cent. of those who join the Temperance Society break their pledge, it makes us look at the facts of the case more throughly. Supposing their numbers to be correct, there are abundant reasons for this without any particular thanks to Good Templary. One of these is the vast numbers of long-tried teetotalers who have joined their ranks. We don't expect such men as Dr. Lees, and Mr. Raper, who have kept the pledge unwaveringly for a considerable portion of life, to be less steady now than you were twenty years ago, because you have *re-signed* your pledge. And amongst the converts to Good Templarism are many who, thought in less representative and far humbler positions, have been also preserving teetotalers for a very long period. What should we say of a society which congratulated itself on the steadiness of its members and its superiority over other Temperance Societies in its satisfactory statistics, if we learnt that half, or a third, of its members were teetotalers *before they signed* their names to that particular society's pledge? It would be an exact equivalent to the position of the Good Templars as a body. We maintain that it is not Good Templarism that preserves the bulk of its supporters, but rather contrarywise.

Again, no one can join the Templars without paying sums that many of the poor drunkards whom our Temperance Societies rescue cannot afford, at all events for some little time; consequently Templarism reaps the benefit, and teetotalism pure and simple has to contend with the first few months of abstinence when chances of their return to their old bad habits are the strongest.

As the secretary of a Temperance Society—himself a Good Templar—said to me recently, "We have the trouble of reclaiming them, and the Templars got their money." I acknowledge that I believe in a far larger brotherhood than Good Templarism engenders, the brotherhood which Christ initiated when He said, "one is your Master, even Christ, and all ye are brethren,"—a brotherhood which the All-loving Father created when He made "of one blood all nations of men."

Secret societies amongst teetotalers are not calculated, as I think, to do lasting good, and those who are obedient to the Divine law of charity will be so whether they have "attained to the third degree" of their Temple or not, while men of adverse tempers will not be made charitable or just by merely wearing an ornamental collar, receiving quarterly pass-words, and being invested with certain formulas.

There have been various secret societies in the past, which aimed at destroying tyrannies outside of them, and they have generally ended in building up within their own borders a tyranny almost, if not quite, as harsh and unbearable. Witness the Assassins under the "Old Man of the Mountain;" the Fehm-Geribht or Secret Tribunals of Westphalia, and the Knights Templars, after whom our modern teetotalers call themselves.

The Freemasons and Oddfellows of the present day may perhaps claim exemption from this condemnation, but is it not in direct violation of the commandment, "Thou shalt love thy neighbour as thyself," to save the bulk of our charity and kindliness for those who happen to be in possession of the same secrets as ourselves? But if I could see the ordinary temperance work progressing vigorously, helped on in funds, and in attendance and interest at meetings by Good Templars; if lodge work, instead of *superseding*, was *added* to all the rest; if I found that there was a gentle respectful demeanour amongst Templars towards older and far more experienced temperance men, who have for years borne the brunt of the battle against strong drink and the traffic; if indeed I could find that the Templars themselves were really the band of united brothers their vows, etc. seem to imply, I should, I must confess, have far more faith in this new movement than I have at present.

Hoping that in order to give free expression to varied shades of opinion you will kindly insert this letter. I am yours truly,

Plymouth, March 18, 1873. M. A. PAULL.

THE BEER BARREL.

To the Editor of the Social Reformer.

Sir,—Great efforts should be made by the teetotallers to expose the delusion under which the country still labours as to beer. For forty years the clergy, the House of Commons, and the Lords have expended an immense amount of zeal in denouncing the doings of the beershops; but they have never taken the trouble to probe the evil to the bottom. It has always been the *shop*, the *beer* itself escaping any blame. A beershop would be as harmless as a coffee-shop or milk-shop if the beer was clear of alcohol. Forty chaplains of gaols sent a certificate as to the terrible effects of the *beershops* in producing crime, but not one of the forty said a word against the *beer* itself, or that *beer drinking* was the cause. Gentlemen are great believers in beer, and would protect the beer barrel from "adulteration" almost at any cost. Their cellars are stored with it; it is honoured with a place on every dinner and supper table; it is the "jolly god" of the kitchen; and a standing mark of hospitality to every caller. A strong belief in the excellency of malt liquor has been manifest in the whole course of our legislation. In 1830 the tide was at its height in favour of this "national beverage." The guardian angel of the barrel inspired our law-makers with a zeal which nothing could suppress. The trade was then thrown open, and anybody could get a license to sell the precious liquid from the excise. At the same time, and by the same enlightened Parliament, the tax of 3d. per gallon was cancelled. For forty years the beer barrel has had the run of the country on terms far below any of its alcoholic relatives. In large towns the highest rate was, and is still, three guineas for a license. It was only required that this "good creature" should be decently lodged, that is in a house not less than £15 a-year. And now that the licenses are in the hands of the magistrates the existing beershops

have a monopoly, and may count upon adding at least 50 per cent. to their value. It was really pitiful to read the twaddle that was uttered by M.P.'s on the "adulterations" of beer, and the essence of which was imported into the new Licensing Act, showing how ignorant they are of facts, and of the properties of this stuff. Indeed, if we had no other evidence, the tremendous penalties attached to the use even of comparatively harmless ingredients, demonstrate the profound ignorance and prejudices existing among those who ought to know better. It required the penetration of, and a communication from the Home Secretary, to decide whether a few grains of salt might not be used in brewing! But here Nature stepped in and confuted the legislative custodian of the mash-tub, declaring that even in water salt was to be found, and that therefore the idea of inflicting a penalty for adding a little salt to Sir John Barleycorn's beverage must be given up. These be the men that "strain at a gnat and swallow a camel." They encourage the whole nation to gulp down immense quantities of the poisonous *alcohol*, but it would be little less than murder to mix with it even a little treacle or pepper. Happy beer barrel! that enjoys the guardianship of Lords, Commons, and Clergy, and all Bass and Co.'s friends in every town, village, and hamlet in the kingdom.

Close half of the public-houses if you can, but unless the teetotallers exert themselves in the right direction to prevent home drinking, the two lessons a day from millions of family tables in favour of alcoholic beer, are sure to keep up the love of this drink and the supply of drunkards.

Yours, J. Livesey.

REVIEWS.

"Transactions of the National Association for the Promotion of Social Science; Plymouth and Devonport Meeting, 1872." Edited by *Edwin Pears, LL.B.* (Longmans & Co.)

Under the date of January, 1873, this important volume has at length been sent out to members. We do not know if it has been received by other members in that month, all we can answer for is that it did not come into our hands until the very end of February, or five months after the congress had assembled, whose proceedings it records. Now we protest very heartily against this unconscionable delay. If the volume is really to be of that service to members which it should be and might be, it should be in their hands while the subjects discussed in it are still fresh, and before other subjects of equal interest have arisen to take their place. We move so rapidly in these days, as well in the realms of thought as in those of locomotion or invention, or any other channel for human energy, that an interval of five months is very likely to find the public mind in a considerably altered attitude at its termination, from what it was in at its commencement. Thus the views of social subjects, which at the beginning of that period were current, may possibly be displaced by others by its close, and so the opinions expressed upon them seem "flat, stale, and unprofitable" under the new light of more recent events. Moreover, where, as in our country, parliament meets in the beginning of the year, it is most important that all external information and opinion bearing on the position of the country, should be accessible to enquirers before the session has commenced. The volumes published by the Social Science Association have always contained a vast mass of such information, and the influence of that useful body, has materially assisted the course of legislation before now. We consider, then, that the public utility of its proceedings is greatly lessened, not to say criminally frittered away and wasted, when the official account of its annual transactions is only published five months after date.

Having thus relieved our mind of its quota of righteous indignation on this head, let us turn to the volume itself, the innocent occasion of it. And first we remark of it, that it is rather less in bulk than usual. Compared with its last six predecessors for instance, beginning with Manchester and ending with Leeds, it numbers fewer pages than anyone of them, that of the Newcastle-on-Tyne Congress. in 1870, coming the nearest to it in this respect, and that of the Manchester Congress, in 1866, distancing it the farthest, while Belfast, Birmingham, Bristol, and Leeds, follow in the order in which they are named. Proceeding to investigate its contents, we have next to note the names of the General President, and Presidents of Departments. These we find to be:—President, Lord Napier, and Ettrick, K.T., Presidents of Departments; Sir John Duke Coleridge, Q.C, M.P., George Woodyatt Hastings., Dr. Acland, D.C.L, F.R.S., and Sir John Bowring, LL.D., presiding respectively over the departments of Jurisprudence, Education, Health, and Economy and Trade, and we pay in passing a tribute of sincere regret to the name of the last mentioned gentleman, who has since passed away from amongst us, and whose large-hearted and intelligent philanthropy, various scholarships, and genial bearing, we cannot easily forget. It was our fate to be present at the last public address which Sir John Bowring ever delivered, on this occasion, and we recall with admiration the figure of the "old man eloquent," and remember with a pang, that it will be a familiar figure to us at this and kindred meetings no more. It is amongst the truest pleasures of these annual congresses, to note the earnest and familiar faces, gathered together from such various places to the one temporary centre of attraction, round about you once more, but sad it is to mark the gaps which time inexorably makes in that hopeful and honestly labouring band, as the years pass on.

Turning from this address which it were ungracious now to criticise, our attention is primarily rivetted, as is but natural, upon that of Lord Napier. This nobleman may almost be said to have made his debut in Home Policies as President of the Social Science Association last year. For this reason much interest attached to his utterances, and on re-examination they are found to be fresh and healthy on all the main questions of social-political interest. Lord Napier is the first liberal President whom the Social Science Association has had for five years, the last one having been Lord Dufferin, at Belfast, in 1867. After Lord Napier's address, that of Sir J. D. Coleridge excited the greatest interest at the time, though we doubt if it will repay persual, at all events with the majority of readers, equally with that of Dr. Acland on Public Health. This latter is a most remarkable and comprehensive survey of the various and important questions involved in the above phrase, commencing with the "Idea of Health," and ending with its "Administration;" the first including in the author's words "Personal Health, Public Health, National Health, and Comparative National Health;" the latter dealing with the duty of the government in making proper provision for all these. We sincerely commend it to those who wish to gain some explicit idea of what is needful and what is possible in this matter. The next in order, or rather out of order, for so we have taken them, is that by Mr. G. W. Hastings on education. Mr. Hastings is so well known to the Social Science Association, and has for so long served as its mouthpiece, even before he assumed his present honorary position of permanent chairman of the council, that his opinions are as familiar to old members almost as they can be to himself, and do not accordingly carry along with them the stimulus of curiosity to excite any unusual attention in the minds of such. Nevertheless to anyone not in the position, they must appear of remarkable weight, as coming from one who has devoted his whole life to the study and exposition of social questions, who is the real founder and principal mainstay of the Social Science Association itself, and has more intimate knowledge of the various subjects coming within its scope than perhaps any other man living. It is

cheering therefore to find him taking so firm a stand in the great education controversy. "What is now wanted to make our primary education national in its character," Mr. Hastings says, "is, a general law of compulsory attendance acting uniformly in every district." He adds however, "It seems to have been assumed that in order to exercise this power of compulsion, a school-board must be called into existence; but I do not perceive the necessity. I should recommend that the authority for this purpose should be vested in the magistrates sitting in petty sessions, who would exercise it with the same impartiality as they now do in similiar cases arising under the Reformatory and Industrial Schools Acts." Whatever intrinsic value be in this suggestion, it is at all events worthy of consideration, coming from the source it does, and has the extra advantage of being a clear and outspoken expression of opinion which it is impossible to misunderstand or confound with others. Elsewhere we are glad to find Mr. Hastings warmly espousing the cause of the higher education of women. "I am firmly convinced," he says, "that if we desire a truly national progress, the education of women in every grade must be pushed on *pari passu* with that of men."

Leaving the addresses of the presidents, and turning to the ordinary papers read and discussed, we find ourselves in presence of an extraordinary mass of various and interesting information. To give but the titles of these papers would occupy more space than we have at command to spare, and we must content ourselves therefore with merely making selections from the general introduction to them, which itself professes to make such a preliminary selection. This introduction is the work of Mr. Pears, the General Secretary of the Association, and contains the report of the council which is the official statement of the results obtained. From the latter we learn that the following questions obtained especial prominence in the deliberations of the Congress. Law Section, including the section of "Repression of Crime."—"Can a Court of International Arbitration be formed with a view to avoid war, and if so, in what way?" One of the essayists on this question, we observe, was Mr. Henry Dunant, the originator of the work of the "Red Cross," and of the Convention signed in Geneva (1864), for ameliorating the condition of the wounded in battle. "Is it desirable to adopt the principle of Cumulative Punishment?" "Is it desirable that Industrial Day Schools should be established?"—and "What ought to be the primary aim of punishment?" The last opening up the very wide field of discussion as to the comparative beneficence of a deterrent and reformatory system. Education Section: "Why are the results of our Primary Instruction so unsatisfactory?" A very remarkable paper on this subject was contributed by Mr. Joseph Payne, the recently appointed Professor of the Science and Art of Education, at the College of Preceptors. "What public provision ought to be made for the Secondary Education of Girls?" The paper on this subject being by Miss Shirreff, one of the principal promoters of the "Women's Education Union." Other notable papers were "Punishments in relation to the Education of Children," by Mr. W. F. Collier, (since published separately by Messrs. Longmans), and "On the National High Schools of Denmark" by Miss Hierta. Health Section: The sewage question appears to have almost entirely occupied the attention of this section, and in conjunction with that of Sanitary Legislation may be said to have wholly done so. Economy and Trade Section. The special questions in this Department were, "How far ought taxation to be direct or indirect?" "How may the condition of the Agricultural Labourer be improved?" and "what principles ought to regulate Social Taxation and Administration?" Of these we learn "that the great majority of the speakers preferred a mixed system of direct and indirect taxation in preference to one purely of direct taxation." That with respect to the condition of the Agricultural Labourers, the opinion generally prevalent was, "that though there exists no panacea by which the Agricultural Labourer can suddenly raise himself, yet that an improved administration of the poor law, better education, improved dwellings with garden ground, emigration, and migration from one part of this country to another, soundly constituted friendly and benefit societies, which will assist in cultivating habits of thrift, amendment of our laws relating to the transfer of land, payment or part payment by a share of the profits, and a co-operative system by which the labourers may raise themselves out of the condition of hired labour into that of members of an industrial partnership, that each of these may do something towards enabling the labourer to work out his own deliverance." Among the essayists on this question we find the names of Sir Baldwyn Leighton, Mr. William Morris, and Mr. E. L. O'Malley. We do not find that any conclusion was arrived at on the general question of Local Taxation.

Other papers of marked interest which may be mentioned in passing, are:—"The Colonial Question; its present position and the policy of the future," by Edward Jenkins, (better known as the author of "Ginx's Baby"); "On the transfer of land," by Sir Robert R. Torrens, M.P.; Mendicity, Repression, and Charity Organisation," by Mr. H. Whiteford; "On the right curriculum of National Schools," by Professor Newman'; "The eccentricity of Recent Sanitary Legislation," by William Hope, V.C.; "Arbitration in the settlement of National Disputes" by Mr. Thomas Beggs; "The Needlewomen's Case" by Mr. Cooke Taylor; "The Elberfield Poor Law System "by Mr. J. N. Bennett; and "On Co-operation" Mr. William Nuttall.

The next Annual Meeting will be held at Norwich in the forthcoming Autumn.

NOTICES TO CONTRIBUTORS, READERS, &c.

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranted to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters, *numerous, short, and pithy,* are best suited to the columns of the *Social Reformer.*

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

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LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
81	Rose,	Christ Church, Schools, Bootle,	8 0	John Kerr, 105, Litherland Road, Bootle.
347	Walter Bonehill,	Iron Chapel, Rylands-street,	8·0	Thomas Hall, 117, Bridge-st., Warrington.
378	Safety,	St. Cleopas' School, Beresford Rd.,	7·30	Wm. Christian, 12, Miles-st., Toxteth Park.
439	Rainhill & Whiston Life Boat,	The Holt School, Whiston,	7·30	J. Higham, The Holt School, Rainhill.
519	William Dodd,	Temperance Hall, Southport,	8·0	Robert Rothwell, Mornington-rd., Southport.
522	Liverpool Onward,	Mission Room, Upper Beau-street,	7·30	Wm. Tait, 39, Hamilton Road, Everton.
540	Progress of Waterloo,	Primitive Methodist School,	7·30	Robert Lightfoot, Midland Terrace, Waterloo.
779	Rescue,	Burrow's Gardens T'mprnce Room,	8·0	J. Hopkins, 29, Rose Place.
952	Light of Everton,	Emmanuel Free Ch. Stanfield-rd.,	7·30	R. H. Thompson, 115, Spencer-street.
1006	Star of the East,	Mechanics Institute, Woolton,	7·30	Thomas Hughes, Roderick-street, Woolton.
1402	Bootle Guiding Star,	Lincoln Rooms, Derby Rd., Bootle,	7·30	R. Hutchinson, 65, Berry-street, Bootle.
1523	Cedar,	Wesleyan School, Yates-st., Tox. Pk.	7·30	W. L. Stephenson, 27, Tarbett-st., Tox. Park.
1575	Faithful,	Lowe Green, near Wigan,		J. Fairhurst, Platt Bridge, near Wigan.
1644	Hope of Earlstown,	Assembly Rooms, Earlstown,	8·0	J. Little, Newton Glass Works, Lancashire.
1649	Shining Light,	School Room, West Derby,	7·30	A. McKenzie, 15, Town Row, West Derby.
1777	William Mackenzie,	St. Andrew's Lect. Hall, Rodney-st.	7·30	J. Yeates, 21, Rodney-street.
2002	Ivy,	St. Jude's School, Low Hill,	7·30	R. Barberry, 1, Hyde-street, Everton.
2036	William Barton,	Primitive Methodist School, Wigan,	8·0	J. Woosey, Bridgewater-street, near Wigan.
2123	Hope on, Hope ever,	The Browne-Can Assembly Hall,	7·30	J. A. Mack, Balliol-road, Bootle.
	Hand in Hand,	Fabie's Chapel, Everton-road,	7·30	Joseph Waring, 56, Oxton-road, Birkenhead.

TUESDAY.

100	Perseverance,	School Room, Wilton-street,	7·30	Smyth Kennedy, 137, Richmond Row.
208	Friar's Green,	Brick-street School,	7·30	W. Wright, 28, Wenwick-street, Warrington.
312	Liverpool,	1, Juno-street, Edge Hill,	7·30	Wm. Jones, 91, Beaumont-street, Windsor.
506	Dallam Lane,	M. F. Church, Dallam-lane,	7·30	Wm. Kent, 42, Rollestone-st., Warrington.
594	Nephalia,	Con. Chal. Portland-st. Southport,	7·30	James Dawson, West Bank, Southport.
620	Hope of Churchtown,	Independent School, Churchtown,	7·30	James Pierpoint, Churchtown, Southport.
743	Hope of St. Helen's	Hardshaw Street, School,	7·30	J. Boydell, Hardshaw-street, St. Helens.
757	Leburnam,	Laburnam Grove School, Seaforth,	7·30	A. E. Ashton, School Lane, Seaforth.
931	St. Peter's	Schools, Sylvester-street,	7·30	Edward Stock, 1, Tenterden-street.
1080	William Roaf,	Silverwell Chapel, Wigan,	7·30	S. Leyland, Duke-street, Wigan.
1233	Aqua Pura,	National School, Rainhill	7·30	R. G. New, Ashdown House, Rainhill.
1247	Liverpool Ebenezer,	Temp'ce Room, Hill-st. cr. of Pk.-pc.	7·30	Robert Williams, 4, Morpeth-street.
1317	Ancient Britain,	Welsh Chapel, Chetkam-street,	7·30	E. Jones, 9, Busby Terrace, Warwick-street.
1397	Soho,	Baptist School, Soho-street,	8·0	Phillip Freeman, 12, Starkie-st., Brunswick-rd.
1400	Liverpool Sincerity,	St. Simons' School, Lord Nelson st.,	7·30	Jos. Bodey, 2, Whitefield Place, Everton.
1645	Gomer,	Welsh School, Gt. Mersey-street,	7·30	J. Venmore, 9, Venmore-street, Everton.
1646	South Star,	Methodist School, Rathbone-street,	7·30	J. W. McKelvin, 255, Upper Fredrick-street.
1773	Hope of Tyldsley,	Temperance Hall,	7·45	Thos. Jerrard, 241, Tyldsley Road, Tyldsley.
1904	Liverpool United,	Free Church School, Wilbraham-st.	7 30	J. Johnson, 53, Beresford-street.
2124	Hope of Kirkdale,	Marsh-street, Bootle-lane	7·30	J. Pugh, 55, Barry-street, Walton-road.

WEDNESDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
143	Noah's Ark, ...	.. National School, Everton Valley, ..	7·30	R. Titherington, Thompson's Cottages, Foley-street, Kirkdale.
159	Liver, ...	.. Yg.Men's Ch. Asstn. 44, Renshaw-st.	7·30	John B. Collings, 35, Nursery-st., Fairfield.
183	Toxteth, ...	.. St. Matthew's School, Hill-street,..	7·30	D. Clague, 10, Liffey-street, Windsor.
222	Hope of Bootle, ..	.. Lincoln Rooms, Derby Road, Bootle,	7·30	J. H. Wanstall, 151, Rimrose-road, Bootle.
278	Wavertree Vale, ..	.. Wesleyan School, Wavertree Road,	7·30	J. Wakefield, 19, Wavertree Vale.
294	Liverpool Good Samaritan,	.. St. Augustine's School, Salisbury-st.	7·30	Robert Davis, 1 Sampson-street, Everton.
395	Wycliffe, ...	.. Wycliffe School, ...	8·0	Rev. G. S. Reaney, 96, Bewsay-rd. Warrington.
549	Cambria, ...	.. Welsh School, Balliol Road, Bootle,	7·30	A. J. Jones, 105, St. John's Road, Bootle.
660	Hope of Warrington, ..	.. Leigh-street P. M. Chapel,.. ..	7·30	Joseph Tichett, Butter Market-st. Warrington
687	Prosperity of Ormskirk,	.. Working Men's Institute	7·45	S. A. Garside, Aughton-street, Ormskirk.
691	Hope of the Empire, ..	.. Empire-st., West Derby Road, ..	8·0	James Hoult, 60, Low Hill.
752	St. Helen's Ebenezer,..	.. Primitive Methodist School, ..		J. Lindor, 26, Peter's-street, St. Helen's.
768	Pride of Garston, ..	.. Assembly Room, Wellington-st., ..	7·30	J. Kelly, 22, Palmerston Road, Garston.
910	Royal, ...	.. Temperance Hall, Southport, ..		J. P. Griffith, Lord-street, Southport.
1124	Laurence Heyworth, ..	.. Wesleyan School, Prescot, ..	7·30	J. B. Pratt, 8, Kemble-street, Prescot.
1189	Burscough Safety, ..	..		J. Spencer, Burscough.
1243	A Home for All, ..	.. Methodist Free Church, Whiston,	7·30	Whiston.
1396	Mersey Beacon, ..	.. Wesleyan School, Penketh, ..	7·30	J. S. Green, 49, Sankey-street, Warrington.
1561	Liverpool St. Mary's ..	.. Major-street School, Kirkdale, ..	7·30	J. Bird, 14, Brisbane-street.
1726	Necessity, ...	.. Church School, Lark Lane, ..	7·30	J. Wilson, 2, Lark Lane, Toxteth Park.
1791	Glendower, ...	.. Welsh Chl. Lombard-st., Everton,	7·0	R. Evans, 89, Saxon-street, West Derby Road.
2004	Golden Link, ...	.. National School, Crosby, ...	7·30	Thomas Banister, Victoria Road, Crosby.
2168	Leigh Alpha, ...	.. Primitive Methodist School, Leigh,	7·30	Rev. T. Wilshaw, 50, Bond-street, Leigh.

THURSDAY.

85	North Star, ...	.. Circus-street School, ...	7·30	Thomas Jones, 57, Hunter-street.
153	Always Ready,.. ..	.. Temp'ce Rooms, Burrow's Gardens,	8·0	J. G. Brown, 88, Kilshaw-street, Everton.
261	Star of Widnes, ..	.. National School, ...	7·30	F. Bibby, Mersey Road, Widnes.
279	Excelsior, ...	.. Hibernian School, Pleasant-st., ..	7·30	Joseph Thomas, 200, Scotland Road.
280	Olive Leaf, ...	.. Chester Road, Tue Brook, ...		J. A. Gornall, 5, Green-lane, Stonycroft, Stanley
302	Morning Star of St. Helen's	.. British Ragged School, ...	7·30	J. Birchall, 95, Westfield-st., St. Helens.
419	Wigan, ...	.. Bishops Gate School, ...	7·30	J. A. Dawson, Dorning-street, Wigan.
453	P. P. Carpenter, ..	.. Cario-street School,..	7·30	J. Rigby, Tinsley-ter. Foundry-st., Warrington
651	Hope of Windsor, ..	.. Zion Chapel, Solway-street, ..	8·0	William Golding, 59, Eden-st., Windsor.
676	Star of Promise, ..	.. St. Columbas School, Pleasant-st.,	7·39	Wm. Williams, 10, St. Brides'-street.
706	Elizabeth, ...	.. Salem School, Elizabeth-street, ..	7·30	S. H. Parkes, 5, Juno-street.
769	Pilot, ...	.. High-street, Temperance Hotel, ..	7·30	J. Murphy, 17, Wellington-road, Wavertree.
914	Southport Crusaders, ..	.. Temperance Hall, Southport, ..		George Smith, 21, Cross-street, Southport.
1001	Chadwick Mount, ..	.. Chadwick M't Chapel, Everton-val.	7·30	Hugh Harrison, 18, Stonewall-street.
1092	Hope of Hindley, ..	.. Primitive Methodist Chapel, ..	7·30	D. Lloyd, Bridge-street, Hindley.
1266	True Blue, ...	.. 80, China-st. Netherfield-rd. Everton	7·30	William Martin, 94, Seacombe-street.
1321	Temperance Mission,..	.. Mission Room, Academy-street, ..	8·0	Ed. Needham, 28, Winwick-street.
1355	Liverpool Zion, ..	.. Prim. M't Chl. Northumberland-ter.	7·30	Morris Jones, 8, Priory-street, Everton.
1388	Criterion, ...	.. Wilton-street School Room, ..	8·0	William Richardson, 18, Clarence-st.
1451	George Pennell, ..	.. Methodist Chapel, Benledi-st., ..	7·30	William Davies, 10, Moreld-st.
1525	Liverpool Pentecost, ..	.. Prim. Meth. School, Boundary-st.,		S. Clegg, 286, Gt. Homer-street.
1664	Liverpool Be Faithful,	.. Toxteth Tabernacle, Park Road, ..	7·30	J. K. Slater, 70, North Hill-street.
1665	Gateacre Wanderer's Home,	.. National School, ...	8·0	Thomas Burgess, Dousefield, Allerton.
1776	Commercial, ...	.. Church School, Mill-road, Everton,	7·30	J. T. Williams, 10, St. Brides'-street.
1808	Templars Pride, ..	.. St. Peter's School, Sylvester-st., ..	8·0	George Elliott, 13, Shaw's Alley.
	Raffels Memorial, ..	.. Raffel's Room, Greenland-street, ..	7·30	A. Jones, 11, Lavrock Bank, Wellington-road.

FRIDAY.

94	Dingle, ...	.. Welsh School, Windsor-street, ..	7·30	S. Hobson, 1, Dorritt-street, Park Road.
124	Edge Hill, ...	.. St. Mary's School, Wavertree Road,	7·30	A. H. Renshaw, 11, Ry. Cot., Spekelend-rd., E.H.
161	Thistle,..	.. 57, Hunter-street, ...	8·0	Geo. Dennis, 12, Millard-street, Athol-street.
226	Montpellier, ...	.. Temperance Hall, Southport, ..	7·30	William Addison, 101, Lord-st., Southport.
409	Wesley, ...	.. Temperance Mission Room, ..	7·45	J. Wild, 7, Wellington-st., Warrington.
562	St. James', ...	.. St. James' School, St. James'-rd.	7·30	J. M. Lyon, 6, Thackeray-street.
705	Hope of Kensington, ..	.. Methodist Chapel, Gilead-street, ..	8·0	William Shaw, 40, Gilead-street, Kensington.
715	Everton, ...	.. Methodist School, Kilshaw-st. ..	8·0	William Tansley, 39, Queen's-rd. Everton.
770	Liverpool Mission, ..	.. 89, Mill-street, ...	7·30	C. Adams, 10, Wolf-st., Toxteth Park.
951	Bethel, ...	.. North Bethel, Bath-street, ...	7·30	S. Cross, 16, Hydrea, Athol street.
1054	Wesleyan Success, ..	.. Wesleyan Chapel, Pitt-street, ..	7·30	Henry Colefield, 1, River-st., Coburg Dock.
1811	Liverpool Crystal Spring,	.. Wellington Road Chapel, ...	8·0	George Down, 78, Miles-street, Tox. Park.
2001	Widnes Haste to the Rescue,..	Widnes, ...	7·30	James Hargreaves, Brook House, Widnes.
2136	St. David's, ...	.. W. P. School, Garston, ...	8·0	A. Jones, 11, Goree Piazzas, Liverpool.
2003	Liverpool Lily, ..	.. National School, Edmund-street,	7·30	Alfred Cox, 7, Alfred-street.

SATURDAY.

1170	Liverpool Ever Faithful, ..	Meth. Free Church, Russell-street,	7·30	D. Grundy, 16, Boundary Place.
1180	The Day Spring, ...	Free Church School, ...	7·30	James Newbia, 38, Hamer-st., St. Helens.
1231	Prosperity of Blagargate, ..	Wesleyan School, ...	8·0	James Ritson, Bickerstaffe, Ormskirk.
1414	Prince Llewellyn, ...	Mission Room, Charter-street, ..	7·30	E. Hughes, 32, Edmund-street.
1690	Haydock Stand Like the Brave	Meth. Free Church, Haydock, ..	6·0	B. Fairhurst, Haydock.
1757	Caradoc	Welsh School, Fitzclarence-st., ..	7·0	O. L. Griffith, 17, Plan-street.
1770	Workman's Hope, ...	South Bethel, ...	7·30	Wm. M. Norbury, 61, Dorritt-st., Park Road.

The Executive have decided, that in future they will issue official notices, &c., in the *Liverpool Social Reformer* as far as practicable, with a corrected list of Lodges each month.

GEORGE WHITEHEAD, D.D., G.W.C.T.
M. BEBBINGTON, D.S.

DISTRICT OF WEST CHESHIRE.

District Deputy, G.W.C.T., R. P. T. Simpson, R.N., Osborne Villa, Magazine Park, New Brighton.

OFFICERS OF DISTRICT LODGE.

D. D.—R. P. T. Simpson, New Brighton.
D. V. T.—J. Buckley, Winsford.
D. Sec.—J. Tainsh, New Brighton.
D. F. S.—J. E. Jones, Birkenhead.
D. T.—S. Parry, Chester.
D. C.—Rev. F. J. Greening, Crewe.
D. M.—Sister H. Hodges, Birkenhead.
D. G.—Ephraim Lee, Nantwich.
D. S.—William Whitmore, New Brighton.
D. R. H. S.—Sister Ann Charnock, Crewe.
D. L. H. S.—Sister M. A. Dickenson, Seacombe.
A. D. S.—William Nicholas, Seacombe.
D. D. M.—W. Y. Hodgson, Birkenhead.
P. D. T.—John Harrison, Rock Ferry.

Special Deputies for Visiting and Instituting Lodges, &c.

Crewe.—Rev. F. J. Greening, Oak Cottage, Coppenhall, Crewe.
Chester.—David Roberts, Diva Villa, Chester.
Rock Ferry.—John Harrison, 18, Alexander Terrace, Rock Ferry.
Birkenhead.—Calvert Varty, 1, Cross-street, Birkenhead.
Wallasey.—Thomas Lockhart, 2, Mersey Banks, Egremont.

LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour	Deputy's Name and Residence.
196	David Millington, ..	.. Queen's Hall, Birkenhead, ...	7·30	C. Livesey, 293, Cleveland-st., Birkenhead.
283	Hope of Egremont, ..	.. Union Rooms, Egremont, ...	7·30	Samuel Lockhart, 2, Mersey-bank, Egremont.
324	New Ferry Star of Hope,	.. Acre Lane Chapel, L. Bebington, ..	7·30	George Roberts, Bebington Rectory.
654	Rock Light, ...	.. Egerton-street School, New Brighton,	7·0	John Bailey, Victoria-road, New Brighton.
902	Loyal Westminster, ..	.. Mission Room, New Town, Chester, ..	7·30	
921	Loyal Deva, ...	.. Workman's Rest, Boughton, Chester,	7·30	Rev. H. Falloon, St. Paul's Parsonage, Chester
987	Fisherman's Hope, ..	.. Congregation Chapel, Hoylake, ..	7·0	H. B. Peck, Hoylake.
1071	The Workman's Friend,	.. British Workman, Conway-st., B'head,	7·30	John Courtney, 189, Price-street.
1333	Hope of Alsager, ..	.. Primitive Methodist School, Alsager,	7·30	James Graham, Alsager.
1598	Fruit of Hope, ..	.. Temp'ce Hall, Craven Rooms, B'head,	8·0	Chas. Duckett, 79, Beckwith-street.
2035	Lucid, ...	.. Temperance Hall, Willaston, Nantwich	7·30	T. Pedley, Mere House, Willaston, Nantwich
	Earl of Chester, ..	.. Baptist Chapel, Pepper-st. Chester, ..	7·30	T. Lovewell, 3, Bold-square, Chester.

TUESDAY.

176	Birkenhead Hope, ..	..	Temp'ce Hall, Craven Rooms, B'head,	7·30	Edward Quayle, Craven Rooms, Birkenhead
543	Seacombe Crusaders, ..	..	Presbyterian Mission Hall, Seacombe,	7·30	Wm. Davies, 16, Oakdale, Seacombe.
765	St. James's Crusaders,	..	Indep't School, Rake-lane, Liscard, ..	7·30	James Bennett, Princess-road, Liscard.
790	Crewe Victoria, ..	..	Baptist School, Crewe, ...	7·30	John Rigby, 133, Mill-street, Crewe.
841	Pride of the Mersey, ..	..	Mersey Academy, Albion-st., B'head,	7·30	Edward Prudhoe, 75, Beckwith-st., B'head.
1301	Camp of Refuge, ..	..	Baptist Chapel, New Ferry, ...	7·30	Robert H. Bell, School-lane, New Ferry.
1601	De Tatten, ...	..	British School, Tattenhall, ...	8·0	William Clarke Aston, Tattenhall.
2205	Gordovic, (Welsh) ..	..	Welsh Pr. School, Parkfield, B'head,	7·30	John E. Jones, 20, Price-street, Birkenhead.
2293	Birkenhead Victoria, ..	..	Presbyterian Mission Room, Tranmere,	7·30	James Glover, 37, Tranmere Vale, Oxton-rd. Birkenhead.
	Star of Chester, ..	..	The Mission Rooms, Newtown, Chester	7·30	James Williams, 56, Frodsham-st. Chester.
	City Life Boat, ..	..	Caxton Buildings, Pepper-st. Chester,	7·30	Miles Jackson, Egerton-st. Chester.

WEDNESDAY.

637	Gleam of Sunshine, ..	..	Oak-Tree place, St. Paul's-rd. Tranmere,	7·30	Thos. Pool, 3, Glasgow-street, Rock Ferry.
720	Liscard Life Boat, ..	..	National School, Liscard, ...	7·30	William Bibby, Model Farm, Liscard.
876	Primitive Crusaders, ..	..	Primitive Methodist Chapel, Seacombe,	7·30	John Hutton, Brighton-street, Seacombe.
1885	Chester Excelsior, ..	..	Baptist Chal. Hamilton-place, Chester,	7·30	Silvester Parry, 11, St. Martin's-fields, Chester
2290	Brougham Mission, ..	..	Brougham-st. Mission Rooms, B'head,	7·30	Peter Wilson, 14, Lowther-street, Birkenhead

THURSDAY.

204	Cestrian, ...	..	City Mission Room, Chester, ...	7·30	J. Pritchard.
323	Birkenhead Excelsior, ..	..	Hamilton Schools, Laird-st. B'head, ..	7·30	James Hodge, 1, St. Mary-st., Birkenhead.
1171	Star of Tranmere, ..	..	Primitive Methodist Chapel, Tranmere,	7·30	John Thompson, 3, Olive-crescent, Tranmere.
1336	Dawn of Peace, ..	..	Rhode's Room, Nantwich, ...	7·30	T. Johnson, High-street, Nantwich.
1367	Hope of Winsford, ..	..	The Academy, Winsford, ...	7·30	John Buckley, The Academy, Over.
1886	Hope of Crewe, ..	..	Methodist Free Church School, Crewe,	7·0	David Mann, 7, Market-square, Crewe.
1908	Haslington Hand and Heart, (once a fortnight)	..	National School, Haslington	7·0	Wm. Heath, New-street, Haslington.

FRIDAY.

20	Joseph Malins, ..	..	Heath-street Hall, Crewe, ...		Wm. Charnock, 13, Union-street, Crewe.
1007	Holt Rock, ...	..	Presbyterian School, Tranmere, ..	7·30	Thos. T. Haskell, 7, Borough-road, B'head.
1656	Valiant, ...	..	Town Hall, Tarporley, ...	7·0	Rev. R. Foulkes Griffiths, Tarporley.
1969	Hope of Nantwich, ..	..	Rhode's Room, Nantwich, ...	7·30	Ephraim Lee, High-street, Nantwich.
	Hope of Britain, ..	..	Craven Rooms, Birkenhead, ...	7·30	J. Bell, 19, Brook-street, Birkenhead.

SATURDAY.

1327	Hope of Over, ..	..	Prim. Meth. School, Over, Winsford,	7·30	George Rogerson, Over-lane, Winsford.
1543	St. Hilary, ...	..	National School, Wallasey, ...	7·30	W. Baker, Wallasey Village.
	Hope of the Future, ..	..	Meth. Free Church School, Norley, ..	7·30	William Dutton, Norley.

PLAN OF TEMPERANCE MEETINGS FOR APRIL, 1873.

Name of Society and Place of Meeting.	Name and Address of Secretary.	Hour of Meeting	APRIL.				
			..	7	14	21	28
MONDAY.							
St. Paul's Band of Hope and Temperance Society, Edmond Street.	T. A. Ridpath, 49, Pall Mall.	7-30	23	..	22	..	..
Zion Primitive Methodist Band of Hope, Northumberland Terrace, Everton.	Jno. Edwards, 4, Hamilton Road, Everton.	7-0	17	..	..	..	..
Presbyterian Band of Hope, Vauxhall Road.	J. S. Sellars, 33, Standish Street.	7-30	19	..	..	..	..
Islington (Friends) Band of Hope, Friends Institute, Islington.	W. H. Williams, 215, Breckfield Road North.	7-30	..	..	34	..	..
Raffles' Institute Temperance Society, Greenland Street.	John Lewin, 258, Beaufort Street.	7-30	12	..	..	..	..
Bootle Baptist Sunday School Band of Hope.		7-0	..	..	..	..	..
			..	..	..	..	..
TUESDAY.			1	8	15	22	29
South Tranmere Band of Hope, St. Paul's Road.	Thos. Poole, 3, Glasgow Street, Rock Ferry.	7-30	..	..	..	..	..
North Bethel Band of Hope, North Bethel, Bath Street.	Richard Davies, North Bethel, Bath Street.	6-30	..	16	..	..	..
United Methodist Free Church Temperance Society, Scotland Road.	Henry Liddington, 14, Torr Street, Everton.	7-30	..	..	..	..	..
Young Templar Band of Hope, St. Mary's, Edge Hill.	Wm. Hampson, 39, Sidney Place, Edge Hill.	7-30	39	..	..	..	..
Islington Presbyterian Band of Hope.	R. M. Walmsley, 151, Kensington.	7-30	..	..	..	..	..
WEDNESDAY.			2	9	16	23	30
Raffles' Institute Band of Hope, Greenland Street.	Mrs. Birch, 58, Thackeray Street, Toxteth Park.	7-30	40	..	..	..	..
Solway Street Baptist Chapel Band of Hope.	T. B. Wealthy, 31, Noel Street, Lodge Lane.	7-30	26	..	..	..	..
			..	..	..	..	..
THURSDAY.			3	10	17	24	..
St. Silas' Band of Hope, Oakes Street School Room (back of Pembroke Place).	Fredk. Sherlock, 26, Rupert Lane, Everton.	7-0	24	..	13	..	..
North Bethel Temperance Society, Bath Street.	Geo. McCurdy, North Bethel, Bath Street.	7-30	..	..	..	..	..
St. Thomas' (Toxteth) Band of Hope, Grafton Street.	Thos. Quayle, 99, Wellington Road, Toxteth Park.	7-30	..	30	..	..	..
St. Domingo Sunday School Band of Hope, Breckfield Road North.	Geo. Buchanan, 36, Louis Street, Scotland Road.	7-30	..	..	..	..	..
Wellington Road Band of Hope.		7-30	..	..	40	..	..
,, Temperance Society.		7-30	..	2	..	..	..
Wesley Band of Hope, Windsor Street, Toxteth Park.	W. G. Hipwell, 93, Berkley Street.	7-30	13	..	..	..	..
South Tranmere Temperance Society, St. Paul's Road.	Wm. Brown, 28, Chapel Street.	7-30	..	..	..	..	..
Holy Trinity Band of Hope and Temperance Society, Beaufort Street.	Chas. Fee, 14, Britton Street, Toxteth Park.	7-30	..	..	..	..	..
FRIDAY.			4	11	18	25	..
Yates Street Primitive Methodist Band of Hope, Toxteth Park.	R. Anders, 17 Court, Grafton Street.	7-30	2	..	12	..	..
Elizabeth Street Sunday School Band of Hope.	Geo. Coleman, 15, Bamber Street.	7-30	..	..	..	..	..
Rathbone Street Primitive Methodist Band of Hope.	J. Ashley, 70, Holden Street, Windsor.	7-30	26	..	..	..	..
Salem Band of Hope, Kilshaw Street, Everton	J. G. Thompson, 109, Boundary Lane, Everton.	7-0	..	..	10	..	..
St. Catherine's Total Abstinence Society, Higher Tranmere.	W. B. Smith, Prenton Lane, Higher Tranmere.	7-30	..	..	..	..	..
Park Place Band of Hope, Methodist New Connexion Chapel.	Jno. Kelly, 2, Morton Street.	7-30	..	..	..	..	..
St. Thomas' Band of Hope, Workman's Hall, Park Lane.	H. E. Fell, 37, Park Lane.	7-45	..	..	..	..	..
Seacombe Primitive Methodist Band of Hope.	J. Clarke, Victoria Road, Seacombe.	7-30	..	..	..	..	..
Holden Street (Windsor) Band of Hope.	C. A. Ropes, 34, North John Street.	7-30	..	..	..	..	..

THE LIVERPOOL

SOCIAL REFORMER:

A MONTHLY PAPER

DEVOTED TO THE TEMPERANCE MOVEMENT, EDUCATION, SANITARY REFORM, WORKMEN'S CLUBS, THE EXTENSION OF THE FRANCHISE TO WOMEN, AND OTHER MATTERS RELATING TO SOCIAL IMPROVEMENT.

No. 5, Vol. II.] MAY 1st, 1873. [Price 1d.

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We have to report further progress in the Social Club movement. Another Club will be opened shortly in Park Place, opposite the old "Hand-in-Hand," to be called the Toxteth Liberal Club. Its title shows it to be political in its aim, but we are given to understand that its frequenters will not necessarily be Liberal in politics, as it will be open to all comers by payment of a penny at the door. The premises are very suitable, and contain Bowling Alleys, Billiard Rooms, Reading Rooms, &c.; and the Club will be conducted on the same basis and rules as Richmond Hall, and like that Club without the presence of intoxicating drink.

Mr. Wm. Rathbone, M.P., has offered a fine house in Mount Pleasant to a number of gentlemen, chiefly clerks in mercantile offices, for the use of a middle class club. We understand the committee are enrolling members rapidly, and there seems every probability of success.

The new "Hand-in-Hand" in Marybone is a pronounced success, and is crowded night after night with hundreds of working people, most of whom, it is to be feared, would otherwise be spending their evenings in the public house. There is room yet for fifty more clubs up and down Liverpool, and as they have so far proved financially successful, we hope to see many more opened before Christmas.

Somewhat akin to Social Clubs is the Young Men's Christian Association. Our readers will be glad to hear that this excellent Institution is out-growing its present premises, and the subject of better accommodation has engaged the attention of several of its friends for some time, and a few weeks ago a committee of gentlemen purchased Cambridge House, Mount Pleasant, on behalf of the Association. About £10,000 will be required to erect suitable premises, and £3,000 has already been subscribed by some twenty friends. The objects of the Association are too well known to need explanation in these columns. It aims at providing for young men living in lodgings a pleasant resort in the evenings, and by this and other means to bring them under moral and religious influences. We heartily commend this scheme of enlargement to our wealthy readers, and may state that money may be sent to Alexander Balfour, James Street, or Samuel Smith, Adelaide Buildings, Chapel Street, who are joint treasurers of the fund.

The Habitual Drunkards Bill is exciting a good deal of attention just now. Certain sections of the working classes, and the Vigilance Association for the defence of Personal Rights, are attacking the bill with much vigour, and denounce it in strong language. We reprint in another column an article which appeared in the "Bee Hive" a week or two ago, which opens up thoroughly the whole vexed question. We beg the attention of our readers, and would be very glad if next month we could publish a correspondence, *pro* and *con*, as to whether or no the Bill should become Law.

The National Union for the Suppression of Intemperance is not dead yet! We shall never again see or hear anything of this valuable society in Liverpool, but its smart secretary, James Taylor, thinks subscriptions may still be got out of some other portion of the community. He has issued a circular asking for £5,000 for three purposes. "1st. To support the Habitual Drunkards Bill. 2nd. To collect facts about the working of the Licensing Act. 3rd. To prepare a bill to make more clear certain vague and unintelligible parts of the late Act, and to defend the late Act from the action of revolutionary bodies who would take away the licensing authority and give it to the people, thus making one of the most vital social questions of the day depend upon the hap-hazard and spasmodic votes of the people."

We admit the Licensing Act to be somewhat "vague and unintelligible," but it is a mere joke to Mr. Taylor's circular, which is utterly beyond comprehension.

RELIGIOUS EDUCATION.

What is a religious education? Is it the teaching of religion? If so, of what religion? —and how to be taught? If one learns a religion by heart, is he therefore a religious person? If he fails to comprehend all its doctrines is he therefore irreligious? Supposing every religious denomination in England endowed, how many would they number? One hundred? Two hundred? Five hundred? Would it be a religious education to learn everyone of these? Or any one? Which one? And is there not some confusion here between learning and teaching? It is surely time that something like order was introduced into this chaos, as little honourable to a practical and intelligent public, as satisfactory to all true friends of social advance.

And first we would ask people who have exercised themselves much on the subject of religious education, if they have ever quite realized what education means? It seems odd that one should still have to point it out, but it is never too often done, that education is a very different thing from instruction, and that the latter is but one of the many means employed in the process of the former. Education is the *educo*, the leading forth, of that which is in us; Instruction is the *in struc*, the implanting something from without. Now it is not denied, we believe, by any of the theologians that all men are born with certain characteristic capacities and qualities, even as they have a residence during life in well-defined and separate organizations, which come into being, grow, mature, and subsequently decay. And even as the circumstances which modify the outward formations are various, so are the circumstances which influence the inner power, nervous, mental, or intellectual, which ever we call it. And the sum of all these influences, as they affect the individual, is education, whether in the man, the animal, or the plant, in the physical, moral, or intellectual life. And in the man, and often in the animal, instruction is one of these, and constantly plays a very important part. Through instruction we acquire knowledge of the experience of others, and information of much which could never otherwise come within our own cognizance, but it is what is "drawn out" of us, not what is put into us, that composes our education. Thus a tree may be planted and watered, but the planting and watering will not constitute its growth, though they may greatly assist in it. In what sense, then, can man be subject to religious education? In the same sense only as he is subject to all others. His religion, like his strength, or dexterity, or beauty or cleverness, or cunning, must be educed, evolved, from himself, and in no other way can be produced. How absurd would it be to say that the food which we take into our bodies is what composes their development; so equally absurd is it to say that the food which we take into our minds is what composes theirs.

But what people generally mean when they speak of religious education, is instruction in religion, and by religion the creed or formula of one or other sect. It is the implanting doctrines in the minds of youth, not the educing spiritual light from them; the communication of dogma to the intelligence, not the evolution of piety in the soul. And almost all churches have appointed ministers to labour at this important work, and who often make instruction a very powerful weapon of education, and still oftener, by judicious appeals to the emotions, arouse religious energies in their anditors, and stimulate them, by one means or the other, towards what is their notion of a godly life. Now it should be at once evident that such instruction as this is on a totally different footing from ordinary instruction—the teaching of a language or a science, for instance—the same under whatever circumstances. Religious instruction is instruction in one or other phase of belief; secular instruction is the teaching of

certain facts and processes into which no question of belief or disbelief enters, and which are always, if true, susceptible of demonstration and proof, and if untrue, incapable of it. And so instruction, if looked at from this point of view, is of two kinds: instruction for the known and finite, and instruction for the unknown and infinite. The schoolmaster is the instrument of the one, that into which no emotional teaching or peculiar dogma enters; the clergyman of the other, that in which instruction makes greater inroads upon education, and in which the teacher can only profess to give his notions of the truth, however firmly held. The one is concerned with temporal, the other with spiritual things; the one with our hopes of this world, the other of that which is to come. And nothing seems clearer to our apprehension than that these two teachings should be very separately and distinctly taught, and that none should dare to take the vast responsibility of instructing another human creature's soul, but one specially prepared and destined for the task, and that under no circumstances should the processes be commingled. We picture to our mind's eye the two buildings in the village, the School and the Church, and we say to ourselves, here they are taught the trivialities which will be useful to them in this world, and there they are taught so to guide themselves therein as to be worthy of another. We can with difficulty conceive any religious person, still less anyone who regards instruction in religion as religious education, allowing of the former being desecrated by a mixture with secular teaching, or as most generally happens in practice, being subordinated to it. What notion will children have of the mysteries and beauties of divine things, with how much of affection and reverence regard them, that are taught to them as tasks, like their spelling or needle-work, and associated in their minds with the pot-hooks and hangers of the copy-book, and the awful mystery of the multiplication table!

Yet many worthy people have a notion of something of this sort. They call out for religious education in schools, as if schools were in the first place the sole arena for education at all, and in the second, as if they were the appropriate places for religious teaching. It is odd that persons having a high appreciation of the sanctity of religion should have such little scruple in entrusting young minds to the tender mercies of every chance schoolmaster, who may be an infidel or atheist for aught they know, and who in any case has prepared himself for quite another set of duties. Taking it at the best he will but teach them dogmatic theology as he would teach them any other subject, and so taught that subject is very far from being an attractive one to young minds. More likely, he will attach some particularly harsh and stringent regulations to the learning of these lessons, and so make them particularly repulsive to pupils. Worst of all, he may perhaps descend to the unsanctified depths of which the Conscience-clause system is the type, and teach religion in a shame-faced manner after the usual school hour, in the fashion of an extra subject, like dancing, fencing, or the flute. Why teach it in schools at all? Is there not a place for it—the Church? Are there not funds for it in the church's endowments? Are there not its own legitimate teachers at hand—the ministers of religion? In mediæval times such an awkward mixture of duties might have been perhaps necessary or convenient, it is certainly neither now. The school has long since been separated from the Monastery, and Religious Houses no longer monopolise the knowledge of the nation. Would that people would remember more consistently in respect of educational matters that this century is the nineteenth, and that what was an excellent system in the thirteenth, or even in the fifteenth, is not necessarily an equally excellent one now, for this exercise of the memory, in respect of educational matters, is, in more than one direction, uncommonly desirable just now. Would that they would comprehend how much more irreligious it is to mix secular and religious teaching than to separate them, and how much more admirably and effectually either could be taught apart; how easy a way this is out of many difficulties; and how much harm the perpetuation of those difficulties does. And would that those many worthy persons who insist on a religious education in our schools as a safeguard of religion, would realize the circumstance that piety is not to be swallowed like a bolus, or that we can be crammed for godliness as for a competitive examination. Let it be understood that instruction is not education, and that no amount of dogma will make a holy man, just as no amount of beef will make a strong one, and there will be some hope for these dangerous doctrines to disappear. Let it but be perceived that this instruction is but the sowing of the seed in an already living soil, and that the ripening is a process quite apart from the sower, a process that varies with every various human soul. Let it be once

and for ever realised that the whole life of man is his education, and we may perhaps hope to hear the last of the disputes as to what particular hour and what particular place is best fitted for the reception of religion, or that religious education is a matter of schools.

THE FRANCHISE FOR WOMEN.

Before these sheets are in the hands of our readers, the House of Commons will have been again called upon to pronounce whether or not the mere circumstance of sex is to be retained as a test of the fitness of anyone to exercise the parliamentary franchise in this country. What the immediate decision of that question may be, we do not care to speculate; of the form of its ultimate decision, we can entertain no manner of doubt. Anyone who has watched the signs of the times, must be aware of the steady progress which, especially within the last couple of years, it has made, and that not only amongst members of Parliament itself, but with the great mass of people who at first were but too ready to stigmatise the notion as a fanciful and undesirable novelty. No one acquainted with the inevitable sequence of birth, growth, and maturity, in social as in physical phenomena, and accustomed to mark with attention their successive stages of development, can doubt but that in this case the second stage has been long since reached, and that we are already on the very verge, if we have not indeed entered on the third. While, therefore, we write in present darkness as to what the vote on Mr. Jacob Bright's Bill may be, we write also with perfect confidence as to the ultimate issue of the great agitation in its favour, and with sincere wishes for its success.

In this temper of mind then, and with this easy retrospect to fall back upon, it is not a little exasperating to find all the old stock arguments against woman suffrage in the mouths of many worthy people, and issuing from them as decently and glibly as if they were very potent truths, and not the mere tattered remnants of a deposed and defeated mode of thought. And what is exasperating about this is, that it *is* often from very worthy people that they proceed, persons who for the most part have stood aside while the battle has been waged around them, and to whom therefore these ragged fallacies appear in the now unaccustomed light of reputable and defensible positions. So far as many other opponents of this movement are concerned,—the ponderous order of politicians for instance who consider that society was given its ultimate development at its birth, notwithstanding that it has been daily changing ever since, or the funny men who have recently had the fun almost too unkindly turned against them;—the avowed adversaries, or the secret foes; it is not a question of annoyance or discouragement now; but that sensible and amiable people, admirable in every relation of life, should still talk unconscionable trash about it does seem hard, after the persistent and unanswerable efforts that have been made to enlighten them. When one thinks of all the speeches that have been spoken, of all the essays that have been written, on this subject within the last five years, in which the objections to which we are about to refer have over and over again been set in their true light, and in reply to which no opposition arguments have been offered, and then encounters them again like an importunate beggar that will not be satisfied, there is but one word in the language which fully describes the state of feeling engendered, and we confess to a sense of exasperation that it quite requires an effort to overcome. Were any new arguments adduced against us, nay, were any of the old ones even to be set in a new light, we would bear the infliction at all events with equanimity, and might possibly welcome it with pleasure in the unlikely event of there being some real pith or sense in them, but to be called upon to grapple with the very ghosts of absurdities, "to slay the slain," after the manner of Alexander in his cups, in Dryden's famous poem, is a cruelty and a hardship that moves our indignation. Yet this is what we are about to do in the few remarks that here succeed, for we cannot pretend to any originality either in their statement or treatment.

The first appalling absurdity that meets us in conversation with many apparently sane and certainly harmless persons, is the notion that conferring the franchise is equivalent to compelling a vote. How this notion arises it is not easy to imagine, seeing that never an election takes place in the country which does not disprove it, and that on an average there are a dozen of these every year, and must be at least six hundred and sixty at an interval of every seven. If we take the last Liverpool election, for instance, we shall find that not more than two-thirds of the constituency voted, and yet in the face of this easily understood fact, there are still to be found persons, and in this very town, who will discuss the question of a female franchise with you as if it was the imposition of a burden that was in prospect, and not the removal of a disqualification

only. We do not know if it is possible to go beyond this objection for unreflective blindness.

If it is, however, we shall find its diverse counterpart in the next, though perhaps it would be more reasonable to stigmatise this one as the outcome of perverse stupidity. The objection to which we now allude is, that women are not fitted for political power, because they know nothing of politics, in other words, that they should not have the opportunities of education, because they require them. It is amazing how sensible persons can urge this objection, yet by some it is considered an exceedingly acute one. In the same way the American planters used to argue against emancipation, on the plea that their slaves knew nothing of freedom: so might a schoolboy argue against learning, on the plea that he was not a scholar. A similar argument found high favour about the time of the last Reform Bill, with respect to the "working man," but its eminent exponents are somehow not easily discernible just now. The fact is, that no one but an enthusiast will study an utterly unfruitful subject; and where there is no political influence concerned, what is the use of studying politics? The world is much benefitted by its chance enthusiasts here and there, but the ordinary concerns of life are happily not conducted by them. Moreover, this objection is not only foolish, but false, which is the side of it that introduces the perverse element. Is it to be pretended that the class of ladies whom it is now sought to enfranchise are more ignorant of public matters and of modern history than the vast number of persons who, at every election, are found unable to write their names, or even to make their marks in the right place on a ballot paper? Surely not; yet these latter are the male voters, to whom political wisdom is supposed to be confined. Granted that women in the mass know less about politics than men, because they are not likely to derive so much advantage from their study, the wonderful thing is, that they know so much as they do, and make such admirable use of their knowledge; witness all the examples of which history is full. The presumption then is, that fairly considering and allowing for all the circumstances in the position of both sexes, the women know more, not less, of politics than men.

An astounding objection is, that women should not have the power to vote for a representative in parliament, because they have other duties to attend to! Well, have not men? How much of a man's time is taken up in voting for a member of parliament—is it an hour every year?—or is it an hour every seven years?—or is it anything between these? It does not matter much, and surely if any particular woman, at any particular time, cannot vote, that is a casualty that may happen any particular man, and if either of them cannot, they cannot, and no one wants to make them.

We have a military friend who avers that women are not entitled to the franchise, because they are excluded from the profession of arms, and are therefore useless to the state in defending it against its enemies. Our military friend is one of the "worthy people," of whom we have spoken somewhat feelingly above. It is absolutely exasperating to have to answer such objections as these, and we shall put to him a couple of questions instead. Is it already a fact that none but soldiers are entitled to vote? Have our artificers, doctors, lawyers, clergymen, no votes? But in the last resort he may say, these would all be capable of fighting. Has our warrior ever heard of the Paris *petroleuses?* Has he read Motley's History of the Dutch Republic? Has he witnessed a scrimmage in St. Giles?—and is nothing but brute force worthy of enfranchisement? We are grieved for our warrior.

It would produce discord in the domestic circle if political views diverged. Why so? Is that happy family institution, which we thus name, so abominable an engine of contention then, that of difference it must necessarily make discord? Why, no two human creatures that have been, ever precisely agreed in thought more than they have done in appearance, nor ever will. What agreement means in the domestic circle, or any other circle, is agreeing to differ, or not to push differences prominently forward, and differences of political bias are but intellectual differences after all. We should say perish the domestic circle rather than the freedom of judgment on any subject whatever.

The last frivolous objection which we shall name, and which includes a great variety of others, is that the exercise of the franchise would be an "unfeminine" occupation. So far as this is not a mere evasion of the question, it means, that there is some subtle influence in political pre-occupation which has a harsh and unrefining influence,—feminine here evidently being intended to be synonomous with gentleness and refinement, which are happily the distinguishing characteristics of women, as we know them in these climes. There are several ways of gauging the value of this objection, and the first that we shall adopt is, that of taking a creature the most

like woman that we can find, namely, man, and surveying him before and after his political enfranchisement. Do we mark any deplorable change in him before and after he has recorded his vote? Taking him either as an individual or a class, do we find that the possession of the franchise has made him coarser, less amiable, gentle, or agreeable? We have never heard it seriously so alleged; curiously enough, however, we have heard exactly the contrary alleged of him. If not with men, then why with women? We pause for a reply. Or taking another view. We find up and down throughout history, the records of several women who, in various states, have taken leading parts in national affairs. Are these invariably the records of harsh and unattractive women? Or are they not oftener, nay, are they not almost always, the records of women distinguished above all their compeers by their irresistible charm and unparalleled attraction? We care not to multiply instances; we care not to pursue the matter farther. Let those entertaining honest scruples on this subject, and honestly desirous to solve them, search for themselves, and there can be no doubt or fear of the result. But let not people who will not either learn for themselves or be taught, pester our ears with exploded doctrines. The time has nearly now gone by for this toying with folly, and the time for action has very nearly come. The sun that rises on the publication of this paper may rise also on the opening of a new era in the history of the human race. We await that era with confidence and with hope, but we are no longer concerned to defend the new principles of justice which it is to inaugurate, for by none but the ignorant are they questioned, and there should be no excuse for ignorance in this matter now.

SOCIAL SCIENCE ASSOCIATION.

The Winter Session of the Social Science Association is drawing to a close, and the end of the present month will see its termination, to recommence again in November after the Annual Congress has been held. This latter event, as previously announced, is to take place this year at Norwich, and very agreeable anticipations of the meeting are freely indulged in. It is remembered that when the British Association met there a few years ago, it was most warmly and hospitably received, and the members of the National Association for the Promotion of Social Science have every reason to believe that they will be not less agreeably met. It is three years now since the invitation was sent, and it was renewed both at Leeds the year before last, and at Plymouth last year. We strongly recommend any of our friends who are desirous to combine a little intellectual enjoyment with an agreeable holiday, to wend their way eastward next Autumn, and attend the meeting of the Social Science Association.

Meanwhile, the usual meeting of the council at this season was held on the 25th ultimo, and the important announcement was made at it, of the resignation of the general secretary, Mr. Edwin Pears. Mr. Pears, it is understood, has accepted an important appointment abroad, and the Association thereby loses the benefit of his zealous and efficient services. Pending more permanent arrangements, Dr. C. W. Ryalls is performing the duties of the office. Other business transacted was:—The Reception of the Half Yearly Report; the approval of public conferences being held on the three subjects of Social Taxation; Visiting Justices; and Primary Instruction; the decision of the conditions of competition for a prize of £300, for the best essay on International Law; and some arrangements in connection with the forthcoming Norwich Congress, especially respecting the holding a sanitary Exhibition, and the promotion of a conference of Agricultural Labourers during its session.

The principal paper read at the society's rooms during the month just past, was one by Mr. Thomas Beggs, on "Provident Societies, Loan Societies, and Friendly Societies, as they affect the interests of the working classes. "He commenced by referring to the labours of the commission appointed by the Crown in 1870, to enquire into the operation of the acts relating to Friendly Societies and to Benefit Building Societies, the result of which enquiry went far to justify the charge "that we are the most wasteful people on the face of the earth." A large amount of misapplied means might be rescued by placing our provident societies upon a sound footing. "The source to which I now invite attention would enable Mr. Lowe to dispense with this obnoxious tax (the Income Tax), if the outlets to waste could be closed." He made the following suggestions.

"First, as to Loan Funds and Money Clubs. As I believe them to be more productive of evil than of good, their operations should be restricted and discouraged. The objection I have to them is mainly that they afford facilities for men spending their future earnings The building societies, as I have said, are loan funds, but they lend only upon houses or land, and not, in any case, upon personal security; and it is satisfactory to find that the defaulters are few when compared with those in money clubs, and the society advancing the money has property to fall back upon, instead of having to sue men who have become sureties. I feel that the facilities for obtaining credit are much too numerous and easy." . . . . .

"As to Friendly Societies, there will no doubt be, as a result of the inquiry just closed, alteration and improvements in the statutes affecting them. But in relation to these and to life assurance companies as well, considering the great numbers of them, and the heavy expense of so many independent managements, and also that there is a sense, and a very strong one, in which the health and life of every man in the community is a matter of interest to every other, it is worthy of discussion whether provision for sickness or death ought not to be provided for by the State."

In relation to Building Societies:—

"I believe that, with very little modification, the Companies Act might be made to embrace this class of societies, and give them a more substantial basis than they rest upon at present."

"As to the Land Societies—those incorporated for the purpose of buying and selling land, they are already under the Companies Act, with few exceptions, and there is not much that the law can do for them."

He believed, however, that a better and cheaper system of land transfer would benefit share-holders in these as it would the rest of the community. In the discussion that ensued, the following gentlemen took part: Mr. Hurst; Revd. G. M. Murphy; Mr. E. W. Bradbrook; Mr. A. H. Safford; Mr. Rowland Hamilton; Mr. Patterson; Mr. Williams; Mr. C. W. Ryalls, LL.D, and Mr. F. Hill. The opinion of the meeting on Mr. Beggs' suggestions was not unanimous.

Another important paper read during the month, was by Mr. F. S. Reilly, on the comparative merits of "A Code or a Digest," the Right Honourable Lord Westbury in the chair. The arguments were principally legal and technical, and the conclusion was in favour of the code as being not really a more laborious undertaking, while certainly a more satisfactory one.

A paper is announced, for the 5th instant, by Commander Dawson, R.N., on "The Legal Securities to Life at Sea." Mr. Edwin Chadwick, C.B., will take the chair.

THE HABITUAL DRUNKARDS' BILL.

The measure introduced to the House of Commons by Dr. Dalrymple and others, and entitled, "A Bill for the better care and management of Habitual Drunkards," deserves the attention of your readers for several reasons. It proposes fresh restrictions on personal liberty. It manufactures several new offences. It calls into existence a considerable number of officials. It gives further power into the hands of the medical profession. It extends the area of summary jurisdiction. As a matter of course, it will cost money. It is, further, so typical of a kind of legislation which finds favour at present with a great many members of Parliament, and with a portion of the press, that I make no apology for calling your readers' attention to the following account of some of its provisions.

The Bill provides for the creation of establishments of two kinds for the reception and detention of "Habitual Drunkards." These are styled respectively "licensed houses" and "certified industrial hospitals." They are licensed by the borough or county justices; paid for, if required, out of the borough or county rate. They may be compendiously described as hospitals which are also prisons. The "houses" are for the rich; the "hospitals" for the poor.

One naturally asks now, what is an "habitual drunkard?" The answer to this question is, perhaps, the most striking part of this remarkable Bill. It is given in clause 7, thus: "A person shall be deemed an 'habitual drunkard' who—

1. "In consequence of the *habitual intemperate* drinking of intoxicating liquor *is dangerous to himself or to others, or incapable of managing his affairs;* or

2. "*Is three times within six months convicted in a court of summary jurisdiction of some offence or offences of the definition whereof drunkness forms a part;* for which purpose a court of summary jurisdiction may take judicial notice of previous convictions in the same court, or allow the same to be shown by such evidence as to the court seems sufficient."

And a person so adjudged may be legally detained, and "treated" with or without its consent (*a*), in a "certified industrial hospital" for a period varying from three to twelve months; or (*b*), in a "licensed house" for a period to which, so far as I can find, the Bill places no limit whatever.

Noting the extremely vague terms of the definition (quoted above) of an "habitual drunkard," and the serious consequences of being included under it, one asks next what authority is assumed capable of rightly deciding this matter, viz., what degree of habitual drinking of intoxicating liquor is "intemperate," and at what exact point a person becomes, through this practice, "dangerous to himself or to others, or incapable of managing his affairs." Questions of fact, than which none demanding more delicate and careful investigation, are now submitted to our superior courts. In this Bill, however, the matter is left for decision to the *summary jurisdiction* of the Court of Chancery, or of any two justices of the peace, the assistance and protection of a jury being deemed quite superfluous. In addition to this, the amount and kind of evidence to be required is nowhere laid down, but is left entirely to the discretion of the court. It should be well remembered, too, that the justices of the peace who are credited with this miraculous judgment, and invested with these large powers, are men of the most widely varying degrees of intelligence and knowledge, from Mr. Flowers or Mr. Vaughan down to the least capable volunteer in the ranks of the Great Unpaid. To put it plainly, a Caermarthen man might be sentenced to twelve months' imprisonment, with compulsory doctoring to boot, by two magistrates. It would thus seem to have been made easy enough to get people into prison; but not so thought the promoters of this Bill. The brilliant thought occurred to them—why not render it possible for a man to imprison himself? Hence clause 8, which provides that an "habitual drunkard" may be received as a patient for treatment into a licensed house. (1). "*On his own request in writing.*" Thus a man, who, from the nature of the case, can hardly be considered a moral agent at all, is held qualified to dispose of his liberty for a period to be fixed *by himself*, and stated in an application written no one knows under what interested influence, or in what state of mental depression. And

if a short experience of the inside of the "licensed house" modifies his opinion of that institution, and he ceases to relish the "treatment" of the doctor, or the behaviour of the warders, and wants his liberty again, he may bitterly curse his own weakness and folly in placing himself where he is; but his regrets are quite useless. Section 9 provides that he may be detained by force until his self-imposed term of imprisonment has expired.

One cannot explain all the provisions of the Bill within the necessary limits of this communication, and since the "licensed houses"—as I have already stated—are evidently meant for the well to-do, and the "certified industrial hospitals" for the poor, the rest that I have to say shall be about the latter. It is as well, perhaps, to give here the description of an industrial hospital in the words of the Bill itself. According to clause 37, then, "*A hospital* in which *industrial training or employment is provided*, and in which persons being habitual drunkards received as patients are lodged, clothed, fed, and *treated*, shall exclusively be deemed an industrial hospital for purposes of this Act." Let us suppose, then, the case of a man sentenced to one of these workshop-hospital prisons for (say) nine months. He has been drunk in the street at Christmas, again at Easter, and again after the annual bean-feast in early June. He has been each time brought before the same magistrate, and has been fined or imprisoned. He slips again, and is again brought before the worthy magistrate, who is sadly grieved at his depravity, and inflicts the sentence above-named. After spending a week or ten days in the workhouse (which is also converted into a prison, and its officials into gaolers for the nonce), while it is being decided to what particular establishment he is to go, he is conveyed by the police to his destination, which may be in the next street, or may be at the other end of Engiand. Housed and settled, he is put to some work, it may be, required to take some physic, and to observe numerous regulations. He is probably sullen and resentful of the treatment he receives; he, perhaps, even refuses to work, and "wilfully neglects to conform to the rules" of the place. Thereupon this wreck of a human being, who is supposed to have drunk away his moral sense, and to be no longer accountable for his actions, may be brought before a magistrate, and sentenced to twenty-one days' imprisonment, with or without hard labour! At the end of these three weeks, he goes back to his other prison, "there to be detained for treatment for the like time in the whole *as if he had not been imprisoned.*" If he tries to escape he may be detained by force. If he succeeds in escaping he may be retaken *without warrant* and brought back; and any one who assists him, or inducees him to escape, or harbours or conceals him, or prevents him from returning after his escape, is liable to a fine of £10, or (at the discretion of the court*) three months' imprisonment with or without hard labour. Perhaps the managers of the hospital grow tired of our imaginary friend, and wish to get rid of him for less "refractory," or more interesting cases. They may then send him to a "trustworthy and respectable person" willing to take charge of him. This respectable person's house forthwith becomes a prison, and himself a gaoler, possessing the same powers of detaining and (I suppose) of "treating" the patient as the hospital managers themselves. Not a very wholesome set, these respectable people, I should imagine. Probably doctors wishing to make valuable experiments, needy persons not disposed to stand upon trifles, and the like. At any rate, if the patient fails to appreciate the benevolent tyranny of his new "treater," and escapes, he is "liable to the like penalty as if he had escaped from the hospital itself."

* One of summary jurisdiction, of course.

No one can say when injustice once begins (the essential injustice of imprisoning a man for drunkenness at all) where it will stop. One would think that a poor wretch who had run the gauntlet of the provisions already described, had done and suffered enough. It is bad enough to be imprisoned for a moral offence which Parliament has never yet declared (and which even this Bill itself does not declare) to be a crime. It is worse to be compulsorily doctored as well as imprisoned. But having gone so far, why stand upon trifles? Why not add meanness to injustice, and do the thing as economically as we can? By all means, make the man pay for it all himself! So, under clause 62, our prisoner-patient comes out of hospital, perhaps to find his family ruined and scattered, and himself crushed under a debt which *he* has incurred by his detention, in a fit state of mind to ponder on the blessings of paternal government. I will not now refer to the difficulties placed by the Bill in the way of obtaining redress. I will only ask those who have accompanied me thus far to look back at the definition of an habitual drunkard quoted at the beginning of this paper, and to judge for themselves whether the measure is a piece of real, or of sham philanthropy. After a careful perusal and re-perusal of the Bill, one scarcely knows whether the more to laugh at its absurdities, or to detest it for the contempt for justice and freedom which speaks on every page.

"*BEE HIVE.*"

THE LIVERPOOL PEACE SOCIETY.

Following up the plan indicated in our April article, we will now deal with that aspect of Peace Principles, which, owing to the growth in the public mind of the general theme, and to past and recent results in connection with it, has given prominence to the thought and importance to the design contemplated by International Arbitration. That it is a theme for many sided thought is evident from the fact that able and powerful minds are found expressing views so diverse upon it, and that whenever the subject is mooted in the House of Commons, some members is found to challenge it, as in the recent debate on the Budget, Mr. Bentinck alluded to the recent case of Arbitration with the United States as "the great humiliation to which this country has been subjected by the Geneva Arbitration,"—and again, in the discussion as to Parliament overhauling Treaties before they are ratified, Lord Salisbury's declaration that "Arbitration is one of the pet nostrums of the day, like competitive examination or sewage irrigation. It will have its day and be believed in as a panacea, but the next generation will look back upon us with pity and contempt, to think that we could have relied upon such an expedient for bridling the ferocity of human passions."

It is also a very common error to confound the payment of Ransom by the ancient Romans to their in furiated Gothic foes, with the principles proposed to be tabulated and codified by a matured system of International Law. This assumption is so commonly and so willingly adopted, that we will now be at some pains to demonstrate that not one element of the principle of International Arbitration is to be discovered in the historic acts referred to. Previously, however, we will remark that we have been unsuccessful in searching for

the grounds of "the great humiliation" referred to by Mr. Bentinck; but by that more minute investigation into the Geneva Arbitration and its surroundings, which his remark demanded, we have been more fully impressed with its justice, its magnanimity, its nobility, and its sufficiency. Of the Marquis of Salisbury's venturesome statement, suffice it to say, that it accords far more with the progressive character of the times to anticipate that the next generation will review with horror the barbaric, the sanguinary, and the destructive policy which in less than two centuries cost this country alone seven thousand millions sterling, and during the ages of authentic history, the astounding aggregate of thirty-five thousand millions of human lives! Reverting, then, to the bribing away the Gothic king from the Roman gates, about the year A. D. 408. Of that event, the historian of the Romam Empire says, in vol. 5, page 236:—"Stilicho assembled the Senate in the Palace of the Cæsars; represented, in a studied oration, the actual state of affairs; proposed the demands of the Gothic king, and submitted to their consideration the choice of Peace or War. The Senators, as if they had been suddenly awakened from a dream of 400 years, appeared, on this important occasion, to be inspired by the courage, rather than by the wisdom, of their predecessors. They loudly declared, in regular speeches, or in tumultuary acclamations, that it was unworthy of the majesty of Rome to purchase a precarious and disgraceful truce from a barbaric king; and that, in the judgment of a magnanimous people, the chance of ruin was always preferable to the certainty of dishonour. After a warm debate, the tumult of virtue and freedom subsided, and the sum of four thousand pounds of gold was granted, under the name of a subsidy, to secure the peace of Italy, and to conciliate the friendship of 'Alaric.' 'Lampadius,' alone, one of the most illustrious of the assembly, persisted in his dissent, and exclaimed, in a loud voice,—'Non estista pax, sed pactio servitutie'—this is not a Treaty of Peace, but of Servitude." We have, then, here the case fairly put before us. Let us now trace, through these transactions, the absence of every element of arbitration for which we contend. First, it is not even pretended that any disagreement existed between the parties; but, on the contrary, a direct and hostile invasion of one kingdom by another,—the reason, if any, that in times past, the now invaded Empire had so well schooled the invaders in the dangerous art of War, and had so well instructed them in military science, that, being now prepared to deal back the blows they had aforetime received, they determined to inflict the miseries of War upon their quondam tutors, *molens volens*. Next, in the case before us, the centre piece of International Arbitration is utterly wanting; nowhere do we find any allusion to reference to a third party, to whom shall be intrusted the honour and subsequent action of both parties. This is fatal to the comparison, and at once puts it out of court. And then, finally, be it ever borne in mind, that a money consideration, from either one party or the other, is not necessarily an adjunct of International Arbitration, but when so, circumstantially so, only.

The *nature* of the case in our recent Arbitration with the United States of America, *involved* a monetary arrangement, but we relegate to the afflicted in intellect the idea that there can exist the remotest affinity between the exactions of "Alaric" and the arbitrational settlement of the Alabama Claims. Following our programme, we will, in our next, consider what International Arbitration *is*, and in that article we shall have the pleasure of quoting the happy and satisfactory results, in many cases of reference, in which no monetary claim crops up in any way. Meantime, we have endeavoured to show what Interternational Arbitration is *not*. It is *not* a bribe to turn aside the attack of a hostile foe; it is *not* a humiliation to any country, under any circumstances; it is *not* a mere nostrum of this or any former time; nor is it inconsistent with the highest moral courage, the purest and loftiest patriotism, the finest tone of national honor, nor with the most rapid and safe development of national progression.

MAJOR GREIG TO HIS RECRUITS.

We have often had occasion to refer to our excellent Chief Constable in these columns, but always with words of commendation and respect. A little brochure has fallen into our hands entitled "An address by the Head Constable to young men on entering the Police Force." It is full of good advice, spoken in kindly simple language, and evidently comes from the heart of a good man. One paragraph will interest our readers, specially so we print it verbatim, as follows:—

"There are 1,884 public houses in this town. Their value is from £1,500 to £150 each. They are re-licensed one a year by the Justices; and if they have been guilty of any violation of the law, or infraction of their license, the Magistrates may refuse to again grant the license. The offences leading to this are: keeping open during prohibited hours; receiving stolen property; permitting drunkenness; harbouring police constables; or supplying persons under 16 years with drink. Whenever a license is in jeopardy, it is always upon the evidence of the police. *If you accept liquor from a publican, you, as it were, take his enlisting shilling, and cannot possibly, therefore, do your duty, as you could not inform against one whose beer or spirits you have taken.* By the acceptance of any such thing you will have ticketted and labelled yourself, for what a very small amount you have been bought and sold. You are quite unfitted to give evidences in court in any such cases. If you are fond of a glass of beer, why not have it at your own fireside, after your own dinner, and paid for by your own money? It is no use offering me any excuse for having taken liquor while on duty. 'That you met some old friend' or other, 'that you were taken ill,' or that you 'were nearly teetotal, and it had an effect upon you.' If you are taken ill, go to a druggist's shop, but not to a public house. I don't admit any of these excuses, but have simply to deal with the question—were you the worse for liquor, or were you not? and by that you stand or fall. Besides these public houses, there are 282 beer houses. As these pay only three guineas for their licenses from the Excise, through the Justices, they have less to lose, and the only way in which the law reaches them is by fine and imprisonment. Upwards of 150 places at which beer and spirits could be lawfully sold shut up entirely on Sundays, thereby making some distinction

between Saturday and Sunday, and showing respect to God's holy day. I never pass some of these public houses but what I hear cursing and blaspheming. With regard to public houses, if you merely hear coarse language, you are not to enter, for a policeman has no more power there than any one else, except he goes in to apprehend, to arrest, or on some other duty. In the event of being called in, because of an assault, or robbery, or for some other police purpose, *you will, if possible, take another constable with you*, for if there is a row, one constable would be nowhere; take another with you for that reason, and also to bear you out in your evidence that you were called in, and did not go in of yourself. Whoever calls you in is bound to appear in court next day in support of the case."

REVIEWS.

THE SLAIN BY DRINK IN LIVERPOOL DURING 1872: by the Rev. John Jones—London: W. Tweedie, Strand. Liverpool: Job Jones, Liverpool Temperance Depot, 42, Renshaw Street. Manchester: 41 John Dalton Street.

This is, if we mistake not, the fifth annual record of the slain by drink in Liverpool. Upwards of 200 men, women, and children, murdered by alcohol, or rather by the makers and sellers of alcohol—for we must confess that we have never been able to perceive the wisdom of laying blame upon the drink, which, after all, is only a passive agent in the hands of wicked men, who for gain would risk the lives of any number of their fellow-men. Two hundred victims—seventy-three men, forty-two women, and one-hundred and twenty-three children slain through drink! What have those little ones done to the liquor-traffickers, that they must be slaughtered? And what is the Church of Christ doing to prevent a repetition of it? If 200 persons were murdered by any other process, there is not a pulpit in Liverpool but would ring with denunciations of the guilt of those who were the authors of it; but we have not heard of a sabbath being set apart for a holy crusade against the infernal traffic. Probably Mr. Jones's book may lead to some such results. Certainly the reading of the terrible record ought to be sufficient for this purpose. Let every church in Liverpool put a copy of the book into the hands of its minister, and request him to denounce in thunder-tones the monstrous iniquity. We thank our friend for his painstaking efforts to enlighten public opinion on the nature and effects of the demoralizing liquor-traffic, and most sincerely bespeak for his pamphlet a large circulation.

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REPEAL OF THE CONTAGIOUS DISEASES ACTS.

WE, the undersigned, impressed with the dangerous character of the above-mentioned acts, and aware of the popular ignorance that prevails regarding them, feel it to be our painful duty to call the attention of our fellow-townsmen to this subject, and to ask them to join with us in every lawful effort to effect their repeal.

It may not be in the recollection of all, how these acts originated, and what their professed object is, and therefore we submit the following statement:—

It was alleged by our military authorities that the men of her Majesty's army and navy suffered much from diseases arising from profligate habits of life, and that it was desirable, as a sanitary measure, to place the abandoned women residing in the garrison towns under medical surveillance, in order that they might be cured of diseases contracted by their mode of life.

This measure was brought forward in Parliament in a furtive manner, disguised under obscure phraseology, and was passed late at night in a thin house, and almost unknown to the country, or even to a large portion of the House of Commons. By most persons its provisions were misconceived, and its aim was described as mainly reformatory in its character.

How far this is true we leave you to judge from the following statement of its operations:—

In most of the garrison towns the public prostitutes are now registered, and placed under the surveillance of a special body of police, only answerable to the authorities of Scotland-yard or the War Office. It is the duty of these police agents, dressed in plain clothes, to watch all women whom they may suspect of unchastity, and intimidate them into signing a paper submitting themselves to a fortnightly examination by a medical officer provided by the Government.

This enforced examination is of so loathsome a character that we cannot shock the reader by describing it. Suffice it to say that to a modest woman it is an indignity worse than death, and even on a poor outcast the effect is brutalising in the highest degree. Ample testimony shows that the effect of this treatment is to harden the class of "unfortunate" women almost beyond the hope of redemption. Should the women refuse to undergo this foul treatment they are liable to three months' imprisonment, which may be again and again inflicted; but if they submit to the police and to the state surgeons, they are practically licensed and registered by the authorities to carry on their shameful traffic without further molestation. If free from disease, a ticket of health is given by the surgeon, which is placed in charge of the police. These registered prostitutes are popularly known as "Queen's women," and are considered by the troops as provided by the Government for their use, with the sanction of Christian England!

It will be observed that the extraordinary powers possessed by the police agents virtually place the character of any poor woman at their mercy. They have merely to make oath before a magistrate that they believe a certain woman to be of loose character, and she is summoned before him, and required to prove her chastity; and if she fails to appear or to establish her innocence to his satisfaction she is condemned (without power of appeal) to undergo the abominable examination we have described, or to go to prison, in either case to the complete ruin of her character. And cases have occurred in which virtuous women have been treated in this shameful manner on false information. It may be indeed said

that it is in the power of these police agents to swear away the character of any woman they choose; and while we would be slow to charge any person with such a crime, we would point out that it is a dreadful power to place in the hands of irresponsible men, who, as a witness stated to a committee of the House of Commons, are "apt to jump to the conclusion that a woman is a prostitute if they see her out at night."

It is alleged by the promoters of these acts that they have reduced disease among the men, and that they have lessened the number of prostitutes through fear of exposure. We would observe that in the evidence tendered before the royal commission that sat upon these acts these statements were denied by many disinterested witnesses; but even granted that they are partially true, we denounce the acts for the following reasons:

(1.) They contravene the plainest precepts of the Christian religion. They virtually give the sanction of the state to fornication; for it is beyond all doubt that the main object of the acts is to enable men to sin with impunity. They do in effect deny the authority of the seventh commandment, and contemn the solemn warning of the Most High—"No whoremonger or unclean person . . . hath any inheritance in the kingdom of Christ and of God; let no man deceive you with vain words, for because of these things cometh the wrath of God on the children of disobedience."

(2.) They are shamefully unjust and oppressive to the weaker sex. They force one who is usually "more sinned against than sinning" to endure unjustifiable humiliation, in order to give the chartered libertine safe indulgence in vice.

(3.) They are utterly unconstitutional, and do away with all the safeguards with which the wisdom of our forefathers has surrounded the liberty of the subject.

(4.) We would add, lastly, that similar laws in France have signally failed to accomplish the end their promoters intended. They have been in force in that country for about a century, and, so far from curtailing disease, we believe it is indisputable that no country is so afflicted with all forms of that loathsome disorder as France. One lamentable result of these acts has been to cause an enormous amount of clandestine prostitution, and to prevent the unhappy victims of disease from resorting to voluntary hospitals, for fear of detection, and being placed for ever on the register of vice. But the most disastrous effect they have produced in France, and will infallibly produce in any country subjected to their operation, is that they have debauched the conscience of the nation, they have spread habits of licentiousness through all classes of society, and are eating like a cancer into the vitals of the people. Mr. Mundella, M.P., a member of the royal commission referred to, has stated that similar regulations in Hamburg have broken down public morality, and almost entirely destroyed the moral tone of young men.

We cannot conceive how any men who view this question either as patriots or Christians can think of these iniquitous laws without a blush, or fail to use every means to expunge them from the statute book. The royal commission which sat upon this subject in 1870-71 recommended, by a majority, a repeal of the principal provisions of the acts in question; but in spite of this, and of loud expressions of public dissatisfaction, Government has failed to carry out their recommendations. On the 21st of May, 1873, a bill for simple and speedy repeal is to be read a second time in the House of Commons, by Mr. William Fowler, and it is most important that before that time a strong expression of opinion should go up from this town in favor of that bill. Unless the public mind is thoroughly awakened, we much fear the military and naval interests in Parliament will succeed in stifling discussion, and not only perpetuating, but also largely extending, these odious acts. We trust, therefore, that the voice of this large constituency will be emphatically expressed at a great public meeting, demanding the instant repeal of those acts, and calling upon our members to use their utmost endeavour in that direction.

Signed by upwards of 100 Ministers of Religion and leading Citizens.

DYKES ALEXANDER FOX, SAMUEL JAMES CAPPER, } Hon. Secs.
WILLIAM BURGESS, Local Secretary.
(Agent of the Northern Counties League.)

NOTICES TO CONTRIBUTORS, READERS, &c.

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranted to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters, *numerous*, *short*, *and pithy*, are best suited to the columns of the *Social Reformer*.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

The *Liverpool Social Reformer* may be had from the Publishers:—The Liverpool Depot for Temperance Literature, 42, Renshaw Street, and the following News-Agents:—Mr. J. Thomas, 200, Scotland-road; H. Porter, 48, Great George-st.; F. Cripps, 107, Brunswick-road; J. Blevin, 29, Leece-st.; E. Clegg, 86, Crown-st.; Mrs. Parry, 70, Paddington; C. Williams, 8, Crown-st.; J. Connor, 15, Fairclough-st.; J. Whitefield, 6, Boundary-place; W. J. Hawkins, 32, Prescot-st.; E. Roberts, 55, Prescot-st.; Mrs. Moore, St. Anne-st.; F. Owens, 72, Richmond-row; G. C. Forrester, 17, Soho-st.; Mrs. McCreth, 226, Great Homer-st.; Mrs. Clarke, 125, Kirkdale-road; E. Smallwood, Renshaw-st.; Mrs. Austin, 105, Mount Pleasant; T. Meacock, 5, Price-st.; Mrs. Birkett, 28, Park-lane; Mr. Winterbottom, Exchange Flags, and New Brighton; Mrs. McKeon, Exchange-st. East, and Flags; Mrs. Haworth, 40, Old Hall-st.

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LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
81	Rose,	Christ Church, Schools, Bootle,	8·0	John Kerr, 105, Litherland Road, Bootle.
347	Walter Bonehill,	Iron Chapel, Rylands-street,	8·0	Thomas Hall, 117, Bridge-st., Warrington.
378	Safety,	St. Cleopas' School, Beresford Rd.,	7·30	Wm. Christian, 12, Miles-st., Toxteth Park.
439	Rainhill & Whiston Life Boat,	The Holt School, Whiston,	7·30	J. Higham, The Holt School, Rainhill.
519	William Dodd,	Temperance Hall, Southport,	8·0	Robert Rothwell, Mornington-rd., Southport.
522	Liverpool Onward,	Mission Room, Upper Beau-street,	7·30	Wm. Tait, 39, Hamilton Road, Everton.
540	Progress of Waterloo,	Primitive Methodist School,	7·30	Robert Lightfoot, Midland Terrace, Waterloo.
779	Rescue,	Burrow's Gardens T'mprnce Room,	8·0	J. Hopkins, 29, Rose Place.
952	Light of Everton,	Emmanuel Free Ch. Stanfield-rd.,	7·30	R. H. Thompson, 115, Spencer-street.
1006	Star of the East,	Mechanics Institute, Woolton,	7·30	Thomas Hughes, Roderick-street, Woolton.
1402	Bootle Guiding Star,	Lincoln Rooms, Derby Rd., Bootle,	7·30	R. Hutchinson, 65, Berry-street, Bootle.
1523	Cedar,	Wesleyan School, Yates-st., Tox. Pk.	7·30	W. L. Stephenson, 27, Tarbett-st., Tox. Park.
1575	Faithful,	Lowe Green, near Wigan,		J. Fairhurst, Platt Bridge, near Wigan.
1644	Hope of Earlstown,	Assembly Rooms, Earlstown,	8·0	J. Little, Newton Glass Works, Lancashire.
1649	Shining Light,	School Room, West Derby,	7·30	A. McKenzie, 15, Town Row, West Derby.
1777	William Mackenzie,	St. Andrew's Lect. Hall, Rodney-st.	7·30	J. Yeates, 21, Rodney-street.
2002	Ivy,	St. Jude's School, Low Hill,	7·30	R. Barberry, 1, Hyde-street, Everton.
2036	William Barton,	Primitive Methodist School, Wigan,	8·0	J. Woosey, Bridgewater-street, near Wigan.
2123	Hope on, Hope ever,	The Browne-Can Assembly Hall,	7·30	J. A. Mack, Balliol-road, Bootle.
	Hand in Hand,	Fabie's Chapel, Everton-road,	7·30	Joseph Waring, 56, Oxton-road, Birkenhead.

TUESDAY.

100	Perseverance,	School Room, Wilton-street,	7·30	Smyth Kennedy, 137, Richmond Row.
208	Friar's Green,	Brick-street School,	7·30	W. Wright, 28, Wenwick-street, Warrington.
312	Liverpool,	1, Juno-street, Edge Hill,	7·30	Wm. Jones, 91, Beaumont-street, Windsor.
506	Dallam Lane,	M. F. Church, Dallam-lane,	7·30	Wm. Kent, 42, Rollestone-st., Warrington.
594	Nephalia,	Con. Chal. Portland-st. Southport,	7·30	James Dawson, West Bank, Southport.
620	Hope of Churchtown,	Independent School, Churchtown,	7·30	James Pierpoint, Churchtown, Southport.
743	Hope of St. Helen's	Hardshaw Street, School,	7·30	J. Boydell, Hardshaw-street, St. Helens.
757	Leburnam,	Laburnam Grove School, Seaforth,	7·30	A. E. Ashton, School Lane, Seaforth.
931	St. Peter's	Schools, Sylvester-street,	7·30	Edward Stock, 1, Tenterden-street.
1080	William Roaf,	Silverwell Chapel, Wigan,	7·30	S. Leyland, Duke-street, Wigan.
1233	Aqua Pura,	National School, Rainhill	7·30	Isaac Charlton, The Holt, Rainhill.
1247	Liverpool Ebenezer,	Temp'ce Room, Hill-st. cr. of Pk.-pc.	7·30	Robert Williams, 4, Morpeth-street.
1317	Ancient Britain,	Welsh Chapel, Chetham-street,	7·30	E. Jones, 9, Busby Terrace, Warwick-street.
1397	Soho,	Baptist School, Soho-street,	8·0	Phillip Freeman, 12, Starkie-st., Brunswick-rd.
1400	Liverpool Sincerity,	St. Simons' School, Lord Nelson st.,	7·30	Jos. Bodey, 2, Whitefield Place, Everton.
1645	Gomer,	Welsh School, Gt. Mersey-street,	7·30	J. Venmore, 9, Venmore-street, Everton.
1773	Hope of Tyldsley,	Temperance Hall,	7·45	Thos. Jerrard, 241, Tyldsley Road, Tyldsley.
1904	Liverpool United,	Free Church School, Wilbraham-st.	7·30	J. Johnson, 53, Beresford-street.
2124	Hope of Kirkdale,	Marsh-street, Bootle-lane	7·30	J. Pugh, 55, Barry-street, Walton-road.

WEDNESDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
143	Noah's Ark,	National School, Everton Valley,	7·30	R. Titherington, Thompson's Cottages, Foley-street, Kirkdale.
159	Liver,	Yg.Men's Ch. Asstn. 44, Renshaw-st.	7·30	John B. Collings, 35, Nursery-st., Fairfield.
183	Toxteth,	St. Matthew's School, Hill-street,	7·30	D. Clague, 10, Liffey-street, Windsor.
222	Hope of Bootle,	Lincoln Rooms, Derby Road, Bootle,	7·30	J. H. Wanstall, 151, Rimrose-road, Bootle.
278	Wavertree Vale,	Wesleyan School, Wavertree Road,	7·30	J. Wakefield, 19, Wavertree Vale.
294	Liverpool Good Samaritan,	St. Augustine's School, Salisbury-st.	7·30	Robert Davis, 1 Sampson-street, Everton.
395	Wycliffe,	Wycliffe School,	8·0	Rev. G. S. Reaney, 96, Bewsay-rd. Warrington.
549	Cambria,	Welsh School, Balliol Road, Bootle,	7·30	A. J. Jones, 105, St. John's Road, Bootle.
660	Hope of Warrington,	Leigh-street P. M. Chapel,	7·30	Joseph Tichett, Butter Market-st. Warrington
687	Prosperity of Ormskirk,	Working Men's Institute	7·45	S. A. Garside, Aughton-street, Ormskirk.
691	Hope of the Empire,	Empire-st., West Derby Road,	8·0	James Hoult, 60, Low Hill.
752	St. Helen's Ebenezer,	Primitive Methodist School,		J. Lindor, 26, Peter's-street, St. Helen's.
768	Pride of Garston,	Assembly Room, Wellington-st.,	7·30	J. Kelly, 22, Palmerston Road, Garston.
910	Royal,	Temperance Hall, Southport,		J. P. Griffith, Lord-street, Southport.
1124	Laurence Heyworth,	Wesleyan School, Prescot,	7·30	J. B. Pratt, 8, Kemble-street, Prescot.
1189	Burscough Safety,			J. Spencer, Burscough.
1243	A Home for All,	Methodist Free Church, Whiston,	7·30	Whiston.
1396	Mersey Beacon,	Wesleyan School, Penketh,	7·30	J. S. Green, 49, Sankey-street, Warrington.
1561	Liverpool St. Mary's	Major-street School, Kirkdale,	7·30	J. Bird, 14, Brisbane-street.
1726	Necessity,	Church School, Lark Lane,	7·30	J. Wilson, 2, Lark Lane, Toxteth Park.
1791	Glendower,	Welsh Chl. Lombard-st., Everton,	7·0	R. Evans, 89, Saxon-street, West Derby Road.
2004	Golden Link,	National School, Crosby,	7·30	Thomas Banister, Victoria Road, Crosby.
2168	Leigh Alpha,	Primitive Methodist School, Leigh,	7·30	Rev. T. Wilshaw, 50, Bond-street, Leigh.
1646	South Star,	Temp'ce Room, corner of Park Place	7·30	J. W. McKelvin, 255, Upper Frederick-street.

THURSDAY.

85	North Star,	Circus-street School,	7·30	Thomas Jones, 57, Hunter-street.
153	Always Ready,	Temp'ce Rooms, Burrow's Gardens,	8·0	J. G. Brown, 88, Kilshaw-street, Everton.
261	Star of Widnes,	National School,	7·30	F. Bibby, Mersey Road, Widnes.
279	Excelsior,	Hibernian School, Pleasant-st.,	7·30	Joseph Thomas, 200, Scotland Road.
280	Olive Leaf,	Chester Road, Tue Brook,		J. A. Gornall, 5, Green-lane, Stonycroft, Stanley
302	Morning Star of St. Helen's	British Ragged School,	7·30	J. Birchall, 95, Westfield-st., St. Helens.
419	Wigan,	Bishops Gate School,	7·30	J. A. Dawson, Dorning-street, Wigan.
453	P. P. Carpenter,	Cario-street School,	7·30	J. Rigby, Tinsley-ter. Foundry-st., Warrington
651	Hope of Windsor,	Zion Chapel, Solway-street,	8·0	William Golding, 59, Eden-st., Windsor.
676	Star of Promise,	St. Columbas School, Pleasant-st.,	7·39	Wm. Williams, 10, St. Brides'-street.
706	Elizabeth,	Salem School, Elizabeth-street,	7·30	S. H. Parkes, 5, Juno-street.
769	Pilot,	High-street, Temperance Hotel,	7·30	J. Murphy, 17, Wellington-road, Wavertree.
914	Southport Crusaders,	Temperance Hall, Southport,		George Smith, 21, Cross-street, Southport.
1001	Chadwick Mount,	Chadwick M't Chapel, Everton-val.	7·30	Hugh Harrison, 18, Stonewall-street.
1092	Hope of Hindley,	Primitive Methodist Chapel,	7·30	D. Lloyd, Bridge-street, Hindley.
1266	True Blue,	80, China-st. Netherfield-rd. Everton	7·30	William Martin, 94, Seacombe-street.
1321	Temperance Mission,	Mission Room, Academy-street,	8·0	Ed. Needham, 28, Winwick-street.
1355	Liverpool Zion,	Prim. M't Chl. Northumberland-ter.	7·30	Morris Jones, 8, Priory-street, Everton.
1388	Criterion,	Wilton-street School Room,	8·0	William Richardson, 18, Clarence-st.
1451	George Pennell,	Methodist Chapel, Benledi-st.,	7·30	William Davies, 10, Moreld-st.
1525	Liverpool Pentecost,	Prim. Meth. School, Boundary-st.,		S. Clegg, 286, Gt. Homer-street.
1664	Liverpool Be Faithful,	Toxteth Tabernacle, Park Road,	7·30	J. K. Slater, 70, North Hill-street.
1665	Gateacre Wanderer's Home,	National School,	8·0	Thomas Burgess, Dousefield, Allerton.
1776	Commercial,	Church School, Mill-road, Everton,	7·30	J. T. Williams, 10, St. Brides'-street.
1808	Templars Pride,	St. Peter's School, Sylvester-st.,	8·0	George Elliott, 13, Shaw's Alley.
	Raffels Memorial,	Raffel's Room, Greenland-street,	7·30	A. Jones, 11, Lavrock Bank, Wellington-road.

FRIDAY.

94	Dingle,	Welsh School, Windsor-street,	7·30	S. Hobson, 1, Dorritt-street, Park Road.
124	Edge Hill,	St. Mary's School, Wavertree Road,	7·30	A. H. Renshaw, 11, Ry.Cot., Spekelend-rd., E.H.
161	Thistle,	57, Hunter-street,	8·0	Geo. Dennis, 12, Millard-street, Athol-street.
226	Montpellier,	Temperance Hall, Southport,	7·30	William Addison, 101, Lord-st., Southport.
409	Wesley,	Temperance Mission Room,	7·45	J. Wild, 7, Wellington-st., Warrington.
562	St. James',	St. James' School, St. James'-rd.	7·30	J. M. Lyon, 6, Thackeray-street.
705	Hope of Kensington,	Methodist Chapel, Gilead-street,	8·0	William Shaw, 40, Gilead-street, Kensington.
715	Everton,	Methodist School, Kilshaw-st.	8·0	William Tansley, 39, Queen's-rd. Everton.
770	Liverpool Mission,	89, Mill-street,	7·30	C. Adams, 10, Wolf-st., Toxteth Park.
951	Bethel,	North Bethel, Bath-street,	7·30	S. Cross, 16, Hydrea, Athol street.
1054	Wesleyan Success,	Wesleyan Chapel, Pitt-street,	7·30	Henry Colefield, 1, River-st., Coburg Dock.
1811	Liverpool Crystal Spring,	Wellington Road Chapel,	8·0	George Down, 78, Miles-street, Tox. Park.
2001	Widnes Haste to the Rescue,	Widnes,	7·30	James Hargreaves, Brook House, Widnes.
2136	St. David's,	W. P. School, Garston,	8·0	A. Jones, 11, Goree Piazzas, Liverpool.
2008	Liverpool Lily,	National School, Edmund-street,	7·30	Alfred Cox, 122, Vine-street.

SATURDAY.

1170	Liverpool Ever Faithful,	Meth. Free Church, Russell-street,	7·30	D. Grundy, 16, Boundary Place.
1180	The Day Spring,	Free Church School,	7·30	James Newbia, 38, Hamer-st., St. Helens.
1231	Prosperity of Blagargate,	Wesleyan School,	8·0	James Ritson, Bickerstaffe, Ormskirk.
1414	Prince Llewellyn,	Mission Room, Charter-street,	7·30	E. Hughes, 32, Edmund-street.
1690	Haydock Stand Like the Brave	Meth. Free Church, Haydock,	6·0	B. Fairhurst, Haydock.
1757	Caradoc	Welsh School, Fitzclarence-st.,	7·0	O. L. Griffith, 17, Plan-street.
1770	Workman's Hope,	South Bethel,	7·30	Wm. M. Norbury, 61, Dorritt-st., Park Road.

The Executive have decided, that in future they will issue official notices, &c., in the *Liverpool Social Reformer* as far as practicable, with a corrected list of Lodges each month.

GEORGE WHITEHEAD, D.D., G.W.C.T.
M. BEBBINGTON, D.S.

DISTRICT OF WEST CHESHIRE.

District Deputy G.W.C.T., R. P. J. Simpson, R.N., Osburne Villa, Magazine Park, New Brighton.

OFFICERS OF DISTRICT LODGE.

D. D.—R. P. J. Simpson, New Brighton.
D. V. T.—J. Buckley, Winsford.
D. Sec.—J. Tainsh, New Brighton.
D. F. S.—J. E. Jones, Birkenhead.
D. T.—Silvester Parry, Chester.
D. C.—Rev. F. J. Greening, Crewe.
D. M.—Sister H. Hodges, Birkenhead.
D. G.—Ephraim Lee, Nantwich.
D. S.—William Whitmore, New Brighton.
D. R. H. S.—Sister Ann Charnock, Crewe.
D. L. H. S.—Sister M. A. Dickinson, Seacombe.
A. D. S.—William C. Nicholas, Seacombe.
D. D. M.—W. Y. Hodgson, Birkenhead.
P. D. T.—John Harrison, Rock Ferry.

Special Deputies for Visiting and Instituting Lodges, &c.

Crewe.—Rev. F. J. Greening, Oak Cottage, Coppenhall, Crewe.
Chester.—David Roberts, Deva Villa, Chester.
Rock Ferry.—John Harrison, 18, Alexandra Terrace, Rock Ferry.
Birkenhead.—Calvert Varty, 1, Cross-street, Birkenhead.
Wallasey.—Thomas Lockhart, 2, Mersey Bank, Egremont.

LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
283	Hope of Egremont,	New Hall, Presbyterian Church, Trafalgar Road, Egremont,	7·30	Samuel Lockhart, 2, Mersey-bank, Egremont.
324	New Ferry Star of Hope,	Acre Lane Chapel, L. Bebington,	7·30	George Roberts, Bebington Rectory.
654	Rock Light,	Egerton-street School, New Brighton,	7·0	John Bailey, Victoria-road, New Brighton.
902	Loyal Westminster,	Mission Room, New Town, Chester,	7·30	Beresford Adams.
921	Loyal Deva,	Workman's Rest, Boughton, Chester,	7·30	Rev. H. Falloon, St. Paul's Parsonage, Chester
987	Fisherman's Hope,	Congregation Chapel, Hoylake,	7·0	H. B. Peck, Hoylake.
1071	The Workman's Friend,	British Workman, Conway-st., B'head,	7·30	John Courtney, 189, Price-street.
1333	Hope of Alsager,	Primitive Methodist School, Alsager,	7·30	James Graham, Alsager.
1598	Fruit of Hope,	Temp'ce Hall, Craven Rooms, B'head,	8·0	Chas. Duckett, 79, Beckwith-street.
1601	De Tatten,	British School, Tattenhall,	8·0	William Clarke Aston, Tattenhall.
2035	Lucid,	Temperance Hall, Willaston, Nantwich	7·30	T. Pedley, Mere House, Willaston, Nantwich
2432	Earl of Chester,	Baptist Chapel, Pepper-st. Chester,	7·30	T. Lovewell, 3, Bold-square, Chester.
2478	Federal,	Baptist Schl. Wheelock Heath, Crewe,	7·15	Richard Pedley, Haslington, Crewe.
	Grange,	Primitive Methodist School-room, Grange Lane, Birkenhead,	7·30	George Chandler, Whetstone Lane, B'head.

TUESDAY.

176	Birkenhead Hope, ..	.. Temp'ce Hall, Craven Rooms, B'head,	7·30	Edward Quayle, Craven Rooms, Birkenhead.
543	Seacombe Crusaders, ..	.. The Mission House, Seacombe, ..	7·30	Thomas Nicholas, 11, Havelock-st. Seacombe.
765	St. James's Crusaders,	.. Indep't School, Rake-lane, Liscard, ..	7·30	James Bennett, Princess-road, Liscard.
790	Crewe Victoria, ..	.. Baptist School, Crewe, ...	7·30	John Rigby, 133, Mill-street, Crewe.
841	Pride of the Mersey, ..	.. Mersey Academy, Albion-st., B'head,	7·30	Edward Prudhoe, 75, Beckwith-st., B'head.
1301	Camp of Refuge, ..	.. Baptist Chapel, New Ferry, ...	8·0	Robert H. Bell, School-lane, New Ferry.
2205	Gordovic, (Welsh) ..	.. Welsh Pr. School, Parkfield, B'head,	7·30	John E. Jones, 20, Price-street, Birkenhead.
2293	Birkenhead Victoria, ..	.. Presbyterian Mission Room, Tranmere,	7·30	James Glover, 37, Tranmere Vale, Oxton-rd. Birkenhead.
2433	City Life Boat, ...	.. Caxton Buildings, Pepper-st. Chester,	7·30	Miles Jackson, Egerton-st. Chester.
2434	Star of Chester, ..	.. The Mission Rooms, Newtown, Chester	7·30	James Williams, 56, Frodsham-st. Chester.
2526	Chester Perseverance, ..	.. The Workman's Rest, Chester, ..	7·30	Thomas J. Taylor.
2529	The Octagon, ...	.. Presbyterian Ch. City Road, Chester,	7·30	Rev. J. Williams.

WEDNESDAY.

196	David Millington, ..	.. Queen's Hall, Birkenhead, ...	7·30	C. Livesey, 293, Cleveland-st., Birkenhead.
637	Gleam of Sunshine, ..	.. Oak-Tree place, St. Paul's-rd. Tranmere,	7·30	Thos. Pool, 3, Glasgow-street, Rock Ferry.
720	Liscard Life Boat, ..	.. National School, Liscard, ...	7·30	William Bibby, Model Farm, Liscard.
876	Primitive Crusaders, ..	.. Primitive Methodist Chapel, Seacombe,	7·30	John Hutton, Brighton-street, Seacombe.
1885	Chester Excelsior, ..	.. Baptist Chal. Hamilton-place, Chester,	7·30	Silvester Parry, 11, St. Martin's-fields, Chester
2290	Brougham Mission. ..	.. Brougham-st. Mission Rooms, B'head,	7·30	Peter Wilson, 14, Lowther-street, Birkenhead.
2436	Nantwich Emancipator,	.. Rhodes Room, Nantwich, ...	7·30	Thomas Colclough, High-street, Nantwich.
2539	Gower, (Welsh,) ..	.. Welsh Presb. School Room, Crewe, ..	7·30	Rev. Robert Jones, Gatefield-st., Crewe.
	Dyfrdny, (Welsh,) ..	.. Caxton Building, Pepper-st., Chester,	7·30	Urias Bromley, Chemistry House, Boughton, Chester.

THURSDAY.

204	Cestrian, ...	.. City Mission Room, Chester, ...	7·30	J. Pritchard, 7, Watergate Row, Chester.
323	Birkenhead Excelsior, ..	.. Hamilton Schools, Laird-st. B'head, ..	7·30	Birkenhead.
1171	Star of Tranmere, ..	.. Primitive Methodist Chapel, Tranmere,	7·30	John Thompson, 3, Olive-crescent, Tranmere.
1336	Dawn of Peace, ..	.. Rhode's Room, Nantwich, ...	7·30	T. Johnson, High-street, Nantwich.
1367	Hope of Winsford, ..	.. The Academy, Winsford, ...	7·30	John Buckley, The Academy, Over.
1886	Hope of Crewe, ..	.. Methodist Free Church School, Crewe,	7·0	David Mann, 7, Market-square, Crewe.
1908	Haslington Hand and Heart, (once a fortnight)	.. National School, Haslington	7·0	Wm. Heath, New-street, Haslington.

FRIDAY.

20	Joseph Malins, ..	.. Heath-street Hall, Crewe, ...		Wm. Charnock, 13, Union-street, Crewe.
1007	Holt Rock, ...	.. Presbyterian School, Tranmere, ..	7·30	Thos. T. Haskell, 7, Borough-road, B'head.
1656	Valiant, ...	.. Town Hall, Tarporley, ...	7·0	Rev. R. Foulkes Griffiths, Tarporley.
1969	Hope of Nantwich, ..	.. Rhode's Room, Nantwich, ...	7·30	Ephraim Lee, High-street, Nantwich.
2425	Hope of Britain, ..	.. Craven Rooms, Birkenhead, ...	7·30	J. Bell, 19, Brook-street, Birkenhead.
2467	Saltney, ...	.. The Mess Room, Saltney Works, ..	7·30	James Holden, Saltney Villa, Saltney.

SATURDAY.

1327	Hope of Over, ..	.. Prim. Meth. School, Over, Winsford,	7·30	George Rogerson, Over-lane, Winsford.
1543	St. Hilary, ...	.. National School, Wallasey, ...	7·30	W. Baker, Wallasey Village.
2424	Hope of the Future, ..	.. Meth. Free Church School, Norley, ..	7·30	Samuel Wright, Norley.
2475	Source of Comfort, ..	.. Grammar School, Weaverham, ..	7·30	D. Foster, Waverham.
	Acton Rose of Sharon,	.. Wesleyan School, Acton, ...	7·30	John E. Harrison, Saltpetre Works, Acton.

TEMPLES.

Wallasey Temple, ...	.. U. P. Hall, Trafalgar-road, Egremont, (2nd Friday in each Month.)	7·30	Thomas Lockhart, D.T., 2, Mersey Bank, Egremont.
Temple of Hope, ...	.. Craven Rooms, Birkenhead		.. Calvert Varty, D.T., 1, Cross-st. Birkenhead.

THE EXECUTIVE OF THE LIVERPOOL & BIRKENHEAD

TEMPERANCE AND BAND OF HOPE UNION,

BEG TO INFORM THE

MANAGERS AND FRIENDS

OF THE VARIOUS

TEMPERANCE SOCIETIES AND BANDS OF HOPE,

THAT THEY HAVE SECURED THE SERVICES OF

MR. JOSHUA A. WARDLE

AS THEIR AGENT.

HIS DUTIES COMMENCING MAY 1st,

ALL COMMUNICATIONS FOR THE UNION TO BE ADDRESSED TO HIM, AT

42, RENSHAW STREET,

LIVERPOOL.

THE LIVERPOOL

SOCIAL REFORMER:

A MONTHLY PAPER

DEVOTED TO THE TEMPERANCE MOVEMENT, EDUCATION, SANITARY REFORM, WORKMEN'S CLUBS, THE EXTENSION OF THE FRANCHISE TO WOMEN, AND OTHER MATTERS RELATING TO SOCIAL IMPROVEMENT.

No. 6, Vol. II.] JUNE 1st, 1873. [Price 1d.

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WORKING-MEN CANDIDATES.

The spasmodic agitation in favour of the direct representation of labour in Parliament is noteworthy for more reasons than one. It is, in the first place, noteworthy for the fact that it is and has always been a spasmodic agitation only; and, in the second place, for the merits of the issues themselves which are involved. At certain seasons and intervals within the last half century, the British workman appears to have become violently convinced that he was eminently calculated to shine as a legislator, and to have aspired to take up that generally unprofitable occupation. In one case only, so far as we remember, has he succeeded in doing so by forcing his way into the Parliamentary arena. We are not sufficiently well acquainted with the personal biography of Crator Hunt to say for certain whether even he was a *bona fide* working man or not, but at all events he was returned as especially the working-man's candidate immediately after the passing of the first Reform Bill, and was accepted in full as a typical representative of that class. The result of that experiment, as is well known, was not of such a character as to encourage inordinate desires for its repetition, and for a long while this particular agitation was allowed to slumber. After the last Reform Bill, however, it was revived, and we know what a cloud of candidates made their appearance, in the announced interests of labour, at the General Election that ensued; we know, also, with what success. In the prospect of another General Election, the agitation is apparently to be renewed, and to all appearance with a similar result as heretofore.

It is not difficult to understand why the obstacles in the way of working-men candidates for parliamentary honours have generally proved too much for them; or how it has come about that working-men, seeing this, have, with their usual good sense, but seldom persevered in their candidatures. A man requires both considerable wealth and leisure to be a competent member of Parliament. We do not say that it is necessary for him to be very rich; but we do most distinctly say that it is necessary for him to be in receipt of a larger income than is generally enjoyed by members of the wage-earning class who are here in question. Moreover, he must be in receipt of it out of work, for he cannot, at all events during the session, continue to earn it. Few of the outside public have anything like an adequate notion of the amount of labour which falls legitimately to the share of an ordinary member of Parliament. People read the parliamentary debates in the newspapers, and see that half a dozen times in the session this or that particular member speaks, and so they argue that all the remaining time he is idle, and conclude that he must on the whole have a very easy time of it. They have no idea of all that goes on behind the scenes,—the committees, the correspondence, the interviewing, the reception and satisfaction of deputations, the manifold

and often conflicting interests that have all in their turn to be attended to. It is not too much to say that the time of a capable member of Parliament is not only fully occupied for at least one half the year, but that during the greatest part of that time he is exceedingly busy. Many gentlemen conducting businesses requiring only a mere occasional supervision, have found the strain of fulfilling these two duties so great as to have necessitated their giving up one; and many more, otherwise fully qualified, have shrunk from incurring the vast double responsibility. How much more so, then, would this difficulty apply to a properly described "working-man?" In point of fact, it is evident that the return of one such to Parliament would be the termination of his "working-man's" career, and that he would have to come upon other people for support in prosecuting his new one. Now, ordinary common-sense Englishmen, of whatever class, have a lively and reasonable suspicion of others who propose to adopt a new mode of life at their expense, the more so when they fail to see any distinct commensurate advantage to themselves which is to be thereby obtained. And even before his canvass is completed, working-men have generally found out that their candidate has nothing more to promise them than his richer and more independent rival for their suffrages, and that he is probably unable to promise this little as well. They have generally, therefore, preferred that their members should have the honour of representing their views in Parliament gratis, than that they should have the honour of contributing to support their establishments there, and hence the failure of the agitation. Moreover, they have, perhaps, reasonably judged that under the present system of representation they had but little chance of carrying their man. A minutely graduated class representation is very far indeed from being the theory of the British Constitution, which acknowledges only three Estates—Kings, Lords, and Commons; and, except under Mr. Hare's scheme of representation, its prospects of success would be very poor, indeed, in a country where so much social freedom obtains as ours. It may have often happened, too, as in the recent instance in this town, that they have been too loyal to their party to needlessly introduce discord into it.

But whatever be the causes of the general collapse of the agitation in favour of the direct representation of working-men in Parliament, the question of the desirability of such an agitation still remains, and possesses an interest of its own into which we shall enquire. And first of all, we would ask the question, what is the need of any such special agitation; in other words, who or what is it that prevents working-men being members of Parliament more than anyone else? The polling booths are just as open to their supporters as to another's. What law, or even custom, is there that can be put into force against them? We have already seen that there are difficulties in their way, but these are difficulties imposed from within not from without, difficulties residing in the nature and character of the position out of which they would proceed. A sufficiently distinguished chimneysweep is as free to enter Parliament as the son of a duke, only he must be sufficiently distinguished to make his return desired by a certain number of sensible people. The House of Commons has, as a matter of fact, exhibited a somewhat miscellaneous collection of members at times, from Mr. Cobden, who was a Commercial Traveller, to Mr. Gully, who was a Prize Fighter, not to mention some notable specimens at the present day. And it is at this point that we consider an agitation in favour of class representation a mischievous one. We are in favour of equality, not monopoly, and for the best man to win. We would welcome the return of a working-man to Parliament over the head of his, perhaps, aristocratic opponent, because he was a better man; but we should regret his return merely as a working-man, just as we should regret the other's return merely as an aristocrat. It is to the interest of the working-man to seek to break down class distinctions, not to perpetuate them; to rise by his own exertions to whatever position he is fairly entitled to lay claim, not to be prematurely forced up by others into one for which he has not proved himself completely fit. Nothing but ridicule and disaster await such immature efforts at distinction, unworthy alike of an independent character and of a nice regard for the interests of his fellow-men.

And what advantage is it that a working-man would expect to gain by the return of his comrade to Parliament over what would be in store for him by the return of a better educated and abler man? Surely the labouring classes will not contend that their interests have not been cared for since their fair share of political power has been allotted to them. The legislation of the last thirty or forty years will completely disprove such an assertion; legislation which has

improved their economic, social, and intellectual position to a quite unexampled extent. Do they believe that members of their own class would or could have done more for them than this? Rather let them be doubtful that their reforming zeal, undiluted by the milder spirit of study and reflection, would have hurried them into disasters such as the misfortunes of neighbouring countries have made us but too painfully familiar with. It is not only in the lower animal world that the principle of Natural Selection operates, amongst the human species it is not less potent. Nature will still select her favoured ones for rulers, and the fact of the selection be the proof of their fitness for the place. All that Liberty requires is that Tyranny should not step in to invalidate the choice; that the dictums of Nature should not be subordinated to the decrees of man. We are for Free Trade in dignity, honour, power, and possession, as in the meanest of commodities. We are not for the rule of classes, be they princes, priests, or working-men!

THE "WOMEN'S DISABILITIES BILL."

The friends of Woman Suffrage have little cause to be disheartened at the result of the Division of the 30th of April last. As a mere question of numbers, the numbers in their favour are more than encouraging, and as a question of argument, the arguments have proved to be all one way. It is rather pitiful, perhaps, to notice the strange shifts to which some opponents of the measure were put, in their obstinate opposition to it, but it is also rather amusing, and in fairly balancing the one against the other we think the ludicrous items quite compensate for the mournful ones. It is mournful, for instance, to contemplate the spectacle of Mr. Bruce put up as the spokesman of the Government, and arguing against the Bill; but are we not more than compensated for it by Mr. Knatchbull-Hugessen's performance in debate? Sad enough it is to find a man of Mr. Bouverie's ability still impenitent, but the amusing and gratifying sight of the redoubtable member for Oxfordshire coming over to the ladies' side at last, may be taken as a fair equivalent. Melancholy thoughts may easily suggest themselves to one's mind in connection with the bland childishness of Mr. Greene's remarks, but the novel and startling apparition of Mr. Leatham, in the character of a funny man, should atone, in our opinion, for even a greater number of frivolities —were it possible—than the former learned gentleman managed to condense into his speech. This last event, indeed, may well be considered as the "sensation" incident of the debate. We doubt if Mr. Leatham's dearest friends had, up to that happy occasion, given the merry gentleman anything like his due meed of credit for his powers as a wag. In bitter contrition we confess, for our own part, that we certainly had not done so. Indeed, we had formed a rather opposite opinion of his excellencies as a speaker from that, and had absolutely pictured this jocular gentleman to ourselves as of rather the lugubrious type than otherwise. It was a strange mistake, and yet not without some excuse either, as doubters may easily assure themselves by referring to his former flights of oratory. We unhesitatingly withdraw this opinion. Mr. Leatham is a comic, or rather a "comique," as we find the word spelt on the covers of funny songs; he is not a lugubrious personage, of dreary presence and ponderous rhetoric, but, on the contrary, "a gay spark," a merry-man, and we picture him very differently to ourselves now than heretofore. Full of

> "Quips and cranks, and wanton wiles,
> Nods and becks, and wreathed smiles."

"Splitting the sides" of the Opposition from the Cross Benches. Unless, indeed, he be not so after all, and that this itself is part of the joke. Artemus Ward used to make a great effect, by talking incomparable nonsense with a perfectly grave and unchanging countenance. Is this Mr. Leatham's "line"? We do not pretend to say, for our illusions about him have already been dispelled too roughly, but we suggest that the reader should form his own opinion. This is Mr. Leatham's argument. The franchise should not be conferred on women because in time some very distinguished ones might, perhaps, be returned to parliament, and so much being accomplished, it might occur, that Parliamentary business would be suspended "because the Attorney-General had eloped with the Solicitor-General, or on account of the accouchement of the Prime Minister. Now it is rather a nice point how this witticism should be delivered. A genuine "comique" has clearly two courses open to him. He may either accompany it with a knowing leer, and void it with a grin, or he may speak it in tones of the deepest solemnity, and with a countenance of gravity unmoved. In the former case, a white hat well balanced on the side of the head would doubtless lend keenness to the satire, and an

eye glass might be used with great effect. In the latter, the "get up" of heavy father would be most appropriate, and an elderly gentleman of commercial pursuits would probably look the character to the life. We don't know which method Mr. Leatham adopted, but we take it for granted he did not utilize the hat—an article of apparel capable of wondrous expression in the hands of a good "comique"—as that would not have been respectful to the House. We hope, however, that in some of the current comic papers, to which, indeed, perhaps Mr. Leatham himself contributes, we may see him depicted as he really was on this great occasion.

The ludicrous element in Mr. Knatchbull-Hugessen's remarks, was of the involuntary kind; perhaps it was not the worse fun for that. On the other hand there might be some unimaginative persons who would'nt see the joke, some might even say that it was no jok at all, and straight-laced people might consider his argument profane. Mr. Knatchbull-Hugessen has taken providence under his especial charge. He evidently considers his mission in life to be somewhat similar to that of Milton, "To vindicate the ways of God to man." It is true that up to the present, he has, not so far as is known, done much towards this, beyond writing some exceedingly charming fairy stories, which have given much innocent enjoyment to young people. But he considers it necessary to speak out now. "God," said he, "had created a difference between men and women, assigning duties and functions to the one sex, which could not be performed by the other." This is on its merits an uncommonly interesting piece of intelligence, if not a very new one, and about the time of Eve's creation we can imagine how suggestive and useful it might have been. At any subsequent period, however, its utility would not have been so marked, and at present, but for the context, and the implication it contains, this profound observation might almost have passed for a platitude. Mr. Hugessen, however, is not above pointing his moral. It is that man should not reverse God's decrees. Mr. Knatchbull-Hugessen will not permit it; his argument expanded, may be rendered as follows: Providence (we prefer to substitute this word for the other, notwithstanding that it weakens our case) has decided that men have certain functions which cannot be performed by women; one of these is the exercise of the parliamentary franchise; since, therefore, women cannot perform this function, it is necessary that Mr. Hugessen should help them not to perform it, which he is resolutely resolved to do. In other words; as it is impossible for women to perform this office, it is very important to prevent them. Or, from another point of view, Providence has pre-ordained that women shall not vote, it would be very wrong then for the British House of Commons to let them, as that would distinctly prove Providence to have but a very paltry influence in human affairs.

It is painful to pursue this argument further, for its full realisation takes it too completely out of the fair category of jokes, and gives it a far more serious complexion. The trifling with sacred names for temporary, political and social purposes, is a practice that cannot be too strongly stigmatised, and we deeply regret the employment of such a device, by an able and accomplished gentleman, and a member moreover of a Liberal Government.

The rest of the debate we may dismiss in few words; Mr. Beresford Hope was pulpy, Mr. Newdegate, sepulchral. Earl Percy introduced the element of aristocratic imbecility; while Lord John Manners, with a truer aristocratic instinct, ranged himself on the side of chivalry. The Irish contingent of voters were well represented by Mr. Heron, who supported the Bill; and the philosophical radicals, by Mr. Fawcett. On a division, the numbers were, For the Bill, 155, Against, 222, showing a majority of 67 against, or twelve less than last Session, when the majority against was 79. As the gross number of hostile votes, 222, was exactly the same in both cases, this makes a clear gain to the adherents of female suffrage of 12 votes, in the House of Commons, within the past year.

I.O.G.T.—The first anniversary of the "Bethel" Lodge, 951, took place on the 9th of May, when an address on the "Aim and Work of the Order," was given by Brother Miles Duffil, of the "Hope of the Empire" Lodge, followed by Readings, Recitations, and Songs. During the evening the Worthy Chief Templar gave an interesting history of the Lodge, indicating its growth and expansion. It appears that the "Prince Llewellyn" and the "Templars Pride" Lodges are the off-shoots of the "Bethel," and as a great many of the members are seamen, it is hoped that a good work will be accomplished in the ships of the merchant service. A most enjoyable evening was spent, and six persons gave in their names at the close of the proceedings to join the Order. Brother R. Davis, of the "Hope of the Empire," presided.

WHAT SHALL WE TEACH?

In the last number of this paper we had something to say about Religious Education, the moral of which in few words was, that this was a very much more diverse and complicated process than many well-intentioned persons supposed, and in nowise a subject properly or possibly for school teaching. We further endeavoured to mark a broad distinction between Education and Instruction—between the leading forth of forces and the instilling principles,—between "bringing up" and "laying down,"—to use two admirably appropriate conversational metaphors. On the present occasion we intend to proceed a step further, and, while assigning the whole of religious teaching to what is in our minds its appropriate sphere, namely, into the hands of its own appointed ministers, to say a few timely words on the subject of secular instruction, a subject of immeasurable and ever increasing consequence.

We are entering, as is evident to everyone, upon a new era in our national history in respect to education. The fiat of popular opinion has gone forth that the State is bound to provide instruction for all its subjects, and to provide also that they avail themselves of it, and sooner or later this conception of national obligation will be more or less completely realised. We are yet on the threshold of the change, however, and public sympathy is directed more towards perfecting the machinery which is to produce the desired result, than towards the quality of the product that is to be produced by it. The great question of the day now is, How are we to teach? and it is painful to see this already sufficiently difficult one complicated with so much of wholly extrinsic matter. The far greater question remains, What are we to teach? and upon this our legislators have not as yet employed their energies.

In what we have to say on it here we intend to confine ourselves altogether, for the present, to Primary Instruction. Hereafter we may take an opportunity to explain our views on Higher Education also, but we are not concerned with it in this article. It is primary or elementary instruction, which is specially the question of the day, that we have alluded to, and any due consideration of the education problem generally, naturally opens with it.

Now the popular notions of the requisites of this have the advantage of simplicity if they are possessed of none other. In common belief primary instruction of right begins and ends with the teaching of the "three R's," "that is of *reading*, *'riting*, and *'rithmetic!* A child having acquired a certain proficiency in these at school, together with, perchance, some obscure knowledge of ancient dynasties in history, and the geography of foreign countries, is considered to enter on life equiped with weapons for the performance of all social and industrial offices, and any further teaching is held to be useful more in the way of accomplishment than as absolutely necessary to the conduct of life. So firmly rooted, indeed, in popular apprehension is this conviction, that it presents itself to the minds of a great many persons quite in the light of an axiom, and for one to contest its truth would seem to them as nothing less than a mere trifling with a grave subject. Yet something like this we are about to do here, with all deliberation, and in full consciousness of the gravity of the issues at stake. We shall ask, is such instruction after all an adequate one for the purposes proposed—namely, the elevation and enlightenment of the nation by the more general diffusion of knowledge? Is it by any means the fittest that could be devised? And to what real extent does it necessarily assist in the formation of character, or education properly so called?

And, first, of reading and writing, for we must here exclude arithmetic as belonging to a totally different class of educational agencies. What is the precise value of these attainments in the knowledge and conduct of life? To what extent does an acquaintance with them constitute a healthier and happier man, and a wiser and worthier citizen? It is evident at once that they are but means to an end, and, on reflection, but one of several means. Here, then, at the outset is a formal limit to their utility. Reading is a mechanical means of gaining information; writing, of conveying or recording thoughts. Furnish a man with these implements for improving and benefitting himself and others, and he certainly is a more powerful man than before he possessed them, a man more powerful either for good or evil. But for which? Is he also necessarily a wiser man? You have placed the means of knowledge within his grasp, but what have you tanght him of the thing itself? To what good purpose should you give a revolver to a savage and not explain its use? You have supplied him with tools to sink his shaft deep into the unfathomable mine of knowledge, but have you taught him to recognise the true ore

from the false, and, above all things, have you explained to him the proper uses of the genuine metal when he comes upon it? Your scholar knows how to read: but does he know what to read? He knows how to write; to write of what? To use a hackneyed illustration, you have supplied him with a knife, fork, and plate, all admirably selected for dining purposes, and then left him to make his meal of these.

Again, an education which consists wholly of a mastery over the "three R's," even with a trifle of geography and history added, is in truth no education at all. It has not as much to do with the development of character as even the quality of your food has. It is a negative, or at best a neutral quantity, the application of which is still a matter of individual will. It has educed no faculty in you unless it be the faculty of memory, and, possibly, in the case of the "third R," the faculties, to a limited extent, of observation and comparison, most useful faculties in their way, but still means not ends. It has educed no quality whatever. Even as a matter of instruction, it is instruction but in sounds and signs. It is marvellous how a knowledge of the sounds and forms of letters, the ability to pronounce words formed by these, and to read sentences made up of such words, is confounded with knowledge of the things read about. Yet so it is quite commonly, and the "learned pig" whom one has seen exhibited at fairs, is in this view a highly educated personage. That sagacious animal performs precisely the series of operations here described, with the exception that it has not the gift of speech, a deprivation which seems scarcely fair under the circumstances.

Moreover, these sounds and signs have in all probability been painfully acquired in fear of punishment, and, that fear removed, will be rapidly forgotten. It is not to be pretended that they have any interest in themselves. Even pictorial alphabets fail to make the learning of one's letters, a cheerful or agreeable occupation. What will then remain, after schooling is done, of the weary hours of teaching that have thus been spent to no purpose. The knowledge of a fact once acquired remains knowledge always, but the characters employed in reading or in writing, are but matters of memory, and through neglect or apathy are soon lost. Taken at the best, your laborious instruction has but placed in the scholars' hands weapons which may be wisely or foolishly employed; and at the worst has been futile altogether.

But now suppose that instead of all this, a portion of the school time—we will not say all, or even a majority of it—had been spared from spelling syllables and drawing strokes, for learning something of life and the world, facts at least as important as the alphabet, what would have been the consequence? Suppose that such time had been employed in studying such simple subjects as the elementary principles of health, and wealth, the structure and common functions of the bodies personal and politic, and a few of the beautiful phenomena of Nature that surround us always. Supposing an hour every day, for instance, was devoted by the teacher to explaining why intemperance was both unprofitable and foolish, why fresh air and cleanliness were useful as well as being agreeable, why ill temper was unhealthy, or how it was that infallible laws and not selfish caprices ultimately regulated the prices of goods, and the wages of labour,—would not something more substantial than oddly shaped symbols remain in the mind after the period of instruction was done? Would not the child have a greater chance of developing into a happier, a better, and a wiser man? The element of education proper would here have been introduced at its happiest and most appropriate time, and a glimpse of the end obtained, along with that knowledge of the means by which it was further to be sought.

And where would have been the difficulty? After all, some general conception of these things must be formed in life some time, and always is formed. Why should not the right one be taught from the first and so innumerable disasters avoided? Is it that such conceptions vary? But surely there are sciences of these subjects of Health and Wealth, and Physical Nature, the conclusions of which are invariable. Is it that the facts are difficult in themselves? But how so? Will it be contended that it is easier for young persons to learn meaningless columns of words, as it is facetiously called, "by heart," than the causes of feeling easy or uneasy in themselves at times, and something of what they are made of, or that these are less agreeable things to teach than those? It surely will not. Nor will it be said, assuredly, that a man is better fitted for his duties, social or industrial, by means of a small knowledge of reading and writing, than by means of a small knowledge of economic truths, or more likely to be a better citizen. But if these things will not be said, and they cannot be said truly, then is our system of education inadequate to

the purposes which it proposes to serve, and is not the fittest that could be devised. Neither is it such a one as can rightly be said to assist in the formation of character, and is therefore not properly education at all.

We suggest that contemporaneously with a full consideration of the important question, "How are we to teach?" an equally full one of the more important question, "What are we to teach?" be entered upon, and towards the solution of that pressing problem, we offer, with much candour and some confidence, the above remarks.

LIVERPOOL TEMPERANCE LEAGUE.

We extract the following sentences from the report of this excellent society, which has just been published. The League is doing good and true work for the cause of Temperance:—

"In our last Report we alluded to a License Bill brought in by Mr. Bruce, which was withdrawn through the influence of opposing parties. During the present year another bill—reducing the number of hours that public houses should be kept open for the sale of intoxicants—has passed the Legislature. During the short period this measure has been on trial we believe that it has been beneficial in its operation, by enabling the sober portion of the community to enjoy themselves in the quietness of their homes some hours earlier, unmolested by the drunken revelry of their neighbours."

"In addition to the supply of affiliated societies with speakers, we have during the summer months conducted an Open-air Meeting, in the vincinity of the Custom-house, as well as taking a large share in common with other societies in the special Month's Out-door Campaign."

"The Parliamentary Returns of Public-house Licenses shows that Liverpool pays £32,556; Manchester and Salford, £17,450; Liverpool paying nearly twice as much as both towns, or the whole of Wales. May we not then enquire, if it were not for the temperance effort put forth by its friends and supporters, how much greater would be the drunkenness of the people!"

"We have, in common with other kindred institutions, to regret the decease of S. R. Graves, Esq., M.P., and Lawrence Heyworth, Esq., J.P., our late President, gentlemen who, for a series of years have assisted us in various ways to propagate our principles."

"The Advocacy of Temperance by moral suasion is the province of the Liverpool Temperance League—we strive to elevate the mass by raising the individual, and especially at this time, when such a large share of political power, by the extension of the suffrage, has by recent Legislation come into the possession of the working classes, and by their success in the Nine Hours' Movement they have shortened the hours of labour, thereby increasing their hours of leisure. It is highly important that this leisure should be employed in MORAL CULTURE, so that their social and political privileges may conduce to their own happiness and the prosperity of our common country—the first step to such a consummation we believe to be the Temperance Pledge."

SOCIAL SCIENCE ASSOCIATION.

The two papers read at the fortnightly meetings of the Association, No. 1, Adam Street, Adelphi, during the past month, were: on May 5th, "Legal Securities to Life at Sea," by Commander W. Dawson, R.N.; and May 19th, "On the Destruction of Human Life and Property in India by Noxious Wild Animals," by Captain Rogers. Whether this latter subject should properly fall within the sphere of Social Science, is fairly open to question, if, indeed, there can be any question about it, and we shall, therefore, not say more of it here than to remark that it attracted a fair audience, and that the Chair was occupied on the occasion by Lord Napier and Ettrick. That which concerns the relations of man to man is the legitimate object of Social Science; of the relations which subsist between man and other animals, or of any manifestions of them, we should have scarcely thought that it was competent to deal.

A large number of gentlemen interested in our Mercantile Marine assembled to hear Commander Dawson's paper, which was of a very exhaustive and instructive character. That veteran reformer, Mr. Edwin Chadwick, C.B., took the chair. Amongst others present were: Mr. T. Baba, Mr. W. Balcomb, Dr. Chevers, Captain Colomb, Mr. W. Davies, Commander Dawson, R.N., Mr. E. C. Dunn, A. Edgar, LL.D., Mr. L. V. Edgar, Captain E. Field, R.N., Mr. Joseph Griffiths, Dr. Herschel, Mr. Frederic Hill, Mr. H. Jeula, Mr. Stirling Lacon, Mr. Harry Leach, Mr. Richard Lewis, Mr. H. N. Mozley, Admiral Ommanney, Mr. E. J. Pigott, C. W. Ryalls, LL D., Mr. A. H. Safford, Mr. Silvio Sella, Colonel Strange, Captain Toynbee, Captain Ward, R.N., Mr. C. J. Wharton, Mr. J. S. White, Mr. Robert White, Mr. E. Whitt.

As it would be utterly impossible to do anything like justice to it in the small space that we have at command, we shall simply quote one passage from it to show the gist of Mr. Dawson's argument. We should remark, however, that the general conclusions were backed up with a vast array of statistical evidence, and the essay throughout enlivened by many admirable illustrations, and not a little by the tone of honest indignation in which it was composed. On the subject of "Remedies for Shipwreck," Commander Dawson said: "Away then with all abortive legislation. Seamen do not require to be treated as children, albeit even infanticide is considered a crime. Give them the protection of the common law like other subjects of the Crown. Let the law be such as will enable judges to do as the three Scotch judges who gave a mate seven years' penal servitude for culpable negligence involving loss of life, and avowed their readiness to send the shipowner to

keep him company had any culpable negligence been proved against him Do away with "shipping interest" make-believe law, sham returns, doubtful insurance, and fruitless inquiries, so far as they affect human life, and hand our seamen's lives over to the strong keeping of the common law. Make it a misdemeanour on the part of the owner or charterer to send a ship to sea in a known state of unseaworthiness; and make it manslaughter, should loss of life result."

The rest of the paper was devoted to showing the necessity of adopting these measures.

It is now finally decided that Mr. C. W. Ryalls, LL.D, succeeds Mr. Edwin Pears as permanent General Secretary of the Association.

The opening of the Norwich Congress is fixed for October 1st, to conclude that day (Wednesday) week.

THE OCCUPATION OF THE DRUNKARD.—The point is of interest, as affecting the question of education as a supposed remedy for intemperance. The police returns show that all classes of society are invaded by this pernicious habit, while still it is true that the lower classes are the main contributors to the army of our drunkards—not so much, we think, because less educated, but because more exposed to temptation. The occupations are given in the police returns alphabetically, so that we meet, at the very outset, with specimens of educated drunkards. Thus we have of architects, builders, &c., 11 cases; artists and attorneys, 2; brokers, 30; clerks and agents, 255; and, as a further proof that education and drunkenness can go hand in hand, we have 12 cases of drunken surgeons Sailors represent a total of 1,429 cases, as against 4,991 of labourers - a conclusive argument that it is the landsmen, and not the seamen, who make our town so notorious for its drunkenness. It is sad to find so many drunken women in the list; thus, out of 18,810 cases, 7,686 are females. Among these latter are 275 charwomen, who, while they are to be blamed, are yet to be pitied, employed as they are for a day at a time in this and that respectable household, where a more or less free supply of alcohol is given them; thus the taste is formed, the dormant passion is aroused, and on the way home at night, the gin-palace is an inevitable place of resort. Will they alone be responsible? In the list we have another class of women who appear in strong force, viz., 852 hawkers, whose rambling life, together with drinking facilities on every hand, conduce to their habits of intemperance Suffice it to say that the occupations of the drunken are more than 100 in variety, ranging from that of the humble chimney-sweeper up to that of the professional gentleman.—*The Slain in Liverpool in 1872 By Drink.*

The best, cheapest, and greatest variety of Pledge and Band of Hope Cards published, are kept in stock and can be had at the Temperance Depot, 42, Renshaw St., Liverpool. The manager, Job Jones, will have pleasure in forwarding samples to any address, on receipt of one stamp for each card.

Wanted voluntary Singers, for a Temperance Choir, apply any Tuesday or Saturday evening, to Mr. J. Thornton, 44, Renshaw Street.

REVIEWS.

"LIBERTY, EQUALITY, FRATERNITY," by James Fitzjames Stephen, Q.C. (Smith, Elder, & Co.)

If an admirably, able, eloquent, and searching statement of a sadly retrograde political philosophy were enough to recommend one such to our sympathies, we should have to speak of this book in terms of almost unqualified praise. As it is we are deeply impressed with its vivid and manly style, its elegant precision of language, its brilliant and original fertility of illustration, and the excellent taste which from first to last characterises every one of the utterances of its distinguished author There are many detached portions and passages of it with which we most cordially agree, and the whole work has for us an attraction which we gladly acknowledge to having felt, as being the product of honest convictions openly expressed by an able and uncompromising opponent. For Mr. Stephen's treatment of his subject we have a high admiration and respect; with his conception of it we fundamentally and radically disagree. We do believe in Liberty; we do believe in Equality; and we do believe in Fraternity; and we especially believe in those very meanings of the first and last of these words, against which he directs all the artillery of his clear and incisive rhetoric. Liberty for us still means individual freedom of thought and deed, within the limits assigned by Mr. Mill,—namely within these, "that the sole end for which mankind are warranted individually or collectively in interfering with the liberty of action of any of their number is self-protection," Mr. Fitzjames Stephen notwithstanding; Fraternity is still to our minds the noblest morality that was ever preached, even to that extreme doctrine of it, to "love your neighbour as yourself," which he so contemptuously stigmatises We do not believe that by his valiant assaults on these citadels of our faith they have in the least degree suffered, but on the contrary we view them after his daring exploit with renewed pride and satisfaction, and sit down in full confidence to vindicate their truth and worth.

We shall take the doctrines of Liberty and Fraternity together. First, of Liberty. The principle of liberty defined above is that which Mr. Stephen contests. There are many ends, he says, besides that of self-protection for which Society may justly interfere with individual action. The principal of these he states as follows:—"1. Coercion for the purpose of establishing and maintaining religions. 2. Coercion for the purpose of establishing and practically maintaining morality. 3. Coercion for the purpose of making alterations in existing forms of government or social institutions. . . . . None of these can in the common use of language be described as cases of self-protection." Mr. Stephen continues to expand and illustrate these propositions, and of the third he says, "it surely needs no argument to show that all the great political changes which have been the subject of European history for the last three centuries have been cases of coercion in the most severe form." It is a pity that we are nowhere given a definition of the word "coercion." Mr. Fitzjames Stephen is for the most part most precise in his use of terms, and sometimes almost wearisome in his definition and re-definition of them. How is it

that this extremely ambiguous one has escaped his acute perception? The nearest approach we have to anything like a definition of this word whereon so much of his argument hangs, is at page 114, where, refining on the meaning of the word Force, he says, "Persuasion indeed is an indispensable condition to the application of force on any large scale," and again, "Force therefore is dependent upon persuasion, and cannot move without it." Now if Mr. Stephen's Coercion is the application only of this sort of force, whereof persuasion is an indispensable condition, it certainly is no interference with individual liberty, for a man who deliberately alters his mind, and acts on the new impulse, is of all men the one who has given the most undoubted proof both of the freedom of opinion and action, wherein all liberty consists. In truth conviction and compulsion are what are here (and elsewhere) confounded. In one sense the one is the means of the other; that is to say, if we are convinced of anything we are in that very fact compelled of course to believe it, but compelled only on account of our own conviction of its truth. How different a thing this is from being compelled according to the convictions of other people, it would be unnecessary to point out, were it not that Mr. Stephen does not seem to recognise it. In such a sense a man might always be said to be coercing himself whatever he did, but such a sense is evidently figurative. Of course there is conflict in all action, but Mr. Stephen, who elsewhere reasons very excellently on this very subject, ought to know that conflict must not necessarily result in predominance, but may result in equilibrium, of which our ordinary actions of standing, walking, breathing, are familiar instances, and the Universe itself the typical one. People are not "coerced" into altering either laws or "social institutions," who willingly do so, or consent to its being done, nor will they themselves be easily convinced to the contrary.

With respect to religion and morals, the case is, if possible, even clearer. It is mere trifling with words, to say that a man who is voluntarily convicted of the truth of a system of religion, or morals, is coerced by himself into being so, and equally absurd to say that he is coerced by any one else, as the mere fact of conviction implies choice. Coercion, in any reasonable sense, can only be applied when the belief comes to be manifested in action. And here Mr. Stephen makes a point. He readily convicts Mr. Mill of a contradiction in supposing that the opinion of society, that is of a certain number of men, is more an infringement of the liberty of any one man's opinion, than the opinion of that man is of each individual's of the society. There is no doubt that Mr. Mill has practically asserted that it is, and that this is one of the fundamental notions upon which the "Essay on Liberty" is constructed. But while he very successfully points out that the theory of pure Liberty enunciated by the former must in practice be liable to exceptions and limitations (as all other laws and tendencies must), he wholly fails to point out where abouts it is that the limit should be set. He holds that because the ideal is not capable of literal fulfilment, that it is therefore a false ideal, and he sets up its own in its place, namely, the old sorry doctrine that "compulsion for a good object" is good, and further (in his chapter on Equality), that it is for the strong to decide what *is* good, and for the weak, therefore, to have it decided for them. We utterly dissent from this conclusion. There is a point where the doctrine of pure liberty, namely, "that the sole end for which mankind are warranted . . . . in interfering with the liberty of action of any of their number is self protection" is untenable, and Mr. Stephen has not been the first to find it out, but it is precisely at this point we say that the correlative doctrine of fraternity comes in, to complete the system, and does complete so far as human systems can be called complete. The one proclaiming the individuality of the unit, the other the unity of all the individuals, precisely hits off that balance of forces, the result of which is the most perfect system of social government. It is only by such balancing of opposing forces that we have our being at all, and it is only in such that we find (wherever we may seek) true happiness and content.

This, then, is the true theory of Liberty and Fraternity, that either is necessary to the other in practise, and the truth has obscurely haunted the minds of most writers on these subjects, though we doubt if it has ever before been formally expressed. Liberty asserts the doctrine of individuality as supreme; Fraternity expands it from a selfish to a social principle. The one proclaims "every man for himself;" the other "each for all." Where Liberty fails in ultimate analysis, Fraternity steps in to supply the failure, and in the constant contest between the two is the just equilibrium established—the greatest good to the greatest number. In vain will an able author expend sarcasms on either esteemed apart, they are not *contraries* which *exclude*, but *opposites* which *complete*, even as two parallel sides of a square are limited and cut short by two others. So in the conflict of centrifugal and centripetal force, the planet Earth for ever subjected to the centralising (selfish) and decentralising (social) influences, remains balanced in space, and either power, which taken apart would but hurry it to destruction, is, in its endless opposition to the other, its principal source of strength, and guarantee of permanence.

We have left ourselves but little space to say anything on the subject of Equality. Mr. Stephen does not seem to us to deal so candidly with this branch of his subject as with the other two. He constantly confounds *inequality* with *diversity*, which for so acute a thinker is a strange error. Few things are more diverse than five sovereigns and a five pound note, yet, in purchasing power, which is also the only reason of their existence in that form, they are equal. He professes to suppose that anyone has ever advanced the theory, that "justice requires that all people should live in society as equals." This is not a fair statement of the issue. The difference is not between "living in society as equals," but of having equal chances in society. No one professes to believe that equality in a race means that in the middle of it the competitors should all be pulled up, but only that at the start none should have an advantage over the other. As for the inherent inequalities in human beings that should in reason be recognised, this is the confounding inequality and diversity as shown above. Who is the judge of these apparent inherent inequalities? There is but one true test, namely, to put them to the proof; start them all evenly in the race, and be assured they will come in their proper places. Thus Mr. Stephens argues valiantly against according to women equal rights to men. Much that he says on this subject, from an utilitarian point of view, is worth the most careful reading, and thoughtful attention (notably at page 237), but his fundamental proposition, that because they are very different creatures, they are, therefore, very unequal ones, is altogether unscientific. Mr. Stephen's argument, if pushed to its legitimate conclusion, would

recognise a sex in soul, and a superiority and inferiority, for this, he justly says, is the real ego, and the body is but its instrument. We do not believe he is prepared for this.

Finally, we lay down this volume with eminent satisfaction. It is by far the ablest attack of modern times on that political creed which Mr. Stephen sadly confesses is the popular and advancing one, the creed of toleration, of liberalism, of humanity. This last item is absolutely nauseous to him as a practical doctrine; it is almost everything to us. We draw a long breath after hearing the very worst that can be said against the reality of human progress, and the means by which it confessedly has been, and is being, accomplished, and we strengthen ourselves still further to forward those means by every effort in our power; to fight for the liberty of the individual, the equality of rights, and the fraternity of man, by every legitimate means, and with all our heart and will.

TEMPLARISM IN WEST CHESHIRE.

The second session of the District Lodge was held on the 8th instant, at Crewe, in the Town Hall there, where admirable arrangements had been made by the Crewe brethren, having at disposal a very fine Assembly Hall, with numerous other rooms suitable for lodge and anterooms. In one of these the meeting was opened by Bro. R. P J. Simpson, D.D., at 10.30, with Degree of Charity; all the officers, save one, responding to roll call, when the consideration of the District Lodge Bye-Laws was at once proceeded with. These having occupied the time until one o'clock, the meeting adjourned for luncheon, which was served in the Assembly Hall. At two p.m. the meeting re-assembled, and the D.D. opened proceedings with Second Degree. Immediately afterwards, Bro. Mansergh, G.W.C., accompanied by Sister Mansergh, was announced, and duly received with the customary honours and ceremonies. At the invitation of the D.D., Bro. R. Mansergh, G.W.C., took the presiding officer's chair, Sister Mansergh occupying that of one of the supporters, when the business of the D. L. was rapidly proceeded with. The resolutions submitted were, if not very numerous, of an important nature, and those passed by the meeting comprehended, amongst other matters,—the re-modelling of the arrangements with regard to Juvenile Temples, with a view to their better development, and recommending the G. L. to appoint an executive committee to take the necessary steps to give effect to the resolutions already passed by G. L.; the alteration of the basis of representation to G. L, so that in future such representation shall proceed only from D. Lodges, and in proportion of one representative to every 10 lodges, or 500 members represented in each D. L.; that the G. L. be requested to move the R. W. G. Lodge to alter its basis of representation, so that each G. L may be represented in proportion to the number of its subordinate lodges or number of its members; that in view of the great numbers of sub-lodges, and the numbers entitled to G. L. degree, the Grand Lodge be recommended to empower G. L. officers to confer G. L. degree with all our solemnity at D. L meetings; also several recommendations to G. L. for the better regulation of D. Lodges,—as to the title of the D. D, the color of the regalia, and the election of D. L. officers, &c.

It was with great regret this D. L. heard from Bro. Simpson, D.D., that he could not possibly stand for re-election for the ensuing term, private and official business combined effectually preventing him from acceding to the earnest wishes of the D. L., that he should again consent to fill the office of D. D., and upon the assurance of his continued voice and support as P.D.D., his name was reluctantly withdrawn. Bros. John Harrison, and the veteran David Roberts, of Chester, being nominated, the former was elected D. D. for the year 1873-4.

The meeting altogether was a success, and was further enhanced by the presence of Bros. John Dale, D. D., Mid-Cheshire, and N. Smyth, S. D., Liverpool, who gave some interesting details of what passed in the House of Commons on the Second Reading of Sir W. Lawson's Permissive Bill, whereupon the D. L. passed an unanimous vote of commendation of the united action of the G. Lodges of England, Scotland, Ireland, and Wales in regard to the great petition movement from the numerous sub-lodges in the country.

The usual votes of thanks having been given, Bro R. Mansergh, in reply, thanked the meeting and gave great credit to the D. D. and the officers and members present for the felicitous, agreeable, and at the same time, business-like manner in which the District Lodge had been conducted throughout, and concluded by giving an exemplification of the unwritten work in the several degrees, in his customary happy style.

In the large Assembly Hall, some 400 sat down to tea, after which a public meeting was held, Bro. Simpson, D. D. in the chair. The speakers were Bros. R. Mansergh, G W.C., John Dale, D.D., East and Mid-Cheshire L.D., N. Smyth, S.D., Liverpool; Revs. J. J. Greening, S.D., John Harrison, D.D. elect, John Buckley, D.V.T., &c., and the proceedings were further enlivened by the performance of an effective choir of good templars. And so ended the Second District Meeting of West Cheshire D. L, a day not soon to be forgotten by the good templars of that busy community.

Child Murder and Attempted Suicide.—At Dudley, yesterday, Fanny Cooke, while in a state of delirium tremens, cut the throat of her infant child and then attempted to commit suicide. She was, however, prevented, and the penknife with which she committed the murder was taken from her. During her drinking fits Mrs. Cooke labours under the impression that her husband intends to desert her. She is dangerously injured.—*Liverpool Mercury*, May 9.

Fatal Sleeping Stuff.—On Saturday evening, a carver, named Alexander Kenmuir, 50 years of age, residing in Raglan-street, Glasgow, returned home in a somewhat intoxicated state. His wife gave him a dose of morphia to make him sleep, but seems to have administered an undue quantity, for he rapidly sank, and expired about four o'clock on Sunday morning.—*Liverpool Mercury*, May 12.

Death from Drinking.—An inquest was held on the body of Thomas Ladler, 38 years of age, a labourer, who lived in Warren-street. For several years he had been a heavy drinker, but before Good Friday he had kept the pledge for 10 months. On that day he crossed the river, and during the day drank eighteen glasses of wine, in addition to other liquor; and he had since been drunk daily. Last week he had fits, and was taken to the workhouse hospital, where he died on Sunday. A verdict of "Died from excessive drinking" was returned.—*Liverpool Mercury*, May 14.

THE MAINE LIQUOR LAW.

TO THE EDITOR OF THE TIMES.

SIR,—I see by the *Times* of this morning that Mr. D. Dalrymple is reported to have said yesterday in the House of Commons, in the debate on Sir Wilfrid Lawson's Permissive Bill, that liquors and wines are sold largely in Boston, though that city is in a Maine Law State.

Boston is controlled by the vote of immigrants from Europe, and the City Government represents the wishes of that class of people upon the liquor question; but at no hotel in Boston are any liquors or wines to be seen on sale; they are carefully kept out of sight. In many parts of Massachusetts the law is well executed, and the liquor-shops are suppressed.

What Mr. Dalrymple said about Philadelphia is not pertinent to the question of prohibition, because there is no Maine Law in Pennsylvania, and never was. In the 22nd ward of Philadelphia there is prohibition by a special local option act, which has been in operation several years. Mr. Dalrymple did not try to obtain liquor there, I think, as that ward is six miles from Chestnut street, where his hotel probably was.

But in Pennsylvania the local option law has been recently passed by the Legislature, and in March last there was a popular vote upon it, resulting in a majority for no licence in 41 counties, and in favour of licence in 22; and there are several other counties in the State that have been under prohibition for many years by special local option acts, making in all more than two to one of all the counties in favour of no licence.

Will you permit me to correct the statement that most of the Maine Law States have repealed that act? This is correct only of Rhode Island and Connecticut, which have substituted for it a local option act, giving to a bare majority of votes in every locality the power of absolute prohibition. Providence, in Rhode Island, a large and very rich manufacturing town, has voted for no licence.

Nowhere in the country has the voting on this question occasioned the slightest breach of good order The Assembly of the State of New York has just now passed a local option act by a large majority, and at my last advices, the measure was before the Senate. In the adjoining State of New Jersey, a local option act has just passed the Lower House, and was lost in the Senate by 29 to 26. At the preceding session of the Legislature of that State, the measure was lost by 33 to 13.

In several towns in New Jersey prohibition is in successful operation by a popular adoption of special local option acts. As to the statements of Mr. Plimsoll of his experience in the State of Maine of the working of the Maine Law in Portland, I think they are fully answered by the certificates of the Governer and Executive Council of Maine, and of the senators and representatives in Congress from that State, published in the *Times* of September 5th.—Respectfully yours,

Grosvenor Hotel, May 8th. NEAL DOW.

Passover, or Sacramental Wine, unfermented and unintoxicating, prepared by Frank Wright, under the direction of Dr. F. R. Lees. Price—Pint bottles, 2/-; half pints, 1/2. Agent for Liverpool, J. Lamont, Confectioner, 199, London Road.

For Best Coals, at lowest cash prices, try Thornton and Macdonald's, 120, Bold Street.

NOTICES TO CONTRIBUTORS, READERS, &c.

The *Liverpool Social Reformer*, one copy monthly, will be sent post free for 1s 6d. Copies for distribution will be supplied to Societies, &c., at the following rates:—50 copies for 3s.; 100 for 6s.; the purchaser paying the carriage.

The usual allowance will be made to the trade.

The Editor invites correspondence (which should be brief) and contributions upon subjects connected with the cause. Insertion cannot be guaranted to any matter sent later than the 25th of each month, nor to any portion of an article unless the whole be received.

All letters to the Editor must be accompanied by the name and address of the writer—not necessarily for publication, but as a guarantee of good faith. Preference will always be given to those correspondents whose names appear, the Editor does not care to print anonymous letters.

The Editor cannot in future undertake to publish letters occupying more than half a column except under specially interesting circumstances, as space is limited, and "*brevity is the soul of wit.*" Letters, *numerous, short, and pithy*, are best suited to the columns of the *Social Reformer*.

The Editor cannot undertake to return rejected communications, nor be held responsible for the opinions expressed by his correspondents. The Editor's office is at 42, Renshaw Street.

The *Liverpool Social Reformer* may be had from the Publishers:—The Liverpool Depot for Temperance Literature, 42, Renshaw Street, and the following News-Agents:—Mr. J. Thomas, 200, Scotland-road; H. Porter, 48, Great George-st.; F. Cripps, 107, Brunswick-road; J. Blevin, 29, Leece-st.; E. Clegg, 86, Crown-st.; Mrs. Parry, 70, Paddington; C. Williams, 8, Crown-st.; J. Connor, 15, Fairclough-st.; J. Whitefield, 6, Boundary-place; W. J. Hawkins, 32, Prescot-st.; E. Roberts, 55, Prescot-st.; Mrs. Moore, St Anne-st.; F. Owens, 72, Richmond-row; G. C. Forrester, 17, Soho-st.; Mrs. McCreth, 226, Great Homer-st.; Mrs. Clarke, 125, Kirkdale-road; E. Smallwood, Renshaw-st.; Mrs. Austin, 105, Mount Pleasant; T. Meacock, 5, Price-st.; Mrs. Birkett, 28, Park-lane; Mr. Winterbottom, Exchange Flags, and New Brighton; Mrs. McKeon, Exchange-st. East, and Flags; Mrs. Haworth, 40, Old Hall-st.

HOW BOILER EXPLOSIONS ARE PROMOTED.—Thomas Carey, employed at the Sutton Alkali Works, St. Helens, was charged yesterday with deserting his duty and leaving his boilers liable to an explosion. It appeared that he was left in charge of three boilers for a night, but that he left them and got drunk. The night watchman was attracted by the steam whistle, and on going to the boilers found them registering an unusual pressure of steam. The defendant came up shortly afterwards in a state of intoxication, but instead of doing anything that was necessary he climbed to the top of the boilers and lay down to have a sleep; and the watchman had to hasten and knock up the engineer. It was pointed out for the prosecution that only twelve months ago there had been a boiler explosion in the town, which had destroyed several lives and thousands of pounds worth of property, and that an explosion on this occasion would have been equally disastrous The magistrates sent the accused to prison for a fortnight.—*Liverpool Mercury*, May 13.

PREMATURE DEATH.—An inquest was held on the body of William Cowell, 31 years of age, a ship steward, who lodged in Grey-street, The deceased last came from sea about Christmas, and after drinking his money got work as a labourer under the dock trust. He drank spirits to his meals as well as at other times, and got drunk weekly. On Sunday morning a fall was heard in his room and he was found lying dead on the floor. Verdict, "Died from natural causes, accelerated by drinking habits,"—*Liverpool Mercury*, May 14.

INDEPENDENT ORDER OF GOOD TEMPLARS.

DISTRICT OF SOUTH-WEST LANCASHIRE.

GEORGE WHITEHEAD, District Deputy, G.W.C.T., 3, South Street, Liverpool.
WILLIAM DODD, District Treasurer, Preston Bank, Southport.
M. BEBBINGTON, District Secretary, 10, Bouverie Street, Liverpool.

Special Deputies, Speaking and Deputations.

Bro. N. SMYTH, 42, Renshaw Street, Liverpool.
„ P. T. WINSKILL, 27, Oxford Street, Warrington.

Visiting and Instituting, Lodges, &c.

Bro. EDWARD WILD, 124, Warwick Street, Liverpool.
„ M. BEBBINGTON, 10, Bouverie Street, Liverpool.
„ S. STOTT, 14, Derby Street, Whitechapel, Liverpool.
„ R. G. NEW, Ashdown House, Rainhill.
„ J. A. DAWSON, Dorning Street, Wigan.

LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
81	Rose,	Christ Church, Schools, Bootle,	8 0	John Kerr, 105, Litherland Road, Bootle.
347	Walter Bonehill,	Iron Chapel, Rylands-street,	8·0	Thomas Hall, 117, Bridge-st., Warrington.
378	Safety,	St. Cleopas' School, Beresford Rd.,	7·30	Wm. Christian, 12, Miles-st., Toxteth Park.
439	Rainhill & Whiston Life Boat,	The Holt School, Whiston,	7·30	J. Higham, The Holt School, Rainhill.
519	William Dodd,	Temperance Hall, Southport,	8·0	Robert Rothwell, Mornington-rd., Southport.
522	Liverpool Onward,	Mission Room, Upper Beau-street,	7·30	Wm. Tait, 39, Hamilton Road, Everton.
540	Progress of Waterloo,	Primitive Methodist School,	7·30	Robert Lightfoot, Midland Terrace, Waterloo.
779	Rescue,	Burrow's Gardens T'mprnce Room,	8·0	J. Hopkins, 29, Rose Place.
952	Light of Everton,	Emmanuel Free Ch. Stanfield-rd.,	7·30	R. H. Thompson, 115, Spencer-street.
1006	Star of the East,	Mechanics Institute, Woolton,	7·30	Thomas Hughes, Roderick-street, Woolton.
1402	Bootle Guiding Star,	Lincoln Rooms, Derby Rd., Bootle,	7·30	R. Hutchinson, 65, Berry-street, Bootle.
1523	Cedar,	Prim. Meth. Schl., Yates-st., Tox. Pk.	7·30	W. L. Stephenson, 27, Tarbett-st., Tox. Park.
1575	Faithful,	Lowe Green, near Wigan,		J. Fairhurst, Platt Bridge, near Wigan.
1644	Hope of Earlstown,	Assembly Rooms, Earlstown,	8·0	J. Little, Newton Glass Works, Lancashire.
1649	Shining Light,	School Room, West Derby,	7·30	A. McKenzie, 15, Town Row, West Derby.
1777	William Mackenzie,	St. Andrew's Lect. Hall, Rodney-st.	7·30	J. Yeates, 21, Rodney-street.
2002	Ivy,	St. Jude's School, Low Hill,	7·30	R. Barberry, 1, Hyde-street, Everton.
2036	William Barton,	Primitive Methodist School, Wigan,	8·0	J. Woosey, Bridgewater-street, near Wigan.
2123	Hope on, Hope ever,	The Browne-Can Assembly Hall,	7·30	J. A. Mack, Balliol-road, Bootle.
2268	Hand in Hand,	Fabie's Chapel, Everton-road,	7·30	Joseph Waring, 56, Oxton-road, Birkenhead.

TUESDAY.

100	Perseverance,	School Room, Wilton-street,	7·30	Smyth Kennedy, 137, Richmond Row.
208	Friar's Green,	Brick-street School,	7-30	W. Wright, 28, Wenwick-street, Warrington.
312	Liverpool,	1, Juno-street, Edge Hill,	7·30	Wm. Jones, 91, Beaumont-street, Windsor.
506	Dallam Lane,	M. F. Church, Dallam-lane,	7-30	Wm. Kent, 42, Rollestone-st., Warrington.
594	Nephalia,	Con. Chal. Portland-st. Southport,	7·30	James Dawson, West Bank, Southport.
620	Hope of Churchtown,	Independent School, Churchtown,	7·30	James Pierpoint, Churchtown, Southport.
743	Hope of St. Helen's	Hardshaw Street, School,	7·30	J. Boydell, Hardshaw-street, St. Helens.
757	Leburnam,	Laburnam Grove School, Seaforth,	7·30	A. E. Ashton, School Lane, Seaforth.
931	St. Peter's	Schools, Sylvester-street,	7·30	Edward Stock, 1, Tenterden-street.
1080	William Roaf,	Silverwell Chapel, Wigan,	7·30	S. Leyland, Duke-street, Wigan.
1233	Aqua Pura,	National School, Rainhill	7·30	Isaac Charlton, The Holt, Rainhill.
1247	Liverpool Ebenezer,	Temp'ce Room, Hill-st. cr. of Pk.-pc.	7·30	Robert Williams, 4, Morpeth-street.
1317	Ancient Britain,	Welsh Chapel, Chetham-street,	7·30	E. Jones, 9, Busby Terrace, Warwick-street.
1397	Soho,	Baptist School, Soho-street,	8·0	Phillip Freeman, 12, Starkie-st., Brunswick-rd.
1400	Liverpool Sincerity,	St. Simons' School, Lord Nelson st.,	7·30	Jos. Bodey, 2, Whitefield Place, Everton.
1645	Gomer,	Welsh School, Gt. Mersey-street,	7·30	J. Venmore, 9, Venmore-street, Everton.
1773	Hope of Tyldsley,	Temperance Hall,	7·45	Thos. Jerrard, 241, Tyldsley Road, Tyldsley.
1904	Liverpool United,	Free Church School, Wilbraham-st.	7 30	J. Johnson, 53, Beresford-street.
2124	Hope of Kirkdale,	Marsh-street, Bootle-lane	7·30	J. Pugh, 55, Barry-street, Walton-road.
2349	The Fairfield	Rawlins-st., Prescot-rd., Fairfield,	7·30	Harriet Quilliam, 15, Stanley-st., Fairfield.

WEDNESDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
143	Noah's Ark,	National School, Everton Valley,	7·30	R. Titherington, 7, Cockrill-street, Walton-rd.
159	Liver,	Yg. Men's Ch. Asstn. 44, Renshaw-st.	7·30	John B. Collings, 35, Nursery-st., Fairfield.
183	Toxteth,	St. Matthew's School, Hill-street,	7·30	D. Clague, 10, Liffey-street, Windsor.
222	Hope of Bootle,	Lincoln Rooms, Derby Road, Bootle,	7·30	J. H. Wanstall, 151, Rimrose-road, Bootle.
278	Wavertree Vale,	Wesleyan School, Wavertree Road,	7·30	J. Wakefield, 19, Wavertree Vale.
294	Liverpool Good Samaritan,	St. Augustine's School, Salisbury-st.	7·30	Robert Davis, 1 Sampson-street, Everton.
395	Wycliffe,	Wycliffe School,	8·0	Rev. G. S. Reaney, 96, Bewsay-rd. Warrington.
549	Cambria,	Welsh School, Balliol Road, Bootle,	7·30	A. J. Jones, 105, St John's Road, Bootle.
660	Hope of Warrington,	Leigh-street P. M. Chapel,	7·30	Joseph Tichett, Butter Market-st. Warrington
687	Prosperity of Ormskirk,	Working Men's Institute	7·45	S. A. Garside, Aughton-street, Ormskirk.
691	Hope of the Empire,	Empire-st., West Derby Road,	8·0	James Hoult, 60, Low Hill.
752	St. Helen's Ebenezer,	Primitive Methodist School,		J. Lindor, 26, Peter's-street, St. Helen's.
768	Pride of Garston,	Assembly Room, Wellington-st.,	7·30	J. Kelly, 22, Palmerston Road, Garston.
910	Royal,	Temperance Hall, Southport,		J. P. Griffith, Lord-street, Southport.
1124	Laurence Heyworth,	Wesleyan School, Prescot,	7·30	J. B. Pratt, 8, Kemble-street, Prescot.
1189	Burscough Safety,			J. Spencer, Burscough.
1243	A Home for All,	Methodist Free Church, Whiston,	7·30	Whiston.
1396	Mersey Beacon,	Wesleyan School, Penketh,	7·30	J. S. Green, 49, Sankey-street, Warrington.
1561	Liverpool St. Mary's	Major-street School, Kirkdale,	7·30	J. Bird, 14, Brisbane-street.
1726	Necessity,	Church School, Lark Lane,	7·30	J. Wilson, 2, Lark Lane, Toxteth Park.
1791	Glendower,	Welsh Chl. Lombard-st., Everton,	7·0	R. Evans, 89, Saxon-street, West Derby Road.
2004	Golden Link,	National School, Crosby,	7·30	Thomas Banister, Victoria Road, Crosby.
2168	Leigh Alpha,	Primitive Methodist School, Leigh,	7·30	Rev. T. Wilshaw, 50, Bond-street, Leigh.
1646	South Star,	Temp'ce Room, corner of Park Place	7·30	J. W. McKelvin, 255, Upper Frederick-street.
2444	Celtic,	Welsh School Room, Prince's-road,		Jacob Davies, 32, Park-place.

THURSDAY.

85	North Star,	Clare Hall, Clare-street,	7·30	Thomas Jones, 57, Hunter-street.
153	Always Ready,	Temp'ce Rooms, Burrow's Gardens,	8·0	J. G. Brown, 88, Kilshaw-street, Everton.
261	Star of Widnes,	National School,	7·30	F. Bibby, Mersey Road, Widnes.
279	Excelsior,	Hibernian School, Pleasant-st.,	7·30	Joseph Thomas, 200, Scotland Road.
280	Olive Leaf,	Chester Road, Tue Brook,		J. A. Gornall, 5, Green-lane, Stonycroft, Stanley
302	Morning Star of St. Helen's	British Ragged School,	7·30	J. Birchall, 95, Westfield-st., St. Helens.
419	Wigan,	Bishops Gate School,	7·30	J. A. Dawson, Dorning-street, Wigan.
453	P. P. Carpenter,	Cario-street School,	7·30	J. Rigby, Tinsley-ter. Foundry-st., Warrington
651	Hope of Windsor,	Zion Chapel, Solway-street,	8·0	William Golding, 59, Eden-st., Windsor.
676	Star of Promise,	St. Columbas School, Pleasant-st.,	7·39	Wm. Williams, 10, St. Brides'-street.
706	Elizabeth,	Salem School, Elizabeth-street,	7·30	S. H. Parkes, 5, Juno-street.
769	Pilot,	High-street, Temperance Hotel,	7·30	J. Murphy, 17, Wellington-road, Wavertree.
914	Southport Crusaders,	Temperance Hall, Southport,		George Smith, 21, Cross-street, Southport.
1092	Hope of Hindley,	Primitive Methodist Chapel,	7·30	D. Lloyd, Bridge-street, Hindley.
1266	True Blue,	80, China-st. Netherfield-rd. Everton	7·30	William Martin, 99, Roscommon-street.
1321	Temperance Mission,	Mission Room, Academy-street,	8·0	Ed. Needham, 28, Winwick-street.
1355	Liverpool Zion,	Prim. M't Chl. Northumberland-ter.	7·30	Morris Jones, 8, Priory-street, Everton.
1388	Criterion,	Wilton-street School Room,	8·0	William Richardson, 18, Clarence-st.
1451	George Pennell,	Methodist Chapel, Benledi-st.,	7·30	William Davies, 10, Moreld-st.
1525	Liverpool Pentecost,	Prim. Meth. School, Boundary-st.,	7·30	S. Clegg, 286, Gt. Homer-street.
1664	Liverpool Be Faithful,	Toxteth Tabernacle, Park Road,	7·30	John Gilbertson 78, South Chester-street.
1665	Gateacre Wanderer's Home,	National School,	8·0	Thomas Burgess, Dousefield, Allerton.
1776	Commercial,	Welsh Wes. Chapel, Shaw-street.	7·30	J. T. Williams, 10, St. Brides'-street.
2278	Raffels Memorial,	Raffel's Room, Greenland-street,	7·30	A. Jones, 20, Tamworth-street.

FRIDAY.

94	Dingle,	Berkely-st. Congl. School Room,	7·30	John Barnes, 70, Clevedon-street.
124	Edge Hill,	St. Mary's School, Wavertree Road,	7·30	A. H. Renshaw, 11, Ry. Cot., Spekelend-rd., E.H.
161	Thistle,	57, Hunter-street,	8·0	Geo. Dennis, 12, Millard-street, Athol-street.
226	Montpellier,	Temperance Hall, Southport,	7·30	William Addison, 101, Lord-st., Southport.
409	Wesley,	Temperance Mission Room,	7·45	J. Wild, 7, Wellington-st., Warrington.
562	St. James',	St. James' School, St. James'-rd.	7·30	J. M. Lyon, 6, Thackeray-street.
705	Hope of Kensington,	Methodist Chapel, Gilead-street,	8 0	William Shaw, 40, Gilead-street, Kensington.
715	Everton,	Methodist School, Kilshaw-st.	8·0	William Hallam, 14, Queen's-rd., Everton.
770	Liverpool Mission,	89, Mill-street,	7·30	C. Adams, 10, Wolf-st., Toxteth Park.
951	Bethel,	North Bethel, Bath-street,	7·30	S. Cross, 16, Hydrea, Athol street.
1001	Chadwick Mount,	Chadwick M't Chapel, Everton-val.	7·30	Hugh Harrison, 18, Stonewall-street.
1054	Wesleyan Success,	Wesleyan Chapel, Pitt-street,	7·30	Henry Colefield, 1, River-st., Coburg Dock.
1808	Templars Pride,	St. Peter's School, Sylvester-st.,	8·0	George Elliott, 13, Shaw's Alley.
1811	Liverpool Crystal Spring,	Wellington Road Chapel,	8·0	George Down, 78, Miles-street, Tox. Park.
2001	Widnes Haste to the Rescue,	Widnes,	7·30	James Hargreaves, Brook House, Widnes.
2136	St. David's,	W. P. School, Garston,	8·0	A. Jones, 11, Goree Piazzas, Liverpool.
2008	Liverpool Lily,	Mission Room, Virginia-street,	7·30	Alfred Cox, 122, Vine-street.

SATURDAY.

1170	Liverpool Ever Faithful, ..	Meth. Free Church, Russell-street,	7·30	D. Grundy, 16, Boundary Place.
1180	The Day Spring, ...	Free Church School, ...	7·30	James Newbia, 55, Hamer-st., St. Helens.
1231	Prosperity of Blagargate, ..	Wesleyan School, ...	8·0	James Ritson, Bickerstaffe, Ormskirk.
1414	Prince Llewellyn, ...	Mission Room, Charter-street, ..	7·30	E. Hughes, 32, Edmund-street.
1690	Haydock Stand Like the Brave	Meth. Free Church, Haydock, ..	6·0	B. Fairhurst, Haydock.
1757	Caradoc	Welsh School, Fitzclarence-st., ..	7·0	O. L. Griffith, 17, Plan-street.
1770	Workman's Hope, ...	South Bethel, ...	7·30	Wm. M. Norbury, 61, Dorritt-st., Park Road.

The Executive have decided, that in future they will issue official notices, &c., in the *Liverpool Social Reformer* as far as practicable, with a corrected list of Lodges each month.

GEORGE WHITEHEAD, D.D., G.W.C.T.
M. BEBBINGTON, D.S.

DISTRICT OF WEST CHESHIRE.

District Deputy G.W.C.T., R. P. J. SIMPSON, R.N., Osburne Villa, Magazine Park, New Brighton.

OFFICERS OF DISTRICT LODGE.

D. D.—R. P. J. SIMPSON, New Brighton.
D. V. T.—J. BUCKLEY, Winsford.
D. SEC.—J. TAINSH, New Brighton.
D. F. S.—J. E. JONES, Birkenhead.
D. T.—SILVESTER PARRY, Chester.
D. C.—Rev. F. J. GREENING, Crewe.
D. M.—Sister H. HODGES, Birkenhead.
D. G.—EPHRAIM LEE, Nantwich.
D. S.—WILLIAM WHITMORE, New Brighton.
D. R. H. S.—Sister ANN CHARNOCK, Crewe.
D. L. H. S.—Sister M. A. DICKINSON, Seacombe.
A. D. S.—WILLIAM C. NICHOLAS, Seacombe.
D. D. M.—W. Y. HODGSON, Birkenhead.
P. D. T.—JOHN HARRISON, Rock Ferry.

SPECIAL DEPUTIES FOR VISITING AND INSTITUTING LODGES, &C.

Crewe.—Rev. F. J. GREENING, Oak Cottage, Coppenhall, Crewe.
Chester.—DAVID ROBERTS, Deva Villa, Chester.
Rock Ferry.—JOHN HARRISON, 18, Alexandra Terrace, Rock Ferry.
Birkenhead.—CALVERT VARTY, 1, Cross-street, Birkenhead.
Wallasey.—THOMAS LOCKHART, 2, Mersey Bank, Egremont.
Winsford—JOHN BUCKLEY, The Academy, Winsford.

LIST OF LODGES.

MONDAY.

No.	Name.	Place of Meeting.	Hour.	Deputy's Name and Residence.
283	Hope of Egremont, ..	.. New Hall, Presbyterian Church, Trafalgar Road, Egremont, ...	7 30	Samuel Lockhart, 2, Mersey-bank, Egremont.
324	New Ferry Star of Hope,	.. Acre L Chapel, L. Bebington, ..	7·30	George Roberts, Bebington Rectory.
654	Rock Light, ...	.. Egerton-street School, New Brighton,	7·0	John Bailey, Victoria-road, New Brighton.
902	Loyal Westminster, ..	.. Mission Room, New Town, Chester, ..	7·30	Beresford Adams.
921	Loyal Deva, ...	.. Workman's Rest, Boughton, Chester,	7·30	Rev. H. Falloon, St. Paul's Parsonage, Chester
987	Fisherman's Hope, ..	.. Congregation Chapel, Hoylake, ..	7·0	H. B. Peck, Hoylake.
1071	The Workman's Friend,	.. British Workman, Conway-st., B'head,	7·30	John Courtney, 189, Price-street.
1333	Hope of Alsager, ..	.. Primitive Methodist School, Alsager,	7·30	James Graham, Alsager.
1598	Fruit of Hope, ..	.. Temp'ce Hall, Craven Rooms, B'head,	8·0	Chas. Duckett, 79, Beckwith-street.
1601	De Tatten, ...	.. British School, Tattenhall, ...	8·0	William Clarke Aston, Tattenhall.
2035	Lucid, ...	.. Temperance Hall, Willaston, Nantwich	7·30	T. Pedley, Mere House, Willaston, Nantwich
2432	Earl of Chester, ..	.. Baptist Chapel, Pepper-st. Chester, ..	7·30	T. Lovewell, 3, Bold-square, Chester.
2478	Federal, ...	.. Baptist Schl. Wheelock Heath, Crewe,	7·15	Richard Pedley, Haslington, Crewe.
2624	Grange, ...	.. P. Meth. School, Grange-lane, B'head,	7·30	George Chandler, Whetstone Lane, B'head.
2783	Irradiant Star, ...	.. Francis Street School Room, Crewe,	7-30	Wm. Samuels, Nantwich-road, Crewe.

TUESDAY.

176	Birkenhead Hope, ..	.. Temp'ce Hall, Craven Rooms, B'head,	7·30	Edward Quayle, Craven Rooms, Birkenhead.
543	Seacombe Crusaders, ..	.. The Mission House, Seacombe, ..	7·30	Thomas Nicholas, 11, Havelock-st. Seacombe.
765	St. James's Crusaders,	.. Indep't School, Rake-lane, Liscard, ..	7·30	James Bennett, Princess-road, Liscard.
790	Crewe Victoria, ..	.. Baptist School, Crewe, ...	7·30	John Rigby, 133, Mill-street, Crewe.
841	Pride of the Mersey, ..	.. Mersey Academy, Albion-st., B'head,	7·30	Edward Prudhoe, 75, Beckwith-st., B'head.
2205	Gordovic, (Welsh) ..	.. Welsh Pr. School, Parkfield, B'head,	7·30	John E. Jones, 20, Price-street, Birkenhead.
2293	Birkenhead Victoria, ..	.. Presbyterian Mission Room, Tranmere,	7·30	James Glover, 37, Tranmere Vale, Oxton-rd. Birkenhead.
2433	City Life Boat,.. ..	.. Caxton Buildings, Pepper-st. Chester,	7·30	Miles Jackson, Egerton-st. Chester.
2434	Star of Chester, ..	.. The Mission Rooms, Newtown, Chester	7·30	James Williams, 56, Frodsham-st. Chester.
2526	Chester Perseverance, ..	.. The Workman's Rest, Chester, ..	7·30	Thomas J. Taylor.
2529	The Octagon, ...	.. Presbyterian Ch. City Road, Chester,	7·30	Rev. J. Williams.
2778	Star of Hoole, ..	.. Lecture Hall, Peploe-st., Hoole, Chest.	7·30	Joseph Hibbert, 14 Egerton-st., Chester.

WEDNESDAY.

196	David Millington, ..	.. Queen's Hall, Birkenhead, ...	7·30	C. Livesey, 293, Cleveland-st., Birkenhead.
637	Gleam of Sunshine, ..	.. Oak-Tree place, St. Paul's-rd. Tranmere,	7·30	Thos. Pool, 3, Glasgow-street, Rock Ferry.
720	Liscard Life Boat, ..	.. National School, Liscard, ...	7·30	William Bibby, Model Farm, Liscard.
876	Primitive Crusaders, ..	.. Primitive Methodist Chapel, Seacombe,	7·30	John Hutton, Brighton-street, Seacombe.
1885	Chester Excelsior, ..	.. Baptist Chal. Hamilton-place, Chester,	7·30	Silvester Parry, 11, St. Martin's-fields, Chester
2290	Brougham Mission. ..	.. Brougham-st. Mission Rooms, B'head,	7·30	Peter Wilson, 14, Lowther-street, Birkenhead.
2436	Nantwich Emancipator,	.. Rhodes Room, Nantwich, ...	7·30	Thomas Colclough, High-street, Nantwich.
2539	Gower, (Welsh,) ..	.. Welsh Presb. School Room, Crewe, ..	7·30	Rev. Robert Jones, Gatefield-st., Crewe.
2635	Dyfrdwy, (Welsh,) ..	.. Caxton Building, Pepper-st., Chester,	7·30	Urias Bromley, Chemistry House, Boughton, Chester.
2731	Wybunbury Standfast,	.. National School, Wybunbury, ..	7·30	Thomas Dutton, Howback, Wybunbury.
2747	The Britannia Works..	.. Vittoria School, Vittoria-st., B'head,	7·30	W. T. Hodgson, 14, Market Pl. south, B'head
2784	Kelsall Welcome .. (alternate weeks.)	.. National School Room, Kelsall, ..	7·30	Isaac Johnson, Kelsall.

THURSDAY.

204	Cestrian, ...	.. City Mission Room, Chester, ...	7·30	J. Pritchard, 7, Watergate Row, Chester.
323	Birkenhead Excelsior, ..	.. Hamilton Schools, Laird-st. B'head, ..	7·30	Birkenhead.
1171	Star of Tranmere, ..	.. Primitive Methodist Chapel, Tranmere,	7·30	John Thompson, 3, Olive-crescent, Tranmere.
1336	Dawn of Peace, ..	.. Rhode's Room, Nantwich, ...	7·30	T. Johnson, High-street, Nantwich.
1367	Hope of Winsford, ..	.. The Academy, Winsford, ...	7·30	John Buckley, The Academy, Over.
1886	Hope of Crewe, ..	.. Methodist Free Church School, Crewe,	7·0	David Mann, 7, Market-square, Crewe.
1908	Haslington Hand and Heart,.. (once a fortnight)	.. National School, Haslington	7·0	Wm. Heath, New-street, Haslington.

FRIDAY.

20	Joseph Malins, ..	.. Heath-street Hall, Crewe, ...		Wm. Charnock, 13, Union-street, Crewe.
1007	Holt Rock, ...	.. Presbyterian School, Tranmere, ..	7·30	Thos. T. Haskell, 7, Borough-road, B'head.
1301	Camp of Refuge, ..	.. Baptist Chapel, New Ferry, ...	7·30	Robert H. Bell, School-lane, New Ferry.
1656	Valiant, ...	.. Town Hall, Tarporley, ...	7·0	Rev. R. Foulkes Griffiths, Tarporley.
1969	Hope of Nantwich, ..	.. Rhode's Room, Nantwich, ...	7·30	Ephraim Lee, High-street, Nantwich.
2425	Hope of Britain, ..	.. Craven Rooms, Birkenhead, ...	7·30	J. Bell, 19, Brook-street, Birkenhead.
2467	Saltney,..	.. The Mess Room, Saltney Works, ..	7·30	James Holden, Saltney Villa, Saltney.

SATURDAY.

1327	Hope of Over, ..	.. Prim. Meth. School, Over, Winsford,	7·30	George Rogerson, Over-lane, Winsford.
1543	St. Hilary, ...	.. National School, Wallasey, ...	7·30	W. Baker, Wallasey Village.
2424	Hope of the Future, ..	.. Meth. Free Church School, Norley, ..	7·30	Samuel Wright, Norley.
2475	Source of Comfort, ..	.. Grammar School, Weaverham, ..	7·30	D. Foster, Waverham.
2659	Acton Rose of Sharon,	.. Wesleyan School, Acton, ...	7·30	John E. Harrison, Saltpetre Works, Acton.

TEMPLES.

Wallasey Temple, ...	.. U. P. Hall, Trafalgar-road, Egremont, (2nd Friday in each Month.)	7·30	Thomas Lockhart, D.T., 2, Mersey Bank, Egremont.
Temple of Hope, ...	.. Craven Rooms, Birkenhead.. ..		.. Calvert Varty, D.T., 1, Cross-st. Birkenhead.

LIVERPOOL AND BIRKENHEAD
TEMPERANCE AND BAND OF HOPE UNION.

Chairman.—W. S. CAINE, Esq. Treasurer.—Mr. THOMAS OLLIS.

Honorary Secretaries.—Mr. JOSEPH THOMAS and Mr. W. J. SUTCLIFFE.

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,, RICHARD DAVIES,	,, ISAAC MILLER,	

MEETINGS OF AFFILIATED SOCIETIES: MAKING THEIR OWN ARRANGEMENTS FOR SPEAKERS, FROM THE UNION LIST, AND OTHERS.

Name of Society, and Place of Meeting,	Name and Address of Secretary.	Day and Hour of Meeting.
Perseverance Total Abstinence Society,	R. Ward, 65, Conway-street, Everton,	Monday.
Hill-street Temperance Society,	E. Wild, 124, Warwick-street,	Friday, 8—Weekly.
Hoylake Temperance Society, Congregational Church,	J. Gould, Hoylake,	Every three weeks.
Mill-street Temperance Society, Baptist Mission Room,	John Roscoe, 7, Rankin-street, Toxteth Park.	Wednesday, 8—Weekly.
Pembroke Temperance Society, Mission Room, Walnut st.	J. B. Collings, 35, Nursery-street, Fairfield,	Friday, 7·45—Weekly.
Windsor-street Presbyterian Temperance Society,	W. P. Evans, 239, Upper Parliament-street,	Wednesday, 8.
Brighton-le-Sands Band of Hope,	J. Daly, Brighton-le Sands,	Thursday, 7·30—Fortnightly.
Crown-street Band of Hope,	S E. Priestly, 57, Kensington,	Monday—Monthly.
Hill-street Band of Hope, Tyzack's Academy,	W. Vaughan,	Wednesday, 7-30—Weekly.
Kent-street Band of Hope,	Miss Davis, 141, Bedford-street,	Wednesday and Friday, 7-30.
Kensington and Fairfield Band of Hope, Balm-street,	A. C. Mitchell, 13, Plan-street,	Thursday, 7-30—Monthly.
Lower Bebbington Band of Hope,	J. Edwards, Townfield Lane, Bebbington,	Wednesday, 7—Monthly.
Moria Chapel Band of Hope, Gill-street,	H. Sefton, 78, Brownlow Hill,	Tuesday, 7·30—Weekly.
Myrtle-street Chapel Band of Hope,	J. Charnley, 22. Horsley-street,	Fortnightly,—Evening not fixed
Newington Band of Hope,	Mr. Griffiths, 23, Bittern-street,	
St. Columbus Band of Hope, Pleasant-street,	J. McDougall, 22, Harford-street,	Tuesday, 7·30—Fortnightly.
St. George's Band of Hope,	W. J. Gerrett, St. George's Pierhead, Liverpool,	
St. Paul's Band of Hope, Star-street. Tranmere,	T. Crossthwaite, 12, Dee-street, South Tranmere.	Monday, 7·30—Weekly.
S. Silas' Band of Hope, High Park-street,	T. Atkinson, 201, Beaufort-street,	Tuesday, 7.
South-End No. 1 Band of Hope, Ebenezer Hall,		Thursday, 7—Weekly.
Carter's Total Abstinence Society, Circus-street School,	J. Booth, 57, Hunter-street,	Tuesday, 8—Weekly.
Lower Tranmere Temperance Society,	Miss Tyson, 18, Fountain-street,	Tuesday.
Parr-street Temperance Society.		Friday.
Burlington-street Band of Hope,	T. W. Mahood, 129, Everton Terrace,	Friday, 7·30.
Islington (Friends) Temperance Association,	J. Dinsdale, 3, Mitford-street,	Tuesday, 7·30—Fortnightly.

a Metcalfe, James Rev. Greenway-road, Higher Tranmere.
b Williams, Joseph Rev., 22, Wentworth-street, Everton.
1 Alexander, R. W., 3, Horatio-street, Birkenhead.
2 Bailey, John, 14. Clarke-street.
3 Bebbington, M. 10, Bouverie-street, High Park-street.
4 Bent, George 5, Wheatland-lane, Seacombe.
5 Blair, John, Alexandra Terrace, Rock Ferry.
6 Bosomworth, C. F., 13, Castle-street.
7 Brick, George, Victoria-road, Seacombe.
8 Burgess, William, 6, Wavertree Road.
9 Camm, J. F.,
10 Carter, John, 1, Priory-terrace, Everton.
11 Chapple, John, Rose Vale.
12 Cleaton Edmund, 91, Huskisson-street.
13 Cockayne, William, 3, Longfellow-street.
14 Collings, J. B., 35, Nursery-street, Fairfield
15 Crosfield, Thomas, 2, Derwent Square, Stoneycroft.
16 Crosthwaite, T. S., 12, Dee-street, South Tranmere.
17 Davies, Richard, 23, Coniston-street, Breck-road
18 Dinsdale, Joseph, 3, Mitford-street, Everton.
19 Galley, William, 129, St. Domingo-vale.
20 Gibson, Adam, 122, North Hill-street.
21 Godson, W., 78, Westbourne-street,
22 Grundy, David, 16, Boundary Place.
23 Guthrie, James, 15, Menai-street.
24 Hampson, William, 39, Sydney Place, Edgehill.
25 Haskell, T. T., 7, Borough Road, Birkenhead.
26 Hindley, Thomas, 38, White Rock-street.
27 Hodge, George, Bankhall Foundry, Bootle.
28 Isterling, Jasper, 34, Harbord-street, Edge Hill.
29 Jones, E., 35, Newstead Road.
30 Kelly, J., 2, Morton-street.
31 Macdiarmid, A. S. 93, Huskisson-street.
32 Miller, Isaac, 44, Chatham-street.
33 Nash, Samuel, 44, Renshaw-street.
34 O'Keef, T. D., 45, Aubrey-street.
35 Ollis, Thomas, 169, Islington.
36 Paterson, William, 2, Glasgow-street, Rock Ferry.
37 Porter, Henry, 48, Great George-street.
38 Richardson, George, 44, Conway-street, Birkenhead.
39 Rushton, Charles, 83, Hill-street.
40 Slater, J. K., 70, North Hill-street.
41 Smyth, Nath., 42. Renshaw-street.
42 Stoneman, J. B., 2, William Henry-street.
43 Thompson, J. G., 109, Boundary-lane.
44 Tyson, William, 18, Fountain-street, Higher Tranmere.
45 Wild, Edward, 124, Warwick-street.
46 Williams W. H., 215, Breckfield Road North.
47 Wood, S. H, 19, King-street, Rock Ferry.
48 Turner, W., 19, Ray-street.

OFFICE—42, RENSHAW STREET.