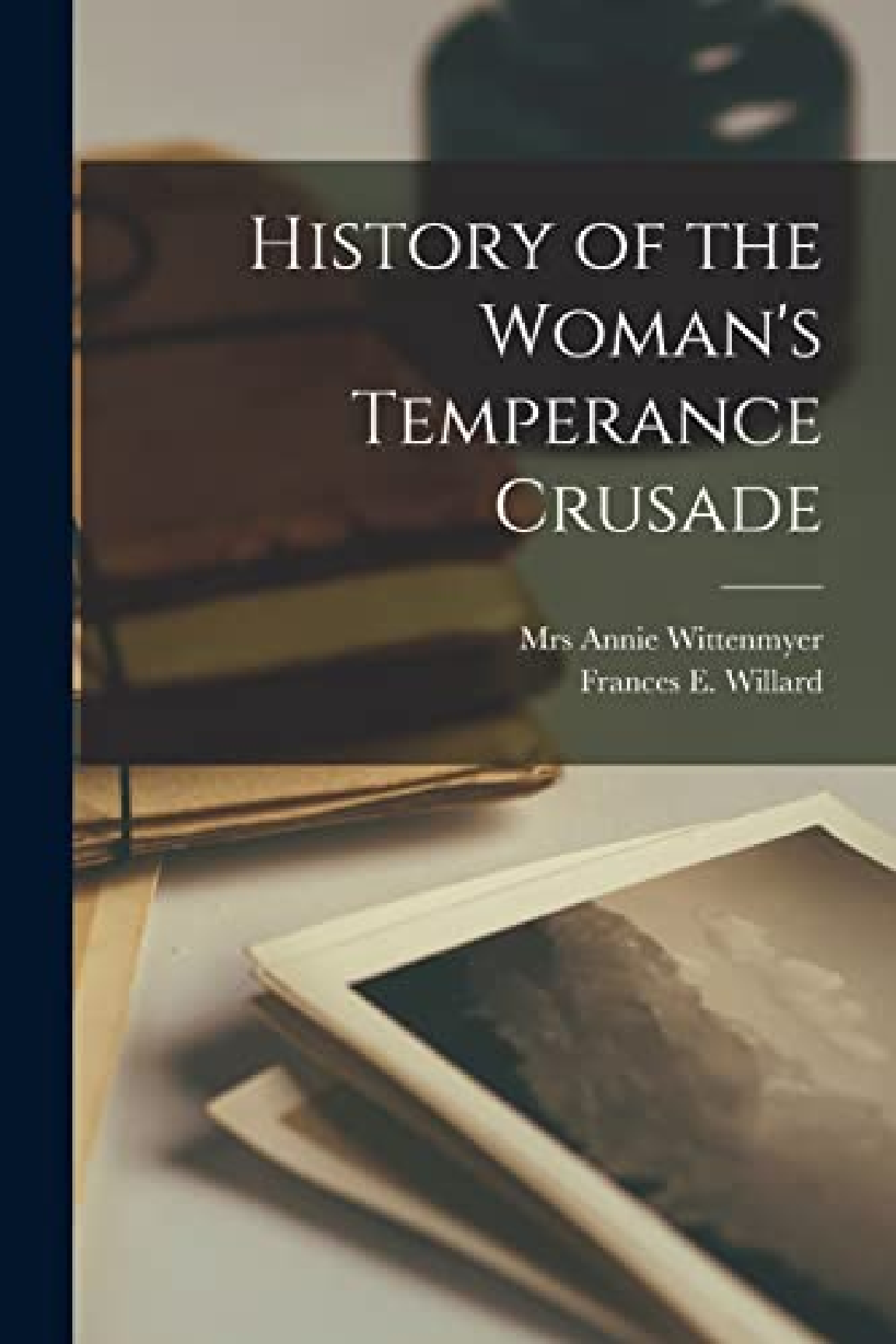


History of the Woman's Temperance Crusade

Mrs Annie Wittenmyer
Frances E. Willard

The Project Gutenberg eBook of History of the Woman's Temperance Crusade

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

Title: History of the Woman's Temperance Crusade

Author: Annie Wittenmyer

Author of introduction, etc.: Frances E. Willard

Release date: February 7, 2026 [eBook #77878]

Language: English

Original publication: Boston: James H. Earle, 1882

Other information and formats: www.gutenberg.org/ebooks/77878

Credits: PrimeNumber and the Online Distributed Proofreading Team at

https://www.pgdp.net (This file was produced from images generously made available by The Internet Archive)

*** START OF THE PROJECT GUTENBERG EBOOK HISTORY OF THE WOMAN'S TEMPERANCE CRUSADE ***



MRS. ANNIE WITTENMYER,
First President Woman’s National Christian

Temperance Union.

HISTORY OF THE WOMAN'S TEMPERANCE CRUSADE.

A Complete Official History of the Wonderful Uprising of the Christian Women of the United States against the Liquor Traffic, which culminated in the Gospel Temperance Movement.

BY MRS. ANNIE WITTENMYER.

AUTHOR OF "WOMAN'S WORK FOR JESUS," "A JEWELED MINISTRY," ETC.

INTRODUCTION
BY MISS FRANCES E. WILLARD.



PUBLISHED BY
JAMES H. EARLE,
178 WASHINGTON STREET,
BOSTON, MASS.

Entered according to Act of Congress, in the year 1882, by
MRS. ANNIE WITTENMYER,
In the Office of the Librarian of Congress, at Washington, D. C.

BOSTON
W. F. BROWN AND COMPANY, PRINTERS
218 FRANKLIN STREET

TO

THE CHRISTIAN WOMEN,

Who counted not their lives dear unto themselves, but followed
the Master into the Saloons, and Gambling Dens, and homes of sin, and sorrow, and went joyfully
to prison for Christ's sake,

AND TO

THE WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION,

THIS VOLUME

IS RESPECTFULLY DEDICATED BY

THE AUTHOR.

PREFACE.

This book is a carefully-prepared official history, of the wonderful movement known as the Woman's Temperance Crusade.

There has been no effort at literary excellence; yet many of the thrilling experiences narrated in these pages in simple words, will live in song and story as long as God and Truth are honored among the children of men.

The women who walked with God in the fiery furnace of the Crusade have been allowed as far as possible to tell of their work in their own words, and they should be accorded a gracious hearing.

In this record there are glimpses of home life, "like apples of gold in pictures of silver," for these women are true home-makers; there are scenes in churches where the awful solemnity is broken only by the sobs of strong men, as women with lofty, heaven-born heroism, go out as God's chosen leaders in this holy war; there are scenes in the streets, where bands of pure, true women, surrounded by a howling mob, kneel in the snow, and with the light of the excellent glory on their faces, pray as did their Master for just such another blaspheming, mocking mob: "Father, forgive them, they know not what they do," and then out of the jaws of death, out of the mouth of hell, guided by an invisible hand, sheltered by unseen

wings, pass through the jeering, filth-reeking, angry crowd, unharmed.

There are many things in this book that will tax the credulity of the reader, but *the statements it contains are well-authenticated, and must be accepted as facts*. Nothing, perhaps, could be more incredible than the accounts, oft-repeated, of the base and cowardly indignities heaped upon American women, in their own land, by foreigners, who were protected in their outrages by the stars and stripes, for which many of these women had given their husbands, sons and brothers.

The liquor traffic of this country is mainly in the hands of a low class of foreigners, and they are responsible for all the mobs, and nearly all the insults offered to the Christian women engaged in the Crusade.

These pages have been prayerfully written, and the facts they contain are earnestly commended to all who love God, and Truth, and Justice.

ANNIE WITTENMYER.

TABLE OF CONTENTS.

	Page
INTRODUCTION	13
CHAPTER I.	
The Outlook at the Beginning of the Crusade	25
The Nation Living on her own Vitals	28
A Calcium Light turned on the Liquor Traffic	32
OHIO.	
CHAPTER II.	
The Beginning of the Crusade in Ohio	34
Response to Dr. Lewis' Appeal	36
Mrs. Thompson's Story	37
The First Saloon Prayer-Meeting	40
A Saloon-Keeper in Tears	41
Battle with Dunn, the Druggist	42
A Lawyer Confounded by Prayer	43
Prayer answered after Fifty Years	48
Baptized in Whiskey	50
Victory at Washington Court-House	51
Kneeling in the Snow	52

A Furious Dutchman 56
Facing the Dealer and his Lawyer 59
Surrender of every Saloon 61
Wine banished from State Dinners in Ohio 63
The Work in Wilmington 64
A General Surrender 72
New Vienna 79
Kenton, Gallipolis, and Greenfield 84
Franklin 86
Morrow 87
Oxford 94
McArthur 95
Georgetown 96
Logan 98
McConnelsville 102
Marysville 103
Findley 105
Jamestown 111
Mount Vernon 112
Warren 115
Steubenville 118
Youngstown 119
Alliance 125
New Philadelphia 149

OHIO.

CHAPTER III.

Cleveland	152
Ladies Beaten by a Mob	154
A Mock Prayer-Meeting	156
Fierce Dogs subdued by Prayer	156
Millersburg	167
Zanesville	168
Painesville	170
Ladies Imprisoned in a Saloon	171
Ashland	175
Bellevue	176
Bucyrus	177
A Drunken Mob	190
Brutal Treatment of the Ladies by the Police	196
Arrest of the Ladies	203
Tried and Condemned	204
Elyria	206
Athens	215
Columbus	220
Indignities offered to the Ladies	221
Meeting in the State House	224
Van Wert	225
Cincinnati	228
A Crusade Dog	230
Meeting at the Esplanade	232

Cannon brought out	235
The Mayor knocked down by the Mob	238
Forty-three Ladies Arrested	240
The Story of the White Shoes and White Dresses	244
What a Picture did	248
Clyde	251
Cedarville	252
Marietta	255
Xenia	258
Waynesville	263
New Concord	267
Ravenna and Marion	273
West Union and Felicity	278
Lebanon	279
Grandville	280
Leesburg and Blanchester	282
Goshen, Zaleski, and Troy	282
Mansfield	283
Ripley	294
Tiffin	296
Bellefontaine	298
Springfield	301
Newark	310
Urbana	318
Dayton	323

Piqua 329
Circleville 330
Madisonville and Delaware 332
Portsmouth 334
Stryker 337
Chillicothe 339

INDIANA.

CHAPTER IV.

Shelbyville 341
Jeffersonville 348
Chestertown 356
Thorntown 363
Crawfordsville 366
Evansville 368
Madison 377
Indianapolis 391
Richmond 396

ILLINOIS.

CHAPTER V.

Chicago 399
Visit to the City Council 401
A Mob of Five or Six Thousand 402
Origin of the Daily Temperance Prayer-Meeting 405
Jacksonville 412
Rockford 417

Bloomington 421
Moline 424

WEST VIRGINIA.

CHAPTER VI.

Wheeling 442
Visit to Laramie’s Variety Theatre 444
Laramie’s Harangue 445
Visit to the Dancing Girls 447
Laramie’s Den Closed 448
Savegaut’s Brutal Treatment of the Ladies 449
A Dealer Checkmated 450
Captain Jack and Temperance 451
DISTRICT OF COLUMBIA. 452
A Saloon closed by the Judgments of God 455
Forgeries in obtaining Licenses 457
Securing the President’s Veto 458
Distinguished Paupers in the Poor-House 459

PENNSYLVANIA.

CHAPTER VII.

Pittsburgh 465
First Arrest of the Ladies 469
Their Acquittal 470
Rearrested and taken to Jail 471
A Mob—The Ladies Arrested the Third Time 472
Carried to the Court of Common Pleas 473

Acquitted—Singing and Praying not Unlawful 475
The Acting Mayor in the Penitentiary 476
Allegheny 478
Williamsport 482
Judgments meted out 484
Blossburg 487
Warren 488
Philadelphia 491
A Graduate of Yale Redeemed 498
God can Save a Tramp 499
A Marvellous Answer to Prayer 500
Montrose 504
Susquehanna and Troy 505
Ashley 506

NEW YORK.

CHAPTER VIII.

Fredonia 507
First Visit to Saloons 509
Auburn 511
Plattsburg 512
Albany 514
Syracuse 516
Rochester 518
Oswego 520
Hornellsville 525

Utica 527
Rome 531
New York City 533
A Scene to melt the hardest Heart 538
Meetings in a Dance-House 540
The Walls about New York City 543
Brooklyn 544
A Strange Telegram 546
A Man Redeemed 548
Every Saloon closed where they held Prayer-Meetings 551
Captain Oliver Cotter's Conversion 553
The Wonderful Saloon Prayer-Meeting 554
Binghampton 557
Poughkeepsie 559
Geneva 563
Peekskill 565

VERMONT, NEW HAMPSHIRE, AND R. ISLAND.

CHAPTER IX.

VERMONT. 569

No Saloons in St. Johnsbury 570
Mechanics growing Rich 571
Schemes to evade the Law 572
St. Albans 573

NEW HAMPSHIRE.

Concord 575

Portsmouth 578
Presentation of Flags to Sailors 580
RHODE ISLAND. 581
Visiting the Saloons in Pawtucket 583
A Visit to the Legislature 585
The Ladies Victorious 586
Reform Club Movement 588
MASSACHUSETTS.
CHAPTER X.
Convention at Worcester 591
The Results of Work 592
Protest against Wine-Drinking at Public Dinners 594
Interview with the Mayor 595
Memorial of W. C. T. U. 596
The Response of the Mayor 598
Action of the City Council 604
MAINE.
Bangor 605
Petition to the City Council 606
Establishment of a Club and Reading-Room 607
Reformation of Dr. Henry A. Reynolds 608
Augusta 609
Stroudwater 611
Portland 614
Opening of a Friendly Inn 616

Flower and Diet Missions 617
Old Orchard 618

MICHIGAN.

CHAPTER XI.

Adrian 619
Lansing 625
Jackson 627
Grand Rapids 631
Cold Water and Eaton Rapids 633
New Boston 635
Portland 641
Howell 642
Allegan 643
Ionia 645
Hudson 647
Morenci 649
Flint 650
Leslie 651
Dowagiac 653
Colon 655

WISCONSIN, MINNESOTA, IOWA, AND MISSOURI.

CHAPTER XII.

WISCONSIN.

Ripon 657
Invitation to a Saloon 658

Praying in Underground Rooms 660
A Druggist driven away 662
Josh and the Election 663
Indignities offered 665
MINNESOTA 667
IOWA 668
Manchester 670
Wilton Junction 674
Villisca 677
Vinton 678
Clinton 680
MISSOURI 683
Carthage 684
CALIFORNIA AND OREGON.
CALIFORNIA 687
CHAPTER XIII.
Victory at Oakland 688
Mob at Alameda 689
A Reign of Terror 690
Sallie Hart Assailed 690
An Old Lady Insulted 691
Effigy of Sallie Hart Buried 692
German Liquor-Dealers Responsible 693
Statement of Rev. O. Gibson 695
Affidavit of Officer Krauth 697

OREGON 698
Visit to Moffett's Saloon 699
An Irate German 700
Brutality of the Police 702
Mob at Moffett's 703
Pistols, Knives, and Gongs 704
The Ladies Arrested 705
The Trial 706
Convicted 708
The Ladies Protest 709
Sent to Prison 710
Driven from the Jail 711
Encouraging Words 712
Murder in a Saloon 713

NEW JERSEY.

CHAPTER XIV.

Newark 716
The Drunken Engineer Saved 717
A Drunken Tailor Redeemed 718
A Miracle of Grace 719
Giving up Rum and Tobacco 720
Reform Club Organized 721
Delirium Tremens Cured 724
A Drunken Husband Reached 725
Roseville 727

Lambertville and Rahway 731
Jersey City 732
Mt. Holly and New Brunswick 733
Hackettstown 733
Trenton 734
MARYLAND 736
The Wail of Women and Children 737
Organization 738
State Convention 739
The English Sailor-Boy 740
Farewell Meeting for Mrs. Parker 741
Smallest of the Polished Stones 742
The Tryst of Maryland 743
CONNECTICUT.
New Milford 745
The Battle—License or No License 746
Eastford 748
Plainville 750
New Haven 754
Stafford 755
Ministers Stoned 756
Bridgeport 756
Hartford 758
DELAWARE 760
Visit to the Legislature 761

I made him what he was 762
A Dealer Confounded 763
Mass-Meetings at Wilmington 763

OUTLOOK AFTER THE CRUSADE.

CHAPTER XV.

The Watchword 764
The Pulpit 765
Sunday-Schools 765
International Medical Congress 766
Correspondence of W. C. T. U. 766
Views of Drs. Mussey and Rush 767
Answer of International Congress 768
Alcohol Ruled out of its cherished Place 769
Important Advancement 770
What the Crusade was 771
Relation of Foreign Emigration to the Liquor Traffic 771
Nationality of Dealers in Philadelphia 772
Nationality of Prisoners and Paupers 773
Outrages that stir Patriotic Blood 774
Political Corruption 775
The Bartender to Manage Election Matters 776
Sabbath Desecration 777
President Hayes' View of the Bible 778
Personal Liberty 779
Hedged about by Law 780

Work, and Pray, and Wait 781

INTRODUCTION.

Ours is a famous country for protection. There is the tariff to protect industry, while the patent laws are a safeguard to invention. There are the land grants for railroads, subsidies for steamship companies, charters for corporations. In many of the States we have societies for the prevention of cruelty to animals, and in nearly all, laws for the protection of game. Busy with all these gentle, wise, and patriotic measures, there is one place our brothers have forgotten adequately to protect, and that is—Home. The Women's Temperance Crusade, embalmed in the pages that follow, was a protest against this forgetfulness and this neglect. It was the wild cry of the defenceless and despairing, whose echo rose to Heaven and still resounds in every ear that is not deaf. At the height of that wonderful uprising, a sweet-voiced Quaker woman led her band to the chief saloon in an Ohio village. "What business have you to come here?" roared the affrighted dealer. Going to the bar she laid her Bible down and said: "Thee knows I had five sons and twenty grandsons, and thee knows that many of them learned to drink right in this place, and one went forth from here maddened with wine and blew his brains out with a pistol ball; and can't thee let his mother lay her Bible on the counter whence her boy took up the glass, and read thee what God says: '*Woe*

unto him that puts the bottle to his neighbor's lips?'"

The saloon-keeper had but to point to the wall behind him, where hung his "License to sell," bearing the names of prominent citizens of the village, and emblazoned with the escutcheon of the Commonwealth. They all met in that little scene—Gospel and Law, man's failure, woman's grief; while the reason why, and the place in which they met, gave ample answer to the question heard so often: *What did the Crusade mean?*

There is another question quite as often asked: *What did the Crusade do?* One of its leaders made this reply to the Temperance Sojourner, who writes these lines: "Well, let me answer from my own experience. Until it swept over our place, though I had lived there twenty years, I knew so little about this drinking business that I couldn't have pointed out a saloon in the whole town. I thought the queer-looking places with blinds and screens were barber-shops. Since then I have found out that they are shops where men get shaved—not of their beards, but of their honor. Since then, too, I took my little four-year-old boy to market with me one morning, and feeling his clasp of my hand tighten, I looked down and saw his head turned backward apprehensively. 'Why, Willie, what's the matter?' I exclaimed. There were volumes of meaning in the reproachful roll of his solemn blue eyes as he whispered: 'Didn't mamma know that her little boy was a-passin' a saloon?' Surely it was the crowning achievement of the Crusade that it opened the eyes of millions of women and children in this land to the existence and the dangers of the rum-shop. In consequence of this the public finger points to-day with imperious gesture at the saloon, and woman's

voice in tones of irresistible persuasion cries, 'Look there!'"

What did the Crusade do? Take another illustration. In front of a saloon that had refused them entrance, knelt a crusading group. Their leader was also the most prominent Methodist lady of the community. Her head was crowned with the glory of gray hairs; her hands were clasped, her sweet and gentle voice was lifted up in prayer. Around her knelt the flower of all the churches of that city—Congregationalists, Baptists, Presbyterians—many of whom had never worked outside their own denominations until now. At the close, an Episcopal lady offered the Lord's prayer, in which joined Unitarians, Swedenborgians, and Universalists; and when they had finished, a dear old lady in the dove-colored garb of the Friends' Society was moved to pray, while all the time below them on the curbstone's edge knelt Bridget with her beads and her Ave Marie.

"Going out on the street" signified a good deal when one comes to think about it. First of all, it meant stepping outside the denominational fence, which, properly enough, surrounds one's home. The Crusaders felt that "unity of the Spirit" was the one essential, nor feared to join hands with any who had the Bible and the temperance pledge for the two articles in their "Confession of Faith"—who rallied to the tune of "Rock of Ages cleft for me," or had for their watchword: "Not willing that any should perish."

Best of all, "going out on the street" brought women face to face with the world's misery and sin. And here I may be pardoned a bit of personal reminiscence. Never can I forget the day I met the

great unwashed, untaught, ungospelled multitude for the first time. Need I say it was the Crusade that opened before me, as before ten thousand other women, this wide, “effectual door?” It was in Pittsburgh, the summer after the Crusade. Greatly had I wished to have a part in it, but this one experience was my first and last of “going out with a band.” A young teacher from the public schools, whose custom it was to give an hour twice each week to crusading, walked arm-in-arm with me. Two school-ma’ms together, we fell into the procession behind the experienced campaigners. On Market street we entered a saloon the proprietor of which, pointing to several men who were fighting in the next room, begged us to leave, and we did so at once, amid the curses of the bacchanalian group. Forming in line on the curbstone’s edge in front of this saloon, we knelt, while an old lady, to whose son that place had proved the gate of death, offered a prayer full of tenderness and faith, asking God to open the eyes of those who, just behind that screen, were selling liquid fire and breathing curses on his name. We rose, and what a scene was there! The sidewalk was lined by men with faces written all over and interlined with the record of their sin and shame. Soiled with “the slime from the muddy banks of time,” tattered, dishevelled, there was not a sneering look or a rude word or action from any one of them. Most of them had their hats off; many looked sorrowful; some were in tears; and standing there in the roar and tumult of that dingy street, with that strange crowd looking into our faces—with a heart stirred as never until now by human sin and shame, I joined in the sweet gospel song:

“Jesus the water of life will give

Freely, freely, freely!"

Just such an epoch as that was in my life, has the Crusade proved to a mighty army of women all over this land. Does anybody think that, having learned the blessedness of carrying Christ's gospel to those who never come to church to hear the messages we are all commanded to "Go, tell," we shall ever lay down this work? Not until the genie of the Arabian Nights crowds himself back into the fabulous kettle whence he escaped by expanding his pinions in nebulous bars—not until then! To-day and every day they go forth on their beautiful errands—the "Protestant nuns" who a few years ago were among the "anxious and aimless" of our crowded population, or who belonged to trades and professions overfull—and with them go the women fresh from the sacred home-hearth and cradle-side, wearing the halo of these loving ministries. If you would find them, go not alone to the costly churches which now welcome their voices, while to those who are "at ease in Zion" they gently speak of the great, whitened harvest. But go to blacksmith shop and billiard hall, to public reading-room and depot waiting-room, to the North End in Boston, Water street, New York, the Bailey coffee-houses of Philadelphia, the Friendly Inns of Cleveland, the Woman's Temperance Room of Cincinnati, and Lower Farwell Hall, Chicago, and you will find the glad tidings declared by the new "apostolic succession," dating from the Pentecost of the Crusade.

There is another question often asked, to which this thought of woman's temperance work conducts us, viz.: *What is the Crusade doing now?*

Those who ask it with supercilious glance furnish

an added illustration of the immense power of the human mind to resist knowledge.

"John Brown's body lies a-mouldering in the
grave,
But his soul is marching on."

Just so with the Crusade. It has come and it has gone—that whirlwind of the Lord—but it has set forces in motion which each day become more potent, and will sweep on until the rum power in America is overthrown. There was but one Pentecost; doubtless history will record but one Crusade.

A phenomenon no less remarkable, though certainly much less remarked, has succeeded that wonderful uprising—indeed, is aptly termed its sober, second thought. This is the phenomenon of *organization*. The women who went forth by an impulse sudden, irresistible, divine, to pray in the saloons, became convinced, as weeks and months passed by, theirs was to be no easily-won victory. The enemy was rich beyond their power to comprehend. He had upon his side the majesty of law, the trickery of politics, and the leagued strength of that almost invincible pair—Appetite, Avarice. He was persistent, too, as Fate. He had determined to fight it out on that line to the last dollar of his enormous treasure-house, and the last ounce of his power. But these women of the Crusade believed in God, and in themselves as among his appointed instruments for the destruction of the rum power. They loved Christ's cause; they loved the native land that had been so mindful of them; they loved their sweet and sacred homes. And so it came about that, though they had gone forth only as skirmishers, they soon fell into line of battle; though they had

innocently hoped to overcome the enemy by a sudden assault, they buckled on the armor for the long campaign. The Women's Praying Bands, earnest, impetuous, inspired, became the Women's Temperance Unions, firm, patient, persevering. The Praying Bands were without leadership save that which inevitably results from the survival of the fittest; the Women's Unions are regularly officered. The first wrought their grand pioneer work in sublime indifference to prescribed forms of procedure; "So say we, all of us," being the spirit of "motions" often "made, seconded and carried" by the Chair, while the assembled women nodded their earnest acquiescence; the second are possessed of good strong "Constitutions" (with By-Laws annexed), and follow their "Order of Business" with a dutiful regard to parliamentary usage. The Praying Bands, looking for immediate deliverance, pressed their numbers into incessant service; the Women's Unions, aware that the battle is to be a long one, ask their members only for such help as can be given consistently with other duties. Enthusiasm—"a God in us"—enabled the Praying Bands to accomplish prodigies; patient purpose, with the same faith that inspired the Crusade, is conducting the Unions to victory—distant, but sure. To-day twenty-three States are organized, with thousands of local auxiliaries, and all confederated in a National Union.

It is safe to say that never did any form of philanthropic work afford scope for so great diversity of talent and of method as this branch of the temperance reform "of the women, by the women." In the days of the Crusade a dear old grandmother said: "I'm of no use except to go along and cry," and in the same spirit a negro servant said to the lady for whom she worked: "I be'ant good for much, but I kin

hold the ole ombereller over you;" and even the family dog sometimes walked with stately step beside his mistress as she lead her "Band." So, in these blessed days that have succeeded, and which have brought such inspiration to our lives that "I'm glad I'm alive!" is a frequent exclamation, there is a place that seems "just made on purpose" for every honest heart and helpful hand. Some feel a special call to the gospel work, and others to the execution of the law; some give their time to organizing Unions, others to canvassing for subscribers to our paper; some raise money, others raise the tone of public sentiment; some work among the children, others labor for the men who drink and sell, and all are warmly welcomed and find abundant "elbow-room."

It was the great Iconoclast, that wonderful Crusade! It broke down sectarian barriers; it taught women their power to transact business, to mould public opinion by public utterance, to influence the decisions of voters, and opened the eyes of scores and hundreds to the need of the Republic for the suffrages of women, and made them willing to take up for their homes and country's sake the burdens of that citizenship they would never have sought for their own.

But best of all, it revealed to the mothers and daughters in our Israel their opportunity and duty to employ the growing leisure which our advancing civilization and multiplied mechanical contrivances afford them, in building up Christ's empire on the earth. It is a very plain, practical matter to help organize the kingdom of heaven in a human breast. It is a business enterprise based on an eminently practical treatise known as the New Testament.

Replace the brandy flask in the pocket of a drinking man by the Bible—get him to read with sincere wish to understand the words that are spirit and life, and you have set in motion the forces of a new dispensation in his heart. You have built him up within instead of propping him from without. To give him a loaf of bread, if hungry, would be a good thing, but to put him on track of getting one for himself by feeding him with heavenly bread, is better. To put a broken arm in a sling is a kind act, but if one could by an electric touch make that arm whole, that were the supreme benefaction, and analogous to that is the loving "gospel work" by which we help to enthrone conscience and enshrine Christ in a man's soul. The process is plain and simple as the Rule of Three. The geometric formula that "all the angles of a triangle equal two right angles" is not more demonstrable upon the blackboard than this rule is demonstrable in a life, namely: Prayer will cause a man to cease from sinning, as sin will cause a man to cease from prayer. The whole problem of "how to do it" was wrought out over and over again by the women of the Crusade. They proved anew to the great church militant that its solution involves, and ever must, the individualism of Christ's own way of working; that "the masses" are to be lifted up one by one, and not otherwise. It is a question of contact. It is "elbow heathen" the Crusaders reached, just because they found them at their elbows. They acted on the principle that the man and woman in the next alley to us are a part of our parish in the geographical nature of things. Some people spend a lifetime chasing after "the masses," and are in such hot pursuit they cannot stop to capture the unit of the mass—and that's the nearest and the neediest man.

The masses elude us; the next door neighbor couldn't if he would, and wouldn't if he could. The masses are a glittering generality; the man, poor, needy, wicked, sad, is a most unglittering fact. It is the way an army is recruited—one by one; it is the way commerce marches across a continent and captures it for civilization—one by one; it is the way Christ's church adds to its members, and heaven to its souls—one by one. And first, best, and most sacred of the lessons taught by the Crusade, was *this lesson of individual work for Christ*, which must be learned by every disciple before Christ comes as King in government, in society and individual life.

Travelling through Ohio two years ago, and resting for a night in some dear temperance woman's home, how many times I said: "Now talk to me of the Crusade," and how significantly uniform was the reply: "O, that was something only to be felt and lived; to be wept and prayed over—it wasn't to be told."

But as you, dear sisters of Ohio, Indiana, and other States both east and west, were helped to do a work so wonderful, even so, as I believe, has our dear President of the National Union, which grew out of the Crusade, been helped to be its faithful Chronicler. We, who can but claim to be eleventh-hour laborers at best, may never see the passion flower that burst into such splendid bloom before your eyes, but evermore we shall be grateful to her whose patient hands gathered up its scattered petals and preserved them for the herbarium of our memory. Nay, not for ours alone. Posterity will listen to the story and place its heroines in the Pantheon of undying fame. And yet how well I know you have not wrought for this; nor is it a regret to you that, as

in this History our friend has written, so in later times the record shall embalm your deeds, but not your names. One human life and work signifies little to the world. But O, if we have tried to bless the lives about us, whether in the sweet evangelism of our homes or in the grand philanthropies by which society becomes the foster-parent of thousands who are worse than motherless, we shall not have lived in vain. Wherever in the nobler future of the land we love, there are safe and happy homes, they will be safer and more happy because we have lived and toiled. Wherever little children grow to maturity with less to lure them into sin, and tempted manhood finds more helpful hands outstretched to save, there we shall still be blessing, there we shall still be blessed, though our names may be forgotten. O, "may we join the choir invisible," whose voices, sounding onward through the ages, shall speak to sad humanity of Him who yesterday, to-day, forever, abides the same!

"In the cross of Christ I glory,
Towering o'er the wreck of time;
All that's bright in human story
Radiates from its form divine!"

FRANCES E. WILLARD.

CHICAGO,



MISS FRANCES E. WILLARD,
First Corresponding Secretary Woman's National Christian Temperance Union.
Elected President in 1879.

HISTORY OF THE WOMEN'S TEMPERANCE CRUSADE.

CHAPTER I.

THE OUTLOOK AT THE BEGINNING OF THE CRUSADE.

We are a nation of God's own right-hand planting. The Lord has given us a goodly heritage—a land literally flowing with milk and honey. It is estimated that our grain fields are broad and rich enough to supply the people of all nations with bread. We have mineral wealth in rich abundance; and cotton, and flax, and wool, and silks and furs with which to clothe ourselves in royal apparel. Our scheme of government is wise, and just, and humane—the best that was ever vouchsafed to any people. And God has been with us in his providence in a marked and wonderful manner; so that all our enemies have been subdued before us by the breath of his power. At his word steam has lent her wings, and the lightnings their voice, and heaven spread the wires of her whispering gallery, like a network, over the continent, to help on the cause of liberty and human progress.

Under these favorable circumstances, we might have been the strongest and richest nation in the

world had not our rulers in their unwisdom encouraged the liquor traffic, and adopted a scheme of raising public revenue in connection therewith which has been destructive to our moral, industrial, and financial interests.

To avoid imposing a direct tax for the support of the government, Congress in 1794 recognized and taxed the liquor traffic as a branch of commerce. State legislatures soon followed the same unwise and suicidal course. From that time on, protected and encouraged by the government, which shared in its spoils, the traffic in intoxicating drinks increased rapidly. In 1873, the beginning of the crusade, according to the estimate of Dr. Young, Chief of the Bureau of Statistics, our annual drink bill reached the enormous sum of $600,000,000! This was an annual tax of over $15 per capita for every man, woman, and child in the country. If the government had levied a direct tax to secure the amount she realized from this business, the cost to the people per capita would have been less than $1.80 instead of $15. And then the government would have saved the immense sum expended annually in sustaining a standing army of revenue officers, detectives, and gaugers required in connection with the liquor business.

This enormous tax, which reached all grades of society, fell heaviest on the laboring classes—upon those who could not afford to pay it; and poverty and ruin came to millions. The whole land was filled with beggary and crime, and a bitter wail of want and woe without surcease went up to God. Millions who ought to have been producers and bread-winners, became consumers, tramps and criminals. Men, mad with strong drink, reeled through the streets; women, grown old before their time, toiled in

their comfortless homes in dumb despair, and little half-starved children hid away in fear from their brutal fathers. It was with us as it was with the Egyptians—there was one dead in almost every house.

But the liquor-dealers were so intrenched behind law, so sheltered in politics, so guarded and sustained by the government, that they were an oligarchy that could dictate to statesmen, and control legislatures, and defy public sentiment. Restrictive laws in most of the states were weak and inoperative, and the demand for “free rum” and a “free Sabbath” was fierce and loud, and many of the old barriers against drunkenness and lewdness and crime were being broken down. The government of our large cities was largely in the hands of liquor-dealers or the creatures of their choice, and the police force under their control; many of the courts were overawed or corrupted; Justice was perverted, and Right and Truth trampled under foot. There was no redress anywhere for those who had been wronged and ruined by the liquor traffic; for the liquor oligarchy, which was largely made up of foreigners, had the government by the throat, and compelled her “to drink of the wine of the wrath of her fornication.”

Spies were in the secret chambers of the government; men high in places of trust guarded the liquor interests; enormous frauds were planned and carried forward year after year; men who ought to have been in the penitentiary were lobbying their schemes for plunder through legislative bodies; the air of the national council chamber was reeking with alcohol and tobacco. There seemed no hope for us or our country. Congress was so much under the

influence of the rum power that they refused even to look into the matter when “a commission of inquiry” was asked for by *hundreds of thousands of the best people in the land*, lest they should give offence to the liquor oligarchy. Party managers were careful to lay down their platforms so that liquor-dealers could stand securely on every plank, no matter how many honest, worthy citizens were crowded off.

The nation was living on her own vitals. For every thousand dollars received from the liquor oligarchy, the government sacrificed one of her own citizens. Sixty millions of dollars received—sixty thousand men sacrificed annually on this putrid altar of sin.

This was asserted over and over again till the whole land rang with it, but the government was too much under the control of liquor-dealers, who counselled silence and secrecy, to investigate the charge. Legislatures cowering before the liquor power spent their time making laws for the protection of the beasts of the field, and the birds of the air, and the fishes of the sea, while thousands of men and women who were “of more value than many sparrows” were going down to death. Men were fined for allowing Canada thistles to grow on their land, but saloons were allowed to scatter the thistle-down of profanity, lewdness, theft, robbery and murder broadcast. And any attempt to stop the ruinous work was branded by liquor-dealers as a gross usurpation of authority.

So the people were intimidated, and the drink curse fitted down into every fold of society, and rested like a heavy, crushing weight on every heart and home. The darkness was intense. None but the angels of God, whose wings of light parted the clouds of gloom as they came down on errands of mercy—

none but the white-robed saints, who went with weary feet bearing the lamp of truth into the habitations of cruelty, into the saloons, and brothels and jails—knew, or guessed half of the sin and sorrow curtained away behind the black folds of the liquor traffic.

The slaves of appetite were not the only ones who writhed beneath the iron heel of rum, and felt its hellish, fiery breath. The innocent suffered with the guilty. This black, fathomless gulf of death swept right alongside of Christian homes, and children trained in the lessons of truth with loving care, consecrated at family altars and in the church, were swept away from purity, home, mother and heaven, and cursing God, went down, down with the mighty throng into the dark abyss of a drunkard's grave and a drunkard's hell.

The church, in the presence of these evils she was commissioned to overthrow, was criminally silent and inactive, and many of the watchmen on the walls of Zion were dumb, and gave no warning voice when they saw the approach of the enemy.

Temperance was not popular. Many who were abstainers said: "It is folly to war against the drink system; men will sell as long as men will drink, and no power can stop men from drinking." Temperance societies that had labored heroically for nearly a half century were holding their own against fearful odds —fighting the battle single-handed.

The women were hopeless. Oh, the agony, the tears, the sleepless nights, the heart-breaking anguish that wives and mothers suffered during those long, bitter years of sorrow and silence, when few seemed to care that the demon had come into their houses

and was doing his bloody work. When their hearts were breaking, if they cried out in their agony or ventured a protest in the saloon or court, the liquor oligarchy howled them down with the “mad dog cry” of “Strong-minded,” “Unwomanly,” “Go home, old woman, and mend your husband’s breeches,” “Go home and darn your stockings;” and the world joined in the laugh of scorn, and the church made no defence of the wronged and broken-hearted. And so the money that ought to have come to them to buy new clothing, went into the tills of the liquor-dealers, and they stayed at home till the home was gone, and mended garments till there were no garments to mend. No pen can portray the utter hopelessness of the women into whose homes the drink curse had come. The men who had sworn at the altar to protect and honor them had become demons from whom they fled in fear; the white-souled children they had nurtured with tenderest care, and cradled with prayer and Christian song, had become loathsome sots, too low and brutish for companionship. They had been robbed of all—property, social position, brothers, husbands, sons, love and hope.

Nor were their more fortunate sisters free from care. The gulf of ruin was near each door, and an undefined dread, an awful foreboding, was in the heart of every thoughtful wife and mother lest all she loved should be swallowed up in its black depths.

Countless unspoken prayers went up to God. Women weeping and praying through the long night-watches appealed their cause, lost in so many of the courts of earth, to the *Supreme Court* of Heaven.

Suddenly the world was startled by a flash of heavenly light. Hands of faith had touched the hem of power, and a mighty spiritual swirl came down

upon the people. Christian women, many of whom had never spoken or prayed in their own churches, under this Pentecostal baptism went into the streets and saloons preaching the gospel of Christ, and the people gathered by thousands to listen to the truths that fell from their lips.

The air seemed surcharged with spiritual forces. The angel of the Lord that John the Revelator saw was before the altar, “and there was given him much incense, that he should offer it with the prayers of all saints upon the altar which was before the throne. And the smoke of the incense which came with the prayers of all saints ascended up before God out of the angel’s hand.

“And the angel took the censer and filled it with fire of the altar, and cast it into the earth, and there were voices and thunderings and lightnings and an earthquake.”

The whole nation was stirred. Never before had men so trembled under the power of prayer, or stood in such awe of the fierce lightnings of God’s wrath. Never before had society been so shaken by a moral earthquake.

The women who kept step with God in his grand onward marching were calm and serene. To them the thunder and lightning was but the roll and rumble of God’s artillery turned against their enemies, and the earthquake the tread of their Captain and his mighty hosts. Inspired by a heaven-born heroism, they went into the saloons, and facing the liquor-dealers in the midst of their deadly work, entreated them in God’s name to give up their business and seek pardon and salvation in Christ.

Delicately nurtured women, who had not felt the

awful evil in their own homes, and who had passed by on the other side and hardly ventured to look toward the dens where their neighbors' children were being murdered by the slow tortures that kill soul and body, marched boldly into the saloons and on into the back rooms where the awful secrets of sin and debauchery are hid away, and preached to the spirits in prison there. Men who walked among the tombs heard through them the voice of the Master and were delivered.

Public attention was directed to the liquor traffic as never before. A calcium light had been turned upon it, and the mass of the people were horrified at what they saw and heard.

Liquor-dealers writhed under this close scrutiny—under this blaze of light—like serpents in the fire, spitting forth their venom and stinging themselves in their fury. But when Mrs. Thompson and the seventy women who followed her went out of the Presbyterian Church at Hillsboro', Ohio, singing,

"Give to the winds your fears;
Hope and be undismayed:
God hears thy sighs and counts thy tears:
God will lift up thy head—"

they heralded a new dispensation in the temperance work—a union of the moral forces of earth with the invincible forces of heaven, and victory was assured.

The Crusade, then, was God's method of arousing public sentiment and consolidating the moral forces of the land, and women His chosen instruments for this important and unusual work.

OHIO.
THE BEGINNING OF THE CRUSADE.

CHAPTER II.

HILLSBORO', OHIO.

I am indebted to Mrs. Dean K. Fenner for this able report; I have added but little to it.

On the evening of the 23d December, 1873, there might have been seen in the streets of Hillsboro', Ohio, persons singly or in groups wending their way to Music Hall, where a lecture on temperance was to be delivered by Dr. Dio Lewis, of Boston, Massachusetts.

Some account of the town and people of Hillsboro' is necessary in this connection. It is a small place, containing something more than 3,000 people, and situated in a beautiful part of southern Ohio. Owing to the educational advantages of the place—there being two colleges for young ladies there and a large public school—the inhabitants are rather better educated than is usually the case in small towns, and its society is indeed noted in that part of the country for its quietude, culture, and refinement.

But Hillsboro' was by no means exempt from the prevailing scourge of intemperance. The early settlers of Hillsboro' were mostly from Virginia, and brought with them the old-fashioned ideas of

hospitality. No sideboard was considered properly furnished unless the usual supply of decanters and glasses was there. The habit of drinking was almost the rule. For many years previous to the crusade the professional men, and especially of the bar, were nearly all habitual drinkers, and many of them very dissipated. Of course the influence of their example was felt everywhere about them, and extended to the next generation. When a few earnest temperance men, among whom was Governor Allen Trimble, initiated a total abstinence movement in or about the year 1830, the pulpit took up arms against them, and a condemnatory sermon was preached in one of the churches.

Thus it was that although from time to time men, good and true, banded themselves together in efforts to break up this dreadful state of things and reform society, all endeavors seemed to fail of any permanent effect. Outside appearances were indeed better. The farmers could get their harvests in without a keg of whiskey, and the family grocers no longer sold it with their tea and sugar. But in many homes the light of hope was gone out. Mothers were heart-broken and wives worse than widowed. Sighs and tears were continually poured out from sorrowing souls, who saw no hand stretched out for their deliverance.

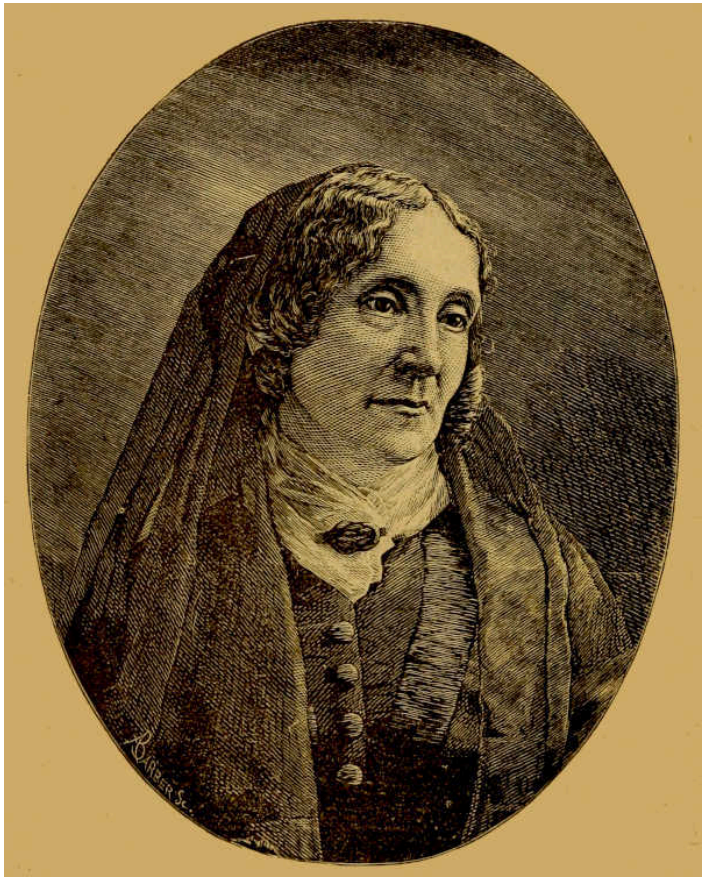
The plan laid down by Dr. Lewis challenged attention by its novelty at least. He believed and argued that the work of temperance reform might be successfully carried on by women if they would set about it in the right manner—going to the saloon-keeper in a spirit of Christian love, and persuading him for the sake of humanity and his own eternal welfare to quit the hateful, soul-destroying business.

The doctor spoke with enthusiasm; and, seeing him so full of faith, the hearts of the women seized the hope—a forlorn one, 'tis true, but still a hope—and when Dr. Lewis asked if they were willing to undertake the task, scores of women rose to their feet, and there was no lack of good men who pledged themselves to encourage and sustain the women in their work.

A meeting for the further development of the plan was agreed upon, to be held in the Presbyterian Church at ten o'clock next morning, Wednesday, December 24th, and at the time appointed there was gathered a solemn assembly. A strange work was to be done, and by unaccustomed hands.

On bended knee, and with uplifted hearts, they invoked the blessing and guidance of Him "who knoweth the end from the beginning," and then proceeded to the business of the hour.

Rev. W. J. McSurely, pastor of the Presbyterian Church, was called to the chair. A committee was appointed to prepare an appeal which was to be presented to the liquor-sellers; also a druggist's pledge and a dealer's pledge.



MRS. ELIZA J. THOMPSON,
Leader of the First Crusade Band.

Officers were then elected: Mrs. Eliza J. Thompson, President; Mrs. Sally McDowell, Vice-President; Mrs. Mary B. Fenner, Secretary.

Mrs. Thompson is the daughter of ex-Governor Trimble, of Ohio. She is a lady of culture, about sixty years of age, of modest and pleasant appearance and very agreeable manners. She speaks with great simplicity, in a conversational style, and with a

quaintness that is peculiarly attractive. Whenever she addresses an audience she is sure of an attentive hearing.

Her recital of

"THE FIRST CRUSADE"

is somewhat on this wise: "On the 22d of last December Dr. Dio Lewis lectured before our lyceum. It was a literary lecture, and the subject was 'Our Girls.' I wasn't there. My boy came home and said, 'Ma, they've got you into business;' and went on to tell that Dio Lewis had incidentally related the successful effort of his mother, by prayer and persuasion, to close the saloon in a town where he lived when a boy, and that he had exhorted the women of Hillsboro' to do the same, and fifty had risen up to signify their willingness, and that they looked to me to help them to carry out their promise. As I'm talking to you here familiarly, I'll go on to say that my husband, who had retired, and was in an adjoining room, raised up on his elbow and called out, 'Oh! that's all tomfoolery!' I remember I answered something like this: 'Well, husband, the men have been in the tomfoolery business a long time; perhaps the Lord is going to call us into partnership with them.' I said no more. The next morning my brother-in-law, Colonel ——, came in and told me about the meeting, and said, 'Now, you must be sure to go to the women's meeting at the church this morning; they look to see you there.' Our folks talked it all over, and my husband said, 'Well, we all know where your mother'll take this case for counsel,' and then he pointed to the Bible and left the room.

"I went into the corner of my room, and knelt down and opened my Bible to see what God would

say to me. Just at that moment there was a tap on the door and my daughter entered. She was in tears; she held her Bible in her hand, open to the 146th Psalm. She said, 'Ma, I just opened to this, and I think it is for you,' and then she went away, and I sat down and read

THIS WONDERFUL MESSAGE FROM GOD.

"'Put not your trust in princes, nor in the son of man, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which keepeth truth forever; which executeth judgment for the oppressed; the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord relieveth the fatherless and the widow—*but the way of the wicked he turneth upside down*. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord!'

"I knew that was for me, and I got up, put on my shoes, and started. I went to the church, in this town where I was born. I sat down quietly in the back part of the audience-room, by the stove. A hundred ladies were assembled. I heard my name—heard the whisper pass through the company, 'Here she is!' 'She's come!' and before I could get to the pulpit, they had put me 'in office'—I was their leader.

"Many of our citizens were there, and our ministers also. They stayed a few minutes, and then rose and went out, saying, 'This is your work—we leave it with the women and the Lord.' When they had gone, I just opened the big pulpit Bible and read that 146th Psalm, and told them the circumstance of my selecting it. The women sobbed so I could hardly

go on. When I had finished, I felt inspired to call on a dear Presbyterian lady to pray. She did so without the least hesitation, though it was the first audible prayer in her life. I can't tell you anything about that prayer, only that the words were like fire.

"When she had prayed, I said—and it all came to me just at the moment—

'NOW, LADIES, LET US FILE OUT, TWO BY TWO,

the smallest first, and let us sing as we go,

"Give to the winds thy fears."'

"We went first to John ——'s saloon. Now, John was a German, and his sister had lived in my family thirteen years, and she was very mild and gentle, and I hoped it might prove a family trait, but I found out it wasn't. He fumed about dreadfully and said, 'It's awful; it's a sin and a shame to pray in a saloon!' But we prayed right on just the same."

That the choice was dictated by God we must believe, for in all the trials and discouragements which have beset us, and they have been many, her trust in God has never failed. She had tested his faithfulness through many years of heavy and sore trouble, and had proved that his promises are "Yea and amen, to them that believe." And no other woman could have kept up such a spirit of courage and hopefulness in the little band of devoted women, who have met week after week, all these years, to pray for God's blessing on the work.

After the election of officers, came the plan for work. It was decided to go to the drug stores first, so that the saloonists might not plead their example as an excuse for themselves.

Mrs. J. M. Boyd was chosen to present the appeal on that visit. All the druggists signed the pledge except Mr. Dunn, of whom more hereafter.

Next day the ladies held another meeting, but decided not to make any visitations, it being Christmas-day, and the hotel-keepers more than usually busy and not likely to listen very attentively to our proposition.

On the 26th, the hotels and saloons were visited; Mrs. Thompson presenting the appeal. And it was on this morning, and at the saloon of Robert Ward, that there came a break in the established routine. “Bob” was a social, jolly sort of fellow, and his saloon was a favorite resort, and there were many women in the company that morning whose hearts were aching in consequence of his wrong-doing. Mrs. Thompson presented the appeal, another lady read a selection in the Bible, and then Mrs. Thompson began to talk to him; and she did it with her heart all stirred up by the memory of the wrongs the man had done to many whose weakness he had taken advantage of, dragging them down to disgrace and ruin. Ward was evidently touched. He confessed that it was a “bad business,” said if he could only “afford to quit it he would,” and then tears began to flow from his eyes. Many of the ladies were weeping, and at length, as if by inspiration, Mrs. Thompson kneeled on the floor of the saloon, all kneeling with her, even the saloonist, and prayed, pleading with indescribable pathos and earnestness for the conversion and salvation of this and all saloon-keepers. When the amen was sobbed rather than spoken, Mrs. Washington Doggett’s sweet voice began, “There is a fountain,” etc., in which all joined; the effect was most solemn, and when the hymn was finished the

ladies went quietly away, and that was the first saloon prayer-meeting.

This is a fair specimen of the saloon visiting as carried on in Hillsboro' for more than three months. Then the doors were locked and the prayer-meetings were held on the pavements; extreme care was taken not to obstruct the passage-way.

Mr. W. H. H. Dunn, the druggist, who refused to sign the druggist's pledge, and who was known to be selling whiskey for drinking, and to minors, too, in disobedience of the law, became very much incensed at the continuous effort on the part of the women to persuade him to sign the pledge, and I may say here that not the women alone plead with him; a petition signed by a large number of the leading men of the place was presented to him by two of the oldest and most respected citizens, without the least effect. Let it be said as some excuse for him that he had bad advisers, and that large sums of money were sent him by the Whiskey Ring, that he might be able to fight the Crusaders in the courts.

The first thing done was the issuing of a "pronunciamento," forbidding the women to sing and pray on his store steps, or on the sidewalk in front of his store. This was printed on slips of paper, and copies scattered over the town, and about the front of the drug store in question. This was early in the morning of the 31st January, 1874, and when the hour came for the usual prayer-meeting, there was a great questioning as to what was to be done; finally, some of the gentlemen said the ladies should go on the street as usual, and that by the time they had gone the round of the saloons, a place would be ready in front of Mr. Dunn's.

Accordingly, in an hour or two, there was erected

in front of the drug store a covered structure, made of boards and canvas, enclosed on three sides, and open on the side next the store. The ladies soon took possession and held a prayer-meeting.

Mr. Dunn could not stand that, so he applied to Judge Safford, then presiding at court in Hillsboro', for an injunction against this "tabernacle." The injunction was granted, and a notice served on Mr. Sayler, a very active temperance man, after he had gone to bed. It was Saturday night, and in order that he might obey the law and still keep the Sabbath, he dressed himself, procured some help, and had everything removed by twelve o'clock. An appeal was made at once by the temperance people for dissolution of the injunction; the case was heard by Judge Steele, at the February term of court, and the injunction dissolved on the finding of a legal flaw in the application of the plaintiff. But Mr. Dunn was not to be quieted. He now brought a suit for "trespass" against the Crusaders, and asked $10,000 damages.

This suit was heard before Judge Gray, at the May term of court, 1875. Able counsel was employed on both sides. The question was felt to be a vital one, and the court-room was crowded to overflowing for *seventeen days*. The examination of witnesses occupied thirteen or fourteen days, though not nearly all of the two hundred were called to the stand.

One incident of this trial must be told. It happened during Judge Safford's speech, one of Mr. Dunn's counsel. There was in the court-room a dear old lady, Mrs. Margaret Foreaker, a genuine mother in Israel, who, full of faith, prayed much during the trial, and while Judge Safford was speaking, prayed especially that he might be "confounded." He had been going

along swimmingly, and entirely to the satisfaction of his friends, when suddenly he seemed to lose the thread of his argument, dropped his eye-glasses two or three times, could not find his references, made quotations not bearing on the points he was trying to establish, and his embarrassment was so obvious that Mrs. F. said afterward she did not know but she had "prayed too hard." The judge did not recover himself, and one of Dunn's friends went over to the hotel and reported the case as "lost," that Judge Safford had ruined it.

The jury were compelled by the ruling of the court to bring a verdict against the defendants, and laid the costs on them, with $5 damages. Counsel for the defence made a bill of exceptions to the rulings of Judge Gray, and the case was carried to the Supreme Court of the State. It is still pending, but will probably be dismissed, as Mr. W. H. H. Dunn is now a *bankrupt. Mr. Sayler owns* the store, and Mr. Dunn's assignee will not defend the suit in Supreme Court.

The "street work" was not resumed after the Dunn suits began. It was thought best not to defy the law even in appearance until the decision of the courts should be known. But there was plenty to do. The new constitution was about to be presented to the people of Ohio, and "License" or "No License" was the great question. The women girded themselves for the strife. Into the school districts and smaller towns they went in little parties, held meetings, organized leagues, circulated petitions, and kept on praying. The license clause was defeated.

A few miles north of Hillsboro' is the little village of L——. It is quite a pleasant little place; the people are intelligent; there are two churches, good schools, and a few stores, etc. But there was one drawback to

the peace of the community, and that was the drinking-saloon attached to the hotel. The proprietor was one of the oldest citizens, and when the Crusade began it was hoped that he would at once come over on the temperance side. But as he did not, there was a meeting called in the little white church to consider what should be done. The meeting was large, and after a prayer, a visiting committee of ladies went down to Mr. ——'s saloon. He met them at the door, and very kindly invited them into the parlor with his amiable wife and daughter. There they talked the matter over, but he refused to sign the pledge. The next day they called again, and he was very angry and locked the door; but on the third day, seeing that the whole community was roused, he grew calm, and said, "Ladies, I will not sign your pledge; but I will promise you in the presence of God that I will never sell another drop of liquor in this town after the 20th of this month, and if I violate my word you may have every cent I am worth. I will walk out and you may walk in." He kept his word for a while, but the temptation to put a few more dimes in his pocket was too strong, and he secretly bought another barrel of whiskey. Just at this time several of the leading temperance women were sick and could not visit him, but "God met him." The quiet village was alarmed by the cry of "fire!" It was the *hotel*. It caught from a segar thrown into a sawdust spittoon in the *saloon*. While it was burning, a lady said, "O, dear! our town is built so compactly, it will all burn." "Never thee fear," said a good Quaker sister, "not a building will burn but that one. Don't thee see? not a leaf is moving; the flames go straight up, and the sparks fall back on the house." She was right. The hotel, store, saloon, and all belonging to it were entirely burned, while not another house caught fire.

Unappalled by this judgment, Mr. —— built a room on the same lot in which to sell whiskey, but became paralyzed, and in a short time died a miserable death. There is no whiskey now sold in L——.

I want to relate one or two little incidents that show the hardening effect of liquor-selling on the dealer.

There was a saloon-keeper brought from Greenfield to H—— to be tried under the Adair law. The poor mother who brought the suit had besought him not to sell to her son—"her only son." He replied roughly that he would sell to him "as long as he had a dime." Another mother, an old lady, made the same request, "lest," she said, "he may some day fill a drunkard's grave." "Madam," he replied, "your son has as good a right to fill a drunkard's grave as any other mother's son." And in one of the Hillsboro' saloons a lady saw her nephew. "O, Mr. B——," said she, "don't sell whiskey to that boy: if he has one drink he will want another, and he may die a drunkard." "Madam, I will sell to him if it sends his soul to hell," was the awful reply. The last man is a peculiarly hard, stony sort of man; his lips look as if chiselled out of flint, a man to be afraid of. One morning, when the visiting band reached his door, they found him in a very bad humor. He locked his door and seated himself on the horse-block in front in a perfect rage, clenched his fist, swore furiously, and ordered us to go home. Some gentlemen, on the opposite side of the street, afterwards said that they were watching the scene, ready to rush over and defend the ladies from an attack, and they were sure it would come; but one of the ladies, a sweet-souled woman, gentle and placid, kneeled just at his feet, and poured out such a tender, earnest prayer for

him, that he quieted down entirely, and when she rose and offered him her hand in token of kind feeling, he could not refuse to take it.

But it was not always stormy; sometimes it was summer-sunshine, as witness: One bright Saturday afternoon, while we were singing the sweet songs of Zion and offering prayer, an old gentleman, a stranger to us all, stood at a little distance from our band, and while listening to us was led by the Spirit to give his heart to God. He went to his home bearing the glad tidings to his friends. He told it in church the following Sabbath, and a revival began then which resulted in many conversions.

As I go over these facts of a time so full of interest, I recall the figure of a venerable, dignified old gentleman, full of vigor and enthusiasm, though the frosts of seventy-five winters had whitened his head; this was General Jos. J. McDowell, the husband of our vice-president. His interest kept pace with the work, he was at nearly all the meetings, and had ever a word of counsel or encouragement for the women. But there was one thing lacking. He was not a professing Christian, and his many friends grew sad when they saw that he was drawing so near the close of life without the only hope that can lighten the pathway to the tomb. The time came, however, for the Spirit to do its work. The ladies had been holding a series of religious meetings in their consecrated league room, morning after morning, for two months (January and February, 1876). The presence of the One Mighty to save and strong to deliver was gloriously manifesting himself, and on one of these mornings General McDowell came in and took his seat. Mrs. Thompson, who was leading the meeting on that occasion, after a very touching hymn had

been sung, Scripture read, and prayer offered, proposed spending a short time in testimony. One and another had spoken, when Mrs. T—— said, in a kind, familiar way, “General McDowell, we are most happy to have you with us this morning, and as you have so often encouraged our hearts in our temperance work, we should love to hear *you speak*.”

He arose slowly, and in a very solemn manner said, “I do not feel worthy to speak on sacred subjects before you good women.” After some hesitation he resumed, “I have been a great sinner; for many years, especially during the war, I had almost come to the conclusion that there was no such thing as religion, but seeing the spirit of divine love displayed by the crusading ladies of our town, as they have knelt *on snow* even, in front of the barred doors of these worse than murderers, to pray for their souls; and as in the churches I have watched the tears stream down their cheeks as they have prayed the divine blessing upon them and their families, I have felt my heart soften. *Now* I feel that I can say *I love the Saviour*.” The scene that followed can be better imagined than described, as that devoted wife, who had prayed for her noble husband for more than fifty years, received him a new creature in Christ Jesus. All were baptized afresh by the Holy Spirit, and we grasped with firmer hold the hand of our Almighty Friend who had bidden us walk upon the untried waves, December 23d, 1873.

Since the departure of this dear friend of the Crusade to the “Home of the Soul,” for which home he was *rapidly matured*, wonderful developments of divine mercy have been displayed in our highly-favored town, Hillsboro’. Last spring a gracious revival resulted from the “union services” of the

Quaker Evangelists, Nathan and Esther Frame. Scores of young men were converted during these meetings who had been the objects of our *earnest* and special prayers. Many a mother's heart was made glad, and the churches all received their dead raised to life again.

Thus God prepared our community for the glorious dawn of the Murphy movement, and wonderfully qualified by *reformation based upon conversion*, our Congressman elect, Hon. Henry Dickey, for its inauguration. The first Murphy meeting was held on the evening of May 15th, 1877, and the first men to sign the pledge were some of our prominent citizens in every profession; but pre-eminently the lawyers, men of talent and influence, but whose habit of intemperance had long been a source of grief and anxiety to their friends. Three hundred signed the pledge upon the first evening; within two weeks over two thousand names were upon the roll; some of the most energetic workers in the movement were men who were foremost in opposing the Crusade, unsparing and bitter in their invectives against all concerned. That which fills us with astonishment and devout thanksgiving is the desire evinced by these men, that old scores be wiped out, and Christian women come to the front and help in the cause by their presence and sympathy.

BAPTIZED IN WHISKEY.

Among the many interesting incidents of work reported at the Woman's Temperance Camp-Meeting at Ocean Grove was the following, related by Mrs. E. J. Thompson, of Hillsboro':

"During the Crusade, a saloon-keeper consented to

close his business. There was a great deal of enthusiasm and interest, and we women decided to compensate the man for his whiskey and make a bonfire of it in the street. A great crowd gathered about the saloon, and the barrels of whiskey were rolled out to the public square where we were to have our bonfire. Myself and two other little women, who had been chosen to knock in the heads, and had come to the place with axes concealed under our shawls, went to our work with a will.

"I didn't know I was so strong, but I lifted that axe like a woodman and brought it down with such force that the first blow stove in the head of a barrel and splashed the whiskey in every direction. I was literally baptized with the noxious stuff. The intention was to set it on fire, and we had brought matches for that purpose, *but it would not burn*! It was a villanous compound of some sort, but we had set out to have a fire, and were determined by some means or other to make it burn, so we sent for some coal oil and poured it on and we soon had a blaze. The man who could sell such liquors would not be likely to keep the pledge. He is selling liquors again."

VICTORY AT WASHINGTON C. H.

Most of the facts in the following history of the work at Washington C. H. have been gleaned from the official report of the secretary, Mrs. M. V. Ustick.

It will be seen that the Crusade began in this town only two days later than at Hillsboro'. And Washington C. H. was the first place where the Crusade was made prominent and successful.

On Friday morning, Dec. 26th, 1873, after an hour

of prayer in the M. E. Church, forty-four women filed slowly and solemnly down the aisle, and started forth upon their strange mission with fear and trembling, while the male portion of the audience remained at the church to pray for the success of this new undertaking; the tolling of the church-bell keeping time to the solemn march of the women, as they wended their way to the first drug store on the list. (The number of places within the city limits where intoxicating drinks were sold was fourteen—eleven saloons and three drug stores.) Here, as in every place, they entered singing, every woman taking up the sacred strain as she crossed the threshold. This was followed by the reading of the appeal and prayer; then earnest pleading to desist from their soul-destroying traffic and sign the dealer's pledge.

Thus, all the day long, they went from place to place, without stopping even for dinner or lunch, till five o'clock, meeting with no marked success; but invariably courtesy was extended to them; not even their reiterated promise, "We will call again," seeming to offend.

No woman who has ever entered one of these dens of iniquity on such an errand needs to be told of the heart-sickness that almost overcame them as they, for the first time, saw behind those painted windows or green blinds, or entered the little stifling "back room," or found their way down winding steps into the damp, dark cellars, and realized that into *such places* those they loved best were being landed, through the allurements of the brilliantly lighted drug store, the fascinating billiard-table, or the enticing beer-gardens, with their syren attractions. A crowded house at night, to hear the report of the

day's work, betrayed the rapidly increasing interest in this mission.

On the 27th the contest really began, and, at the first place, the doors were found locked. With hearts full of compassion, the women knelt in the snow upon the pavement, to plead for the divine influence upon the heart of the liquor-dealer, and there held their first street prayer-meeting.

At night the weary but zealous workers reported at a mass-meeting of the various rebuffs, and the success in having two druggists sign the pledge not to sell, except upon the written prescription of a physician.

The Sabbath was devoted to union mass-meeting, with direct reference to the work in hand; and on Monday the number of ladies had increased to near one hundred. That day, December 29th, is one long to be remembered in Washington, as the day upon which occurred the first surrender ever made by a liquor-dealer, of his stock of liquors of every kind and variety, to the women, in answer to their prayers and entreaties, and by them poured into the street. Nearly a thousand men, women, and children witnessed the mingling of beer, ale, wine, and whiskey, as they filled the gutters and were drank up by the earth, while the bells were ringing, men and boys shouting, and women singing and praying to God who had given the victory. But on the fourth day, "stock sale-day," the campaign had reached its height, the town being filled with visitors from all parts of the county and adjoining villages. Another public surrender, and another pouring into the street of a larger stock of liquors than on the previous day, and more intense excitement and enthusiasm.

Mass-meetings were held nightly, with new

victories reported constantly, until on Friday, January 2d, one week from the beginning of the work, at the public meeting held in the evening, the secretary's report announced the unconditional surrender of every liquor-dealer, some having shipped their liquors back to wholesale dealers, others having poured them into the gutters, and the druggists as all having signed the pledge. Thus a campaign of prayer and song, had, in eight days, closed eleven saloons, and pledged three drug stores to sell only on prescription. At first men had wondered, scoffed, and laughed, then criticised, respected and yielded.

Morning prayer and evening mass-meetings continued daily, and the personal pledge was circulated till over one thousand signatures were obtained. Physicians were called upon to sign a pledge not to prescribe ardent spirits when any other substitute could be found, and in no case without a personal examination of the patient.

Early in the third week the discouraging intelligence came that a new man had taken out license to sell liquor in one of the deserted saloons, and that he was backed by a whiskey house in Cincinnati, to the amount of $5,000, to break down this movement. On Wednesday, the 14th, the whiskey was unloaded at his room. About forty women were on the ground and followed the liquor in, and remained holding an uninterrupted prayer-meeting all day and until eleven o'clock at night. The next day, bitterly cold, was spent in the same place and manner, without fire or chairs, two hours of that time the women being locked in, while the proprietor was off attending a trial. On the following day, the coldest of all the winter of 1874, the women

were locked out, and stood on the street holding religious services all day long.

Next morning a tabernacle was built in the street, just in front of the house, and was occupied for the double purpose of *watching* and prayer through the day; but before night the sheriff closed the saloon, and the proprietor surrendered; thus ended the third week.

A short time after, on a dying bed, this four days' liquor-dealer sent for some of these women, telling them their songs and prayers had never ceased to ring in his ears, and urging them to pray again in his behalf; so he passed away.

Early in the work Mrs. George Carpenter, Mrs. A. C. Hirst, Mrs. A. E. Pine and Mrs. Ogle, who were appointed to draw up an appeal, presented the following

APPEAL.

Knowing, as you do, the fearful effects of intoxicating drinks, we, the women of Washington, after earnest prayer and deliberation, have decided to appeal to you to desist from this ruinous traffic, that our husbands, brothers, and especially our sons, be no longer exposed to this terrible temptation, and that we may no longer see them led into those paths which go down to sin, and bring both body and soul to destruction. We appeal to the better instincts of your own hearts, in the name of desolated homes, blasted hopes, ruined lives, widowed hearts, for the honor of our

> community, for our happiness; for our good name, as a town; in the name of the God who will judge you, as well as ourselves; for the sake of your own souls, which are to be saved or lost, we beg, we implore you, to cleanse yourselves from this heinous sin, and place yourselves in the ranks of those who are striving to elevate and ennoble themselves and their fellow-men; and to this we ask you to pledge yourselves.

This appeal was adopted, and was afterwards extensively used in other parts of the State, and in other States.

A property-holders' pledge was also circulated—pledging men not to rent, or lease property, to be used as saloons, nor to allow any dealings of the liquor traffic to be carried on upon any premises belonging to them. This pledge was generally signed by holders of real estate.

During this week came a plea for help from Hillsborough. In answer to that call, on Monday, January 12th, a committee, consisting of Profs. Morehouse and Dean, and Mrs. M. G. Carpenter, Mrs. Judge McLean, Mrs. Judge Priddy, and Miss Annie Ustick, went to Hillsborough, spent the evening in attendance upon a mass-meeting there, and next forenoon in prayer and conference with the workers, returning in time to attend the mass-meeting at home, bringing with them encouraging words.

By this time the new method of fighting

whiskey began to attract the attention of the press and people in surrounding places; and meetings were announced to be held in every village and school district in the county. Committees of ladies and gentlemen were sent out to assist in these meetings. Committees were also sent, by request, into all adjoining counties, the meetings being constantly kept up at home, and all the while gaining in interest.

About this time came word from Columbus, that the Adair Liquor Law was in great danger of being repealed; consequently the following communication was sent to every known Temperance organization throughout the State, by the Washington League:

"*To the Secretary of Women's Temperance League, at* ——:

"DEAR SISTER—By order of the entire body of our Temperance League, we send you an urgent request that you immediately appoint a committee of not less than six, of the most earnest and effective workers, who shall be ready at an hour's notice, to respond to the call embodied in the following resolution:

"'*Resolved*, That the secretary of this meeting be requested to correspond with the ladies in all places where the Temperance movement is now, or may be progressing, asking the same to appoint a delegation to appear at Columbus, when called, if any action

> of the legislature, threatening the safety of the Adair Liquor Law, may be contemplated.'
>
> "Please notify us of your decision in the matter, forwarding us one name to whom we may telegraph if necessary."—[Signed by the secretary.]

Responses poured in from all Leagues addressed—the word "*Ready*." But the law remained undisturbed that winter.

The names of the following women, chosen by God and men to inaugurate this great work and carry it forward to success, appeared in the columns of the *Fayette County Herald* at the time:

Mrs. George Carpenter; Miss Annie Ustick; Mrs. A. C. Hirst; Mrs. A. E. Pine; Mrs. B. Ogle; Mrs. P. E. Morehouse; Miss M. A. Love; Mrs. Wm. Stevens; Mrs. O. Grubbs; Mrs. J. Van Deman; Mrs. E. Milliken; Mrs. A. Blakemore; Mrs. Wm. Smith; Mrs. P. T. Light; Mrs. H. L. Hadley; Mrs. F. Nitterhouse; Mrs. D. McLean; Mrs. Allen Hegler; Mrs. T. N. Ustick; Miss A. E. Robinson; Miss Julia Wood; Miss Anna Cherry; Mrs. S. Lydy; Miss Brightie Ogle; Miss Flora Ogle; Mrs. Barnett; Mrs. Farmer; Mrs. Geo. Dahl; Mrs. M. Gardner; Miss Kate Foster; Mrs. Col. Maynard; Mrs. Dr. Dennis; Mrs. Dr. Coffman; Miss Belle Stuckey; Mrs. H. P. Cherry; Mrs. J.

B. Priddy; Mrs. M. Blackmore; Mrs. A. E. Silcott; Miss L. Milliken; Miss Emma Wilcox; Mrs. H. P. Ustick; Miss Ida Dean; Mrs. J. Hopkins; Mrs. C. L. Getz; Mrs. T. Gardner; Mrs. Wm. Gordon; Miss A. Kephart.

But there still remained the beer hall of Charlie Beck, about half a mile out. Carriages were furnished the ladies, free of charge, from the temperance livery-stable of Collins & Bitzer, and in these the band made daily visits to Beck's.

At this time the Cincinnati *Commercial* sent a reporter to view the land, from whose graphic pen we quote the following:

"I reached Washington at noon of January 20th, and seeking Mr. Beck's beer garden, found him in a state of terrible nervousness, as the ladies had spent the forenoon in front of this place. He evidently regarded me as a spy, but was much mollified when assured that I was only a journalist, and made voluminous complaint in 'high Dutch' and 'low English.'

"'I got no vitnesses. Dem vimens dey set up a shob on me. But you don't bin a 'bitual drunkard, eh? No, you don't look like him. Vell, coom in, coom in. Vat you vant, beer or vine? I dells you, dem vimens is shust awful. By shinks, dey build a house right in the shreet, and stay mit a man all day a singin' and oder foolishness. But dey don't get in here once agin already.'

"In obedience to this invitation, I had entered by the side door—the front was locked and barred—to find four customers indulging in liquor, beer and pigs' feet.

"Mr. Beck kept open house nearly all that night;

the sounds of revelry were plainly heard in town, and in the morning several drunken men came into town, one of whom tumbled down into a livery-stable, and went to sleep on a manure pile, from which he was carried to the lock-up. Matters were evidently coming to a crisis, and I went out early; but the ladies reached there in force just before me. I met Mr. Beck hurrying into town to consult his lawyer, or, as he phrased it, 'to see mein gounsel ven I no got a right to my own broberty.'

"The main body of the ladies soon arrived, and took up a position with right centre on the doorstep, the wings extending each way beyond the corners of the house, and a rearward column along the walk to the gate. In ludicrous contrast the routed revellers, who had been scared out of the saloon, stood in a little knot fifty feet away, still gnawing at the pigs' feet they had held on to in their hurried flight, while I took a convenient seat on the fence. The ladies then sang—

'Oh, do not be discouraged, for Jesus is your
friend;
He will give you grace to conquer, and keep
you to the end.'

"As the twenty or more clear, sweet voices mingled in the enlivening chorus—

'I'm glad I'm in this army,' etc.—

the effect was inspiring. I felt all the enthusiasm of the occasion, while pigs' feet party, if they did not feel guilty, certainly looked so.

"The singing was followed by a prayer from Mrs. Mills Gardner. She prayed for the blessing of God on

the temperance cause generally, and in this place particularly; then for Mr. Beck, his family and friends, his house, and all that loved him, and closed with an eloquent plea for guidance in the difficult and delicate task they had undertaken. In one respect the prayer was unsurpassed; it was eminently fitting to the place and the occasion. As the concluding sentences were being uttered, Mr. Beck and his 'gounsel' arrived. The ladies paid no attention to either, but broke forth in loud strains,

'Must Jesus bear the cross alone?
No, there's a cross for me,'

when the lawyer borrowed some of my paper, whispering at the same time, 'I must take down their names. Guess I shall have to prosecute some of them before we stop this thing.'

"I should need the pen of an Irving and pencil of a Darley to give any adequate idea of the scene. On one side, a score of elegant ladies, singing with all the earnestness of impassioned natures; a few yards away a knot of disturbed revellers, uncertain whether to stand or fly; half way between, the nervous Beck, bobbing around like a case of fiddle-strings with a hundred pounds of lager beer fat hung on them; and on the fence by the ladies, a cold-blooded lawyer and excited reporter scribbling away as if their lives depended on it. It was painful from its very intensity.

"The song ended, the presiding lady called upon Mrs. Wendels, and again arose the voice of prayer—so clear, so sweet, so full of pleading tenderness, that it seemed she would, by strength of womanly love, compel the very heavens to open and send down in answer a spark of divine grace that would turn the

saloon-keeper from his purpose. The sky, which had been overcast all the morning, began to clear, the occasional drops of rain ceased to fall, and a gentle south wind made the air soft and balmy. It almost seemed that nature joined in the prayer.

"Again the ladies sang—

'Are there no foes for me to face,'

with the camp-meeting chorus,

'Oh, how I love Jesus,
Because he first loved me.'

"As the song concluded, the lawyer suddenly stepped forward, and said:

"'Now, ladies, I have a word to say before this performance goes any further. Mr. Beck has employed me as his attorney. He cannot speak good English, and I speak for him here. He is engaged in a legitimate business, and you are trespassers on his property and rights. If this thing is carried any further, you will be called to account in the court, and I can assure you the court will sustain the man. He has talked with you all he desires to. He does not want to put you out forcibly; that would be unmanly, and he does not wish to act rudely. But he tells you to go. As his attorney, I now warn you to desist from any further annoyance.'

"Again the ladies sang—

'My soul, be on thy guard,
Ten thousand foes arise.'

And Miss Annie Ustick followed with a fervent prayer for the lawyer and his client; but they had

fled the scene, leaving the house locked up. After consultation, the ladies decided to leave Mr. Beck's premises and take a position on the adjoining lot. They sent for the 'tabernacle,' a rude frame building they had used in front of Slater's saloon. This they erected on the adjoining lot, put up immense lights to illuminate the entrance to the beer garden, and kept up a guard from early morning till midnight.

"For two weeks religious services were held in the tabernacle day and night, and the women were constantly on duty; at the end of which time an injunction was granted Mr. Beck and the tabernacle was taken down.

"Temperance was still the pulpit theme on the Sabbath, and on Monday morning, February 9th, all the business houses were closed from 8 to 9 to attend the business men's prayer-meeting. Large delegations were present from adjoining villages at that early hour. At the meeting there came a messenger from this man stating that he would give up his business, which announcement was received with cheers. It was then decided that all who were not enjoined from so doing should march out to Mr. Beck's beer garden, where the proprietor met them at the gate, and after a brief consultation with a committee appointed for that purpose, he publicly announced: 'You comes so many, I quits. I will never sell any more beer or whiskey.' Again the crowd gave vent to their feelings in cheers. Messengers were despatched to the women who remained praying in the church, to join them. All the bells commenced ringing, and the procession, numbering two hundred strong, started out to Sullivan's beer house, now the only remaining saloon in the township. Marching up Court street, the numbers increased, and amid the

most profound silence the men and women pursued their journey. About half way there the man in question was met and interviewed. He asked two days to consider, which were granted. The procession then returned, the bells all the time ringing out their chimes upon the crisp morning air. Meetings, morning and evening, continued with unabated interest, and at each came to us the cry from other points, 'Come and help us.'

"On Wednesday morning, February 11th, at mass-meeting in the Presbyterian Church, Mr. Sullivan came in and publicly pledged himself to 'quit *forever* the liquor business.' A general rejoicing and thanksgiving followed this surrender of the 'last man.'

"Thus, through most of the winter of 1874 no alcoholic drinks were publicly sold as a beverage in the county.

"The summer was given up to the defeat of the license clause in the new constitution which was to come before the people on the 18th of August.

"Mass temperance picnics were a prominent feature of the season, and the untiring zeal of the workers was crowned with success on election day.

"During the two intervening years weekly temperance league-meetings have been kept up by the faithful few, while frequent union mass-meetings have been held, thus keeping the subject always before the people.

"To-day the disgraceful and humiliating fact exists that there are more places where liquors are sold than before the Crusade. Does any one ask the result of all this labor, and if the movement was a failure?

We answer to the first question of results: The idea that *women* are to take an active part in the great conflict between religion and the rum power, was evolved by this very Crusade. None saw quicker than the women themselves the weak and strong points of the movement, and these praying bands have become thoroughly organized *Women's Christian Temperance Unions*; and reform clubs, reading-rooms, coffee-houses, and friendly inns are the outgrowth of these 'unions.' Other countries have felt the impulse, and the best women of Europe and Canada are being organized into 'leagues' and 'unions.'

"Was this movement, then, a failure? No! No! The long list of reformed lives; the restored happiness and prosperity of once desolated homes; the still longer list of our noble young men, who were arrested in their first downward steps in the path of intemperance and ruin, and whose upright and useful lives will be standing monuments of good for years to come. Who dares to compute such results? The improved public sentiment, banishing the wine cup from the social circle, from the sideboards and cellars of respectable homes—the awakening and uniting of all Christian hearts in one grand work for God and humanity. All these are the outgrowth of a reformation which has since belted the world—the most far-seeing being utterly unable to grasp its results.

"An incident recently under the observation of the writer is in point. During the winter of 1876 a grand banquet was given the Ohio General Assembly, judiciary, and military officers by some of the prominent citizens of our capital city. No labor or expense was spared in ministering to the comfort or pleasure of the guests, yet no wine was to be found

in all that banquet hall. One of the hosts of the evening remarked that 'before the "Women's Crusade" the giving of such an entertainment without wine would have been impossible.'

"A failure? No! Eternity alone will unfold the glorious success of that work. To have banished liquor from the land, as at first the movement seemed to promise, would have been a miracle, and God does not now work in such manner; and the work we feel he meant to do in this Crusade was to rouse up his people to a sense of their duty; to awaken his church, which seemed to be strangely indifferent and asleep to this terrible evil. Thus He crowned the movement with success; and while His followers believe and trust Him, the good work will go on to completion, for

"'Right is right, as God is God,
And right the day will win;
To doubt would be disloyalty,
To falter would be sin.'"

WILMINGTON, OHIO.

We are indebted to Rhoda Worthington and Mary Hadley for the following history of the work in Wilmington:

In pursuance to the call of the pastors of the different churches of Wilmington, a large and earnest assemblage of citizens gathered at the M. E. Church, on Saturday evening, January 3d, to devise some plan of procedure, by which all lovers of the race might be brought to work in harmony for the suppression of the sale of intoxicating drinks within the limits of the corporation of Wilmington.

The meeting was called to order by the Rev. William Runyan, pastor of the M. E. Church. After the singing of the hymn, “All hail the power of Jesus’ name,” the audience were led in prayer by the Rev. S. H. Bingman, pastor of the Christian Church. The meeting was then addressed in a stirring and thrilling appeal in behalf of the movement, by the Rev. A. C. Hirst, of Washington C. H., Ohio. Mr. Hirst, in the course of his remarks, set forth the main features of the plan pursued by the people of Washington, but thought that, if the people of Wilmington would take hold of the matter with the one object in view, viz., to suppress the liquor traffic in our midst, some plan suited to the local requirements of the case would develop itself. At the close of Mr. Hirst’s address, remarks on the duties of the hour were made by W. E. Prichard and others. A temporary organization was then effected. Mr. William H. Cole, superintendent of public schools, was called to the chair, and J. H. Grove was nominated as secretary.

A committee of five, consisting of Messrs. Hildebrant, Zeigler, Albright, Gaskill, and Outcalt, was appointed to secure the names of such men as were willing to pledge themselves to support the ladies in efforts to suppress the sale of intoxicating drinks within the limits of Wilmington.

On the suggestion of Mrs. Mary N. Hadley, a minister in the Society of Friends, it was moved, that all women interested in the cause of temperance be requested to meet in the Friends’ Church, Sunday, January 4th, at four o’clock P. M., and that all men willing to aid the ladies in this movement be requested to meet in the Baptist Church, at the same hour, for prayer and consultation.

At the women’s meeting at four o’clock, Sabbath

evening, there was a good attendance. Rhoda C. Worthington was called to act as president of the meeting. She came forward and said, “As the children of Israel did not see the Red Sea open before they came to it, nor the prophets see the waters of Jordan roll back until the soles of their feet touched the brim of the water, so it seems we must go forward in this work, trusting that a way will be made for us.” Rachel MacGregor and Lizzie C. Runyan were then called on to act as secretaries. Huldah C. Estes was elected leader, and Sarah S. Walker secretary of the field of labor, who was to make the report of our proceedings to the public mass-meetings at night.

At 10 A. M., sixty-three ladies, some of them the tearful wives of dissipated husbands, solemnly marched forth amid the peals of all the church-bells of the town, to visit the places where liquors were sold in Wilmington, and pray for and with the dealers, and implore them to desist from this work of destruction. Most of the men of the congregation remained, and engaged in prayer and supplication to God, that the great mission of the mothers, wives, and sisters of Wilmington might be successful.

One young man told his mother that he placed himself on a corner to see the fun as the women passed along, “but,” said he, “they all came weeping, and I wept, too.”

In the congregation, as we passed out, aged men bowed their heads, tears were seen to drop to the floor; none seemed to notice, or scarcely know, that others were weeping. The first place we entered was Brown Bro.’s drug store. A hymn was sung, three prayers were offered, and the pledge presented and signed, the druggist shedding tears while he signed.

“Glory, hallelujah, our God is marching on,” was sung, and we passed out.

We made many visits before we obtained all the signatures of the dealers, continuing eight days in the work, our numbers increasing to more than one hundred women.

We then had four drug stores and nine saloons. During all the preliminary meetings, a number of persons who manifested a deep interest in all proceedings—men and women, too—were persons whose faces had not often been seen inside of church walls. But they tarried, not seeming to tire at the most lengthy exercises. There was a greater unanimity on the part of the different societies than had ever before been observable in any movement looking to the good of the general community. The feeling as the women filed out of the church, two by two, was of the intensest kind. It was no common errand on which they started, and their appearance on the streets awed to silence those whose hearts beat no responsive thrill.

From drug store to drug store, and from dram shop to dram shop, these brave women went during four hours and a half, daily, pleading, singing, and praying, in behalf of those who were engaged in the unholy traffic of rum-selling.

The meetings were continued in the church until the return of the women at half-past three in the afternoon, when, after a short time spent in consultation and devotional exercises, the meeting closed. At night the church was packed in every part. Extra seats had been procured, and the aisles and vestibule were filled to such an extent that egress was an impossibility. After a season spent in devotional exercises, the report of the work done by

the women during the day was read by Sarah S. Walker, and was listened to with breathless attention.

The remainder of the evening was occupied in the transaction of business, speaking, singing, and prayer, and securing signatures to the total abstinence pledge. Some of these meetings were the most remarkable ever held in Wilmington, and their influence cannot be computed or gainsaid.

On other days the same procession of earnest, devoted women filed out of the church amid the ringing of bells, and the supplication and prayers of their fathers, husbands, and brothers, through snow and sleet; and when the procession returned to the church there was awaiting them a large meeting of men, to give them a prayerful reception.

The rain, sleet, and snow in an unusual degree kept on falling, but the meeting at the Friends' meeting-house showed the indomitable purpose of the good people who were engaged in this work. At one of the many meetings the following appeal, having been prepared by the women engaged in the work of visitation, was read and adopted:

"Sisters—Feeling greatly encouraged at the results of yesterday's work, and thanking God our Father, who giveth us the victory through Christ, our crucified but risen and glorified Redeemer, and feeling that, from the character of the men engaged in the liquor traffic, the amount of capital and financial interest employed in the same, and the silent yet powerful influence of many members of our community in backing up these men in their unholy calling, that we may have a long siege—therefore, let us call upon all our Christian brothers and sisters in the country surrounding Wilmington,

to at once earnestly identify themselves with this great *Christian temperance movement*, by organizing, and placing themselves in communication with us, and thus be ready to help us in carrying forward the work."

The Crusaders, as they went out on their mission of love, were urged forward by the prayers and tears of the active Christian community, and aided by the moral sentiment of very many who made no pretensions of religion. The unity of effort, fixedness of purpose, and hearty support given to the work procured entire success.

As the women were engaged all day in their work, arrangements were made for them to have lunch every day during this protracted effort.

Superintendent William Cole and Sheriff Hackny took the lead in this matter. It was announced each night, at the mass-meeting, where lunch would be given, and who would pay for it. A correspondent says: The saloon-keepers weakened in their efforts to stem the tide of public opinion. Several were ready to sell out and quit the business, but the women were not willing to buy. J. R. Hawley, a colored saloon-keeper, announced in the meeting that he was resolved to quit.

The ringing of all the bells in the town announced to the people that the lines were broken, and victory was only a question of time. The women were vigilant, and regardless of the weather, went bravely on with the work.

Half-way promises were made, but they desired a complete surrender. Thomas Young, a colored man, who had a saloon in Clarktown (a part of Wilmington, over the railroad), signed the pledge,

amid the ringing of bells, and singing of songs of praise, that the outposts were surrendering.

It was resolved at this meeting, “That the business men be requested to close their houses between the hours of nine o’clock A. M., and three o’clock P. M., of the following day.” This was generally done, and the meeting held in the Friends’ meeting-house was largely attended during the day. The procession was larger than ever, and their influence correspondingly increased. Whenever they found a saloon closed against them, praying and singing was carried on in the street. From Main to South, and up and down South street, the procession moved as the ladies thought best for the accomplishment of the good work in which they were engaged. Mr. J. J. Stagg, of the Gates House, generously entertained the women in the procession; that day one hundred and thirty took dinner there. That day the last place we visited before dinner was the court-house, court being in session. We spent some time in religious service there, but some of the members of the bar made it convenient to be absent.

One day before that, just after we had taken lunch, we came out and stopped on the court-house steps, and Lizzie C. Runyan led in prayer. We afterward heard that a liquor case was just then being tried, that the court became demoralized for a time until we went away, and the lawyer who lost his suit accused his opponent of making an arrangement with us to go there; but we knew nothing of what was going on, and acted only under the impression of the moment, many of us not knowing we were going there until the one leading stopped.

At night the meeting was densely packed. At this meeting a plan of work was arranged for Saturday,

somewhat different from the previous days; we divided into as many companies as there were saloons, having a few who could sing and some who would pray in each company.

Saturday's meeting was held in the Baptist Church, and the procession, large and formidable in appearance, started out, and a regular detail went to each of the saloons to watch and pray. It was arranged that every fifteen minutes the church-bell would be rung, and each company would then pass on to the next saloon; that day our enemy became exasperated. Before they were rid of one company another would be seen coming. We soon became too earnest to hear the bell, but went on from place to place. When any one of the unfortunate fellows was discovered on the street, a delegation of earnest, devoted women would surround him, and escape seemed hopeless. Never before had our town witnessed such a scene. Men dry for drinks, who had come in expecting no trouble, wandered disconsolately about the streets, and went home at night-fall in a different condition from what had been their habit on previous Saturdays, and the bowls of egg-nog already mixed up for their use were still standing unmolested. They would see a company of us at one place and think these were the Crusaders, and they would go on hurriedly to another shop, perhaps enter the door before they perceived women were there, too; then some would very unconcernedly ask for a half-dozen apples or something else, and pass out. Through the vigilance of the women but little liquor was sold during the day, and at night all of the saloons were temporarily closed, and the chances were much against any open purchase of liquor. The week had been one of intense excitement and active work, and such an up-building

of public sentiment as had never been manifested here before.

Union service was held at the Friends' Church on Sabbath morning and evening. At the morning hour Rev. James Kendall preached one of his characteristic sermons, which was listened to attentively by as large an audience as could be packed into the house. The evening service was very good, made up of singing, praying, and general speaking.

Monday meetings were held at the M. E. Church. The attendance was prompt and the procession moved early, and took possession of the saloons. Men who had been brave all the week before, gave in and surrendered. Thomas Norton, Fred. Hineman, George Lauber, Henry Getz, Washington Champ, and Patrick Egan, gave up the business, and while they did not all sign the pledge, they all promised to quit. Norton and Hineman emptied their saloons.

As an episode of the day's work, the capture of the Xenia ale-wagon and the frightened driver will long be remembered. He entered town and was replenishing saloons, while the attention of all were taken up by the pouring out of a half-barrel of gin, given up for that purpose.

G. Thomas Young had signed the pledge, and his liquors were poured into the gutter from the court-house pavement; some poor fellows drank from the gutter, taking it up with their hands; one ran up and caught some in his hat and drank it, although his hat was not a new one. The crowd dispersed: some went home, but most of the temperance women and men went to the M. E. Church.

When it was announced that the ale-wagon was in

town and M. N. Hadley was beside it, it was soon overtaken by a vast crowd. A colored boy caught hold of the horses; the wagon was soon surrounded by the women; earnest prayer was offered, and just as we had a pledge written, to present to him, to sign, not to enter our place again on such an errand by day or by night, the city marshal told the boy to quit his hold of the bridle, and the driver lay whip to the horses and fled. We telegraphed to Salina, and they were ready to receive him by the time he arrived there.

The meeting that night was a joyful one, and the work was reported in a much more forward condition than any one could have expected. Thursday found all ready for work, and there being a suspicion that the saloon of Conners had been open during the night, a delegation met early and was ready to take possession, as soon as it was opened for business. The meeting was held in the Baptist Church, and the procession came out promptly. During the day Edward Conners and Alice Bourke signed the pledge, thus closing all the drinking-saloons or places in the town. The men engaged in the work not feeling entirely satisfied with the fulfilment of some of the pledges, kept a watch.

All the saloon-keepers signed the pledge except Norton and Getz, and they both closed under the promise not to sell again. Norton finally sold out at auction, and poured out his beer and turned himself into the street.

Many individuals who worked without ceasing during this effort we would gladly mention by name, but not having room for all, we do not desire to discriminate. The work encouraged all good citizens, and a brotherly feeling has been wonderfully

developed among the different churches.

It was estimated from freight books, that during the six months beginning with July 1st, and ending December 31st, 1873, that the sum of twenty-five thousand dollars was spent in this place for liquors.

The above will give our readers some idea of the immense injury which our town has suffered from the sale of intoxicating liquors; over one hundred and forty dollars a day.

After the closing up of the saloons, the people on the streets were universally sober, and in marked contrast to former times. We are informed by one whose duty it is to extinguish the street-lamps, that there is a wonderful change in the order on the streets since the closing of the saloons. Previously, disorder and drunkenness was the rule night after night, but now he will go around the town without any sign of disturbance.

The Lebanon *Star* says, "In Wilmington, Clinton county, there were, a week ago, we are told, twelve saloons. On last Monday night there was but one remaining. The women did it. No suits were brought; but as we understand it, they just talked and sung and prayed, and the hearts of the liquor-sellers (many of them have hearts) gave way, and they quit the business. As the walls of Jericho fell at the sound of rams' horns, so will the liquor traffic vanish in the presence of a healthy public sentiment properly manifested."

RESOLUTION OF THANKS.

The following resolution was unanimously adopted by the women, at the last meeting held by them at

the close of their arduous labors in putting down the liquor traffic in our town. It is a resolution which fully explains itself, and we give it without further comment:

Resolved, That we return our sincere thanks to our Heavenly Father for putting kindness into the hearts of the pastors, and so many of the brethren of all denominations amongst us, together with our friend, M. Rombach, and those who claim alliance with no church organization, to so cordially co-operate with, and encourage us in the performance of the duties of the last few days by their prayers and sympathy; also, kind attention in the bountiful provision for the sustenance of our bodies, and care for our comfort and convenience by improving street-crossings, etc. And again we will thank him for the silent breathing of "God speed the work," which we felt was with many of our citizens and neighbors who had no opportunity to manifest their interest and co-operation therein, and in humility we desire to thank and praise his holy name for causing the saloon-keepers with whom we have labored, to treat us with such profound respect and gentility. And last, but not least, we most devoutly thank him that he has enabled us to work thus lovingly together, until the language of our hearts is, "Truly is it the Lord's doing, and marvellous in our eyes."

On behalf of the women of Wilmington and vicinity.

R. C. WORTHINGTON, President.

There were many women who attended our league-meetings regularly, who never went on the street as Crusaders. When we would start out they would go home, or remain at the prayer-meeting.

These were led by ministers: W. E. Prichard, S. H. Bingham, Wm. Runyan, and Friends.

A relief committee was appointed, consisting of both men and women, which did much to relieve the poor of our town. The children of the public schools were invited to come out.

We taught them the following pledge:

A pledge we make, no Wine to take,
Or Brandy red, to turn the head;
Or Whiskey hot, to make the sot;
Or fiery Rum, that ruins home;
Nor will we sin, by drinking Gin;
Hard Cider, too, will never do;
Or brewers' Beer, the heart to cheer.
To quench our thirst, we'll always bring
Cold Water, from the well, or spring.
Also, from Tobacco's use we plead excuse;
The filth and scent thus we prevent,
That does accrue from Snuff and Chew;
And Smoke, we abhor, from Pipe or Cigar.
To this Pledge we live, for the joy it will give
To Fathers and Mothers, our neighbors, and others.

Wilmington, Clinton county, Ohio.

Some of the saloons were open, but claimed to be selling cider only. One had protested that he did not sell whiskey, and tried hard to convince us of the fact. His door opened into an alley. The children stopped before his front window, and began repeating the pledge; he raised the window, put his head out, and said, in an impatient voice, and with

an Irish brogue, “What are ye all a doing here?” The children all turned their sober little faces toward him, repeating on. What he heard was just the line,

“Or Whiskey hot, to make the sot;”

when down went the window. It was very amusing, but none laughed at the time.

One place we visited was a livery-stable, where many had been seen drinking and drunk. The keeper was greatly incensed to think we had stopped on his pavement—talked rather roughly; said, “If we came there just once more, he would sell out, and set up in the liquor business, and would show us he could sell if he wanted too.” This was all the rough language we had spoken to us, except by one druggist, who was so thrown off his dignity to think we dared go to him; he asked us to sign a pledge that we would not steal anymore, then he would sign ours; many of them answered him they would, but he did not present any: but we found afterward that John Deck, the livery-man, perhaps would have been elected our marshal had it not been for the way he talked to us. How glad we were then that we suffered, that the right man might be elected; some men said they expected to have voted for him, but would not because he talked so roughly to us.

Mary N. Hadley, a minister in the Society of Friends, may be said to have been one of our most indefatigable private, as well as public, laborers at home and abroad; while we have many whose faith and untiring zeal and energy are worthy of a record, although their share of the work was done in so quiet a way, that eternity alone will recognize it all, and give it its due reward of honor and praise.

Lizzie C. Runyan, wife of the minister of the M. E. Church, was, after she fully entered the work, most gifted in prayer and public speaking.

Some time after we had quit all visiting of the dealers, either by committees or otherwise, on the day of the spring election we met in the M. E. Church, and continued most of the day in the capacity of a prayer-meeting. The mayor, marshal and councilmen we desired were elected, and served their time out faithfully.

In the beginning we felt ourselves, as it were, thrust into the work by our Allwise Father, for we were allowed no time to consult as to qualifications, or convenience, or scarcely of how to proceed until we found ourselves in the work. Truly can we say: "This is the Lord's doing, and it is marvellous in our eyes." One of the most striking features of it to us, and one which plainly shows the hand of Deity, is, that it is not those who have suffered most directly, or are most likely to suffer thus, from the evils of strong drink, who are first to enter the field. As God sent his own Son to give his life a ransom for his fallen children, even now he calleth those who profess to be his followers to exercise in their measure (though too small to bear comparison) the same spirit of unselfish love. "Greater love hath no man than this, that a man lay down his life for his friends." While we look upon the incomplete condition of our work in this place, we are not discouraged; we can say, hitherto the Lord hath helped us, and in his own time he will again visibly move onward.

Wilmington was the third town to enter the Crusade, and the first to cry Victory! and we felt the reaction as deep and sore as any.

NEW VIENNA, OHIO.

The Crusade fire which came down like an electric cloud upon Hillsboro' and Washington Court-House, Ohio, spread rapidly from town to town.

New Vienna, a small railroad village, was one among the first to become conspicuous, because of the wickedness of one of its liquor-dealers, and the persistent faith of the women engaged in the work.

The last saloon to surrender was the "Dead Fall," kept by John Calvin Van Pelt. The building was a miserable one-story frame structure near the railroad depot, and Van Pelt had the reputation of being "the wickedest man in Ohio." In appearance he looked like a prize-fighter, and in behavior he acted like one possessed of devils.

The very first visit of the ladies enraged Van Pelt beyond anything they had ever seen. In his fury, he threatened that if they came to his saloon again, he would "hang, draw, and quarter them every one." And he looked bloodthirsty enough to undertake any murderous deed.

But, fortunately, these women were imbued with a heroism that comes from above, and had a faith that would not shrink in the presence of bodily peril. And the next day about fifty of them marched down to the "Dead Fall," as though no threat had ever been made against them.

Van Pelt had made special preparations for them. In one of his show-windows an axe besmeared with blood was placed; in the other an unusually fine display of whiskey-bottles; over the door jugs and bottles were hung, and a black flag conspicuously surmounted all; while within doors, Van Pelt could

be seen walking the floor and flourishing a club at invisible foes. Now this was all very consistent—whiskey, a *rowdy* to serve it; the black flag and the axe, the symbols of the trade.

The sight of the flag and the axe, nor even the hostile demonstrations of Van Pelt, deterred the women; they moved right on without halting, or a quiver of fear, under the black flag of piracy and death, into the very presence of the man with the axe and club.

Van Pelt stood back in amazement, and the women began to sing and pray. A great crowd had gathered in the street about the saloon, but, notwithstanding their presence, while the ladies were at prayer, and one of them was earnestly praying for him that he might be baptized with the Holy Ghost, with a horrid oath he said, "*I'll baptize you!*" and commenced dashing buckets of dirty water over them.

The crowd of men were enraged and threatened him, but the ladies plead that he might not be punished. But some of the fathers and husbands of the women who had been drenched with beer and dirty water had him arrested, and for a week he had time for reflection in the quiet of the jail. He came forth, however, more bitter and furious than ever.

He had the audacity to go to the Friends' Church, where the ladies were holding a meeting, and try to engage them in a public controversy.

"Why did the Lord put the stimulant in the corn and grape if it was not for the use of man?" he shouted, furiously. His question betrayed his ignorance, and they might have answered him that the Lord did not put it there, but that it came only with decay and rottenness, but instead, they sang:

"My soul be on thy guard,
Ten thousand foes arise,
And host of sins are pressing hard
To draw thee from the skies;"

and prayed for him especially.

On the 26th of January, when the ladies visited the saloon, he met them at the door, and told them they might come in and hold a prayer-meeting on condition that he would be allowed to make every other prayer. The women were amazed, but consented, and the prayer-meeting began. A lady was the first to pray, and she was followed by a long, blasphemous harangue by Van Pelt.

"He asked the Lord to have mercy on the women, whom he classed with the brutes, and to teach them wisdom and understanding. Woman, he said, first caused man to sin, and there was great need of prayer in their behalf. He said the Lord opened the first distillery, and made the first wine, and that he was following the example of the Lord, and other like words of blasphemy." The women, although filled with amazement, prayed on, until Van Pelt had made three long blasphemous prayers. They looked to see him struck dumb by the divine power, but God is merciful and long-suffering, and one week from that day he surrendered.

He had given some intimation that he would surrender at two o'clock. Boys ran through the streets ringing hand-bells, and crying at the top of their voices, "Everybody meet at Van Pelt's saloon at two o'clock, and hear his decision."

There was a general gathering of the people, who closed up their stores and shops and rushed to the

saloon. When the ladies arrived, Van Pelt presented himself, and with a good deal of feeling said, “I do not yield to law or force, but to the women, who have labored in love.”

Then ordering the men to stand back, he rolled out his stock of liquors, and taking the axe besmeared with blood, with which he had tried to terrify the women, he knocked in the head of every cask, and sent the contents gurgling down the gutter.

Then drawing himself up to his full height, he said, most solemnly, “Ladies, I now promise you to never sell or drink another drop of whiskey as long as I live, and also promise to work with you in the cause with as much zeal as I have worked against you.”

He also remarked that he hoped the women of the United States would never cease until every drop of whiskey was emptied upon the ground, as his was.

Just then the train from Cincinnati arrived. The crowd set up a deafening cheer. A photographist caught the scene, and preserved it to posterity. The women gathered around Van Pelt, shaking his hands, and congratulating him, and the glad news spread through the town, creating great excitement.

The doxology was sung, and all the bells of the town were rung in honor of the occasion. That evening Van Pelt spoke at a mass-meeting and confessed his wickedness, and denounced the business. He referred to his saloon as a low doggery, saying, “Yes, I’ll call it a low doggery, for no man can keep a high one.” He had often taken the last ten cents from a man for whiskey when he knew that the money had been earned by his wife or child. Every man who sells whiskey does this. Little faces thus robbed had often appealed to his heart with greater

force than any words of man. He was now determined to quit this business forever, and throw his strength on the other side of the question.

Thus New Vienna was cleared of grog-shops.

KENTON, OHIO.

The Crusade work began early in January. The town was canvassed, and a large number of personal pledges obtained, and by the 2d February ten saloons had surrendered, and two were closed by law.

General Robinson, during the work, made a most eloquent and impressive address, showing up the whiskey-ring in a way that made them instantly quail.

GALLIPOLIS, OHIO.

This town was settled by the French, in 1790, and from that day on whiskey flowed freely.

Early in January, the women commenced Crusade work, and by March 2d, three saloon-keepers had yielded. Mr. Crowley allowed them to take down his sign and empty his whiskey into the gutter. Three hundred habitual drunkards signed the pledge. All sects and parties united in the great reform; and at the annual election a majority in favor of a prohibitory ordinance was secured, and five out of six of the seats in the council, and all the school board, and most of the minor offices were filled by temperance men.

The result was, that sixteen saloons closed, and *the police-officers reported crime lessened nine-tenths*.

GREENFIELD, OHIO.

The secretary gives the following statement of work:

Our league began the work January 12th, 1874, and continued until the latter part of March.

For nearly three months we visited saloons almost every day. At the end of that time there was *but one* saloonist who had not made some concessions to us; and, except by the drug stores, and this one saloon, there was no liquor sold in our town.

Few of these, however, had signed the pledge, but from outside pressure abandoned it for the time being.

RESULTS.

How we in our weak human nature love to *see the results* of our work for Jesus!

To-day, three years and a half after, we find four of the fifteen places where liquor was sold have kept their pledges; a number of moderate drinkers reformed have stood fast. But the greatest and grandest result is that of the change of public sentiment. Four years ago a temperance lecturer, of no mean ability, could scarcely find a respectable sized audience to listen to him; but at any time since the Woman's Crusade the simple announcement of a temperance mass-meeting would insure a crowded hall. Our League in all these years has still prayed that in some way God would carry on the work. One earnest petition was that God would raise up some *one in our midst* who would be a "sharp arrow," and last May, God answered our prayer, and Senator

Dickey came over from the ranks of King Alcohol, and from under the power of sin, into the temperance army and into the fold of Christ. *This man* inaugurated the Murphy movement in Greenfield, which we feel to be the outgrowth of the Woman's Crusade. Many who have always scoffed at the Crusade now refer to it with the deepest respect, and acknowledge it to have been a fore-runner of this great thing which *we know* is also of the Lord. I want to add that our ladies were always kindly treated by the saloonists; we have no thrilling experiences to tell or hair-breadth escapes to relate; also that the gentlemen "held the rope" *always*.

When we met at the church to start to work, they met with us, and while we went to the saloons they prayed, or rather had all-day prayer-meetings, often expressing their sympathy by ringing the bell.

Then, too, we had messenger boys, who would carry little notes from the league to the church, reporting various stages of the work to our brothers at the church. At the close of the day we returned to the church to sing, perhaps, "One more day's work for Jesus," before we went to our homes.

Clinton, the worst man engaged in the business, whose place was named "The Den of Iniquity," said, after his surrender, "I thought I had sand enough in my craw to stand anything; but the prayers of these women did stir me up; they were enough to sink a wooden man." Thirteen saloons in all were closed.

FRANKLIN, OHIO.

There were six saloons in this village, when the Crusade commenced, January 21st. Webber, a German saloon-keeper, sent for a brass band to

drown the voices of the praying women, but prayer and tears silenced the band, and they fled from the field, and Webber himself signed the dealer's pledge and gave up the business.

Five thousand dollars were raised to keep saloons out of the town, and a library and social hall established, and eighteen hundred dollars raised to purchase books, and to pay the rent of the hall. The rent of the hall was prepaid for twenty years.

MORROW, OHIO.

The ladies of Morrow commenced the street work, January 26th, to encounter seventeen drinking-places, fourteen of which were regular saloons.

They labored unceasingly till all but two insignificant doggeries were closed; these held out persistently.

A correspondent of a Cincinnati paper gives the following account of the town, which had been blasted by rum:

"Population, eleven hundred; drinking-places, fifteen; increase of population in ten years, two hundred persons; increase of municipal taxation, one hundred and thirty per cent.; decline in business reported at twenty-five per cent.; manufactures nothing, and no increase in the value of property; eighteen vacant dwelling-houses, and numbers of the best citizens removed. Such are the facts given me by the 'old and reliable.' Verily it was time for the law or the gospel to do something. The place has a beautiful and romantic site. They have three railroads, and expect connection soon with a trunk line to the East. On one side is the river, and on the

other the beautiful hill, with hundreds of sites for palatial residences. In the neighborhood is good fishing and hunting, and all around is scenery unsurpassed in the State of Ohio. Apparently this is just the place for a favorite summer resort.

"Twenty-five years ago Morrow had aspirations. There were, and are, unsurpassed facilities for manufacturing—still unimproved. Three large hotels at that time were filled most of the summer with families and visitors from Cincinnati. The society was good; church, school, and lyceum were thoroughly organized; and besides the manufacturing interests which were being established, the place expected to become a city of elegant retired country-seats. Somehow the saloons got the start, the manufacturers took the alarm, the expected good families did not come, and many that were here moved away. If the place has improved in twenty years, that fact is not apparent to the naked eye. Still there are many good families in Morrow. They have borne the demoralization and tyranny of the whiskey power until it has become a question of life and death with them; and they have entered on this struggle in the spirit in which patriots fight for their homes, feeling that unless they conquer, they must emigrate. It is not a question of philanthropy alone, and other people's good, here, as in some places: they must conquer or die."

Wilmington, a neighboring town, had been cleared of the traffic, and Mrs. Runyan, the wife of a Methodist minister, and Mrs. Hadley, a Quakeress, went over from that place to Morrow to aid their sisters in the Crusade. There was great enthusiasm; over fifty ladies rallied around them, and the work commenced in earnest.

There were many hard cases among the saloon-keepers. Looskins threatened to shoot the first woman that crossed his threshold.

A notice was posted up conspicuously in Opes' and Goepper's saloon, "No singing and praying women allowed here." Martin Fath brought out his sewing machine and ran it violently during their stay. Some of the saloons locked their doors.

Henry Scheide, who was a young man of some culture, and kept the most respectable saloon in the place, proved to be one of the hardest cases.

A Cincinnati reporter gives us the following sample of Scheide's rambling talk:

"We'll worry 'em some, though I'm the only one that lets the ladies in. It don't bother me much; they only sing and pray, and slay about half an hour. I'll open every time they come, shutting doors on nobody. There's no rowdies come into this place. Those ladies don't understand it: they have a foolish prejudice about this business. Now I can run this establishment just as nice as a dry goods store, and I do.... O, if they'd stay all day, I'd soon stop that. This is my business, and I won't let anybody interfere with it. There's a State law against selling by the drink, but nobody pays any attention to it. We run that risk. No man but a low sneak, who has a spite against you, will drink in your house, and then go and make complaint against you. The council won't make any order here. They're men of too much sense. I tell you a town must have a decent saloon, or it won't prosper. All the farmers nearly in the country, when they go to sell their grain or buy goods, are going where they can get a dram. They will have their beer or ale. Stop the sale here, and two-thirds of our travel leaves us. Maybe, though, if

no town had saloons, it might make it even; but the others will have them.

"Women get along in all these towns because they have no opposition. Mayor and officers and lawyers are all with them, because it was a new thing. But here we've got some rights. Our lawyers are with us. It's politics that's really at the bottom of this thing. It's been tried here."

I glean the following facts from the writings of T. A. H. Brown, in "Fifty Years' History of the Temperance Cause."

On the 17th of February, Henry Scheide went before Judge Gilmore, of Eaton, with the following petition:

"The said Henry Scheide, plaintiff, prays that each and every one of the said defendants, individually, jointly, and collectively, be restrained, prohibited, and enjoined from molesting, disturbing, or hindering the said Henry Scheide in the prosecuting and conducting his said business, upon any pretence or pretext whatever, and invading, or meeting in or about his premises, to obstruct his said business; and also prays judgment against all of said defendants for the sum of one thousand dollars, and prays for all other proper relief in the premises."

The said defendants were—

Mrs. E. R. Grim,
Frank Forshnell,
Geo. W. Davis,
John Hanford,
Oscar T. Hanford,
B. F. Wilson,
H. J. Coffeen,

Josiah Fairchild,
Porter Corson,
Jas. H. Jeffery,
W. P. Hanford,
J. T. Welch,

and one hundred and four other ladies and gentlemen, among whom were Dio Lewis and Van Pelt.

The trial came off at Lebanon, the 28th of February. It was a great day in Lebanon. The whole town of Morrow came over. A public dinner was given by the Lebanon ladies to their persecuted sisters. Forty of the defendants marched to the court-house in solemn procession. Every inch of space in the building was packed full.

After noticing the first two points at length, the judge decides on the third point of the case as follows: Judge Smith presiding. “But there is another ground, which, in my judgment, effectually disposes of this motion. That is third, viz.: That the allegations of the petition are not true. He alleges that he kept a house where he conducted business according to law. From the nature of the case, the character of this business in this respect is directly in issue, and from the proof it is perfectly clear to my mind that instead of this it was a place where intoxicating liquors were habitually sold, in violation of the laws of the State, and where gambling was constantly being carried on.

“Such a place as this our statute expressly declares to be a public nuisance, and which being shown in a proper case would have to be ordered by the court to be shut up. Now, the doctrine is perfectly well settled that a nuisance, either public or private, may be

abated even by force, so no breach of the peace is committed. Surely, then, the means used here, with the view of abating this nuisance, were not unlawful or in derogation of the rights of the plaintiff; for, as the keeper of such an establishment, the maintainer of a public nuisance, and a gambling-house, he can have no standing in a court of equity, when he asks to be protected in his unlawful and criminal business. The injunction will be dissolved at plaintiff's costs."

Thus the women triumphed in the only injunction case of the Crusade that was decided on its merits. There was great rejoicing at Morrow. A correspondent, writing from there under the inspiration of the good news, gives the following graphic description of the scene:

"As I write, the band is playing and marching through our streets, followed by an immense throng of men, women, and children, shouting and rejoicing. Every church-bell, school-bell, etc., in town is ringing, and two or three locomotives are creating a terrible noise, whistling and ringing their bells. In fact, the entire town is wild with excitement. Hundreds of country people, hearing the noise of the bells and general tumult, are flocking to town from all quarters, many thinking the village was in flames. An immense meeting is now in progress at the Presbyterian Church, in addition to the immense throng upon our streets. Speeches are being made, and cheer upon cheer is rending the air. Morrow never had such an awakening, everybody being happy except the lawyers who defended Scheide, and four or five saloon patrons."

It was too much for Scheide. He shut up his establishment, and left the town; and thus ends the

history of the “only respectable saloon in Morrow.”

The women were out every day, in constantly increasing numbers. Enthusiastic mass-meetings were held every night. Almost every man, woman, and child in the vicinity, not engaged in the liquor business, signed the total abstinence pledge. One after another the saloon-keepers gathered their traps about them and silently stole away, until the number was reduced to three or four.

One of these was Max Goepper, a brother of the wealthy Cincinnati brewer, who kept a low place close by the depot. To this the women devoted their attention, and passengers on the Little Miami trains might see them at almost any hour, from six in the morning until ten at night, kneeling on the steps before the door with their piteous faces upturned, and pleading with the Almighty to have mercy upon that saloon-keeper, and change his heart. Just within the door stood Goepper, with a cigar in his mouth and a sardonic grin on his face, winking at the train men, or at some old customer whom he saw in the crowd. In the window hung a caricature of a dead man being carried off on a bier, and underneath the inscription, “This man was prayed to death.” It was a sight that brought tears to the eyes of many a traveller, at the same time that it provoked a smile.

At last, on a morning early in March, the ladies came as usual, and found only the empty shell of the old shanty. Goepper and his effects had disappeared. The bells were rung loud and long, and the patient and persistent workers wept for joy. It was one of the most signal victories of the campaign.

OXFORD, OHIO.

Oxford, with a population of 1,800, had twelve saloons. The women commenced Crusade work January 31st, 1874, and by the 27th of March every saloon was closed but one.

One noble woman, Mrs. Sheard, over seventy years of age, put out her washing before daylight on that morning, so that with home work all done, she might be able to go with the Crusade band into the streets; other ladies were equally energetic and determined.

Wertz and Barraclough, after closing their saloon, sold out their fixtures at auction.

The wealthier citizens purchased them, and presented them to the ladies as mementos. Glasses brought as high as $1.50, and other things in proportion.

March 31st, the last saloon-keeper, Mr. Taylor, signed the pledge. Thus in just two months of prayer and effort every saloon in the town was closed. A jubilee festival was held, to which the saloon-keepers and their families were invited.

During the Crusade, out of a population of 1,800, 1,200 signed the pledge.

McARTHUR, OHIO.

McArthur is the county-seat of Vinton county; has a population of 800. At the commencement of the Crusade five saloons were in full blast; four of them were closed in one week.

One of the worst places was a gambling and faro-bank. A correspondent gives us the following graphic account of the closing of this den:

Fifty women singing and praying in a faro-bank is

calculated to cause quite an interest in almost any place, and especially in our usually unaccustomed-to-excitement village. The rooms were crowded to overflowing by curious and interested spectators. The proprietor had boasted that the ‘praying band’ had not enough ‘religion’ and too little ‘faith’ to visit him, and even threatened violence should such an action be attempted. After the conclusion of the evening services at the churches, the ladies formed in line of march, accompanied by the marshal and one or two others, in case their services were needed in an emergency, and the attack was made. They were received without opposition. Crowds followed, the rooms were filled, and a large number remained below on the sidewalk. Singing and prayer were held for about an hour, when the band took their leave, thanking the proprietor for his courtesy, and he in turn requesting them to return; but this they had not the opportunity of doing. The next day he closed his establishment, sold his tables and chairs, and decamped, saying that being prayed out of town was a new experience to him, and that he had best leave.

GEORGETOWN, OHIO.

This is an old aristocratic town; like Hillsboro’, many of the early settlers were from Virginia or Kentucky, and had the same ideas of hospitality.

My earliest recollections of Georgetown are of its splendid monthly balls, and the fashion and gayety of the people who attended them, coming many of them from long distances.

The inhabitants suffered terribly from the drink ravages, and yet drinking was deemed respectable.

The Crusade commenced late in January, and on February 28th the last saloon closed.

We give the following incidents of the Crusade from a correspondent:

"One man, on being approached by the ladies, had nerved himself for the shock with the electrifying fluid of his own establishment. By his side sat a glass half full, ready to be swallowed as soon as the burning effects of the first had cooled. When asked if he would quit selling liquor, his response was, suggested, no doubt, by the inward burning: 'No! not till h—l freezes over.' Since then the wicked of this community, before whom the lake of fire has been a dreadful reality, have had great occasion to rejoice.

"At the second place visited, the proprietor, fearing the prayers of the ladies would annihilate his stock, had it rolled out on the sidewalk and labelled 'Cincinnati.' He told them, in answer to inquiry respecting the cessation of his business, that they might report him closed. This, however, was only a dodge to evade the pressure of this movement. He afterwards closed, however, and allowed his liquors to be emptied in the street.

"The proprietor of another saloon wept during the first visit of the ladies; said he was a Christian man; could not quit the business at present, as he had bought property, and his word was out to pay for it; said also that he could not let his wife and children suffer for food and clothing. He gave a written pledge, however, that he would never sell another drop of intoxicating liquor after the present was gone.

"Judging from the professions of the next man, we would classify him with an ancient order of people.

'He is not as other people; he prays twice a day; was foreordained from all eternity to sell liquor; considers it no more harm than to sell calico.' A few days afterwards, we thought his Calvinism knocked end-ways, as he solemnly pledged the temperance people he would never sell again. But nickels were too tempting. The next day he was discovered selling. Had this not been a ruse to secure the intercessions of the ladies before the court in his behalf, his return to his foul business would have verified the old proverb. He persists that there was a mistake in his promise; that it embraced a condition. We are happy to record he has since closed up unconditionally.

"At another place, the proprietor said as he was a law-abiding citizen, and sold only according to law, that he would lose every drop of blood in his body before he would give up the business. This was severe on the ladies. Until then they had not perceived they were warring against legitimate business. But the next day, on learning that some one had indicted all of these *law-abiding men* before the grand jury, their conscientious scruples vanished. At this place, too, temperance triumphed and no blood was shed."

WHO ARE THESE WOMEN?

In all adjacent towns, the wildest rumors are afloat as to who the praying women are. Some say they are strangers sent here to do this work. Those not in sympathy with us say they are from the lower strata of society, and that among them are women of questionable character. Let the liquor-dealers of Georgetown be asked, and, if men of veracity, they will say they are the women of Georgetown, and the

very best of its female inhabitants. They are the wives and daughters of the ministers, bankers, judges, lawyers, merchants and mechanics of this place.

LOGAN, OHIO.

The following was reported by Mrs. John Walker:

"Logan, the county-seat of Hocking, with two thousand inhabitants, contained, before the Crusade, eighteen saloons, most of them doing a profitable business. Much of the wealth of the town was in the hands of prominent liquor-sellers, and men in other business quailed before them. Our lawyers and office-holders, with scarcely an exception, were in their interests. But God had a chosen few who caught the inspiration of the Crusade.

"It is a remarkable fact that several towns took up the work simultaneously, and, with but little knowledge of what the others were doing, worked substantially in the same manner, as we found in comparing notes afterwards.

"We were, as we supposed, the fifth town in point of succession, but found that other towns had commenced at the same time. We felt the magnitude of our work, for many of these liquor-dealers were our neighbors and friends—some of them the magnates of our town.

"And I speak what I know of our women, when I repel the accusation since made against the Crusade, that one element in its work was a spirit of persecution. So far as our work was concerned, all bitterness was laid aside. We felt called to work for the Master, and with as much of his spirit as

possible. Our meetings were solemn; our processions well ordered; our work determined and telling; for God seemed to come so near to us that we touched his guiding hand. No woman among us, who entered into the spirit of it, doubts for a moment the Almighty guidance. I can never describe my own feelings as the leader of it. I seemed under a mighty inspiration, so calm, so peaceful, so fearless, so trustful, and with remarkably clear views of God's truth, so that I would select passages for public reading without hesitation. I received threatening letters. My husband was advised to compel me to stay at home, as I would ruin his business (banking, which was never harmed).

"Country people flocked into our town and were amazed; there was so much power in the work—power from on high. It was a spiritual phenomenon, unexplainable, even to ourselves. 'How our hearts burned as we talked of Him by the way!'

"Our Master walked with us. In three weeks, we had the four drug stores under pledge, and all the saloons closed except one. That one was upheld by wholesale dealers in cities, and by the Catholic priest at home. We labored with the priest, but he steadily told us that he interfered with no man's business.

"Our Lutheran minister also upheld his people who sold liquor. Now for the results:

"Although some of these liquor-sellers gave us their hand before the crowd, and with tears promised they would never sell liquor again, after a few months they returned to it again, and as much liquor was sold as before. There is a kind of brotherhood among them, and they fear and influence each other.

"But was the Crusade a failure, as some have said?

By no means. We gave the liquor business a blow in *this town*, from which *it never has and never will recover*. Some of our Germans in that business I think had no idea until then how disreputable it was in the eyes of Americans. They *feel* it *now*.

"It is neither respectable to sell nor drink whiskey in this town now, although much of it is done; for so long as there is money in the business, it will be continued.

"Public opinion has taken an *immense* stride. One of these wealthy liquor-dealers has recently died, leaving orders that no liquor should ever again be sold at his place of business, and a nice hardware-store now fills its place. Another young man has left the business, and opened a furniture store. Several others are now shut for want of custom.

"It was a fearful reaction which followed the Crusade—the mighty wave threw up the mire and filth in the community. This element festered, and in sheer bravado many of them have tried to show *these women* that they *will* sell and drink in spite of them. But our 'boys in blue' are coming to the rescue. Each temperance revival seems to be an outcome of the preceding one."

We add the following from D. Little:

"But two of the twenty liquor hells in our town, that surrendered, possessed any interest to those who do not believe in the efficacy of prayer.

"Mr. Barnhardt, the day of his surrender, knelt with the ladies, and tearfully promised them that he would never sell any more spirituous liquors; that he was convinced that it was a great sin to do so. He hoped they would be as successful at all the other saloons as they were at his. He has been, ever since

his surrender, one of our best temperance men.

"Mr. Rohler's surrender was the same as Mr. Barnhardt's. Upon his surrender, the ladies sang 'Praise God,' etc.

"One of the most remarkable cases of God's answering prayer is told by our good sister F. Her husband is a kind-hearted man, a good mechanic, and, until he commenced drinking, was one of our most thrifty mechanics. He ran through with all the accumulation of years, and but for the hand-work of his wife, his family would have suffered for bread.

"Mrs. F. felt that there was no safety for her husband without God would take from him his appetite for whiskey. She believed that God would do it, if she asked him. She prayed that God would take from him the desire for whiskey. At this time he had not taken any stimulant for a week. He would walk the floor of his shop in the greatest distress, and in going to and from his meals, he went through the alleys, in order to avoid the saloons, knowing, as he says, he could not resist the temptation.

"After about a week of such suffering, his desire for whiskey was taken away, and he says he has no more taste for it now than when he was a child. He is happy, cheerful, industrious, and says he will never drink any more."

McCONNELSVILLE, OHIO.

Mrs. Eva R. Sprague writes of the work at this point:

We organized February 14th, 1874, under the name of McConnelsville Women's Temperance League; officers: president, vice-president, treasurer,

and secretary.

The usual constitution, by-laws, and pledges were adopted, and one hundred and thirty signatures obtained.

We owed largely our success, under God, to our venerable president, Mother Paxton, who, although bending under the weight of years (she was at the time seventy-seven), was, nevertheless, prompt in attendance at each of our meetings, and in the street work, no matter how inclement the weather.

As a result of our efforts, with the blessing of God, every saloon in our town was closed. (There are now six saloons in the place against which we are battling.) Some of the persons who were then dealing out death to their fellow-creatures are now efficient members of Christ's visible church. So manifest was the presence of the Holy Spirit in our meetings and work, that denominational lines seemed to have melted away, and a heavenly union "like to that above" prevailed.

A blessed revival of religion and an ingathering of members to the churches followed, as a matter of course. Our meetings were kept up for several months, and were seasons of great soul-enjoyment to those who attended, and the savor of their influence will, we hope, never be lost upon the members of the League, and the Christians of McConnelsville.

MARYSVILLE, OHIO.

On Wednesday evening, February 14th, 1874, an interesting mass-meeting was held in Union Hall; every available foot of room was packed. This meeting was the means of developing much

temperance feeling, which rapidly grew; and on Thursday, Friday, and Saturday, devotional meetings were held at the Congregational Church.

Monday afternoon, thirty or forty ladies formed into line, and marched to the saloons. At the places where the saloons were closed against them, the devotional exercises were gone through with, on the pavement, in front of the saloon. Monday afternoon, Mother Stewart, of Springfield, paid us a visit. In the evening, she made a two hours' address, at the Methodist Church, and was listened to by a crowded house. A subscription was started for the purpose of prosecuting all violations of the liquor laws. About six thousand dollars were subscribed. On the whole, the people were terribly in earnest.

While a committee of ladies was visiting the saloons, with the view of having an understanding with the keepers, concerning their continuing to sell liquor, a few young men, with more impudence than brains, entered the saloon and called for drinks.

At one of the evening meetings in the hall, the cry of *fire* was raised; the audience became much alarmed, and made a rush for the door. It was soon discovered that a barn had been set on fire near the depot. It was supposed to have been set on fire for the purpose of breaking up the meeting. The same ruse was employed a second time during the meetings.

The druggists signed a pledge which they prepared for themselves. On a Saturday, a beautiful day, the ladies were out in full force; one hundred and seventy-two in all. Large numbers of persons were in from the country as silent spectators of the solemn scene. Many stout-hearted men were melted to tears, and all expressed themselves as singularly affected.

Not a word was spoken in derision of the movement, nor was there a smile to be seen on the countenance of any one. It was a wonderful work.

The last week in February, 1874, was the memorable week in the history of Marysville. It will be remembered as the week when every saloon in the place was closed.

Photographs, cabinet-size, of the ladies' prayer-meeting in front of the "City Beer Saloon," were taken, and became objects of historic interest.

Monday evening, March the 2d, our citizens, to the number of about three hundred, met at Mr. Peter Baugh's residence, and took supper with him. Peter was among the first to yield to the wishes of the ladies. He sacrificed all his liquors, by spilling them out on the ground; then tore out his saloon-fixtures, cleaned up his room, and spread a table capable of seating eighty persons at a time.

It was a pleasant evening, in the way of genuine enjoyment. After supper, addresses were made by Mr. Stephenson, Mayor Kennedy, Rev. Mr. March, Dr. Hamilton, Mr. Piper, and Mrs. Woods. All rejoiced together that deliverance had come to those who were in bondage.

The supper given at Mr. Raugh's proved a success. The sum given so cheerfully and liberally amounted to five hundred dollars. The kindly feeling which prevailed convinced all that it is better to be ruled by love than by law.

Reported by order of the committee. E. J. MARCH.

FINDLEY, OHIO.

Sarah A. Strothers, writing of the work in this

place, says:

"In the month of February (about the 27th) the great wave of the temperance revival, now known as "The Crusade," reached Findley, Hancock county, Ohio. A meeting was called to be held in the Presbyterian Church, where the wonderful events that had, and were transpiring, at Hillsboro', and Washington Court-House, were talked over, until the people were enthused to such a degree, that, for the time being, all other things seemed void of interest.

The great incubus of intemperance that was crushing us socially, and as a nation, was about to be overthrown, by the great lever of faith—Faith in God. It was claimed that at this day He would hear and answer the supplications of His children, as He did in other years, when He brought them out of the land of bondage. The people assembled every day for two weeks. The church was crowded. All were anxious that the women should go out as their sisters were going in other places.

On the morning of the 14th of March, the work of organization commenced. A president and two vice-presidents, and other officers were chosen. One of the ministers present suggested that consecration was necessary before we could work effectively. All seemed to feel that this was indeed needed, and for two weeks longer we met daily in the church for prayer.

The interest increased. Crowds came from our county, and from towns and cities of the country adjacent to these meetings. The baptism of power came upon us. We then sent committees to the saloons, to ask the dealers to cease their work of death; and to say that if they did not abandon the traffic, prayer-meetings would be held in their places

of business. There were thirty-two retail and one wholesale liquor store, in our village of four thousand inhabitants. Although evidently much disturbed, not one of them would promise to give up the traffic, claiming that there was too much money in it; that the government was kept up by the revenue derived from the traffic in intoxicants. To be told this by a foreigner was enough to make every American blush for his country.

When the committees returned, the church was filled with women bowed in prayer; and, as one expressed it, the very atmosphere seemed to be filled with the Spirit. They had been blessed as were the disciples of old, with a pentecostal baptism.

All denominational lines were gone, and they were as the Saviour prayed that his followers might be, one in Him. The leader of the band went to the front of the church to make the report. She said: “My sisters—We have met with a defeat equal to that of the army of the Potomac at Bull Run. Let us once more bow before God, and ask for direction and strength for the contest that is evidently before us.” We then signed the pledge to work until the victory was won, or till death should release us.

At the evening meeting, held in the court-house, many of the dealers were present, and so learned that on the morrow we would move upon their works, armed with the weapons of Christian warfare —Love and Faith, backed by the power of Almighty God.

At eight o’clock in the morning the church was filled with persons anxious to take part in the work, or to see what was going to be done. After devotional exercises, the men present pledged themselves to aid by their prayers, their means, and influence, until the

work was accomplished. The leader now requested all who were willing, and felt moved by the Spirit to go out, to rise. Two hundred and twenty signified their willingness to go. We then had a few minutes' silent prayer, after which we formed a procession. The leader then said: "My sisters, we are going forth in the strength, in the spirit of our Master, to follow Him in trying to save men, and it may be going even to death. Let us all feel that, following Christ, all will be well. Let us leave all in His hands—life, friends, reputation—all that is dear to us, in His hands." Persons were stationed in the Protestant churches to ring the bells as soon as the M. E. Church bell would ring. As we walked two and two out of the church five bells commenced ringing. The streets were crowded with men and boys, all excited over the strange scene. It was, indeed, like a great funeral procession.

The first place we visited the proprietors had closed the doors and fled. We sang "All hail the power of Jesus' name," and offered two prayers. A man, in giving his experience afterwards, said that that prayer and hymn were the means of his conversion.

The third place we visited was kept by a wounded soldier. He had once known the Saviour. As we sang he wept, and knelt when we prayed. All the time we were out those who remained at the church were praying. At the close of each prayer, the bell would be rung, thus notifying us that they were holding us up by their faith.

The next place we visited was a billiard saloon. As we filed into the room the players were startled; they were not looking for us. One woman exclaimed: "Merciful heaven, this is the gilded hell that is

destroying my sons!" The owner said: "We never sell anything that will intoxicate." Another mother present answered: "I don't see how that can be; my boys come in here sober, and I have to help them home—they are too drunk to take care of themselves." He was now becoming angry, and a sister, standing with her hand on the billiard-table, said: "Let us pray." She prayed that his little son might never have the temptations to evil that he was offering to her children; that the father might become a Christian ere his boy would know anything of his life. The pledge was then presented. He said he would not sign it till the Day of Judgment. He, however, came to the church in the morning, and not only signed the pledge but asked us to pour his liquor into the street. Oh! the crowds that came to witness the funeral of the vicious compound. We had a very joyous time; God was with us in great power. Several of the dealers gave up the business, and the five bells were rung, and great rejoicing was heard all over the town. At one saloon a sister was asked to lead in prayer; she was a shouting Methodist, and she rejoiced with a loud voice, to the astonishment of the beer vender.

At one place we were in the habit of singing "Come to Jesus," and "Rock of ages." An old German was much disturbed by this. "What did des Rock of ages mean?" he said. "He dakes mine shleep all de night. I durns over, I hear *Rock of ages*, and den I hears *Come to Jesus, all de time*; vat does it mean?"

A man, a German, was in his place one day; a boy, whose mother was a Crusader, was standing by the stove. He did not observe the boy, but said to the man, "Come now, haf a glass of peer, dem vemens will not drouble me any more already. I dalked so

cross dey will not comes agin." The beer was poured out, but just as the man was raising it to his mouth, "Rock of ages" sounded through the air, sung by a hundred voices. "Quick, shut the door! mine Got, dis dem vemens agin."

Most of the places we visited we held our meeting inside, but the wholesale dealers would not suffer us to come inside. One or two would go in to talk with the proprietors. When the door was opened one morning, five or six slipped in and commenced praying. Oh! what a meeting we had—one good short inside meeting, and a large one outside. We then commenced picketing saloons; some rich scenes transpired in this work. After we had enough evidence accumulated (we had the McConnelsville ordinance) we concluded to try the law. We had an old German arrested and tried; *he was sentenced to fine and imprisonment.* The Germans banded together, and took him out of the prison, and there seemed no help but to submit to a lawless mob."

What a confession! *A few German dealers defy public sentiment and override the decrees of the court.* And American men, who outnumber them *ten to one*, submit to this lawlessness and insult, and allow the triumph of vice over virtue; mob over the law.

JAMESTOWN, OHIO.

Reported by Mattie B. Long.

In the early part of February, 1874, the citizens of Jamestown, Ohio, met at Christian Church of that place; the object of the meeting being to organize a band to go in the streets, into saloons, or wherever a war might be waged against the liquor traffic. After prayer by one of the ministers present, and some

remarks upon the necessity of the work now about to be engaged in, a league was promptly organized, with Mrs. Mattie B. Long as president, Mrs. Elizabeth Davis vice-president, and Mrs. H. R. Brown secretary.

A spirit of enthusiasm pervaded all classes. The pastors of the three churches entered heartily into the work, and were, as well as other Christian men, very valuable allies in the warfare. While the women went forth weeping, trembling, praying, these men remained in the church praying for their success in the work until they returned and reported.

A band of about fifty ladies went forth, visiting first the only drug store in the village, where they were kindly received. The president asked permission to have prayer, when an earnest, eloquent petition was offered by Mrs. Mary Perryman, the first prayer, perhaps, that had ever ascended to heaven from a place where ardent spirits were sold as a beverage in this town. This drug store and two saloons were the only places in the village where liquors were sold.

These places were visited daily for a week or more before either of the proprietors agreed to desist; one saloon-keeper finally yielded. Then the druggist, and then the other saloonist “unconditionally surrendered,” and gave permission for his premises to be searched. All his liquors were given to mother earth to drink. So that in the space of three weeks our village was for the time freed from the curse.

The experience of all engaged in the work was that, while laboring for the good of others, their own souls had been greatly blessed.

MOUNT VERNON, OHIO.

Mount Vernon, with a population of 6,000, had thirty-one saloons.

The Crusade work commenced the 16th of February; in the short space of twelve days of prayer and persuasion, twenty-three saloons closed their doors, and the saloonists agreed never to enter into the business again. The Catholic priest expressed his sympathy with the movement, and organized a society in his own communion.

Mrs. E. A. Wright wrote, April 2d, 1874: “Our success up to the present time has far exceeded the expectations of the most sanguine; out of twenty-two places where intoxicating drinks were publicly sold, only six remain, and those doing but little. A great change has been wrought in the outside element. If a popular vote had been taken the first day of the Crusade, whether we should retire from the streets, or continue with our prayers, we would have been obliged to disperse; to-day, thank God, so great is the change that nine-tenths of the people bid us God speed in our work, and would regard it as a public calamity, should we cease our efforts. Men who hitherto had been enslaved have, like true men, come up and with trembling hands signed the pledge, that they might be free, while their tear-dimmed eyes spoke the gratitude that welled up from their hearts.

Surely God is with us: he will not fail us, but his work, like a mighty wave, will continue to increase in volume and power until its boundaries shall only be determined where the love of mother, wife and sister cease to exist; where *such love dwells*, there shall the standard of temperance be uplifted; not only uplifted, but sustained. We may not live to see the glorious consummation of this work, but I

believe in God's own time this evil shall cease to be in our midst.

A very stringent ordinance passed by the city council has awakened terrible fears in the minds of those who still continue the traffic, ordinances covering so much ground, that they will be obliged to surrender, if not from principle, from loss of profit. The council stand nine to one (a saloonist) in favor of temperance.

Let us educate our daughters to fill up the ranks when we fall, looking always to God for support, going forth in His fear, with His love in our hearts, to do battle against this awful enemy of mankind, being determined that not until the last rum-hole is closed, will we rest."

On the 21st of February, Mr. McFeely, who kept the finest restaurant and billiard hall in southern Ohio, made a full surrender. After rejoicing over this great victory, the women proceeded through the rain to the Commercial Hotel, where they found the white flag, the symbol of surrender, hanging out. After holy praise to God, Mr. McFeely and the proprietor of the Bergen House (which had surrendered a few days before) invited them to dinner, while the owner of one of the livery-stables sent hacks and omnibuses to convey them to their homes. This generous courtesy of those who had given up their business at the solicitation of the women was a token of the kindly feeling existing between the parties. After Mr. McFeely gave up the traffic, he had an elegant motto put up in his dining-hall, inscribed with the sentiment: "God bless our noble women." A reporter shortly afterwards visited him, and gives the following interesting account of the interview:

"With some curiosity as to what the late liquor-sellers thought of the movement and its effects, I went to a billiard-room which, when I was here before, was the most popular drinking-place in town, being crowded every night with young men who rank high in Mount Vernon society. The proprietor, an Irishman, with the physique of a trained prize-fighter, had told me that 'the thing would never work in Mount Vernon,' and that 'they' (meaning the ladies) 'had better not try it on.' I now found him in a much more tranquil state of mind, as he stood dispensing lemonade and soda to old topers, who have now to be content with such mild substitutes for the old-fashioned toddies and punches. 'How do you feel after your surrender?' I asked. 'Never better —never so well—in my life,' was the prompt reply. 'I don't know anything about getting religion, but a fellow who has just been converted must feel something like I have felt for the last week. I actually enjoy going to church. Somehow or other everything looks brighter. The best day's work I ever did was hanging out the white flag on my saloon.' 'But you will go into the old business again when this excitement dies out?' 'Not if I know myself. I wouldn't be able to hold my head up if I did; I couldn't look a lady straight in the face. No, sir, I don't know what's come over me, but whiskey-selling don't appear to me now as it used to. Besides, everybody seems to look on me so different now. The very men that used to drink at my bar think more of me; and as to the ladies—why, sir, some of the best ladies in this town have been in my dining-room with their husbands to dinner since I closed out.' I could hardly realize that I was talking to the man who a few days ago had, with angry tone and defiant eye, wished the ladies to 'try it on,' and who over

this same counter tried to induce me to take something in the way of cold-weather alcoholic drinks."

WARREN, OHIO.

A Woman's Temperance organization was effected in Warren, February 28th, 1874.

We are indebted to a writer in the *Morning*, for the following facts connected with the work there:

At the beginning of the work, the following pledge was circulated:

"We, the women of Warren, pledge ourselves to use every effort in our power, (giving our presence, time, prayers and influence,) towards the suppression and total overthrow of the liquor traffic in our midst, and that we will never cease to labor and pray until the work is accomplished."

This pledge was afterwards circulated throughout the city, and signed by 500 women.

Pledges for different classes of persons were prepared and extensively circulated. Our druggists were induced to sign the "Iron-Clad," especially drawn for them. Prayer-meetings were held twice a day. March 10th, 1874.—A mass-meeting was held at the Disciples' Church, conducted by Mr. and Mrs. Bolton, of Cleveland. The greatest enthusiasm prevailed at this meeting. After the church was filled, the crowd outside was so great, that an overflow meeting was held at the court-house. The speakers addressed both audiences. A citizens' pledge was circulated and signed by hundreds. The influence of that meeting pervaded every portion of our city. Even the enemy could no longer be restrained, but

came out boldly the next day in the form of two men mounted on a cask of beer, drawn by horses through our streets, drinking and dealing out liquor to all. The next day at the prayer-meetings all felt that *now* was the time to begin our warfare on intemperance, and that the enemy must be met on his own ground. So the first band of women, numbering 170, armed with God's own peculiar weapons, singing and prayer, went out from the Disciples' Church on Wednesday afternoon, March 11th, 1874. We visited several saloons. At some places we were admitted, at others not. We went forth in bands day by day for weeks, into these places of sin and degradation, carrying the love of Jesus in our hearts, praying and urging those men to give up their unlawful business. Prayer-meetings were held daily the first six months; the next six, three times a week; the last year, and at the present time, once a week, on Thursday afternoons. Open air meetings have been held Sunday afternoons, whenever the weather would permit. On the 4th of April, 1874, a very large mass-meeting was held; the audience was addressed by four of our District Judges, Messrs. Freese, Conant, Canfield, and Glidden. April 6th, Election day, was a day of great interest; the McConnelsville Ordinance was voted upon, a prayer-meeting was held from seven o'clock in the morning until six in the evening, the ladies going to the polls in all the wards, and using their influence for the Ordinance in every possible way. It was carried by a small majority.

July 4th.—A temperance celebration was held and largely attended. July 14th.—A county convention was held in Warren, to inaugurate plans for canvassing the county in the interests of anti-License, preparatory to the election on the 18th of August. December 18th, 1874, the temperance women of

Trumbull county met at Warren and organized a County League. This League meets quarterly and is in good working order, the interest growing deeper and broader until nearly every township in the county has organized a League. January 28th, 1875, a Soup House was established under the supervision of the ladies. April 5th, 1875, the young ladies of Warren organized a "Young Ladies' Temperance League." A Constitution and By-laws were drawn up and signed by eighty-five members. Through their efforts a Free Reading-Room has been established in a good location, attractive and comfortably furnished. It has a library of 200 volumes, magazines, periodicals, and a large number of daily and weekly papers. We feel that by these means many have been drawn away from saloons and other bad places. May 6th, 1875, the League made application to the editors of the *Western Reserve Chronicle* for a space in their paper to be devoted to the interests of temperance, and to be edited by the League. The request was kindly granted, and a column has been filled from week to week with temperance matter.

September 25th, 1875, a Boys' and Girls' Temperance Society was organized, consisting of 175 members. The question would so often come up, "Am I doing all I can to save the boys, my own, my neighbors' sons, those who in the years to come will be our glory, or our shame?"

STEUBENVILLE, OHIO.

When the Crusade commenced in Steubenville there were one hundred and twenty-five saloons and liquor stores. Twenty-five of these were closed by the Crusade. An ordinance, which became effective April, 1874, growing out of the Crusade, closed forty

more.

The friends of temperance and good order were hopeful, and the prospects were bright. But in the midst of their work there was a “Personal Liberty” club formed, the object being to obtain the drink in defiance of law. This action gave the saloon-keepers new courage, and some of the saloons were reopened, and the traffic was carried on in defiance of law. This cry of “Personal Liberty,” has bewildered many. There is no such thing as personal liberty except among savages.

The reader will find this subject fully discussed in another chapter of this book.

YOUNGSTOWN, OHIO.

We are indebted to Mary G. Moore for the following statement of work:

In the winter of 1873 and ’74 strange reports reached us, from central and southern Ohio, of how women, moved by a horror of the liquor trade, were organizing themselves into companies, and seeking the men engaged in liquor-selling at their places of business, and by prayer and entreaty trying to persuade them to quit it.

The first newspaper reports were read with a mixture of astonishment and incredulity. It could not be true. But they were soon verified. Then came speculations as to what kind of persons these women were. Fanatics surely, or women driven to desperation by drunkards. But no; the word came that they were generally persons of moderation and refinement, who were actuated by a single noble purpose to do something to stop drinking. Then the

results were noted, and the progress of the work was watched with hourly increasing interest.

Pretty soon the question commenced to be whispered as it came eastward: What if it should come here? As if it were not here already, and all the time; the iniquity and wretchedness on the one hand, and sympathy and Christian zeal on the other, the latter only waiting to be kindled into a flame by a spark from that consecrated fire that lighted at first the Woman's Crusade. Finally, one said to another, "Let us meet and pray;" and early in March, a Woman's Temperance Prayer-Meeting was started, which has never been discontinued to the present. It was at first held in the Methodist Episcopal Church, but for the sake of convenience, it was soon removed to the First Baptist Church. This was held daily in the morning hours, and daily increased in numbers, until hundreds came. Gradually it assumed the character of a conference meeting in connection with the more solemn service of prayer. Scores came to pray and hear the discussions, and commit themselves personally to temperance, who declared they never could and never would go into the streets to work. But many of these, in the after days, might be seen kneeling on the sidewalks in the immediate presence of the public; this only illustrates how we change our mind.

A Woman's League was at once organized, with a membership of over four hundred, and by its influence, a League of the men was formed to co-operate with the former. A common inference from this action was that the women might pray, and the men would vote. The Woman's League was based on the one condition, of taking a simple abstinence pledge from all intoxicants as a beverage.

The first public work, was the canvass of the town with the property-holders' pledge. This was largely successful at the time, and it holds yet, the majority who signed it. The most flagrant violators of it, are, in some instances, conspicuous members of society here, and in other cities, holding property here. When a pledge was circulated among druggists and physicians, this carried to a considerable extent also; but what was said of the other pledge, may be repeated of this.

Prominent practitioners and dealers set the example of breaking over. Finally, after a fortnight of meetings, it was resolved to attack the enemy on his own ground. The forces were mustered, and, be it said to the credit of woman, very few desertions were recorded. A very small number made excuse "their husbands would not let them," but as a rule the husbands and fathers and brothers, the men, nobly seconded the women. The meetings were presided over and the Crusade led by Mrs. Ashley, the wife of the Baptist minister, then of our city, a woman eminently qualified by nature and education for such an undertaking, for she had not only the courage and culture, but the Christian zeal that would prosecute such a work with steady enthusiasm after the effervescence of popular excitement had disappeared.

Day after day, and week after week, the women, in numbers ranging from fifty up into the hundreds, convened at the Baptist Church, where, after an hour spent in prayer and conference, they would form into companies of twenty, or thirty each, and taking different wards or streets, go from door to door of the saloons, and, where admittance was granted, by religious services and personal entreaty try to effect a

change. Where they were not permitted to enter, services were held on the outside. This was quite common at first, but very few persisted in closing their doors to the end. And here the Crusaders counted a gain, for many had declared with blasphemous oaths that no meddlesome women should get into their establishments, who finally, with civility if not courtesy, invited them to enter. Places never before trodden by women, whose walls had echoed nothing but the language of bar-rooms for years, now resounded to the music of Gospel hymns, and Scripture lessons, and fervent prayers. Who shall say this was seed, that, though seemingly unproductive at the time, in the majority of cases may not yet bear fruit? And so the Crusade went on for about six weeks, and thirty-five saloons were closed—not particularly eventful from first to last. There was at once an absence of boisterous enthusiasm, and riotous opposition. Many of those who yielded, did it without ringing of bells and firing of guns, and those who held out, never countenanced the mob. Of course, the thirty-five that succumbed, were only a drop in the bucket to the number who kept on in the work. In a population of about twelve thousand, we had nearly four hundred saloons, and we probably have pretty nearly that number yet; but as one—not a pronounced temperance man by any means—remarked the other day, there is not the money in them that there used to be.

So, in estimating the Crusade, we should consider it as formative, and developing in its results, rather than defined and immediate, although whiskey neither surrendered of itself, nor was vanquished by legislation, yet drinking in saloons is much less popular and general than it used to be. Somehow, they say, since 1874, it has constantly been growing

unfashionable. As for the men who closed out the business then, it is believed the major part have kept their promise. One of the men is on our police force, three are respectable temperance grocers, and others are doing honest labor in our mills and factories. Indeed, there are only two or three cases of returning to the business.

But, as the labor of the Crusade seemed about accomplished, or, at any rate, as if no more good could be done by visiting saloons, the ladies cast about them for something else: And here I might set down what we, in Youngstown, have ever regarded as one of the first and most beneficial fruits of the Crusade, namely, what it did for the women themselves. It quickened their energies; strengthened their courage; in short, educated them, and at the same time opened up a field and showed them the harvest.

We had long known the need of a free reading-room, and the ladies felt it pressing more and more, as the boys and young men, and many middle-aged men pledged themselves away from those haunts of amusement and temptation, which have cursed our town pre-eminently, in the last dozen years.

They resolved to open one, and run it for the benefit of those who would forego the dram shop for the daily newspapers, and fresh magazines, a bright fire, pictures, flowers, a standard cyclopedia for reference, etc. But in 1874, places were scarce, and rents high; so, after much discussion, they concluded to build.

This, for us, by the way, in a manufacturing town where iron is the staple, pushed sorely by the hard times, was no little undertaking. And then the burden was borne by a handful. The League, by no

means as a body, indorsed the enterprise of a reading-room. Most of the members said, Wait; the times are too hard; money is scarce; wait, wait. But they did not wait.

A liberal gentleman offered them the ground-rent free for ten years of a most eligible location, upon which they immediately commenced the erection of a building, worth, at the lowest estimate, twenty-five hundred dollars. This is a two-story house, with a commodious room on the ground for a reading-room, and a business room adjoining; above, a large temperance hall, occupied by the Good Templars and other societies; and two other rooms adjoining, suitable for offices. This building in due time was finished, furnished, and dedicated, and has been run at an annual expense of about four hundred dollars.

So far it meets the demands made upon it, and seems to answer the purpose of its design. It was intended to be self-supporting, and will eventually be put on that basis.

Since its organization, our Temperance League has been the almoner generally, for the different charities of our town, and very liberally has it contributed in this way, its own resources. Establishing local prayer-meetings, visiting the poor and the sick, looking after those who do not attend church, and the children not in school, and not attending any Sabbath-school, is the work the League has been prosecuting all along.

A Juvenile Templars' society was organized, and carried on for more than a year; but during an epidemic of the scarlet fever, it was discontinued, and has not been called since.

The Reformed Men's movement was inaugurated

here last winter by the Woman's League, and was directed largely by their labor and zeal.

Thousands signed the pledge and tried to reform, and though many have broken it, many, very many more, are keeping it, and are better a thousand times for it. And so the work goes on, as the world goes on, little by little, not always bright, not always on the crest of the wave, but always *advancing*.

ALLIANCE, OHIO.

We heard reports of warfare waged by women against their common foe. The weapons of their warfare were *not* carnal, but spiritual. There was no sound of cannons' roar, or crash of musketry. No glittering swords or bayonets were gleaming in the sun that shone upon the rank and file of soldiery.

The sounds that came to us as we passed through towns, where the enemy's forts were being stormed, were those of sweet *voices* singing sacred songs, and breathing fervent prayers.

That new strange army's only sword was the "sword of the Spirit," and its only shield the "shield of Faith." Its book of tactics was the Bible, and its General the Prince of Peace. Wonderful to every one, was the baptism of spiritual power that descended upon the Christian women in those days. And we lifted up our hearts in earnest consecration, and received the power and the commission for the work allotted us.

Alliance and Mount Union, distinct incorporations, yet one in situation (the latter being a college town in which no intoxicants were sold), united their temperance forces. And on the third of March was

inaugurated among us the new Crusade, so different in every way from the Crusade of the olden times. Then Crusaders carried red crosses on their breasts, insignia of their purpose to possess the burial-place of Christ.

The Crusaders of the nineteenth century, equally loyal to the cross, labored not to find the place of the sepulchre; but realized that *Christ had risen*, and labored to lift up fallen ones for cleansing in the precious blood that was shed for all our sins.

A brother called our first meeting, but a sister presided; and in it one hundred and twenty-six women "volunteered for the holy war." An organization was at once effected; the list of names increasing daily, until it numbered about five hundred, in a population of seven or eight thousand, with thirty-two places where liquor was sold in our borders.

Many of us had never engaged in any public work. Some had never even breathed a vocal prayer at their own family altars.

Realizing fully that only from Jehovah sufficient strength could come, we remembered the command of the Master to earlier disciples: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And we tarried long at the foot of the cross. Ten days we "waited on the Lord" to renew our strength. Earnestly we consecrated ourselves to the work of turning back the tides of iniquity that were sweeping our loved ones from our hearts and homes. When the command came to us, Go out and meet the foe, we *obeyed*, *silently* marching *two and two*, in solemn procession, praying silently as we went that grace might be bestowed sufficient for that time of special need, and our mission of mercy be

crowned with rich results.

While we went out upon the streets, our husbands and brothers remained in the hall to pray for our success, and at the close of every prayer the college-bell was tolled, and we knew another petition was registered in the courts of heaven in behalf of the cause we loved.

The pastors of nearly all our churches gave us sympathy and co-operation. Many of the business houses were closed during the morning prayer-meetings for a time.

We held mass-meetings nearly every evening for three months, which were very largely attended, and great enthusiasm prevailed. On Sabbath evenings, many of the churches held no regular service, but united in the temperance meetings, for several weeks.

When we visited saloons, some dealers received us very kindly, and others locked their doors against us, and then we held services on the sidewalks, kneeling on the cold stones, amid storms of rain, or snow, and later beneath a burning sun. Those meetings on the sidewalks were attended by crowds of rough men who would not enter the hallowed precincts of a church.

They came to mock at first, but often their jeers were merged into weeping, and they stood with uncovered heads, to hear us read from God’s own word, and their hearts were touched and tendered. Thus we were carrying the gospel to the masses, who would not come to hear it in the house of God. We cannot attempt, in the brief space allotted us, to give minute details of our three months’ campaign. Neither can we speak personally of the brave women

who wrought so nobly. Some who faithfully performed the most arduous duties of the band held no offices. All cannot be spoken of. Therefore, knowing that consecrated women want the Lord to have all the glory of our successes, *we mention not a name*.

The press was favorable to our work; all our papers reporting it fairly, and advertising our meetings free of charge. Three local papers gave space for Temperance Departments, that were edited by members of our league. One paragraph so clearly shows the animus of all our editors that we quote it verbatim, from the "Alliance Local"—"It was a scene to make angels weep. Amid the blinding fury of a fierce March storm, out in the bitter cold, their fragile forms shivering and swaying before the biting blast, one hundred and fifteen of the noblest and most highly accomplished ladies of our city, kneeling with tearful eyes and pleading tones, before the door of a drinking-saloon, beseeching the saloonist to cease the disreputable business.

"In contrast, there stands the proprietor barring their entrance to his comfortable room. With scornful sneers he listens to their touching plea, and with obdurate shake of the head refuses their earnest prayer. The cold and storm are too severe for him to stand and listen to their arguments, and the door is rudely closed in their faces, and they left, kneeling upon the icy pavement, to plead in loving words that God might soften his hardened heart.

"The voice of prayer ceases, and the sweet tones of a woman's voice, singing 'Nearer my God to Thee,' rises upon the air, and swelled by the united voices of the entire company, is carried away upon the wintry blast. And then those loving hearts, not

discouraged by their ungracious reception, retraced their steps, singing beautiful hymns, with hearts full of prayer to the God who has commissioned them to go forth in this labor of love. This scene was witnessed in our streets on Thursday last, and wrung tears from the eyes of men who were never known to weep." The owner of the opera house gave us the use of a large room in that building for our head-quarters, for one year, free of rent, which was thankfully accepted and the room formally dedicated to temperance.

As time passed on many methods were tested. At first after the prayer-meetings (which always preceded street service), we would form one large band (sometimes numbering over two hundred), and visit saloons *en masse*. Again several different bands were formed, and various saloons visited simultaneously.

Sometimes committees of ladies, in pairs or trios, visited saloons for personal conversation with dealers.

After a few visitations some of the saloonists surrendered, hanging out a white flag, with "Unconditional Surrender" printed on it. Then we would go in a band and sing "Praise God, from whom all blessings flow," at the closed saloon. Sometimes the men would come to our mass-meetings, and sign the pledge prepared for dealers, and thus publicly thank the ladies for having come to them and shown them the exceeding sinfulness of *Sin*.

These successes greatly comforted us, and we took fresh courage and went bravely forward, though often much wearied and worn. One day several saloonists told us that, if a majority of our citizens

were opposed to their traffic, and would make it known, they would cease to sell the odious liquors. Acting on their suggestion, we wrote a petition—a kindly, earnest "Appeal to Saloonists"—setting forth some of the evil effects of their business in our community, and asking them, on behalf of our common good, to cease to sell intoxicants. We then appointed committees of women, who spent days in visiting families and shops, and a very large number of signatures were obtained, covering *two-thirds of the voters* of our city, besides women and minors.

One evening we invited all the dealers to come to our head-quarters. Many of them came, and we reminded them of their promises, and presented our petitions. They examined the names, and seemed much agitated, but, with utter disregard for their word of honor, declined to fulfil their promises. Then we knew how false were those with whom we had to do. Prayers and pleadings having failed to accomplish our object with them, we felt that they were *below* the reach of *moral suasion,* and must have some *legal suasion.*

As the voices of so large a majority of our citizens had been disregarded, in the petitions, we felt that it was time for the majority to assert their authority over the obdurate few, through the majesty of the law. The gentlemen formed a separate organization, and subscribed funds for prosecutions. Crusaders were provided with blank books, one for every dealer, with his name upon it. Armed with those books and pencils, we went by twos, and taking chairs from some convenient friend, we would sit near saloons, and note down the violations of State, or municipal laws, which we witnessed. Sometimes the sale of liquor to minors, again the sale to a man

already intoxicated, etc.; and thus, by hours of wearisome watching, much evidence was gathered.

An “officer of the day” would be stationed at head-quarters—keeping the record of picket work and assigning places. The pickets would go out quite early in the morning, and continue sometimes until ten o’clock P. M., or even later; one set of pickets remaining on duty from one to three hours, then being relieved by reserve guards. Valid testimony was obtained and placed in the hands of proper authorities, and the temperance brothers conducted the prosecutions.

They met many failures and some successes. One man convicted under the State law was kept in court during the trial, and while the judge was preparing to read the sentence, he escaped from his guards, and left the county. After some weeks he returned and was rearrested, and sentenced to thirty days’ imprisonment on bread and water, and as large a fine as the law allowed.

Some of our workers had intemperate husbands; these prosecuted saloonists under the Adair law, and some of them obtained judgment against them, and received damages. Thus the liquor business became *unprofitable*, and public sentiment was being rapidly raised to a temperance standard. The McConnelsville ordinance was passed by our city council, but prosecutions were not conducted under its provisions so successfully here as they were in some other places.

The Constitutional Convention of our State had offered to the people a new constitution, with a license clause, and they were allowed to vote “License, or No License,” according to their own convictions of right. The temperance people called

conventions, sent an organizer into the field, and the entire State was organized against license: not, of course, including *all the people*, but some citizens of each county.

In *our* county anti-license meetings were held in almost every church and school-house, and speakers were found not only among the brothers, but also among the sisters, who for the first time in their lives dared to lift up their voices in the congregations of the people, in earnest, eloquent appeals to those who represent us at the polls, not to legalize, by their sacred right of franchise, the curse we were laboring so earnestly to drive from our beloved State. Much previously unknown and undeveloped talent was thus brought into active service, and the defeat of the License Constitution in Ohio, by a large majority, was one of the grand results of the Woman's Crusade.

During the vigorous work of that campaign, we also continued our meetings at head-quarters, and saloon visitation, a part of the time. We held many open air meetings, in groves, on the public square, and on the platform at the Union depot.

Later a juvenile temple was formed, which held weekly meetings, and soon had two hundred members. Another was organized in Mount Union, and the two held occasional union meetings, and public concerts and literary entertainments, and the hearts of many parents were reached through their children, that had remained indifferent to all the wonderful experiences of the Crusade.

To recapitulate: When we ceased to visit saloons, seventeen men and women, who had been selling liquor when we commenced our work, were engaged

in more honorable employments.

A very large number of persons had taken the total abstinence pledge. A Temperance Reading-Room was established in Alliance. Many of our workers have never ceased to labor for the Temperance Reform, though in different ways from those of the Crusade days. Women's Christian Temperance Unions are now in existence both in Alliance and Mount Union. The Crusade is not ended! but is going on with steadily *increasing power*, and our forces are being increased continually by enlisting the help of the Sabbath schools everywhere. This "tidal wave" of Temperance will go on, broadening and deepening, until it will sweep the Rum Power from his throne, and we will be in very deed a *free* people, enfranchised from King Alcohol.

A number of conversions occurred at our meetings, and the *workers* learned to *trust in God*, as they had never done before. As Moses stood between the erring Hebrews and their God, and on Mount Sinai the presence of Jehovah well-nigh overwhelmed him, so *we* stood interceding for the fallen, and, at times, the glory of God shown to *us* was all that we could bear. The promise that "no evil should befall us" was verified. A saloonist threatened to place gunpowder under the floor, and cause an explosion beneath us, but we visited him, and no harm came to us. Another turned a fierce dog upon us, but the dog hung his head and ran away. A dealer's wife stood close by a kneeling Crusader, and held a *hatchet over her head*, but the uplifted arm fell harmless by her side. Guns were loaded and flourished at the windows near us menacingly, and many desperate threats were made. But the Lord of hosts was with us. "In the Lord Jehovah is everlasting strength: we will trust in him

forever."

The summing up of the results of the Crusade cannot be perfected until the records in the "Book of Life" are read. Many of them are like the tender seed we plant in spring-time—we see them not as they germinate under the soil, yet they spring up, and bring forth fruit in their season. *We* sowed precious seeds of truth "beside all waters," and we note not the silent germination going forward in the souls of those who received them, but we shall find the perfect fruitage in the glorious Harvest Home of the Hereafter.

We append some incidents of our work, that we trust will be of interest to all our readers.

INCIDENTS.

The Lord truly makes the "*wrath* of man to praise him." This was manifested to us on many occasions, one of which was the following:

One cold wintry day we were assembled for prayer and conference, when word came to us that a saloonist had prepared a "*Crusader in effigy*," and placed it at his door. We formed a band, and marched to the place. The novelty of the affair brought a crowd of listeners to hear our hymns and prayers; and as we knelt around that hideous image, intended as a reproach to us, we seemed very near to our blessed Redeemer, who was mocked and persecuted, and *crucified, for us*, and who said to his disciples: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad, for great is your reward in heaven." Those services were blessed to our own

souls, and those of our hearers.

Afterwards the saloonist apologized for his conduct, saying the image was placed there in his absence. We told him it did us no harm, but was overruled to our good.

An extremely wicked dealer was so convicted, as to tremble mightily, on the occasion of our first visit to him, yet would not relent. Afterwards, when intoxicated, he accosted the ladies with such a volley of profanity, that a policeman arrested him. He was kept in the lock-up all night, and in the morning, when the ladies were expected to appear in police court *against* him, they went and plead for *his release*. Giving him good for evil, so deepened his convictions, that he came to our evening meeting and surrendered his business.

One evening, a small band of women were singing and praying in front of a saloon, the door of which was closed. Inside a few desperate men were trying to drown the sounds of prayer by singing a parody on “Mother, dear mother, come home!” and by dancing, and drunken revelry. A Quakeress felt moved by the Spirit to effect an entrance all alone. She opened the door partly, when some one within suddenly closed and locked it, catching the front width of her plain full dress skirt and holding it fast in the door. The lady was thus held in a stiff and uncomfortable position until a customer from the street, whose rap was evidently recognized inside, caused the door to be opened; the Quakeress entered and the door was closed; the dealer raised his hands to thrust her out, but she took his arms in her hands and knelt quickly before him, and breathed an earnest prayer. A policeman followed her into the saloon and ordered the men to be quiet. The revelry

ceased, and silence reigned among the rowdies. When her mission of love was completed she went forth filled with peace, and those men were responsible before God for one more offer of mercy; for when the Holy Spirit indites a prayer, he also convicts the hearts of those for whom the prayer is heard, and then as free agents they receive or reject the Holy Spirit.

Soon after our active Crusade work commenced, the Whiskey Ring was roused to action, and they sent out great showy posters announcing an anti-Temperance Meeting. And those opposed to the "Woman's Whiskey War" were invited from all the surrounding country. On the afternoon of their meeting we gathered in a church for social prayer. Some of our temperance men sent us word that it would not be prudent for us to patrol the saloons that day, as a *riot* was expected if our band was on the street.

We took not "council with flesh and blood," but asked direction of the Lord of hosts, and from Him our marching orders came. It was a long procession, and a very solemn one, that wended its way from the church to a point near the depot that afternoon. Three saloons were adjacent to each other, and we held our services on the street in front of those. While we were kneeling on the sidewalk—in two rows on the edge of it—leaving three feet between us for passers-by, a train of cars came rushing in, bringing a large delegation from neighboring towns. They took up the line of march, headed by the Mozart Brass Band, which accompanied them. The band struck up a lively tune as the procession started to pass between the rows of kneeling women.

Many of them were so drunk they staggered

against us as they walked; but our voices went on, and the music ceased, and the tune melted into silence unfinished; and a great stillness came over that crowd of men who were scoffers at first; and the white dove of PEACE descended upon the women who had thus humbled themselves to kneel at the feet of a mocking rabble; and the living presence of the Master filled our souls with joy unutterable.

The Whiskey mass-meeting resulted only in the passage of some resolutions, denouncing the "present mode of female warfare," and declaring that they did not approve of *intemperance*! Two of these we quote:

"*Resolved*, That we *condemn drunkenness*, *despise drunkards*, and *pity* those who, for want of more moral power, try to fortify themselves against the violation of the laws of Temperance ordained by nature.

"*Resolved*, That we are willing to support the laws for the diminution and *prevention* of *intemperance* as far as in our power; to advocate a more appropriate *punishment*, and the *correction of inebriates*, and to use our influence to *regulate* the sale of liquors by an effective license law."

The vice-president of the meeting and many of the audience were liquor-dealers, and such resolutions as these were passed by those who sell what produces *inebriety*, and it is their philanthropic (?) design to punish men for the effects produced by liquors, the price of which clothe their wives and children! Thankful we are, that Justice is with God, and *will* be *dispensed* to us all in the eternal ages!

One gloomy April day, as we sat in council, a message came to us that a wholesale dealer from Cleveland was in town for the purpose of selling

liquors to the dealers here. He was a very portly, pompous millionaire, we heard, and was boasting that the Crusaders in his city were afraid of *him*, and dared not molest *his* place of business. Desiring to prevent him from supplying liquor to be sold in our town, we went in a band down Main street. He saw us coming, and sought refuge in a clothing store. We followed, and before he could escape, he was literally *surrounded* by kneeling women; a prayer was offered and a hymn was sung. He then crowded past us into the street; we followed in procession; he went into a hotel, but as we were about to enter, he did not wait to transact any business *there*, but felt an immediate call to visit a neighboring saloon: *so did we*.

He evidently hoped to enter alone and lock us out, but when the door opened wide enough to admit his *corpulent* figure, it was wide enough for two small Crusaders to find entrance, which they did so very close behind him, that when the door was quickly locked, it was *astonishing* to him that his fair followers were *also* there; he turned a woful face towards the back door, but lo! *they* were coming! the Crusade band! The *front* door was thrown open and in came *another* division of the band, and they knelt, and the persecuted nabob was again in the centre of a lively prayer-meeting, which continued until he forced a passage to the street; we followed in solemn order, singing a hymn. We kept close behind him, going up Main street until he found a buggy standing idle, with a driver, and he was driven rapidly away, while we went quietly on to head-quarters as though we had no other intent. We considered and felt certain the warm reception we had given him would remind him of pressing business at home, that he

must reach by the next north-bound train. Near train time a Crusade band was at the station. Soon after our arrival, a guest of a hotel near by, came to us and said, “The man you are *Crusading* is hidden in an upper room at the hotel; I heard his plans, they are going to take him out the back way to the train.”

After a time we saw a frightened-looking individual of great avoirdupois, accompanied by a very small Jew for protection, coming up the railroad track from the rear, having taken a long walk down back alleys, to avoid the public thoroughfares. They entered the back door of the car, puffing with exhaustion; and just as our *hero* drew a breath of relief, thinking how *shrewdly* he had evaded his pursuers, he noticed some Crusaders entering at the front door of the coach; he turned to flee, but others came in at the back door, and in despair he sank into a seat. The aisle was immediately filled compactly with women. The terrified man threw up a window seeking egress, but it would not do, his body was too large to pass through the aperture, and besides—— *What* greeted his bewildered vision? An immense crowd of men and women—Whiskey Ring, saloonists, and temperance workers—*all had come* to the *prayer-meeting*. Crusaders to right of him! Crusaders to left of him! Crusaders everywhere! And close at his side a solemn voice was uttering an earnest prayer.

We exhorted him to cease his sinful trade in Rum, and we sung Crusade hymns, the conductor detaining the train for our services. The passengers in the car *wept much*, and cried aloud, “*God bless the women!*” We finally made our adieux to the dealer, telling him we were his friends, and inviting him to return and we would give him another meeting! A

telegram was sent to Crusade head-quarters at Cleveland, asking the band of ladies there to meet him at the train and escort him home, which they did, following him singing Crusade songs.

The whole transaction here was conducted with the *utmost* solemnity, and the prayers were full of spiritual power. The ludicrous aspect of the proceeding never *occurred* to *us until it was all over*.

There was a large billiard hall in the opera house, just across the hall from our head-quarters. We found that liquors were sold there, in a quiet way.

We visited the proprietor in a band and he was very courteous, though unyielding. One *night* two women "on picket duty" stood by his door. He grew very angry and roughly *pushed* them out into the hall. Next day the leader of the band was warned, that it would be unsafe to go there, he seemed so wickedly disposed. After praying about it, the band leader felt especially impressed to visit him that very day; the band went, the leader rapped at his door and asked timidly, to be allowed to hold a prayer-meeting there. He gave a reluctant permission, and after a hymn had been sung he said to the leader, "Will you read a portion of Scripture that I will select for you?" She gave an affirmative reply, and he found the sixth chapter of Matthew and asked her to read the first eight verses. She did so, silently praying all the time, that Christ would lead her to act wisely.

Having read it she proceeded to speak from it: saying, "We do not think we are 'doing alms' when we carry the gospel to our sinful brothers for whom Christ *died*, neither do we expect to gain any glory for having knelt in saloons and on the unclean streets

in prayer; on the contrary, it is the greatest cross that we have ever carried, to thus humble ourselves before the people. Yet, we are made willing to do so *for your sakes*, and the sake of the fathers and sons you are poisoning with alcohol!" She then gave a brief exhortation to the *unsaved* to come to Jesus. Thrilling prayers were offered and hymns sung, and it seemed to the worshippers that the Shekinah itself hovered over them.

The proprietor was much affected. Several men who had ceased playing billiards at our entrance, gave eager attention, and many eyes were *red* with weeping, when the little band departed.

Some weeks later the leader of that band was speaking to a congregation in the African Church. At the close of her remarks, a white man arose and asked permission to speak. "Once," he said, "I was a liquor-dealer, but I saw the error of my way, and changed my business, but I never was converted, until the day you visited the Opera House billiard hall, and you read the sixth chapter of Matthew and spoke from it—*then* and *there I was converted. I will never doubt* my *conversion*," etc., and he has ever since continued a faithful member of a Christian church. Reported by M. E. G.

Rev. William Hunter, at that time Editor of the *Pittsburgh Christian Advocate*, residing at Alliance, and working in the Crusade meetings here, composed the following beautiful hymn, which we used very often in our temperance meetings. He has since been called "up higher," to sing the songs of the redeemed.

"BATTLE-HYMN OF THE WOMEN CRUSADERS."

The light of truth is breaking,
  On the mountain top it gleams,
Let it flash along the valleys,
  Let it glitter on our streams,
Till all our land awakens
  In its flush of golden beams,
    Our God is marching on.

Chorus—Glory, Glory, Hallelujah!
    Glory, Glory, Hallelujah!
    Glory, Glory, Hallelujah!
    Our God is marching on.

With purpose strong and steady,
  In the great Jehovah's name,
We rise to save our kindred
  From a life of woe and shame,
And the jubilee of freedom
  To the slaves of sin proclaim.
    Our God is marching on.

Chorus—Glory, Glory, Hallelujah! etc.

From morning's early watches
  Till the setting of the sun,
We will never flag nor falter
  In the work we have begun,
Till the forts have all surrendered,
  And the victory is won.
    Our God is marching on.

Chorus—Glory, Glory, Hallelujah! etc.

We wield no carnal weapon,
  And we hurl no fiery dart,
But with words of love and reason

We are sure to win the heart,
And persuade the poor transgressor
To prefer the better part.
Our God is marching on.

Chorus—Glory, Glory, Hallelujah! etc.

When dawns the day of terror,
And the awful trumpet's sound
Shall waken up the sleepers
From beneath the quaking ground,
May no blood of fallen brothers
On our startled souls be found.
Our God is marching on.

Chorus—Glory, Glory, Hallelujah! etc.

Our strength is in Jehovah,
And our cause is in His care,
With Almighty arms to help us
We have strength to do and dare.
While confiding in the promise
That the Lord will answer prayer.
Our God is marching on.

Chorus—Glory, Glory, Hallelujah! etc.

The following poem was composed by Mrs. M. B. Reese, at that time President of the Alliance League, and sung in our mass-meetings, to the tune, "Tenting on the old camp-ground:"

"THE COLLEGE-BELL."

A lowly consecrated band,
Who loved the Master's name,
With patience waited on the Lord,
Until the answer came.

Chorus—Many a form has bent 'neath the *storm*,
The burden of souls to tell;
Many are the hearts gladdened to-day
The burden of souls to tell;
Listening alway, for chimes that say,
Your brothers pray as well.[1]

Go forth, ye trusting ones, He said,
In faith to sing and pray,
No evil shall your steps befall,
I have prepared the way.

Chorus—Many a form, etc.

Dark shadows swept the wintry sky,
The tempest echoed loud;
But, oh! we know our Father's face
Smiled on us from the cloud.

Chorus—Many a form, etc.

No threats disturbed, no fears oppressed,
Nor care, least man should mock;
We only heard the Shepherd's call,
"Fear not, ye little flock."

Chorus—Many a form, etc.

His love hath kept, His hand hath led,
Our footsteps day by day;
And victory soon will crown our cause
If we but watch and pray.

Chorus—Many a form, etc.

INCIDENTS.

Two ladies were sent to interview the priest, hoping to gain his gracious permission for the women of the Catholic Church to work in the saloon visitation. He received them courteously in his private parlor. But on learning the object of their visit, his denunciations were bitter. The ladies felt the exceeding uncomfortableness of their position and politely offered to withdraw their request, also their presence. In an excited manner he commanded them to be seated while he proceeded to explain that Christ's commission was given to the Apostle, through whom it was delegated to the Pope, thence to the Priesthood; and sneeringly added, "Where did you get your commission to go on the streets and teach men the gospel? Tell me, woman, *I demand it*; where did you get your commission?" Remembering that she must not "deny the faith that was in her," with coolness, she replied, simply, "I get my commission from my Bible." Striking his clenched hand on the sacred word, he vehemently demanded, "*Where?*" Without hesitation, the Holy Spirit helped her to the words, "Christ says, 'Lovest thou me? feed my sheep.' St. Peter's words, 'The Rock of the Holy Church.'" Their utterance fed his anger. He reiterated, almost fiercely, "Woman, *dare* you place yourself on a level with St. Peter?" Accompanied by sneering denunciations of the work, again he demanded, "Where in the Bible do you find a commission to women to teach the gospel upon the street?" Again the Spirit's quickening power enabled her to reply, with calmness, "On the resurrection morn, Christ told Mary to 'Go tell my disciples, to go quickly;' in her haste she probably ran through the streets, proclaiming as she went the risen Saviour." He made no reply. His manner softened; with a half-apology for his excited words, he courteously

permitted the ladies to depart.

Nearly two months of the siege had elapsed. The light of earnest and patient labor shining within the haunts of vice, revealed the strong, deep shadows. The women, no longer invigorated by the keen, biting March winds, felt the pressure of household care, as well as the lassitude of spring-tide. The ranks were perceptibly thinned. The work of picketing the saloons grew wearisome and discouragingly monotonous. An energy born of consecration alone nerved the faithful to carry on the desperate struggle. In the proceedings of the city council, an ordinance to restrain and prohibit ale, beer, and porter-houses, or shops, or habitual resorts for tippling, had passed its second reading. The time for the third and final reading drew near. The saloon-keepers hopefully reviewed our depleted bands, and carefully tithed each ounce of popular sentiment, knowing their interests hung in the legal scales of the city council. They did not recognize a Gideonite band that made them daily visitations. Each member, humbled with the publicity of street parade, felt she had laid her face in the gutter that her brother might walk erect in sobriety and virtuous manhood. If the voices were fewer that sung “Nearer my God, to Thee,” the strains rose higher; if lips faltered as they plead for strength, the prayer was deeper as it went from burdened hearts to the ear of the Great Eternal.

At this issue, through the long afternoon, two ladies kept picket-guard at a notorious saloon in an obscure part of the city. In their conversation, the question arose in this immediate crisis: What can be done to quicken the flagging interest? A serious question. As they left the post of duty, they took it with them to their homes. One of them took it to her

closet, and in earnest prayer besought the Lord to wisely direct, else a worthy cause and worthy efforts must suffer defeat.

As she rose from her knees, a full conception of a Temperance Convention flashed upon her mind. The plan was laid before the presiding officer, and heartily approved. Committees were speedily at work to effect its consummation.

The following Tuesday evening was the time for the final reading of the ordinance. That day was chosen for the convention. Announcements were freely but quietly made. The noon trains brought delegations from Pittsburgh, Cleveland, Salem, Ravenna, and towns of the vicinity, where leagues had been formed. Mount Union College sent a delegation of faculty and entire body of students. Alliance Hall was filled to overflowing. With addresses full of devotion to the work, and encouragement to the workers, and music that stirred all hearts to renewed energy, the meeting was one of wonderful enthusiasm. At the close of the afternoon service two hundred and twenty-five Crusaders filed out of the hall, down Main street. The saloon-keepers, suddenly surprised and awed into submission by the number, offered no resistance, and an impressive street service was held. During the evening session the enthusiasm was at its height, when a messenger brought the glad tidings that the hotly contested ordinance had passed. The old college-bell rang out gleefully; the men almost lost decorum in sounding cheer; but the “Women of the Whiskey War,” with uplifted faces, sang with hearty earnestness, “Praise God, from whom all blessings flow.” Reported by A. M. B.

NEW PHILADELPHIA, OHIO.

The Secretary of the League, Callie A. Everett, gives the following interesting account of the closing of the saloons in this town early in the Crusade:

"Mr. Schmidt, a German," proposed many times that the ladies buy him out; this, however, was against our principles, and we urged him to "dare to do right," and trust to our temperance people to give him a fair start in something else; finally, prayers and entreaties prevailed, and he carried out his liquor, and showed the women how to open the barrels. As it streamed over the ground, the expression of feeling in different individuals was noticeable. Some wept, others laughed, the men cheered, anvils were fired, and all the bells in our city pealed forth the glad news.

The women surrounded and overwhelmed him with thanks, and he, with tears flowing rapidly, assured them "he was glad, too." His saloon-tables, glasses, etc., were at once offered at auction.

The cheering news spread like wildfire, and a large crowd assembled to bid-off the various articles. One tumbler was sold three times to the same man, bringing in all seventeen dollars. At this rate he was soon recompensed, and has started, a number one, butcher shop.

John Myers likewise poured out, or allowed the ladies to empty, twelve barrels of wine and whiskey into our streets, and as he was better off financially than Schmidt, did not need so much assistance; however, the women bought his tables, etc., and by their presence urged the men to buy. He has started a saddler shop.

The demonstrations on this occasion were similar to the one mentioned before.

Mr. John Furney asked that no public demonstration be made over his surrender, and the ladies obtained his name quietly, only evidencing their triumph by the irrepressible joy beaming from their countenances. Mr. Furney has started a “Temperance Restaurant” in connection with his grocery, and on the 4th of April, 1874, fifty ladies ordered him to prepare dinner for them.

These cases of surrender were from the very ones that at first opposed us in every way. At Schmidt’s, particularly, they danced and sung, jeered and drank over the women’s heads.

The worst cases generally yielded first.

CHAPTER III.

CRUSADE IN LARGER TOWNS.

CLEVELAND, OHIO.

Mrs. Sarah K. Bolton gives the following graphic account of the Temperance Crusade and its results in Cleveland, written for the *Morning*:

The noble work of the women of southern Ohio had touched every Christian heart in Cleveland. On the 10th of March, 1874, a meeting was called under the auspices of the Women's Christian Association, and 600 of the best and truest of the city came together to ask their God what they should do, for the destroying of this evil of intemperance, and the up-building of His kingdom. They were women, for the most part, who had been active in the churches, and in all benevolent work.

An organization was effected, and Miss Sarah Fitch, President of the W. C. A., a woman whose executive ability and consecration had gained for her the confidence of the people, was chosen President of the Temperance League.

Immediately pledge-books were obtained, with property-owners', citizens', and dealers' pledges.

The city was districted, and women of influence, over one hundred in number, volunteered to canvass the city for signatures. In a short time over 5,000 women were enrolled members of the League, each

one signing a pledge neither to use intoxicants, nor offer them as a beverage, and to discountenance their use in every possible way, and about 10,000 names to all the other pledges. The question was constantly asked: “Will the women of a wealthy, conservative city go upon the streets as a praying band?” Liquor-dealers said: “Let the women come quietly by committees, and we will receive them, but coming in a body to pray with us, brands our business as disreputable.” The time came when the Master seemed to call for a more complete consecration, for a higher power brought to bear upon the liquor traffic. When, in a large prayer-meeting, volunteers for Crusade work were called for, twenty-two brave women, several of them the wives of clergymen, said: “Here am I. Send me! The Lord’s will be done.” They proceeded directly to the most fashionable saloon of the city and were permitted to enter. “There is a fountain filled with blood” was sung, the first hymn that was to inaugurate a Christian warfare against 1,200 centres of evil. The Bible was read and prayer offered. Men bowed their heads abashed and were silent, and women, consecrated anew by their trust in God, and a revelation of the sin they were called upon to meet, went back to the church in the midst of a surging crowd, strong to do the unknown work before them. The next day saloons were visited, and again the eager crowds gathered, some listening tearfully to the hymns, some jeering and scoffing. On the third day the liquor interest seemed to have awakened to a full consciousness of the situation. The beer element began to feel that its liberties were being fettered. Drinkers, dealers, and roughs, gathered in large numbers, in the streets, to wait for the praying women. Beer and whiskey had done their maddening

work with the brain, and made them ready for riot.

In the central part of the city, forty women, pressed upon by a jeering crowd, went forward in their work of prayer. In the western part, a smaller number, refused entrance at a saloon, knelt and prayed upon the sidewalk. A mob, headed by an organization of brewers, rushed upon the kneeling women, kicking one badly in the side, another in the back, and striking others with their fists.

A Mr. Doolittle, attempting to defend them, was brutally beaten, (has been obliged to keep his bed for nearly two years,) and would have been killed at once had he not been hurried away by the police, some of whom even were badly injured. The praying band were locked in a store away from the infuriated mob, who, by the arrival of more officers, were dispersed, cursing and yelling as they went.

The next day, taking their lives in their hands, a large company of women went out, and similar scenes were enacted.

In the meantime public meetings had been called in the churches, and such throngs gathered that they could not find standing room.

The clergy as one man came to the front to defend the Christian women, who had done nothing save walk quietly upon the streets and pray for men who were making the city and the land one vast ruin and desolation. True it called attention to the groans of drunkards' wives and the cries of drunkards' children, and marked as the direct cause, the liquor-dealers, but for this the traffic, (not the praying women,) were at fault. All good citizens rose up in indignation and horror that their wives and mothers were at the mercy of a liquor mob. Business men left

their stores, ministers their studies, and a thousand manly men went out to defend the women.

The mayor was visited by a committee of citizens. A proclamation was immediately issued, which, while it did not permit the women to hold meetings on the sidewalk, left them free to call upon all the saloons, with none to molest or make them afraid. The military companies were ordered to be in readiness resting on their arms; the police force was increased, and the liquor interest soon made to feel that the city was not under their control. The mob never again tried its power.

For over three months, with scarcely a day's exception, the praying bands went from saloon to saloon, holding a prayer-meeting where the proprietor was willing, giving temperance tracts and cards to the crowds that gathered to hear the singing and the prayers, having warehouses often thrown open to them for services when the saloons on the street refused to admit them; sometimes entering a vacant lot, and surrounded perchance by a hardened crowd, with none to protect them but their God (the police having been withdrawn), they preached the gospel of the Son of God, crucified for sinners.

One man, a German, very angry at their visits in his street, and rude in his treatment of them, held a mock prayer-meeting in his shop, had his leg broken by his horse next day and died soon after.

At a Jew's saloon, a picture of Christ, crowned with thorns and draped with black, was held up on a pole before the crowd, who were drinking beer and blaspheming.

On the same street, from one of the worst saloons, where cock-fighting was carried on, three fierce dogs

were set upon Mrs. Charles Wheeler, who was that day leading the band. Without ceasing her prayer she gently laid her hands upon their heads, and as though taught of a higher power than their master's, they crouched at her feet and were quiet. This saloon has since become a friendly inn, most inviting and beneficial.

Often several bands visited different parts of the city during the same day. Again, as many as 500 women, two by two, quietly and silently, making a procession of over one-fourth of a mile in length, followed by scores in carriages, went to the larger wholesale liquor-houses, club-houses, hotels, etc. Often they were bidden to enter. "Tell me the old, old story," "Almost persuaded," "I am trusting, Lord, in Thee," were sung, and prayers uttered, whose tenderness and earnestness brought tears to eyes unused to weeping.

Often a saloon-keeper with his heart not wholly seared by his occupation, wept like a child. Many gave up the business, some rich, some poor, and never resumed it.

Those were wonderful days, when a city was baptized by continuous prayer; when women, forgetting the ease and luxury of their homes, went down to these places of desolation to save those for whom Christ died. Men took off their hats as the procession went by. Little children gathered close to the singers, and, catching the words, sang them months after in their dingy hovels. Haggard women bent their heads as they murmured with unutterable sadness, "You've come too late to save my boy or my husband." Men dying in attics sent for the praying bands to come and tell them about the Saviour. Men who had lost all hope because of the appetite that

mastered them, heard the glad tidings of salvation from women's lips, and stretching forth their hands were lifted upon the Everlasting Rock.

During these three months of Crusade work, three distilleries, eight breweries, thirty-one drug stores, thirty-five hotels, forty wholesale dealers, and 1,100 saloons were visited, many of them again and again. Four hundred and fifty of these places often admitted the bands for services. There were seventy outdoor meetings in warehouses, etc. Mass-meetings on the Sabbath, conducted by women, were held in wigwams in different wards, as well as churches, and always crowded.

Meantime the prominent men of the city, believing that the laws of Ohio forbidding the sale of liquors to be drank on the premises should be enforced, as also the Adair law, which makes a man responsible for the harm which the liquor that he sells causes, acting on the plan of the government in ferreting out crime, employed detectives, and soon had 900 indictments against liquor-dealers; and cases for wronged women and children, under the Adair law, covering $150,000.

The Liquor-Dealers' and Brewers' Association report, 1874, 5,969 prosecutions; and in the year 1875, 4,207 prosecutions.

Opposite sections of Cleveland, where different praying bands labored, show varied and blessed results of the work. The lower part of the city, by the river dock, where saloons were thick, and sin flaunted itself, was assigned to Mrs. John Coon, a woman of wonderful faith in God, and great strength of character, and her band of twenty or thirty devoted workers. At first they were refused

admittance at all, or nearly all the saloons, but one dealer, touched by her kind spirit, relented and sent for her and her band to return. He was the son of a clergyman, finely educated; had held a good position in the army, and been successful in business till he began travelling for a wholesale grocery and liquor house combined. He soon went into the liquor trade for himself; and the descent was rapid to the keeper of a low saloon and a debauchee. Some days after, at the earnest request of his wife, he *signed* the pledge, and gave up his business. Among those present in the saloon, drinking and playing cards, was a friendless and prematurely white-haired man, to whom the saloon-keeper had given shelter. Southern born, a Colonel in the Confederate army, a gentleman in manner, a member of the press in honorable standing for years, becoming addicted to drink, then gambling, he left his wife and little girl, and wandered from city to city, sinking lower and lower, a profane, broken down inebriate. His wife had spent long years in searching for him, one year using $700 of her own earnings to find him; but at last had given him up as dead. The hymn sung by the praying band touched his heart. He asked for one sung years before by his mother, and joined in the singing. At last he signed the pledge, and was taken to the home of a generous citizen. Here, some days after, wrestling with God one whole night in prayer, he found peace in believing. Some weeks later a letter was written to the wife. She fainted when she read it. She hurried to meet him; and at this house, in the presence of a hundred guests, the worn wedding-ring was once more placed upon her finger, and the marriage service, touching and beautiful, again repeated. Mrs. Coon led the exercises, different members of the band praying, and singing the

Crusade hymns. None who witnessed it will ever forget this affecting scene. The closed saloon was at once transformed into a clean boarding-house called the River Street Friendly Inn. This being too small for the crowds who gathered at the meetings, an adjoining warehouse, three stories high, 25 by 100 feet long, was rented, the lower story made into a dining-room, the second into a reading-room and chapel, and the third into sleeping-apartments, with seven neatly furnished beds. The chapel walls are decorated with such mottoes as “Peace on earth, good will to men;” “The Spirit and the Bride say, Come;” “Jesus is my only Refuge.” Each day, after calling at the saloons, a meeting was held here by the band, who often repaired to the river docks across the street, and there, where as many as a thousand persons, sailors and others, frequently gathered, these godly women offered the bread of life, the only *sure* safeguard against intemperance. From the captains of the boats, the praying women received the kindest attention. A platform was built for them and seats provided.

Following these afternoon meetings, a meeting for inquirers was held at the Inn. Scores of men would repair thither, more sometimes than could be conversed with before the evening meeting, at eight o’clock, held in the chapel. How many found Christ will never be known till the judgment day reveals it. Very few, as far as is known, have fallen.

A weekly prayer-meeting was at once started, with social entertainment for other evenings. Both these prayer-meetings are still conducted by Mrs. Coon and her band: Mrs. Hall, Smith, Noble, Hanna, Brayton, Preston, Johnson, Butts, White, Saunders, Burridge, Mittleberger, Chittenden, and others. No time was

wasted. Testimony is borne successively, by from eighty to one hundred men recently converted, of the power of God to keep them from falling.

River street is a changed locality. The saloons have less custom, and the presence of the praying women is heartily welcomed.

Another locality, St. Clair street and its surroundings, was assigned to Mrs. Charles Wheeler, a woman loved by all; the friend and advocate of the poor, and well fitted for this field. After much hard work and many mass-meetings sustained by her, Mrs. Stephens, Porter, Detchon, Greene, Reese, Gilbert, Couis, and others, the saloon above mentioned was opened as a Friendly Inn, under the control of Mrs. George Worthington and Mrs. Wheeler, now President of the League, a devoted woman whose wealth has been generously given for the cause. Through this inn, families have been reunited, and lost ones returned to their parents and their God.

Among the 550 families visited the past year about this inn, were a father and mother who had strayed from the fold. The father had become intemperate. The only son was taken ill. The temperance women were unremitting in their care, but nothing could save him. Their hands brought flowers for his burial, their own carriages were sent, and the only hope of his parents was laid tenderly away. This kindness won the father back to rectitude, and he and his wife are rejoicing again in the comforts of Christianity. Besides the Sunday meeting, a most interesting Bible reading is sustained weekly by Miss Andrews, recently our missionary to China; and a social gathering every Saturday evening.

Broadway and its adjacent streets, a part of the

city where thickly settled saloons have borne bitter fruit, was given to Mrs. W. P. Cooke, a woman of piety and ability. Day after day she, with Mrs. Hill, Brigham, Morehouse, Tagg, Bowler, Johnson, Mudge, and others, did heroic and blessed work. A Friendly Inn resulted from these labors, under the directions of Mrs. Rev. Duncan, then President of the League. Mrs. Cooke being ill from overwork, to Mrs. Duncan's executive ability, judgment, and spirituality, the Crusade, as well as the Friendly Inn, is greatly indebted. This Inn, made from two stores, each 44 feet long by 20 feet broad, has the same general features as the others. Mrs. Duncan having removed to another city, the control came into the hands of Miss Jennie Duty, under whom it has been signally blest.

A young lady of culture and indefatigable as a Christian worker, she has given her whole time and strength to the work since the Crusade began. She is superintendent at the Inn of a Sunday-school, numbering 200 scholars, and is instructor of the Teachers' Bible Class, held every Monday evening, made up largely of the reformed men. A Sunday meeting, not excelled in interest by any in the city, is conducted by her, Mrs. Partridge, Ford, Cogswell, Williams, Taylor, Dutcher, and others, who have given devoted service to the cause. A free supper is given to hundreds every Sabbath evening. The rooms are crowded at the meetings. There has been one continuous revival for over two years.

The past winter there have been over one hundred conversions. A young woman, among others, came to the meetings, desiring a different life. She was ill and afraid to die. After a few weeks all was changed. The aged mother watched by the bedside of the daughter

she loved, now happy beyond expression. Perhaps no little room was ever more filled with the presence of the Saviour. After death, the women who had told her how to find her Lord, laid her away, prayed at her open grave, and went back to their work of leading others up higher.

In the eastern part of the city, the 16th and 17th wards, where the temperance element is strongest, the bands did efficient work. On the 17th of August, 1874, when the State, after an intense struggle with the freely spent money and influence of the liquor power, reiterated her vote of twenty years before, of "No license," the praying bands, in a booth trimmed with flowers and evergreens, furnished a dinner to the voters. A morning prayer-meeting, started at the beginning of the Crusade, has never been discontinued for a single day. A union temperance prayer-meeting is held every Sunday afternoon, which *is union* indeed and full of spirit. At both of these, many have been converted. A temperance reading-room is sustained, mass-meetings still held, and the cause kept bright in the hearts of the people. The band-leaders have been Mrs. Ford—a noble, Christian woman, who stepped from out a quiet, domestic life to be one of the most efficient—Mrs. Bucher, who did valuable work till her health failed, Mrs. Sloan, Colby, Bolton, and others, all devoted workers, who have had the satisfaction of seeing their work bear precious fruit already. In the western part of the city, where the Crusaders first received violence, trusting in God, they went forward fearlessly to duty. Hundreds of saloons were visited, some wayward ones converted, and public sentiment wonderfully elevated. The leaders in this work, that had the seal of martyrdom, were Mrs. Breckenridge, a brave, true, earnest woman, Mrs. J. C. Delamater,

Sheldon, Chapman, Ingham, Lee, McKinney, Stork, A. H. Delamater, Janes, Jones, Redington, Story, Mrs. Cheney, and others.

A Friendly Inn has recently been started here. Beautiful mottoes adorn the walls, and everything invites to temperance and virtue. At its head is Mrs. W. A. Ingham, to whose energy, courage, and devotion the Crusade owes much of its effectiveness. She had charge of all the praying bands, laid out the part of each, and with the skill of an able officer, carried through a vigorous warfare against a mighty enemy.

In still another portion of the city, the 18th ward, formerly Newburgh, efficient work was done under the able leadership of Mrs. Rev. Curtiss, Foote, Palmer, Slade, and others, before the Crusade work was undertaken elsewhere in the city. A centre for the manufacture of iron and steel, the saloon-keepers knew well where to build to tempt the workingmen. With great energy and persistence, the good women have held temperance meetings every Sabbath afternoon, in the summers in the open air, have speakers from abroad often, and have now a renovated saloon, “a home,” of their own. It is sustained by monthly contributions, none over one dollar, some as small as ten cents. They have nicely furnished eating and sleeping rooms, with an apartment above which will seat over a hundred persons. Their social gatherings, intended to offer an attraction other than saloons to young men, are so largely patronized that they have been obliged to repair to a large hall, where five cents admission is charged, and the least they have taken at the door is $9.45, usually three times that amount. The pledge is offered at all these meetings. They are now visiting

those who drink or have drunkenness in their families. “I wish I could say,” writes their earnest and efficient secretary, Mrs. Foote, “to every feeble, half-dead League, no matter how small the town, how few the workers, start a home, a little central place, from which in every direction temperance sentiment shall radiate. It will prove to the League what a home is to the family.” Its chief workers are Mrs. Palmer, Bes, Slade, Morgan, Fish, Brown, Morton, Gladding, Way, and others.

Other band-leaders and efficient workers in other parts of the city deserve especial and honorable mention. Mrs. Joseph Perkins, Adams, Strong, Sheppard, Lockwood, Whitney, Thomas, Starkweather, Stewart, Morgan, Hanna, Rose, Burge, Bradley, Southworth, Williamson, Witt, Canfield, Stone, Sachell, Herr, Pope, Wright, Nyce, Castle, Benton, Hicky, Porter, Ely, Talbott, Hart, Stebbins, Dutcher, Doty, Warren, Excell, Prather, Dissette, Mason, Edwards, Hinsdale, Stevens, Galbraith, Ingersoll, Massey, Francisco, and many others. When hundreds have given time and strength and life itself for the cause, it is impossible to write them all on paper.

God keeps the record and a grand record it is.

Another result of the temperance movement has been the formation of the Young Ladies’ Temperance League, numbering hundreds of the best young women of the city, pledged to discourage the use of wine, beer, and distilled liquors, and not to furnish them for social entertainment. Its president, Miss Flora Stone, only sister of the wife of John Hay, loves the work, and gives herself unreservedly to it. The moral weight of such an association cannot be overestimated. Temperance work soon led them to

see that there was more of sorrow in the world than they had ever supposed. Their hearts turned toward those of their own sex less favored than themselves. A desirable house was rented, made attractive, and matron employed. Their object is to furnish temporary relief to poor, friendless girls, and help them in some way to provide for their own support. Since its opening, 124 young women have been received, and retained, on an average, eleven days each; 270 have been assisted to employment. Homes for several young girls have been found, where they can have an education. Sewing is furnished to those needing it, and the garments sold.

A temperance fete was held by the League, from which $1,000 was realized. Similar gatherings keep the work before the people, and popularize the cause. Prominent in this League have been Mrs. Lovis, Ingersoll, Fuller, Younglove, Prentiss, Hall, Andrews, and many others. Much work is done among the children.

A new generation trained in the belief that the use of intoxicants is a *sin*, will change most effectually the habits of society. Temperance literature, showing the effects of whiskey or beer as beverages, and the total disuse of them as medicines by many of the best physicians, showing the duty of the church on this question, is being extensively circulated. Cities, countries, States, and counties are being thoroughly organized; and the women of Cleveland uniting with them, abating none of their interest, still holding over twenty gospel temperance meetings weekly, are working and praying and waiting for the Master to give the victory over evil.

MILLERSBURG, OHIO.

The temperance movements of the ladies of Millersburg was inaugurated by meetings at private houses, from time to time. During the month of January, 1874, mass-meetings were held, pledges were presented, by committees appointed to visit every house and place of business in the town.

Prayer-meetings were held daily, alternately at the different churches, for two or three weeks, preceding the commencement of the street work. On the 19th of February, 1874, the first regular visiting of the saloons was begun. At that time *ten* saloons, and three drug stores, comprised the number of places demanding attention.

At first we were allowed to enter all of these places. In addition to singing and prayers, personal appeals were made to the proprietors, and selections of Scripture read in their hearing. The proprietors of the three drug stores signed the pledge; after the first visit, regular visits were made, almost daily, until the middle of April, by which time all the saloons but four were closed.

These were all kept by Germans. A strong effort was made to elect municipal officers, at the spring election, who would enact the McConnelsville ordinance. In this, we were unsuccessful.

WORK IN ZANESVILLE, OHIO.

Mrs. J. T. Ohe, in the *Morning*, says: The wave of temperance agitation did not reach the staid city of Zanesville till most of the neighboring towns and the country communities had been thoroughly aroused.

Early in March, 1874, the first meetings, called in Second Street M. E. Chapel, enlisted the deep

sympathy of the women of the city; and here, as in so many cases elsewhere, those the most shrinking, unknown to public effort of any kind, became the most efficient and inspiring leaders. The first organized effort was toward the enactment of a municipal law to restrain and prohibit a certain low class of tippling shops. Petitions were circulated through every ward—many of the first women of society going from shop to shop, urging signatures, and obtaining them, too, where men would have utterly failed.

The petition was more than eighty feet long, and contained nearly 5,000 names. The city council, strongly influenced by this demonstration of sentiment, passed the law. During the six months it was well enforced, the drinking shops decreased in number from 118 to 50. Many of those retaining licenses reported greatly diminished sales, and "a gratifying scarcity of victims of the police courts was another feature of the change." On the 4th of July, 1874, notwithstanding it was a general holiday, and in this manufacturing community, *not one case of* drunkenness on the streets was noticed, nor any arrests. If only the men of the place had stood firmly to *their work*, as conservators of the public good, these benefits would have been permanent. But some reaction took place, and a fort so strongly intrenched was not to be dislodged by one year's siege. At the very outset of this movement, the Liquor-Dealers' Association, under the lead of a notorious wholesale dealer, put forth a most offensive and insulting manifesto, threatening to ostracise all citizens whose wives were identified, etc., etc., the sole effect of which was to rouse the men to support the women *gallantly*.

But little “Crusading” on the public streets was done; the members of the League preferring to go quietly, in twos or threes, to interview the dealers, and with very few exceptions, they met courteous treatment, and felt assured that their visits would bear good fruit.

One of the most estimable women of our city, as the leader of a band of six or seven, was arrested, (under the ordinance against obstructing the streets,) by complaint of a woman who had for years kept open a drinking-place, the terror of the neighborhood. Under the protecting ægis of the Dealers’ Association, she appeared in court to annihilate the offending Crusaders. But here, as in so many other cases, the cause visibly triumphed, and the irate madam departed breathing threatenings. The whole scene in the court was “one for a painting.”

Mrs. H. G. O. Carey, writing June 6th, 1876, says: “I believe no city of its size in the State, accomplished a more thorough closing of the saloons than did Zanesville. For seven months no one could get a glass of beer in the city, except by stealth; and in real fear of prosecution, our dealers became very cautious. The internal revenue office showed that sales were reduced during all that time, until the repeal of the ordinance, forty to forty-seven per cent. The improvement in morals was most apparent: a public sentiment was created which made it possible to punish the guilty. Our work was almost entirely done by small parties on the alert everywhere, supported by constant prayer and faith in God. League prayer-meetings have never been omitted to this day, and I believe no man either drinks, or sells liquor of any kind without compunctions of

conscience to which formerly he was a stranger."

It was in this town that a young lady, connected with one of the bands visiting the saloons, said, when reproved for doing so: "Where my brother goes to drink, I certainly ought to be allowed to go to pray."

PAINESVILLE, OHIO.

We have gathered the following facts from the Painesville papers published at the time:

Pursuant to a call for a "Temperance Mass-Meeting," the large audience-room of the Congregational Church was filled to overflowing.

The audience numbered over one thousand of our best people, and showed by the deep interest manifested that the "tidal wave" had indeed reached this place.

Rev. T. R. Peters offered prayer, and was followed by able speakers.

At the ladies' meeting, on Tuesday morning, there was a very large attendance. After singing and prayers, addresses were made by several ministers of Painesville.

The ladies enlisted for the war, and are still engaged in active service.

One evening, at eight o'clock, they formed into three large bands, at the church, and went by three different routes to three of the largest saloons.

The first, led by Mrs. Hitchcock, was received, and held a good meeting among the crowd of billiard players.

The second, led by Mrs. Curtis, not gaining admission, held a meeting on the sidewalk.

The third entered Stacy's and commenced services. During prayer the doors were locked and the keys removed; a hot fire was built, and pepper thrown liberally on the stove, the fumes of which made the place almost intolerable.

But the songs and prayers were exultant, triumphant, and the appeals to the bartender very feeling and earnest.

Their songs were heard a square away. Friends came and released them, after having one of the best meetings they ever held.

They had a list of twenty-eight saloons furnished them. Four of these they found had quit the business in consequence of fines imposed by the court. Everywhere they met with a courteous reception. They were evidently expected: some had waited more than a week for them, some had expected a larger band, but liked this better. No doubt they did. Most of the saloons were as clean as soap and water could make them, and often not a thing could be seen at the bar more contraband than a box of segars. In fact, if we may believe the word of the dealers, there did not seem to be a place in Painesville where whiskey or rum could be bought to be drunk on the premises. Everything is claimed to be done strictly according to law.

Nearly every one wished himself out of the business, and would be glad to sell out at a fair valuation; but very naturally, none were ready yet to sacrifice their property for the public welfare.

At McFarland & Hazen's saloon, they were kindly

received. Spectators were excluded, and they proceeded to hold a prayer-meeting. At the close of the exercises the pledge was presented to Mr. McFarland, which he refused to sign; but said he would be willing to close if any one would take their lease off their hands, but they were paying much more than the rooms would rent for, for other business.

They next visited Mr. Hennessey's saloon. He said he would be glad to leave a business of which he is ashamed, as soon as he could find another business opening.

At Mr. Rochat's bakery, the meeting was a very affecting one. He and his wife seemed almost persuaded. He also had a bar, and said he had been trained to the business, and knowing no other, could not sign, and thus throw himself out of employment, and people would not buy the lunch without the beer. But on their next visit, after prayers and singing, and while they were deeply affected, Mr. Rochat and his wife yielded so far as to pledge themselves to sell no liquor for the space of one month, and *never* to do so if he could support his family by his legitimate business, and gave them permission to pour the liquor he had on hand into the street. There was deep feeling over the occurrence, and all felt that God had heard and answered prayer. Seven or eight ladies laid hold of the cask, carried it up-stairs to the pavement, and amid much rejoicing and enthusiasm poured the liquor into the street.

Messrs. Warner, Garfield & Jewell, of the Cowles House and Brewery, said their capital was invested in the business, and no business man would expect them to sacrifice this without compensation. They

would be glad to sell out the brewery, and stop both the manufacture and sale of liquors. When they entered this business, it was considered as respectable as any other, but public sentiment had changed, and now it was difficult to find a purchaser. If our public-spirited men would make a stock company, and convert the brewery into a tannery, for which it was well suited, they would sell for $5,000 less than its appraised value, and also take stock in the new business.

Mrs. Sullivant, who opened a saloon near the depot, admitted that it was a bad business—a lazy business, but said her husband might as well have his liquor at home where she could watch him, as elsewhere and keep her going after him. She refused them admittance, so they held a prayer-meeting in the yard. Mr. Babbitt, of the bakery, said he could not think of signing our dealer's pledge, as *one barrel of beer* was worth more to him in his business than *ten barrels of flour* made up into bakery products, and so refused to admit them, but they held their prayer-meeting on the sidewalk in front of his bakery.

The dealers near the depot claimed that their patronage came mostly from the road, that they spent more money in Painesville than they took from it, and they would not be controlled by the people of the place.

At the close of an interesting meeting Mr. Dayton pledged himself never to sell another drop of intoxicating drink. The women were hopeful, as the following will show: "Our hopes for the future are great. It is not with us, as I have heard it said, 'A noble impulse sheltered behind a because,' but an earnest resolve, born of much thought and prayer and self-consecration."

This reminds us of an incident that occurred in Columbus.

John had stayed at home to take care of baby, while Mary was praying in the saloons, and when she came back John says, “Well, Mary, the baby has cried all the time you were gone; I don’t know but it’s all right, but home isn’t what it used to be when you stayed at home.” “Well, John,” Mary answered, “it is better that baby should cry for me now than that I should cry for baby twenty years hence.”

It has been emphatically true of women, that feeling little responsibility beyond home, their prayers have not gone out largely for others. We must all be better patriots, as well as Christians and philanthropists.

ASHLAND, OHIO.

The Crusade terminated here after four days only of street work, and nothing of special interest, other than the one great cause for which the ladies labored, transpired.

There were five saloons, three drug stores, two hotels, and one billiard-room where drink was sold. The druggists signed on the first presentation. The saloonists had determined to resist their prayers and pleadings, and were under the leadership of one of their number, a man of influence in the German church, who kept the most *respectable* place in town; a place where the young men congregated, and where many of the older ones found it pleasant to linger. He was the only one who refused the ladies admittance, compelling them to sing and pray upon the pavement before his door. He was the man whom they expected would be the last to yield. A man of

iron will, they expected to besiege him daily, perhaps for weeks; they looked for insult and abuse, yet he was the first to sign a petition presented by a score of our citizens, (some of them in the habit of visiting his saloon,) asking him to discontinue the traffic. When he signed, all the rest were ready to sign also.

One saloonist has opened a grocery, another has bought a stock of boots and shoes, a third is looking for a farm, in the meantime has left his old quarters entirely, one (a woman) keeps a restaurant, and he whom they feared most of all, confines himself exclusively to his grocery trade. The conquest was easy and complete.

BELLEVUE, OHIO.

There were several unconditional surrenders in Bellevue, none of which present any features of striking interest. West received the committee pleasantly, and acknowledged that he did not approve of the business. Two days afterward, when the ladies called on him in a body, he told them he would quit in a day or two, and sign the pledge, but was not prepared to do so at that time.

The next day he sent word to the association that he was prepared to surrender his liquor and sign the pledge, which he did. Four kegs of wine and one of beer were thrown into the street; his whiskey was sent back. He and his wife attended several of the mass-meetings, and took a share in the league fund. He afterwards found the Saviour, and commenced a better life. He looks like a new man.

Mr. Ailer also received the committee when they called in a body in much the same way as did West, and the next day sent word that he wished a

conversation with Mrs. Goodson and Mrs. Sawseer. He felt willing to close out, but did not feel able to throw away his liquors: said he would send back all he could if the society would pay him for the rest.

After considerable persuasion he agreed to sign the pledge the next day, which he did, throwing away nine gallons of blackberry wine, twenty-nine gallons of cherry wine, three of gin, seven of whiskey, and two barrels of ale.

Seth Cook was a young man, just married, and all he had was invested in a billiard-room and tables. He told the committee, at first, that he was bitterly sick of the business, and was willing to sign the pledge and throw away his liquors, if he knew what disposition to make of the rooms. He allowed the ladies to come whenever they chose, and was respectful.

After two calls he sent word that he had concluded to throw away his liquors, which he did.

BUCYRUS, OHIO.

The account of the work at Bucyrus is, in its detail of events, almost verbally copied from the weekly narrative in the *Bucyrus Journal*. The editor of this paper was, in sentiment, opposed to the Crusade, but he defended the ladies in their heroic sacrifices. Anticipating that hereafter the Crusade would form a most important era in our social history, he was careful to publish in his paper, from week to week, a most accurate, impartial, and detailed history of the movement, giving everything of importance concerning it.

Bucyrus, a town of four thousand inhabitants, is

situated in the northern part of Ohio, on the Pittsburgh, Fort Wayne and Chicago Railroad. It is the county-seat of Crawford, a county which obtained a national notoriety by the treasonable actions and sentiments of a portion of its citizens, during the late war of the rebellion. This place was the scene of more ruffianly disorder, and the ladies suffered more abuse at the hands of the saloon-keepers and their friends, during the Crusade, than in any other town in the State. Bucyrus contained at the time of the Crusade eight churches—four English and four German. The Presbyterian, Lutheran, Methodist Episcopal, Baptist, and German Methodist Churches, and a few of the members of the German Reformed Church, joined in the work of this great reform movement, and the bond of union between them was never so strong as when, in a combined effort, the members of these churches united against their strongest enemy—the liquor traffic. The German Lutheran, German Catholic, and most of the members of the German Reformed Churches, sympathized with the saloon-keepers, and aided and encouraged them by their counsel and influence. When the Crusade was first inaugurated, the town contained twenty saloons, one brewery, and one wholesale liquor establishment and sample-room. Before the street work was discontinued by the ladies, the wholesale establishment and four of the saloons had quit the business.

On Monday evening, March 2d, 1874, a public meeting was held at Rowse's Hall, for the purpose of considering the advisability of inaugurating the Crusade at Bucyrus. The hall was crowded, and great enthusiasm prevailed. A committee, composed of two from each church in the place, was appointed to prepare a plan by which to conduct the temperance

movement in Bucyrus, and this committee reported at a second meeting, which was held in the Presbyterian Church, March 9th. The report made contained the following resolution, which was adopted with great applause:

"*Resolved*, Inasmuch as the efforts of the women have proven the most efficient means, under God, of closing the saloons in many places where they are organized and at work, we therefore pledge to the ladies of our town our sympathy and hearty co-operation at any time they deem it proper to inaugurate the movement here."

Saturday, March 7th, the saloon-keepers and their friends held a meeting, at which they resolved to lock their doors when the women came around, and, at the approaching spring elections, to vote for no man who favored this temperance reform. The conversation of this meeting was mostly in German; many were excluded from it, and the proceedings were kept as secret as possible. March 9th, they held another meeting, and resolved to issue a printed card, pledging themselves, hereafter, to conform strictly to the law, and they drew up a pledge to this effect, which all the saloon-keepers, twenty in number, signed.

Tuesday morning, March 10th, a committee, composed of two ladies from each church, was appointed to organize the ladies, and every afternoon during the week they assembled for prayer. March 14th, the druggists were visited, and asked to sign the druggists' pledge. Two of them consented, the third refused. The saloon-keepers were also visited, and asked to quit, but without success. Every evening, union temperance meetings were held at the different churches, and numbers signed the

pledge.

Tuesday morning, March 17th, an immense crowd gathered at the M. E. Church, and upon the streets were many scattered groups of restless citizens, who, by their constant uneasiness, would have betrayed to a stranger that something unusual was transpiring, even if it had not been well known that the women were about to appear. Promptly at ten o'clock the church-bell began to toll, and forth from the church came one hundred ladies, among whom were those, who, for their unaffected piety, for their exemplary lives, and by the position and character of their husbands, were the very first women of the community. By special invitation of the proprietors, the ladies first visited the saloon of Everett & Ricketts, who were at that time making arrangements to close their business, as the lease of the room they were occupying had been refused them for another year. The ladies were refused entrance to several of the saloons, but were treated politely by the saloon-keepers. While they were holding their exercises in front of Jahn's, some of the German women who were looking on made some very objectionable remarks in German. While the second prayer was being offered in front of Bieber's, a young man, under the influence of liquor, spoke loudly and said, "Pray, God d—n you, pray! Jesus Christ! why don't you pray louder?" But when he saw the marshal approaching, he stopped his oaths. Some of the saloon-keepers were visibly moved when the friends and companions of their youth, knelt before them and offered fervent prayers for their wives and children.

The second day, Wednesday, March 18th, the ladies continued their good work, and the crowds

around the saloons were quiet and orderly until late in the afternoon, when they were in front of Mollenkopf's. The proprietor of this saloon had a musical clock, which was wound up and started as the ladies approached, and a large crowd of men and boys assembled in the saloon and commenced to sing, and the prayers of the ladies were drowned by these indecent noises; but one of the ladies beautifully reported:

"We felt in our hearts that our prayers reached His ear to whom they were addressed, and it seemed as if the sound of those noble, manly voices in so bad a cause, only made us the more anxious to labor for their conversion, and to pray that some day they might be heard in prayer and praise."

This sort of a reception only strengthened the ladies to more earnest devotions. Soon a good woman offered a prayer in German, and instantly all noise within ceased, showing that the hearts of those men were not utterly hardened, and that they had tender memories of woman's dear voice raised in the tones of fatherland to the Father of all, and every noble woman outside felt encouraged. Even the unseemly riot and song thus proved a blessing, for it was followed by such a strange stillness, that the calm seemed holy, and the prayers glowed with increased fervor, and every heart beat in unison; and at the next saloon the exercises were so unusually fervent that one of the ladies afterwards reported:

"It seemed as if each of us sensibly realized that God was supporting us, and sending His Holy Spirit to comfort and sustain us."

The exercises under such influences impressed the careless bystanders with a solemnity exceeding anything previously experienced. During the time the

ladies were on the streets, a prayer-meeting was in constant progress at the church.

March 19th and 20th, the ladies continued their exercises at the different saloons without any disturbance, and were either kindly treated by such of the saloon-keepers as admitted them, or ignored by the majority, who closed their saloons when the women approached.

Saturday evening, March 21st, while a band was holding religious exercises in front of Donnenwirth's, the proceedings in the saloon were very boisterous. Two women were inside, and several men, and their actions were such as to demonstrate the effects of the saloon business in a style not calculated to elevate it in public estimation.

Monday, March 23d, the weather was cold and raw. In the morning the women, in bands of four, visited various places and people and labored in the work of the great reform without any street exercises. In the afternoon they were out in three bands. Tuesday morning a German saloon-keeper and baker named Pfleiderer admitted the ladies to his parlor and then stood at the door, and, representing to the ladies that he had been injured in his business, by reports that had been circulated about his having struck and kicked one of them, refused to let them out until it had been proved that the report was without foundation.

On the morning of March 25th, William Shaw, a candidate for street commissioner for the third term, in order to gain the good will of the saloons, placed himself in front of a praying band at Hesche's and commenced a loud and blasphemous harangue and prayer in which vulgar allusions and oaths were mingled, to the horror of every respectable person.

The scene was awful, and involuntarily excited in the minds of many an expectation that such a bold, bad, blasphemous man would be struck dead for his startling defiance of the living God, whom he was violently professing to worship. But the insulted women continued their exercises and even prolonged them. Upon moving to another saloon Shaw followed them, and proceeded again with his violent indecency. In the afternoon he followed the ladies, and at every saloon where they held exercises, excepting two where the proprietors refused to let him speak, the indecent and disgraceful actions of the morning were continued, but it seemed as if the ladies only became more fervent under such brutal treatment. At Mollenkopf's this man repeated his ribald, blasphemous, brutal harangue, while citizens stood horrified all around the square, realizing for the first time how degrading, how injurious to society, and how dangerous to the best interests of the nation must be a traffic, which had to resort to such unparalleled brutality in a vain endeavor to stop a band of devout and earnest women from praying and singing. Close at hand and supporting Shaw, were many of the saloon-keepers, and on the outskirts of the crowd was a body of men and boys, many inflamed by liquor, cheering, yelling and hallooing when some remark unusually brutal, profane or outrageous, fell from the lips of this saloon orator, who seemed to think he was doing a noble act, in bullying and abusing praying women—the teachers of his children in the Sunday-school, and the mothers of their companions. At Peters & Lauderbach's the scenes enacted were even more disgraceful than before. Not only did Shaw repeat his harangue, but, as a most painful variation, a woman appeared with two children and some beer, and

tauntingly gave it to the children to drink in the presence of the women who were laboring that those children might be preserved from the terrible effects of the liquor traffic. (The husband of that woman and the father of those two children committed suicide several months afterward while in a fit of despondency caused by excessive drinking.) She also brought beer and gave it to Shaw, and then threw the dregs over the band of ladies before her. The saloon-keepers and their friends dared any one to attempt to arrest Shaw, and the mayor of the town, all the time declaring that these violent proceedings must be stopped, never once realized that it was his duty to order Shaw to desist under penalty of being arrested if he did not. Passing from these violent and disorderly scenes the band proceeded to Thomas Fuhrman's, where they had always been kindly treated, and, as usual, he admitted them and then locked the door, and, as one of the ladies reported, "enabled them to feel that they were once more alone with their God, and to implore Him for strength to endure the terrible ordeal to which they were being subjected." Other bands had been visiting other saloons, and when they met at the church there was an impressive sight not soon nor easy to be forgotten. Half the women were in tears at the brutal treatment they had experienced, but a more resolute band of heroines, a body of women more resolved to hold together and continue to the end, it is safe to say were never before assembled in Bucyrus. One could realize the effect of persecution on the martyrs of old, and could plainly see *how*, as well as understand *why*, the blood of the martyrs is the seed of the church, as he looked upon and studied those resolute women and heard them speak; yet not a word of anger, not an unkind, not an unchristian

thought. It was as if each now, for the first time, realized the extent of the depravity of the saloon business, and was more than ever convinced that, before her God, it was her duty to labor on to the end.

These are not the speculations or opinions of the writer, but the actual facts openly presented, and affording material for wonder and astonishment as well as for the most earnest thought.

In the evening the usual immense temperance mass-meeting was held. The saloonists also held a meeting for consultation. On the morning of the 26th, three large bands of women appeared on the streets, and during their exercises the disgraceful scenes of the day before were repeated. At noon a warrant was issued for Shaw's arrest, and instructions were given that it should be executed in case he did not behave himself. Shaw, upon being notified that the mayor had issued the warrant with these instructions, decided that it was time for him to quit; and in the afternoon, when the ladies continued their exercises, the crowds who witnessed them were quiet and orderly. In the evening the town council held a special meeting, and passed a resolution which closed as follows: "We are impelled to instruct our executive officer, the mayor, to appoint such additional police force, as, in conjunction with the marshal, may be necessary, mildly but persistently, to prevent any person or persons being for any length of time around, about, in, or in front of any place of business or private house, within the limits of the incorporated village of Bucyrus, Ohio, without consent of the owner or occupant of the same, for the purpose of singing, praying, or making speeches, or in any way annoying

the prosecution of any branch of business, or disturbing the quiet of any citizen, or impeding or interrupting the means of passage upon the sidewalks or streets." The next day the resolution and a proclamation by the mayor to the same effect was published and circulated throughout the town. The women appeared on the streets as usual and issued the following:

WOMEN'S PROCLAMATION.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalms, chap, ii., v. 1 to 4.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts, chap. iv., v. 18 and 19.

"We ought to obey God rather than men." Acts, chap. v., v. 29.

TO THE PUBLIC.

"In the Temperance movement we have undertaken, we have had no purpose to violate the laws of the State, or interfere with the rights of any citizen. We have malice in our hearts toward none, but charity for all. We believe we have the right to persuade men from strong drink, and to plead with the liquor-seller to cease from his traffic. Believing,

too, that God has called us to the high duty of saving our fellow-men, we will not cease to pray and labor to this end. It is our solemn purpose, with love in our hearts to God and man, to go right forward in the work we have undertaken, and if the hand of violence be laid upon us, we make our humble and confident appeal to the God whom we serve, and the laws of the State, whose faithful citizens we are.

"EXECUTIVE COMMITTEE.

"In behalf of the ladies engaged in the Temperance movement, Bucyrus, Ohio, March 27th, 1874."

The mayor, at first, experienced some difficulty in obtaining men to serve as a special police, and the ladies were pleased to learn of strong remarks made by those, who, when offered the position, declined to aid the mayor in his dirty work. When the mayor announced that the police were not wanted to molest the ladies but to protect them, he found no trouble in securing men.

Saturday, March 28th, the women were out in full force, and also on Monday, Tuesday and Wednesday of the next week, although at times the weather was very cold and disagreeable, the authorities making no attempt to enforce their resolution. Wednesday evening a band of ladies surprised several saloons, and caused no little consternation by walking in and holding an evening service. At one saloon a number of young men and boys were found drinking and gambling. Thursday, April 2d, the ladies were encouraged by the surrender of J. R. Miller. In the afternoon he hung out the white flag, and the ladies marched up in full force and held a final meeting in

front of his establishment. The church-bells were rung, and many steam-whistles united to create a jollification. That afternoon they were treated with great discourtesy at the saloon of Peters & Lauderbach's, one of the proprietors laying his hands on one of the ladies, and, in the admirably chosen words of the council resolution, "mildly and persistently" trying to make her leave.

Monday, April 6th, was election day. The ladies remained at the church all day holding a prayer-meeting, and praying most earnestly for the success of the temperance ticket, and the defeat of the ticket supported by the saloon-keepers and their friends.

It is in order to remark here, that all the outrages hitherto committed by the saloonists were in defiance of the authorities. The disgraceful scenes of March 25th and 26th were permitted by the mayor, because he supposed he was powerless to stop them. But when Shaw was defeated at the Democratic primaries for the nomination of Street Commissioner, because he had acted in such an outrageous manner; and a strong citizens' movement had been organized, and a citizens' ticket nominated, the candidates for the council being men who would close the saloons under the law commonly called the "McConnelsville Ordinance" (now repealed) if they were elected, the authorities who were seeking a re-election became alarmed, and they would permit no further outrages because they "feared the people." The election, however, resulted in the defeat of the temperance ticket, and the mayor and council, having been re-elected, had nothing to fear, and they permitted their friends, the saloonists, to conduct themselves as they pleased. When the result of the election was known, the whole of the north end of town, where most of

the saloons are situated, became one blaze of excitement, and a perfect saturnalia of drunkenness appeared to prevail until midnight.

Tuesday, April 7th, the women appeared on the streets, and commenced their exercises. The saloon-keepers had hired a travelling brass band of Hessians, and when the ladies prayed, the band struck up, but the ladies continued their devotions until the melodious Hessians were well-nigh exhausted. They then followed the weakest band of women from saloon to saloon, constantly becoming more and more fagged out, while the ladies gained more and more strength. At Lindser's, some miscreant was about to throw a hatchet at the ladies, but his arm was caught by Mr. Lindser, and he was dragged inside. In the afternoon the saloon-keepers rigged up a platform on a wagon, hitched four horses to it, and having put the Hessian band and representatives from all the saloons (except Fuhrman's and Steinberg's) upon the platform, they drove out to the brewery, and were treated by the proprietors to all the beer they could drink. In about two hours they appeared on the square, and announced they were having a jollification over their victory at the election. While they were at the brewery, the women left the church in three large bands, and commenced their exercises. A dense crowd gathered around the little band of heroines who were singing and praying in front of Rettig's. On the doorstep of this saloon was a young man, his face flushed with liquor, the slobber oozing from his mouth, and a bottle of whiskey in his hand, from which he occasionally took a sup, and he all the time talking blackguard slang in German, which the ladies could not understand, and jabbering in broken English, to the astonishment and disgust of over five

hundred people. Seated on the steps, in a maudlin, blear-eyed condition of drunkenness, was another young man, and every few minutes they would drink from the bottle. Here was a young man who stood brandishing a bottle of whiskey, blaspheming and drinking, the very picture of drunken daring, and offering stimulus to the other young man, who was too far gone to stand up, and not far enough to keel over in a drunken stupor. Near him pure and earnest women knelt and prayed, or gazed in horror on the hitherto unrevealed depths of depravity yawning before them; near by were men talking about this frenzied brute having as much right to curse, blackguard, and drink as the ladies had to cry and sing and pray; while on the outskirts stood a dense crowd, receiving the full force of the practical temperance lecture presented to them; while the young man stood brandishing his bottle, striking the thick end violently on the house, blowing a dog-whistle, blear-eyed, besotted, staggering and contending for the right of such as he to degrade himself. This young man followed the ladies around and repeated his disgraceful actions at several saloons. When the ladies were in front of Mader's, the wagon-load of saloonists appeared, and stopped nearby; the Hessian band, by this time nearly exhausted, played as long as they could. Then Shaw, who was on the wagon, commenced a loud and violent harangue, and a disgraceful scene of confusion ensued that should be seen only to be realized. A wagon-load of men far the worse off for liquor, some too drunk to stand, others compelled to hold lest they should fall, helping to cause all this confusion, because a few weak women dared publicly to pray Heaven that the evils of the saloon business might be stopped. Witnessing these

disgraceful scenes at a safe distance, stood prominent citizens, who, by their votes the day before, had helped create this infernal spectacle, and who, by their sullen silence, approved it—men, any one of whom could, by a word, have stopped it, and who let it continue. The ladies proceeded to Peters & Lauderbach's, only to experience the same treatment, and in addition, some of them were drenched with foul water, and the disgraceful scenes were continued until they retired to the church, having finished the rounds as laid out by their committee.

Wednesday, April 8th, the Pilgrims appeared, and so did the Hessian band, but the latter were forbidden by the mayor from annoying the ladies, and the day passed quietly. Every saloon was visited, and the crowds who witnessed the exercises kept the best of order. Thus the tardy order of Wednesday demonstrated who was responsible for the disgraceful disorder of Tuesday—not the women, who continued their exercises as usual, but they who sought to interrupt them, and the guardians of our peace, who permitted peace and good order to be sacrificed at the expense of their oaths of office and the good name of the town. Thursday, the Hessian band, in some instances, was inside the saloons when the ladies approached, and they played lustily during their presence outside, but there was no excitement, no crowd, and no event of special note. In the afternoon the ladies entered the store of George Ritz, who endeavored violently to eject them, and in closing the door he injured one of them so that she could not move her arm. Several days afterwards the doctor discovered that her shoulder-blade had been broken. She was a very frail young lady, the youngest daughter of the Baptist minister, Rev. L. G. Leonard, D. D., and the accident was very much

regretted by Ritz.

About this time the ladies adopted the picket system, which consisted in two or more ladies remaining in front of a saloon, and taking the names of all who entered. The pickets were on duty two hours at a time. This system was carried on for several days, during which time the bands of ladies continued to carry on the work with more or less activity. At several of the saloons these pickets were furnished with chairs. Some of the ladies on picket duty were insulted and subjected to mean remarks made to them by coarse and vulgar men.

When the Crusade was inaugurated in Bucyrus, petty politicians proclaimed that the ladies had been sent out by certain men in order to create an excitement by which the spring elections could be carried, and they sneeringly declared that as soon as the election was over the ladies would discontinue their work. But when the women continued their exercises before the saloons day after day, the saloon-keepers became alarmed, for their business had fallen off fully one-half, and they demanded of the authorities that the Crusade should be stopped. The town council and the mayor, having been elected by the saloon-keepers and their friends, were their willing tools, and on April 17th, an ordinance was passed by which the Crusade could be stopped. This ordinance was to take effect May 2d. The ladies did not appear disturbed at the prospect before them, but continued their work. Union meetings were held at the different churches, addresses being delivered by prominent workers from all parts of the State. Tuesday evening, April 28th, the Ladies' Executive Committee met the town council, and explained to the members of that body that while they could not

discontinue their street exercises, it was from no want of respect for the council, who represented the constituted authority of the town, but because they considered themselves conscientiously bound to continue, from a sense of duty to a higher authority than the town council. The council, through the mayor, gave the ladies to understand that the ordinance would be enforced and they would be arrested. One of the members of the council read to the ladies from Romans, 13th chapter, verses 1 and 2: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” One of the ladies turned immediately to the second chapter of Romans, and read the third verse: “And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” And also verse 21: “Thou therefore which teachest another, teachest not thou thyself? Thou that preachest a man should not steal, dost thou steal?” Meanwhile the Christian women were fervently in earnest, relying on their own conscientious sense of their duty to their God, while the council were shamefully determined to cast their whole power in favor of drunkenness, crime, systematic violations of law, full poor-houses, crowded jails, and overflowing penitentiaries, and to crush out temperance, virtue, happy homes, and the Christian women who adorn them. The women were informed by the Hon. Judge Scott, who was a member of the Supreme Court of Ohio for fifteen years, that the ordinance was unconstitutional, and they were advised to pay no attention to it. During the three weeks which intervened between April 9th

and May 2d, the ladies were permitted to continue their exercises; very little attention was paid to them by the proprietors of the saloons, and but few or no spectators attended them. This profound calm continued until Friday night, May 1st, and the ordinance was to take effect the next day.

Saturday, May 2d, the town was filled with an unusually large crowd; the ladies, having previously determined, that, as they seldom appeared on the streets Saturdays, they would not go out on the 2d day of May. Sunday evening an unusually large temperance mass-meeting was held at the Lutheran Church. Monday morning the weather was inclement and very damp, and the ladies did not appear. In the afternoon four bands, of about twenty each, left the M. E. Church and proceeded to the saloons of Messrs. Ritz, Mollenkopf, Hesche, and the Alcorn House, at the western side of the public square. At the three latter places the exercises were held, and no attention was paid to the women. At Ritz's saloon a large crowd collected, and the ladies were well-nigh surrounded, but there was no special force or disturbance used by the extra police, who were active in keeping order, in requesting the women to move on, and in taking the names of such as refused, and they succeeded in getting all their names. The appearance of these four bands on the square at the same time and the sound of their voices in singing was unusually fine. Passing from the square the four bands proceeded to Fulton's drug store, to Mader's, and to Peters & Lauderbach's. At Fulton's the clerk came out and commenced to speak roughly, and to push the women, when one of the special police immediately caused him to desist, and not create confusion. Some earnest urging and rather rough handling was experienced from some of the other

specials, but nothing serious, and the exercises proceeded. At Peters & Lauderbach's there was considerable confusion and some roughness, but after a short time the ladies held their ground and the exercises proceeded. At this place, while one of the ladies was kneeling with her companions, one of the specials, three several times, lifted her up and carried her to the railroad (several rods from her companions); each time she rebuked him in the most earnest terms, and each time returned immediately to the band. Finally, her censures and rebukes were so earnest that the fellow got ashamed of himself, and retired from his post, vowing he would make no further attempts to oppose the ladies. Thus the noble women went on with their good work, and in the evening returned to the church. It was a matter of general surprise that no arrests were made, but it finally "leaked out" that no provision had been made by the council for trying the ladies; and in case they demanded a trial by jury, to which they would be entitled, the authorities would be powerless, for no provision had been made for forming a jury. The mayor, therefore, instructed the special police, to keep the women "moving" but make no arrests.

The next morning, Tuesday, May 5th, commonly called "Black Tuesday," by the Crusaders of Bucyrus, the pilgrims appeared. A band of them approached Ritz's saloon. Immediately a scene took place that no power or words can adequately describe. A swarm of specials almost instantly appeared, and when the noble women prepared to stop, they were seized, and pushed, and pulled, and hustled, and driven, and dragged in a most outrageous and brutal manner, until they were finally gotten to the pavement in front of Morgan's barber-shop. Here they stood bravely at bay, and told the specials that if they

intended making any arrests they would offer no resistance, but they, the specials, had no right to interfere with them or touch them in any other manner—that Morgan had not ordered them away, and they had a right to remain. The unfortunate specials, each one, with a few exceptions, armed with a regular hickory bludgeon—a sign far more of his cowardice than of his authority—realized their want of power, and the brave ladies proceeded with their exercises. These being concluded, they passed on to the adjacent saloon of Mollenkopf's. Here the same scenes of outrageous violence were re-enacted with increased brutality: the women were pushed, and pulled, and hustled, and dragged, and savagely assaulted, and openly abused, with vituperations and oaths by wretches who were not worthy to dust the shoes of these women. They experienced, literally, every indignity but a square blow. Such cowardly blows as could be secretly given, seizures and violent pushes, amounting in effect to blows, were given continually, but the brave band held its ground, by retiring from the pavement to the curb in front, and then stood at bay and defied the cowards, who, if they had any manhood whatever, would have suffered themselves blows and kicks without number rather than thus to have outraged their manhood by such treatment of women. One miserable wretch, who has not done an honest day's work for years, approached two ladies, and standing opposite to them, after they had brought the specials to bay, and defied them, cursed and blasphemed in vindication of his manhood, and said to them; "You are a d—d pretty set of Christians, you are! you're a d—d set of hypocrites; that is what you are!" Such detestable conduct from a miserable coward, sworn to preserve order, was exceedingly abominable.

While these scenes were being enacted, another band of ladies was being treated in the same outrageous manner in front of Donnenwrith's saloon. Citizens who expostulated with the ruffians were seized and hurried from the crowd. A stranger by the name of Furguson, a gentleman from Delaware, Ohio, who committed the heinous enormity of saving a lady from falling down a cellar, into which she was being pushed by one of the mayor's pets, was taken before that illustrious magistrate and fined five dollars. Another brave policeman captured a youth of sixteen, and the only reason was, the bully wished to arrest some one, and young Howenstein was delicate, quiet, and easy to take. Still another arrest was made by a special, and when he appeared with his prisoner before the mayor, the only charge he brought against his man was, "that it was Bill Trimble, who was a good temperance man." A young man was struck down with a billy, and the blows six times repeated on the nape of the neck, as each time he attempted to rise. This act was wanton, without any provocation whatever. During that morning, at every saloon they visited, these atrocious outrages were perpetrated by this band of ruffians, acting as a special police, who were, with a few exceptions, the "scum" and the "off-scouring" of the community. Women were thrown down, were dragged and wrenched by brute force from posts and rails to which they clung; were seized by ruffians who were intoxicated, and carried several rods from their companions. The police would join hands, and the brutal crowd behind them would push, and the power exerted by this solid force of men was sufficient to fairly sweep everything before them, and they thus succeeded in making the women "move on." All the time these helpless ladies were

demanding to be arrested if they had done wrong, but protesting against such violent treatment, but of no avail: at every saloon the same odious acts and detestable proceedings were enacted, until the whole town trembled on the verge of a bloody riot. A more atrocious, abominable, iniquitous series of outrages were never offered to ladies; and these the wives, daughters, and mothers of the best men of the community! suffering such infamous treatment because they dared to publicly sing and pray against the evils of the liquor traffic.

At noon, citizens appeared before S. S. Caldwell, justice of the peace, and entered complaints against several of the specials, and warrants were issued for their arrest, on charges of assault and battery. In the afternoon a test trial was held before the same officer, and one of the specials was bound over to appear before the grand jury. The editor of the *Journal* earnestly and indignantly remonstrated with the mayor, against the acts committed by his specials, and finally obtained from that officer the following declaration, which he immediately printed and circulated: “My instructions to the special police are, to use no violence either to the women, or to the men; and, if any such violence has been used, I shall instruct the police immediately to desist from it.” In consequence of these instructions and the effect produced by the arrest of several specials, the ardor of the willing police was cooled, and the afternoon passed without any further disturbance, except in front of Shaw’s. This man, who is a sensible, orderly citizen, when sober, was inflamed with liquor; he had just opened a new saloon, and was most indecent in his treatment of the ladies. He told them in plain terms, in a violent harangue, that they were no better that the vilest women of the street,

whereupon, Mr. Furney, a livery-stable-keeper, of Mansfield, who had a wife and daughter among the Crusaders of that place, caused him immediately to "take it back," which Shaw did. Excepting this indecent insult, the afternoon passed without any serious disturbance.

Wednesday, May 6th, large crowds followed the women, but the best of order prevailed, and they were permitted to continue their exercises free from insult or injury, save at the saloon of Peters & Lauderbach. The wives of these men had prepared for the ladies, and in some cases literally drenched them with water. Some of the citizens, indignant at such treatment, could hardly be restrained from sacking the house; but prominent men interfered, better counsels prevailed, and the excitement subsided. Thursday, Van Amburgh's show exhibited in Bucyrus, and the ladies did not appear on the streets. In the evening the council passed two ordinances to amend and correct the deficiencies of the former ordinance, which two were to take effect on the 18th day of May, and until that day the ladies continued their work, no further obstacles being placed in their way by the authorities. The women desired to test the ordinance by a trial, and having retained Judge Scott to defend them, they discontinued their work in front of the saloons for a few days, because the judge could not devote his time to their case until court, which was then in session, adjourned. During the next ten days they held religious exercises in front of business establishments, in different quarters of the town, permission having been obtained of the owners. The ladies presented a very fine Bible to Mr. Harvey E. Morgan, a colored barber, for kindly permitting them to remain in front of his shop, and continue their

exercises on Tuesday, May 5th, after they had been swept from the pavement in front of Ritz's, by the overpowering force of the brutal police. Having granted them permission to hold a prayer-meeting on his pavement, he was seriously injured in his business by twenty-five of his customers removing their shaving-mugs from his shop.

The street work was all but discontinued, and many of the ladies had virtually abandoned the work as hopeless; but they desired to place the responsibility where it belonged—with the town council; and on Monday, June 1st, they renewed their exercises in front of the saloons, having, since May 18th, held exercises at the most public places of the town, and all around the saloons, without creating any disturbance whatever, and, therefore, demonstrated that street-praying and singing, in and of itself, did not cause any disturbance. In the evening they visited Lindser's, who was evidently completely taken by surprise, and exclaimed, somewhat roughly, in effect, if not in words, "See here! Get out of this! I thought this thing was played out. I won't have you here." The ladies moved to the edge of the sidewalk, and finished their exercises, and proceeded to Jahn's, Rettig's, and then to Shaw's, who commenced with his usual ruffian indecency, and a large and disorderly crowd commenced to assemble. A scene of intense excitement and confusion immediately took place. The ladies were violently interrupted. The indecent crowd, whose faces had become familiar to them, began to jostle and jam and swear and riot in the old style. Shaw ordered the ladies away, and, as they did not go, he proceeded to take their names. The ladies continued their exercises, subject to these interruptions, and retired to the church.

Shaw complained to the mayor, and the following indictment was preferred against Mrs. Trimble, one of the ladies:

AFFIDAVIT.

THE STATE OF OHIO, Crawford County, *ss*.
Incorporated Village of Bucyrus.

Before me, James M. Van Voorhis, Mayor of said incorporated village of Bucyrus aforesaid, personally appeared William R. Shaw, who being duly sworn, according to law, deposeth and says, that on the first day of June, in the year of our Lord one thousand eight hundred and seventy-four, at and within the incorporated village of Bucyrus, aforesaid, one Kate Trimble, then and there being, upon one of the streets of said incorporated village, did then and there, unlawfully and wilfully disturb the peace and quiet of said village, and the citizens thereof, by then and there unlawfully and wilfully hallooing, vociferating and singing upon the said street of said village, in violation of section three of an ordinance of said incorporated village, entitled: an ordinance to preserve good order within the limits of Bucyrus, and prevent annoyance to business, disorderly conduct, noise and disturbance within said village, passed April 17th, 1874.

W. R. SHAW.

Sworn to before me, and subscribed in my presence by William R. Shaw, this 1st day of June, 1874.

J. M. VAN VOORHIS. [Seal.]

Mrs. Trimble appeared before the mayor, and by her counsel demanded a trial by jury. The case was adjourned until Wednesday afternoon, in order that the necessary arrangements might be made, and then readjourned until Thursday morning. The mayor, after considerable hesitation and parleying, consented to hold the trial in the court-room, in order that all who desired might attend. Thursday morning the jury was formed, and the trial began. It extended through three days, and was a perfect farce, committed in the name of justice. Throughout the trial the corrupt mayor, by his partial decisions and the most unjust rulings, aided his friends, the saloon-keepers, to the full extent of his power. The jury was packed, and everything else had been arranged for the conviction of Mrs. Trimble. Friday afternoon Judge Scott delivered a very long and able speech in behalf of the ladies. Saturday afternoon the jury rendered a verdict of guilty, and Mrs. Trimble was fined $15 and costs, amounting to $100 more; (this was paid by the Men's League.)

The counsel for the ladies filed a bill of exceptions to several of the rulings of the mayor, and upon being carried to the Supreme Court, the decisions were reversed, and a new trial granted. Owing to the crowded condition of the docket of the Supreme Court of Ohio, this case was not reached until several months afterwards, and a new trial was not pressed, but the case was dropped. After the verdict was rendered, Mrs. Trimble refused to pay the fine, and refused to take security, which was offered by several, preferring to go to jail. She was advised to do this by a number of the ladies, but their counsel protested against such a course, and the security was accepted by her, and she was discharged. A number

of the ladies were in favor of continuing the work, and suffering the penalty, but they were advised by prominent temperance men that it would be useless, and the street work was discontinued. The ladies still continue their union temperance prayer-meetings, and are waiting and praying for the time when every knee shall bow to, and every tongue proclaim the glory of their great Leader—Emanuel.

Although but three years have passed since the ladies of Bucyrus were so shamefully treated for praying that the saloons might be closed, three of those saloon-keepers have passed to another world. One died from old age; another was thrown from his wagon and sustained injuries which caused his death a few days afterwards; the third, while under the influence of liquor, committed suicide by shooting himself through the brain and heart. Shaw, who abused the ladies so terribly, signed the pledge during the Murphy movement, and has since that time been a new man.

Our ladies have discontinued their “street” work, but their prayers have never ceased to ascend to the God who preserved his chosen people for forty years in the wilderness, until he finally permitted them to enter the land of promise. The liquor-dealers are more powerful, more corrupt, and more defiant than ever before; but the “soul” of the Crusade is “marching on,” and it will continue to march on, until every saloon and brewery and distillery in the nation has been closed, and America is free from the terrible curse of intoxicating liquors.

In connection with the disgraceful scenes which the impartial historian has been forced to record in the history of the work at Bucyrus, I desire to call attention to the subject of European emigration and

the liquor traffic, discussed in another chapter.

The liquor traffic is mainly in the hands of a degraded criminal class of foreigners—a class who, although clothed with the rights and privileges of citizenship, are enemies, open and defiant, to American institutions and usages, and noted for lawlessness. As a class, they are criminals and criminal-makers.

ELYRIA, OHIO.

The following facts were furnished by the Society, through Mrs. S. C. Ely:

The great temperance wave that swept over Ohio reached Elyria, on the evening of March 5th, 1874. An enthusiastic mass-meeting was held, and an appointment for a meeting of the women of the place was made for the next morning at the Presbyterian Church. The large edifice was well filled, and an attentive audience was addressed by a lady from Cleveland, and other speakers.

The women of our staid little town were moved as never before. They had hitherto obeyed most faithfully the apostolic injunction to “keep silence in the churches;” but the flood-gates were about to give way. Lips were unsealed on that occasion; voices were consecrated to the cause of truth that still ring out in its defence with no uncertain sound.

Among those present were many who had borne the heavy yoke imposed by intemperance, and touching were their appeals for help against their mighty foe.

All the strong woman-heart responded in the solemn affirmative to the question, “Shall we

organize a Woman's Temperance League in Elyria?" To many the answer contained the martyr's heroic decision, so repugnant seemed the warfare; but the unwillingness to meet the solemn duty of the hour was still more awful.

An organization was effected, and seventy names secured. Encouraged by able and devoted Christian pastors, the movement was baptized in prayer, and has ever since held on by the same strong arm for its support.

At the opening of the Crusade there were sixteen saloons, one brewery, and four drug stores where liquor could be purchased, in Elyria. The first visit was made to the druggists, and after a few days the names of the four were enrolled on a stringent druggists' temperance pledge.

On March 9th the first saloon was visited. A procession, consisting of seventy-five ladies, passed slowly along our principal streets, two by two, producing a solemn spectacle, watched by many with uncovered heads and tearful eyes. It was decided to visit first the largest and strongest fortress of the enemy, and as the long company filed into the bar-room the interest became intense. All was quiet at our approach, and even solemnly did the landlord and his wife receive us. After permission to hold religious services, which was always gained before proceeding in our exercises, the whole band broke forth into the hymn, "Nearer, my God, to Thee."

The contrasting scenes served to give a fresh meaning to the words, throwing them into bold relief, and thus aptly expressing the old conflict between good and evil. Prayers, earnest and full of inspiration, followed; and argument and entreaty were used. Then began the pleas so constantly put

forward afterwards: debt, the necessity of continuance in the business for the support of the family, overtures to sell out at fabulous prices—till it began to seem that the Crusade might be turned into a vast relief agency for the benefit of bankrupt saloonists.

That March afternoon witnessed the same long file wending its way down the principal street, filling another saloon with sacred influences, and raising the look of wonder and awe in faces unused to praise. At last the bolted doors of two saloons in close proximity demanded the necessity for services upon the steps. A crowd gathered eagerly around the band, hymns were sung, and in that bleak March air, prayers went up for the inmates of those saloons. Pledges were afterwards circulated among the crowd, and many names secured. Earnest appeals were made to all, and a solemn influence was felt, as if Heaven were very near. One more saloon visited, and the first day of the Crusade was over.

The opposing forces were now fairly met, and their strength vaguely measured.

From this time on, for six weeks, two daily prayer-meetings were held, from which committees went forth to plead, with prayer, song, and argument, with the men who dealt out these destructive drinks.

Evening visitations were often conducted. Quietly but suddenly a band of women would stand in the midst of drunken revelry; the coarse, brutal jeer only stimulated the women to greater effort, and made them feel the full force of the giant evil they were combating; and deeper grew the power and solemnity of their appeal to God, that He would exorcise this fearful demon, and restore order and beauty to His creation.

Many touching remarks were made among the bystanders at the saloons. Said one man: “Men have worked forty years to accomplish what women, aided by the Spirit of God, have done in one month.” Another: “Oh! that they had begun this movement ten years ago—before I was bankrupt in body and soul,” And often from fevered lips a murmured “God bless you!” gave a fresh impulse to effort.

After three weeks of constant labor, the first surrender was effected. Solemnly was the name written to the dealers’ pledge, followed by prayers within and ringing of bells without, while “Praise God from whom all blessings flow,” broke forth spontaneously as the beer was poured into the gutter. Another dealer, at the same time, signed the pledge for three months, but soon after sent word he would sign it for life. The full force of the Crusade, one hundred and twenty-five ladies, met him and received his final pledge. In the general enthusiasm, amid a great throng, the barrels were rolled into the gutter, while “Glory, Hallelujah!” filled the air. Following this, an aged lady, whose life has been an intellectual, and a spiritual benediction to this people from their earliest days, offered prayer.

Being small of stature, a pulpit was quickly improvised from a beer barrel, and never did priestly altar serve a grander purpose. Her spiritual face and form lifted above the crowd, with outstretched arms, as if accepting the opportunity as the crowning gift of a long and useful life, she gave utterance to one of those inspired petitions that have their birth in a moment of spiritual exaltation. The troubled sea before her seemed to feel a divine influence, and to hear the voice saying: “Peace! be still!”

Yet other victories were gained, until eight saloons

had closed their doors.

In the meantime, no stone was left unturned in the great struggle. Campaigns, flank movements, military stratagems and surprises, worthy of the brain of a Von Moltke, were planned and executed. The Catholic priest and the two German pastors were visited and appealed to for their influence in their different churches. They were all interested in the success of the cause, but were not quite sure of the means used, nor of the propriety of removing a temptation, which, in the mind of one of them, had a divine origin.

German citizens were visited, and a commingling of nationalities took place never before known, and though much antagonism was created, each learned to view the situation from the other's standpoint more clearly than ever before, and to make allowance for difference of opinion.

To the question of an intelligent German saloonist, "Why should the women of America feel more on this subject than the women of Germany?" the answer was made, "In your country men and women alike are under one central power—one emperor controls you both. Here *you* are all emperors, while *our* part in this great government is simple obedience. Now there is one right we women *must* be allowed, and that is, to see to it as far as we can, that you carry a clear brain and a true heart along with this power."

The McConnelsville ordinance prohibiting the sale of ale, beer and wine by the glass, was passed March 28th, creating much irritation, for though not directly the work of the Crusade, it was charged to it, and the saloonists intrenched themselves behind what legal rights they had left, more strongly than

ever, and for a time, visiting saloons seemed powerless for good.

At this period our membership amounted to 209; 114 calls had been made, and 519 signatures to the pledge had been secured.

April 29th marks a golden day in our calendar, for that evening, Temperance Hall, an old saloon which had been fitted up attractively with pictures, papers, magazines and a musical instrument, was dedicated as a home for those we had rescued, and a rallying point for ourselves, the crystallization of our work. Here, for two months, a meeting for prayer and business was held every afternoon, and from them, bands were sent forth to visit. A committee for each week provided for the evening's entertainment of music, readings, etc., and during the summer the hall was liberally patronized. A prayer-meeting was also sustained here during the entire year on Saturday eve. Saloon hours were observed, and many a young man was brought under religious influences, and signed the pledge and dates the new life from those days.

The McConnelsville ordinance being manifestly disregarded and disorder prevailing, these earnest workers felt they could not give up the ground they had so courageously fought for, and began the arduous and unpleasant duties of "picketing." This proving very exasperating to many in our community, all objectionable features were removed, and a "visitation" was substituted by which bands would ask admittance to the saloons, and, if allowed, would remain many hours in conversation with the saloonist and his friends, urging the great duty of the hour. Many times, it is true, he would retaliate, and ladies found themselves prisoners, but always

employed the time to the best advantage. Persecution also showed itself at Temperance Hall; stones were thrown into the room through the windows, and angry crowds collected at the doors.

On June 2d, the Lorain County Temperance Society was organized at a lively meeting held in Elyria of representatives of nearly all the towns in the county, and continues a vigorous organization. Reports showed that twenty-one out of the thirty-nine saloons in the county had been closed. At this time a county visitation was provided for, Elyria being assigned six towns to visit before the August election for the new State constitution, with a license clause to be added or rejected. Thirty meetings were held in the different towns and school districts, addressed mostly by women, though often carrying ballast in the form of minister or lawyer, (more often one who combined all the professions,) to satisfy the shrewd farmers, incredulous of the mental capacity of women to expound the weightier points of the law.

Visitation from house to house was kept up for many weeks previous to the election, and in the house and by the wayside, much temperance seed was sown. The result, so well known, strengthened the hearts of the laborers.

The Elyria *Republican*, one of the best weekly papers in northern Ohio, and a sterling advocate for the temperance cause, was started in October, 1874, and grew out of the Woman's Crusade. The order from the Lake Shore Railroad Company prohibiting their employés entering a saloon, was the result of the temperance agitation of northern Ohio.

During the ensuing winter of 1874-75, the spirit of work being upon us, but laws unobserved, and public

sentiment unfavorable to direct temperance effort, a Relief Committee for the poor of our place was added to our League. The town was districted and thoroughly visited. The sum of $358.11 was raised, besides numerous articles of comfort contributed and distributed among our poor, with the exception of $63.47 sent to the relief of Kansas sufferers.

A large and commodious room was secured in place of the old one, and occupied April 1st, 1875, and Temperance Hall still continues to be an important institution in our midst. A Tuesday afternoon prayer and business meeting is always held there, and so much of importance requires attention on these occasions, that three hours are often spent by the faithful ones, who never fail to attend.

The Temperance Lyceum, composed of sixty-seven young people, often attracting many more to their lively debates and entertainments, on Tuesday evening of each week, is the most hopeful feature of the winter of 1875-76. A jail visitation has also been added to our work during the past winter, from which reports have been of deep interest.

And now, as we cast our eyes over the years, we miss the beloved faces of many who started with us in this work. The patriarch whose constant presence and prayers at our meetings were a ceaseless benediction; the voice, sweetest of all in its pleading tones for the right, now caught up into the angel choir; the aged mothers in Israel who led in feeble strains our earthly petitions, now strong in the life above, and, with the door scarce closed between us, the man of God, who strengthened us by every good word and work—“All folded their pale hands so meekly,” “Spake with us on earth no more.”

And our work—what shall we say of that? To the

superficial view the result is humiliatingly meagre. Broken promises lie scattered along the past, thick as dead leaves in autumn; friends grown cold and faithless, enemies defiant and triumphant.

But to the vision opened by faith a fairer view is revealed. In that unseen realm, where every true prayer here, sparkles with its own divine radiance, and every struggle for God and humanity is wrought into beauteous form and color; there may we see, undimmed by the mists of earth, the glorious fabric we have helped to weave.

Let us then be up and doing, and by all the experience of the past two years—richest of our lives—and by the memory of our cherished dead, renew our vows and clasp hands again for the work, as long as a brother man lies in the sepulchre of drunken degradation, and we have power from God to work.

ATHENS, OHIO.

I am indebted to Miss Helen Walker for the following facts: The temperance wave touched our place on the evening of February 4th, when in a little company of Christians, a letter from McArthur was read, speaking of the work there, and urging the women of Athens to attempt a similar one here.

A prayer-meeting was appointed for eight o'clock the following morning, to which came a number of earnest women, and a few men ready to encourage them. Women came who knew what it was to see loved ones cast away strength, and talents, and all fear of God, and lie down in a drunkard's grave; and women came, who in secret, with tears, had been crying: "How long, O Lord?"

Since the commencement of this work, an aged mother in Israel has often remarked: “No one knows how the evil of intemperance has burdened my heart during the past winter. Though not suffering from it in my own family, yet to see so many young men yielding to its influence made one tremble for the future of our country. Oh! how many nights I have besought God to stay this evil. There were times when I could pray for nothing else.”

No doubt other Christians in our land had this subject pressed home to their hearts in the same way, and the foundations of this wide-spread temperance revival lies in such prayers.

Well, the women who met on that morning of February 5th, 1874, organized their meeting, chose President, Vice-President, and Secretary, drew up pledges, and talked of the work before them. But beyond all that they cried to the Lord their God, and set themselves to walk carefully before Him, and seek His guidance. Other prayer-meetings followed until the day fixed upon for going forth to the saloons. Ah! then there was sinking of heart, and shrinking and trembling.

On the morning of the 10th of February they signified, by rising to their feet, their willingness to go forth. How weak they felt, yet how courageous, and what a *strange* courage is that which accompanied trembling limbs and tear-bedimmed eyes. Then was illustrated Paul’s paradox, “When I am weak, then am I strong.” But with some the shrinking so prevailed over faith, that they went not up to the battle in the beginning. With slow steps and prayerful hearts they left the church, after joining in the solemn hymn:

"A charge to keep I have,
A God to glorify."

They walked under a heavy burden that morning, but trusting in the Lord, they went forth feeling in their souls, that "He had sounded forth the trumpet which should never call retreat."

Three saloons were visited, but no signatures obtained, but an unseen Leader strengthened their hearts. One of the number said, "When I first opened my lips to pray, my heart grew light, and never before did I experience such a sacred nearness to God."

In the afternoon the band increased in numbers, and they visited five places, still no signatures. The following day, February 11th, five saloons in the edge of town were visited, and one signature obtained on the dealers' pledge; at the end of the week three druggists and two dealers had signed the pledges presented to them; a third dealer had given his promise not to sell, and a fourth had closed his saloon. These two names were afterwards placed upon the pledge.

During the next week prayer-meetings were held in four different saloons, which also had been visited the previous week. Two saloons closed this week, one saloonist putting his name on the pledge. On Friday, February 27th, one dealer signed the dealers' pledge, and the personal pledge for one year. The following Monday, March 2d, still *another* dealer signed. No name was obtained from *this* time until three weeks had elapsed, but on the afternoon of March 25th the last druggist signed the pledge, and our work seemed drawing to a close. But much yet remained to be done to give permanence to what had

been already accomplished, and to crown the work with complete success.

But still they keep praying for those who had agreed not to sell or drink intoxicating liquors. They were often remembered in prayer by name, that God would keep them faithful to their pledges.

One day when the workers were gathered in a place which seemed strange and unfamiliar, one of our number spoke In these words: “Ever since I engaged in this work I have seemed to see before me my Saviour hanging on the cross. I see Him with His bowed head, suffering, dying for me, and I want you all, with me, to think of this when our work seems heavy to us, and the way grows weary. He has done so much for us, let us do somewhat for Him.” After that sweet appeal their hearts burned within them, and did they not draw nearer to the dear cross? At other times, when the flesh was weary, and faith drooped, how a few words from the Bible would cheer them! “I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. The Lord shall preserve thy going out, and thy coming in, from this time forth even forever more.”

Time would fail to recall the many incidents and memories connected with this work. We have been more than repaid for all our weariness and anxiety, by our sweet Christian communion with each other, and with Jesus, and by seeing this cause, which is of the Lord, prospering, and we pray that he will still carry it on to a sure completion.

Laura Ballard adds the following:

The Crusade work in our town was characterized by great earnestness and spirituality; and those of us

who were engaged in it will never cease to thank the Lord for the part we were permitted to take in it. The sin of intemperance is very far from being done away with in our town; but when some sneeringly tell us, “the woman’s work did no good, things are worse than before,” we can only say, we don’t understand just how, and why it is; but we *know* that, that work was of the Lord, and we were called to it, and the Lord never makes mistakes.

A temperance prayer-meeting has been kept up ever since that time, and is now well attended. We meet during the warm weather at eight A. M., on Friday morning. It is cheering to see twelve or fourteen mothers and housekeepers lay aside their morning work for an hour of earnest pleading with the Lord for a blessing on those who never pray for themselves.

COLUMBUS, OHIO.

The gospel wave of temperance had cleared many of the villages of Ohio of rum, before the larger towns engaged in the movement. The work in the cities was undertaken with many misgivings. The saloons were so numerous, and the foreign population so large, and because of appetite, or interest so identified with the liquor business, that many worthy Christian people advised against saloon visitation. A mob and bloodshed might be the result.

But in Columbus, Ohio, the women met daily to counsel with each other, and to pray. And on the 3d of March, while at prayer, in the First Presbyterian Church, the baptism of the Holy Spirit came down upon them, and fifty women, consecrated to God and His work, rose from their knees and marched forth

from the church to the saloons. Not, however, till they set the great bell, hanging in the steeple, to ringing.

The tolling of the bell attracted the attention of the people, and the news that the women had begun a Crusade against rum, spread like a flash, and in a few moments vast crowds of people were following them.

After visiting the principal hotels and saloons, they returned to the church, and a rousing prayer-meeting followed. Many who had not been accustomed to hear the gospel, were there to listen to the songs and prayers.

The next day the number of Crusaders had increased to three hundred, and there was great enthusiasm among the better class of people. As the women slowly filed out of the Presbyterian Church, many of the church-bells were rung. Thousands of people lined the streets, and many a "*God bless you*" followed them. But the German beer-dealers were very angry, and were determined to break the matter up, or turn it to ridicule, if possible.

One saloon-keeper had provided a brass band, and when the ladies appeared before his saloon, the band struck up, "Shoo, fly, don't bother me," and many of the drunken roughs joined, with inharmonious voices. But the ladies, not the least disconcerted, sang one of their sweet gospel songs; and many a tear was brushed away from manly cheeks, as amid the jargon they lifted their gentle voices to God in supplication for these wretched lost ones, who gloried in their shame. The band, however, changed to "Home, sweet home," and they were followed by laughter and jeers, as they moved away.

The saloon-keepers rallied their forces. Their

wretched victims, crawled out of their dens, to join in the hooting and howling with which they greeted the purest and best women of the city, and mock prayer-meetings were held, after which beer was freely dispensed, without pay. It was evident that Satan's kingdom was stirred, and a strong stand would be made against the Crusaders.

Passing through Columbus, about this time, I caught a little of the spirit of the movement, and heard many interesting facts.

A Boston gentleman, who boarded the train at Columbus, but who looked back wistfully as we moved out of the city, told me that he went there prejudiced against the whole movement. He could not reconcile it with his ideas of social propriety, or womanly delicacy. But curiosity led him to their meetings, and he had followed them, day after day, through the streets, till all his prejudices were gone. It had given him a new view of Christianity, as an aggressive power against sin. He never had been so impressed with gospel truth in all his life, as in these meetings held in the streets and saloons. The solemnity of the judgment day rested down upon the masses of the people: others acted as if possessed with devils.

It was an awfully solemn sight, to see arrayed on the one side, the best and truest Christian women of the city, with earnest, solemn faces bending in prayer, and appealing in gentle, eloquent words to God, in behalf of those who reviled them, and who were ruining their homes and their city; while, on the other side, men of avarice leered at them from behind their counters, and the bleared and bloated victims of rum, with the leprosy of sin written all over their faces, mocked at the truths which alone

could save them from a drunkard's grave and a drunkard's hell.

"With all my prejudices against women speaking and praying," said he, "it didn't take me long to determine which side I would take. I have stayed a week here, since getting through with business, to enjoy the Crusade, and marvel at the wonderful works of God. *Thank God for the Crusade!*" he added, reverently.

A German, who had listened with unconcealed interest, now broke in upon the conversation.

"You b'lieves in dem Crusaders? I dinks dem vimins has besser be at home mit der chil'ren. I has von goot frien' in Columbus, and dese vimins spile hees pisness entirely already. Mine frien' is von nice man, has much riches already, and von fine house and carriage, and everyding so nice. But dese vimins come so much singin' and brayin', and so much foolishness, that he loses much money already, and dey most set him crazy mit der brayin'."

"What business is your friend in?" I inquired.

"He keeps von nice lager peer saloon."

"How is it that he loses money? The women don't take it."

"He give away so much peer already to get the peoples to come dere and drink, so that the vimins will be 'fraid, and go way purty soon."

"The women don't want him to give away his beer."

"Well, dey rob him; dey trive the people from der schop."

"How many horses and drays were sold, and how

many women and children did he rob, that he might buy a carriage?"

He took the hint immediately, and spoke up with some spirit—

"Dat is dere pisness. He dakes gare of hees own wife and chil'ren."

"And these women are taking care of their business and their families, by breaking up his trade."

"Dis is von strange countre—I never vonce see vimins do zat in Schermany. Zis is no free countre any more. Good-day, madame, I goes into de schmoking-car."

It was very evident that the mass of ladies and gentlemen near us were in sympathy with the Crusaders, from the undisguised pleasure they took in the hasty withdrawal of the knight of the beer mug. I saw his face no more.

On the 20th of March two or three hundred of the women of Columbus, marched in a procession to the State Capitol, and held a meeting in the rotunda.

The members of both houses left their seats, and stood reverently, with uncovered heads, during this meeting. The women were preparing for a struggle that they foresaw would come, and they went to their work boldly. A bill was introduced in the legislature to protect the sale of ale and beer.

The women met it with counter-petitions, and mass-meetings. Delegations came from all the neighboring towns, and the capitol building was crowded during every session with the friends and enemies of temperance. It was a hand-to-hand fight

with the rum power, and the women gained the victory.

On the 18th of April they had the satisfaction, after the midnight hour, of seeing the legislature adjourn without doing anything in the interest of rum.

Columbus contains a large foreign element, and the work was, therefore, the more difficult and dangerous: the men hooted, blasphemed, and even spit upon the kneeling women. While the women were at prayer, before a saloon, one day, a German shouldered a keg of beer, and marched through the prayer-circle, and the men and boys set up an unearthly shouting and screaming. But good results followed: several saloons closed out business, and liquors of all kinds were banished from the Union Depot; many men reformed, and many citizens signed the pledge, among them James G. Bull, mayor of the city. At a State dinner, soon after, where every luxury was provided, wine was banished; such was the advance made in public sentiment. A State dinner without wine would not have been thought possible before the Crusade. And so the women work on, looking for the time when complete victory shall crown their efforts.

VAN WERT, OHIO.

The work began about the 10th of March, 1874.

The following officers were chosen: President, Mother Webster; Vice-Presidents, Mrs. Elcock, Mrs. Hines, Mrs. Kennedy, Mrs. Sevinford, Mrs. Richey; Secretary, Mrs. M. J. McFadden; Executive Committee, Mrs. M. M. Minger, Mrs. M. Harnly.

The Spirit of the Lord seemed to move upon the hearts of the women. A meeting was called to be held at the M. E. Church. I doubt whether any one had any definite plan in view.

Mrs. Dr. Hines (one of the faithful workers), in relating her experience of those days, says: "I heard of the meeting, felt quite undecided about going; but I felt a restlessness, and could not be satisfied to stay at home. I took my seat in the back part of the church, thinking I would not say a word. Very soon some one called out, 'There is Mrs. Hines: let us hear what she thinks of this movement;' and then, without a moment's hesitation, I said, 'I thought the work would be a success, that God was about to answer the prayers of those crushed women and children, who had felt the power of the demon drink so long, through those that should have been their protectors; and from that day to this the work of the Crusade has been dear to my heart.' Another says:

"As for myself, I remember well when I first heard the work talked off. I thought if it ever came here, I would do all that I could, *quietly*, so that it would not be noticed; but firmly determined in my own mind that I never would go into a saloon to pray, nor go out upon the streets, under any circumstances, or appear in public, but would be a silent worker. But nothing could make me believe that the Crusade was not the direct power of God upon the hearts of His children. The work was inaugurated at that first meeting I spoke of, and almost before I had time to think, I was addressing an audience of hundreds. God gave me power, and for a year, with others, I went to different places in the country helping to defeat *license*. Ohio gained this victory through the Crusade.

"Although of a very delicate constitution, I, with

my sisters, went through mud and slush, standing or kneeling in the snow, going to meetings night after night, visiting saloons in the daytime, and through it all, and all the opposition, God preserved us by His mighty power, and to His name be all the glory. After a while the number thinned, until but the faithful few remained. Our prayer-meetings have been kept up until the commencement of the reformed men's movement this spring.

"Our aged President, Mother Webster, was always a power in the Crusade, faithful to the last.

"During the first week of the work in Van Wert, one saloon-keeper, a German, who had always been accustomed to drink beer, refused the ladies admittance, while his wife made sport, and laughed mockingly at the ladies. But one morning, when the band stopped at his door, he admitted them, and told the ladies he had sold his last drop. Then there was such a joyful hand-shaking, and a prayer-meeting of thanksgiving.

"Another German, who was poor and had a family of interesting children, was very much opposed to the ladies' visits. For some time they were refused admittance, and prayers were offered in German and English. About a week afterward, he disposed of his liquors, put out his white flag, and started to meet the ladies, telling them he had sold his last drop of liquor. It was a sacrifice, for he was dependent upon his daily labor for the support of his family." We are indebted to Mrs. M. Harnly and Mrs. Elcock for the above facts.

The contest, with various successes, continued until the 6th of March, when a decided victory was gained at the municipal election. The ladies worked and prayed, and many of the temperance men were

energetic and persistent. The issue was squarely made, “whiskey or no whiskey.” The temperance candidates won a decided victory. When the result of the election became known, the bells rang out a joyous peal, and the new mayor-elect, Mr. T. S. Gilliland, rolled out a barrel of apples that were in his office as a temperance treat. A prohibitory ordinance was passed, and the saloons were closed.



MRS. SARAH KNOWLES BOLTON,
First Assistant Corresponding Secretary
Woman’s National Christian Temperance Union.

CINCINNATI, OHIO.

There was much prayerful interest in Cincinnati. Many of the best women of the church, bending low at the dear Christ's feet, were asking: "What wilt thou have me to do?"

The difficulties in the way seemed more formidable for saloon work there than at any point in the State, or perhaps in the country. But these consecrated women were ready to follow the Master wherever He led.

Cincinnati was a great manufacturing centre. The annual trade in spirituous and malt liquors amounted to over $33,000,000, and there was immense capital invested in massive buildings and machinery.

One-third of the population of the city were Germans, accustomed to beer-drinking, which tended to make the traffic respectable.

Any interference with the trade was regarded as an attack upon their personal liberties. Many of them were ignorant bigots or infidels, who were ready, on any pretext, to cry out against the Bible and Puritanism, and many of them belonged to the criminal classes, as the police records will show.

To meet this class in the saloons and beer-gardens, when the city council was made up largely of men interested in the traffic, and the mayor of the city was ready to do the bidding of the liquor oligarchy, was a fearful risk. But Christ led the way and gave the courage.

The first saloon visited was a fashionable resort, called the "Custom House," next door to the Merchants' Exchange. The house was well patronized

by first-class drinkers.

The time chosen was the lunch hour, when many of this class were lingering over their cups.

The women, unheralded, were in the saloon before any of them had time to escape. In a moment an immense crowd was surging about the door, and escape was impossible. A prayer-meeting was held, which lasted about half an hour.

The proprietor, affecting indifference, invited them to “come again,” an invitation which they accepted; but when they visited that saloon again it was like “a banquet hall deserted:” the merchants and fashionable drinkers were careful not to be caught there again.

The trade began to be interfered with, which aroused bitter opposition, and the saloons were closed against them.

The Esplanade, a large, paved square in the heart of the business part of the city, and the market-places, became praying-stations, and many a season of prayer was held on the curbstones opposite saloons.

A CRUSADE DOG

A lady in one of the bands had a large Newfoundland dog, that always accompanied her.

He seemed to know their business. He would walk before them with stately mien, till he came to a saloon, and then stop and turn around, as much as to say: “Here is work for you.” He would walk back and forth before the saloon while they sang; but as soon as they knelt to pray he would go and set himself

down on his haunches beside the woman who lead in prayer, no matter if she were a stranger, and reverently maintain his position till the prayer was ended. Then he would start briskly off to look for another saloon.

It is said that he showed a decided preference for only *one* prayer at each saloon. Perhaps he knew that there were nearly three thousand in that great city, and feared that they would not make the rounds, unless he hurried them.

A German saloon-keeper tried to set his dog on one of the bands, (not this one,) but the poor brute had more sense, and politeness, and humanity, than his master, and wouldn't even bark, but hung his head in shame.

One day the crowd about the Esplanade was very large and threatening. Every foot of space was occupied, and all the streets approaching it were filled. But the ladies had advertised a meeting there, and they went forth, in the name of Christ, to face the howling mob.

They marched right on, two and two, as though no crowd menaced them. Many temperance men, and order-loving citizens, were there mingling with the crowd, determined to prevent, if possible, a riot. Mrs. Leavitt led the band. The crowd parted as they approached. A scissors-grinder had been hired by the rum party, for twenty-five dollars, to push his cart through the crowd, ringing his bells. He undertook the job, but his cart was broken into a thousand pieces, and he was arrested and marched off to jail, and subsequently fined fifty dollars. So his enterprise did not pay. Mrs. Leavitt gave the following graphic account of the beginning of the *Crusade*, at one of the mass-meetings held in connection with the annual

meeting of the National Union at Newark, which was reported by Miss M. E. Winslow for *The Morning*, from which we copy:

"People at the East have little idea of what the Crusade really was. One of our local papers described its opening in these terms: 'Hell on earth! The devil woke up! The women on their knees!' I always knew that liquor was an awful thing, but I felt no responsibility about it, and when I first heard of the Crusading in Hillsboro' and Washington Court-House, I felt in my heart, though I did not say so, that it was a prostitution of prayer. But there came to *that city of 3,000 saloons*, (open twenty-four hours of every day, and seven days of every week, with an average of 15,000 men pouring out death by the glass all the time,) a call for the women to meet and consider the subject in a certain church. I went to my room and asked the Lord what I should do. It was a short prayer, for in ten minutes I was at the corner with my hat on, on my way.

"The church was fuller than I had ever known it, women, old and young, rich and poor, praying and sobbing; and such prayers I had never heard. In an hour or two about eighty of us started—I hardly know how we did it—for one of the most fashionable saloons. The wealth represented by those eighty women being over $3,000,000. We walked two by two; some men blessed us as we passed, and some cursed. We went into the 'sample-room,' and asked permission for a moment of prayer, which was granted. You can imagine the praying we did, as we agonized that Jesus Christ would come and convert that rum-seller. Eight thousand people had gathered outside in a few moments. I had never opened my mouth to pray in public before, but God opened it

now. We were there thirty or forty minutes, and then went out, where men pointed a finger of scorn at us, and every one thought we would be crushed. But we never felt so near heaven as we did then. We walked homeward, singing, 'There is a Fountain filled with blood.' Every day after that we met at nine o'clock, and went out in bands every hour, visiting different saloons, hundreds following us.

"One day I led a band of eighty, or a hundred to the Esplanade. The authorities had said this must be put down, and the mayor had privately given orders to the police to 'be scarce where the women were.' We did not know that; and after visiting fourteen saloons, we marched towards the Esplanade, where we found a dense mass of several thousand men awaiting us. I heard a man say, 'JACK, A WOMAN'S FOOT SHAN'T TOUCH THE ESPLANADE TO-DAY!' And I said, 'Lord, give us the Esplanade.' One great brutal-looking fellow stood in my way, debauched and degraded, yet with a look which told there was a heart somewhere. I took it for granted this was Jack. Bless God for woman's intuition. I walked right up to him and said, 'Jack!' He started as if he wondered how I knew his name. 'Jack, we are a band of broken-hearted mothers and wives, weeping and praying because you are all going to hell as fast as you can go. We want to pray here, right by this fountain, and I want you to make way for us and keep the men still till we get through our service.'

"First he looked like thunder; then he looked foolish; then I smiled sweetly at him (always smile at a man if you want him to do what he don't want to), and he said, with a fearful oath, 'I'll do it. Make way for the Crusaders!' and as he forced his great, brawny shoulders through the crowd, many voices shouted,

‘GOD BLESS THE CRUSADERS!’

I never asked the Lord for a policeman again. I’d rather have Jack. At last we stood close to that central fountain, which is the glory of Cincinnati, and sang, ‘JESUS the water of life will give,’ and I think there must have been joy among the angels of God at the chorus that rung through the square. Then we sang ‘Rock of Ages,’ and then I talked to the crowd. I forgot all about the liquor-saloons, and thought only of Jesus Christ upon the cross, I then called upon all who wanted to be saved and have us pray for them to kneel down, and 2,000 men, mostly reeking with the fumes of rum and tobacco, knelt there on the pavement seeking Christ, with tears and sobs.

“The next day our church was so full that we were obliged to have some place to hold an overflow meeting, and we telegraphed to Rev. Mr. Beecher (nephew of Henry Ward Beecher), that we must have his church in ten minutes. ‘Ten minutes, do you say? You shall have it in five,’ was the answer, and in ten minutes it was packed to overflowing; and afterward we held two daily meetings.”

One of the regular meeting-places of the praying bands of Cincinnati was a large, open market-house. Thousands gathered there daily. The place and all the avenues leading to it were usually well filled. But one day, as the band of women approached, they found an unusually vile and belligerent crowd. Butchers fresh from their stalls, with their sleeves rolled up, and their bloody aprons on, and their butcher knives in their hands; villanous-looking men with ugly pistols protruding from their pockets; and women debased by strong drink, uttering curses, were all huddled together, while just across the

street a cannon had been placed so as to sweep the market-house if fired.

Altogether, the circumstances were anything but encouraging. But the women marched right on to their usual meeting-place in the centre of the open space and began to sing:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

The crowd was somewhat hushed into respectful silence by the singing. Mrs. Leavitt, who led the band that day, made the opening prayer. As they knelt on the paving stones she found herself facing the cannon, with a possibility of its being fired.

The crowd, that seemed to expect such an event, surged to either side so as to be well out of the way. But her consecration to God covered all that, and she remembers saying to herself: "If God wants to take me, as He did Elijah, to heaven in a chariot of fire, I would just as soon go that way as any other." And she thought no more about the cannon or the vile men with knives and pistols, but prayed straight up to God for the perishing multitudes about her. And there came down upon the people such mighty awakening power, that the most desperate and unbelieving bowed their heads, and tears streamed down many a sin-scarred face.

And when the meeting was over, and they invited the people to come with them to the house of God, many followed them to the church, and hundreds remained to pray.

The placing of the cannon was a trick to frighten the women, but it did not succeed; and as they took no notice of it, the experiment was never repeated. The falling off in the liquor traffic in Cincinnati was very great; the trade in the leading houses in that business losing tens of thousands of dollars.

During the first six months of the Crusade, in the United States Revenue District in which Cincinnati is situated, the falling off In the revenue on liquor alone was about $3,000,000. And such was the interest, that one day the Merchants' Exchange suspended, at least for a time, their business, to follow a few women who modestly and quietly sang and prayed on the Esplanade, or before the large saloons near by.

At first, the manufacturers and dealers laughed at the attempt of the women to call public attention to the traffic. But when they saw that this was effectually done, and that they were losing by thousands, they were wild with rage.

I overheard a conversation between two Cincinnati liquor-dealers at the time.

They were seated just behind me in a railroad car, so I could but choose to hear; and the curses they heaped upon Christian women were loud and deep; almost every word was emphasized with an oath.

"We must do something to stop this horrid thing, or we are ruined," said one.

"The press has played the mischief with us," exclaimed the other, "by publishing their movements. We must buy up the press. If they don't stop writing about it, we must withdraw all our advertisements. Let this be a united thing with us, and they will soon have to look after their own bread and butter. These women have cut down my sales more than $20,000 this spring."

"The mayor and city council ought to do something before the city is ruined. They are a pack of fools to let a few praying women ruin our business in this way."

And then they talked and planned earnestly. The press was to be dealt with, the mayor brought to issue a proclamation against the women, forbidding their singing and praying on the streets, etc.

The mayor and city council were quite willing to serve the rum cause, as results show.

The ladies soon after were informed that they could no longer hold meetings in the streets, but must confine themselves to the public squares and market-places, unless a saloon-keeper chose to open his doors to them.

They obeyed orders, and went on with their work in the places designated. But one day, while one of the bands was quietly walking up the street, they were met and surrounded by a mob of the vilest men and women in the city. They were, no doubt, sent out by the dealers to intimidate the women, and received their reward in strong drink on their return.

The mayor also, accompanied by his private secretary, came to them and earnestly appealed to the ladies to quit their work and go home.

“I’ll not be responsible for your safety unless you do. For God’s sake, ladies, desist.”

The ladies in turn appealed to him to disperse the mob. They were quiet, unoffending citizens, walking the streets, which was their right; and as for their lives, they relied on God, not on him. All the while this parley was going on, the vile drunken mob was hooting and howling.

No attempt was made to disperse them. But the mayor was exceedingly annoyed with the violence and obscenity of a German woman near him, and turning upon her he commanded silence. “Shame!

shame! such indecency." But the words were scarcely out of his mouth till she began cursing him, and the mob uttering a horrid yell rushed toward him. He raised his hand, waving them back; but they came on like a herd of wild cattle, pushing each other forward, whirling him like a top from the sidewalk into the gutter. His secretary ran like a frightened deer, and the mayor, as soon as he could gather up himself and find his hat, followed suit. They remembered Lot's wife, and never looked behind them. Some of the women of the band had been knocked down; but they soon fell into line, and now that the mob was behind them, marched down into the heart of the city, singing,

"Nearer, my God, to Thee,
Nearer to Thee,
Even though it be a cross,
That raiseth me."

The insults offered to the ladies aroused a feeling of indignation, and an address was prepared, and a committee of gentlemen appointed to present it to the mayor. The reading of the paper brought on a discussion, in which the mayor said it would take all the police force within twenty-four square miles of the city to protect the ladies.

Dr. Payne—"Do we understand you to say that you are powerless in the hands of a mob?"

Mayor Johnson—"It would appear so from the practical experience of yesterday afternoon."

Dr. Payne—"Then, sir, it is high time that the pulpit began to thunder, and that all good men should arise, and see that men are elected who will enforce the law."

The committee then entered upon a defence of the rights of women to go upon the streets as they had been doing, notwithstanding the riotous crowds which surrounded them, and the disorders consequent thereon, which point the mayor met by saying, that he believed with Lincoln, that the blow should be aimed at the cause.

Dr. Payne—"Yes, but the cause is the liquor traffic, not these women."

Dr. Taylor—"We only claim their rights, and if women cannot be protected by law, the result will be that neither can we, and the blow that strikes them, strikes us. If they be prosecuted for praying, so may I. The same mob spirit that attacked women yesterday, may attack citizens. If we cannot obtain protection, by addressing you, where shall we go?"

In the course of the conversation, the mayor said, that the whole Board of Police Commissioners were opposed to the women.

Immediately following this interview the mayor issued a proclamation, addressed: *To the ladies composing the Temperance League*; forbidding them to hold meetings on the streets, basing this action on an old sidewalk ordinance that had been a dead letter for years.

I quote again from Mrs. Leavitt's speech.

"By this time there was such a falling off in the liquor trade that the mayor and common council, twenty-three of whose members were in the liquor trade, said the Crusade must be stopped; so they raked up an old sidewalk ordinance which said that no group of more than three should occupy the sidewalk at any one place and time. But we knew

nothing of it, and we went to a saloon where we were denied admittance, so we knelt outside. The pavement was eighteen feet wide, of which we occupied about thirty inches. I was leader that day, and gave out, 'Rock of Ages, cleft for me,' when a policeman laid his hand on my shoulder, and said, '*Mrs. Leavitt, you are under arrest!*' 'All right,' said I. 'Let me hide myself in Thee.' And then we prayed for that policeman, and for the others, and for the crowd. We tried the patience of that policeman a little, for our service lasted sixty minutes. Some shouted, some cried, but all were happy; and then we rose and walked in an orderly manner, two by two, about two miles, to the station-house. As soon as we got there we kneeled down and prayed again, and then they asked our names, nativity, and ages. They took mine first, and while they were taking the others, I thought may be the Lord had something for me to do there; so I went round to the cells and talked with the inmates. In one I found a boy of eighteen, who said, 'I wouldn't have my mother know I am here for all the world. I came in under an assumed name. Did you?' So I visited every cell, and pointed every prisoner to Christ. I tried to guess a conundrum (I never guessed one in my life), and I will give it to you. 'How is it that every one I spoke to was put in for drunkenness, and we forty-three women were brought there for trying to put it down?' We expected to be sent to the work-house for thirty days; so presently the husband of one of our number came in, and asked in the most touching tones, '*What shall I do with the baby?*' 'Go home and feed him,' said his wife, 'I wouldn't be got off for twenty babies.' Then the mayor came in. You have heard of the man who drew the elephant in a lottery, and then didn't know what to do with it. The mayor

looked just like that man. At last, when we had stayed two hours, the common council excused us till Monday on parole. So we marched back to the church, and gave our report, and it seemed as though the roof would come off with the ring of the doxology that followed.

"On Monday morning we went to the police court, and while they were trying the prisoners for drunkenness, we who were arrested for trying to stop them from drinking went round, preached Christ, and got twenty signatures to our pledge. When our turn came they did not know what to do with us. We had put on all our best things, and though I say it, were FORTY-THREE OF THE PRETTIEST-LOOKING WOMEN YOU EVER SAW, and all just as happy as could be. Six of us were ministers' wives, three wives of rich bankers, and all the rest of wealthy citizens. At last they told us we had been naughty, but they would forgive us this time if we wouldn't do so any more. We went back to the church, and a few of us went out crusading.

"But we didn't want to break the law, and just at this time the Crusade began to change its form from active crusading into steady, organized work; so we only went out in parties of three or four, and we have been doing this ever since."

The city officers and the police force were in the interests of the liquor traffic, and the arrest of the ladies was a part of a well-concerted plan to break down the temperance work.

We must not omit to give the names of the forty-three women arrested and thrust into the common jail:

Mrs. Rev. S. K. Leavitt, Mrs. Rev. W. I. Fee, Mrs.

Rev. C. H. Taylor, Mrs. D. H. Baldwin, Mrs. Charles Folger, Sarah Shipley, Mary Whitaker, Mrs. May A. French, Mrs. Olive Roseboom, Mrs. Lottie Oldrieve, Mrs. Lizzie R. Harvey, Mrs. A. F. Whiteman, Miss Ellen King, Mrs. S. E. Massey, Miss Kate M. Warden, Miss Helen Russell, Miss Susan Sutton, Miss Annie Nunn, Mrs. J. R. Squire, Mrs. Mary J. Montford, Mrs. Ellen Hewson, Mrs. Whitredge, Mrs. Rev. C. H. Payne, Mrs. Rev. A. McHugh, Mrs. Dr. Carter, Mrs. S. J. H. Elstner, Mary White, Mrs. Kate Traugh, Mrs. Maria Stevens, Mrs. A. V. Crum, Mrs. H. Robinson, Miss Lottie Nunn, Mrs. Lucy M. McKenzie, Mrs. May Francis, Miss May Talbot, Miss Jennie Forbes, Miss Mary Scott, Mrs. E. B. Dalton, Miss Eliza Hughes, Mrs. Frederick Hanbold, Mrs. Mary Warner, Mrs. E. H. Mance, Mrs. Wealthy Fisk.

Dr. Fowler, of Chicago, who happened to be in the city at the time, and went with them to the jail, at a mass-meeting said: “Although I do not belong to this city, I say as an old heathen said, ‘Whatever concerns mankind, concerns me.’ Not only the immortal forty-three, but every woman in the land went down into the streets yesterday, and was scoffed and jeered at by those who stood in the saloon doors. You are not alone. All the good people of the land say, ‘You are fighting our battle,’ and from 10,000 pulpits are going up prayers for those who have made one bright page on the records of the police courts. The day may come when you can sell that page for money, enough to buy all the saloons in the city.” (Applause.)

Stirring, eloquent speeches were also made by Dr. C. H. Payne, Mr. Rowland, Rev. S. K. Leavitt; and Mrs. Leavitt followed with a solemn, earnest appeal, that brought nearly all the men and women in the

house to their feet.

There was a meeting of citizens of the first ward, and a protest was prepared and sent to the mayor and city council—a protest, strongly condemning their action and calling upon them to maintain law and order.

Nearly all the pulpits of Cincinnati thundered against the liquor traffic, a strong public sentiment was created, and the women have gone steadily on with their work from that day to this. A large number of meetings are sustained in various parts of the city, and at Walnut Hills; tens of thousands have signed the pledge, and it is no longer respectable to sell or drink intoxicating liquors in Cincinnati.

A large hall has been secured for head-quarters, where meetings are held daily, and their influence is felt throughout the entire city.

WHITE SHOES AND WHITE DRESSES.

One morning, during the Crusade, a drunkard's wife called on Mrs. Leavitt. She carried a babe in her arms only six weeks old, and was pale and weak from sickness and fasting, and this was her pitiful story:

"My husband is drinking himself to death; he is lost to all humane feeling; our rent is unpaid, and we are liable to be put out into the street, and there is no food in the house for me and the children. He has a good trade, but his earnings all go into the saloon on the corner near us; he is becoming more and more brutal and abusive. We seem to be on the verge of ruin. How can I, feeble as I am, with a babe in my arms, earn bread for myself and children?"

“Why not have your husband converted?” questioned Mrs. Leavitt, as the drunkard’s wife finished her sad story.

“Oh, there is no hope of such a thing. He cares for nothing but rum.”

“I’ll come and see him this afternoon.”

“He’ll insult you.”

“No matter; my Saviour was insulted, and the servant is not above his Lord.”

That very afternoon Mrs. Leavitt called at the little tenement house. The husband was at work at his trade in a little back room, and one of the children was sent to tell him that a lady wished to see him. The child, however, soon returned with the message: “My pa says he won’t see any one.”

“You go back and tell your pa,” said Mrs. Leavitt, in her energetic way, “that a lady wishes to see him on very important business, and she must see him, if she has to stay till after supper.”

She knew there was nothing in the house to eat. A moment afterward a poor, bloated, besotted wreck of a man stood before her.

“What do you want?” he demanded, as he came shuffling into the room.

“Please be seated and look at this paper,” she answered, pointing to a vacant chair at the other end of the table at which she was sitting, and handing a printed pledge to him.

He read it slowly, and then, throwing it down upon the table, broke out violently:

“Do you think I’m a fool? I’ll drink when I please, and let it alone when I please. I’m not going to sign

away my personal liberty."

"Do you think you can stop drinking?"

"Yes: I could if I wanted to."

"I think you're a slave to the rum-shop down on the corner."

"No!"

"Then you love the saloon-keeper's daughter better than you do your own little girl."

"No, I don't, either."

"When I came by the saloon-keeper's house I saw his little girl coming down the steps, and she had on white shoes, and a white dress, and a blue sash. Your money helped to buy them. I come here, and your little girl, more beautiful than she, has on a faded, ragged dress, and her feet are bare."

"That's so, madam."

"And you love the saloon-keeper's wife better than you love your own wife."

"Never; no, never!"

"When I came by the saloon-keeper's house, I saw his wife come out with the little girl, and she was dressed in silks and laces, and a carriage awaited her. Your money helped to buy the silks and laces, and the horses and the carriage. I come here, and I find your wife in a faded calico gown, doing her own work: if she goes anywhere, she must walk."

"You speak the truth, madam."

"You love the saloon-keeper better than you love yourself. You say you can keep from drinking if you choose; but you helped the saloon-keeper to build himself a fine brick house, and you live in this poor,

tumble-down old house yourself."

"I never saw it in that light before." Then, holding out his hand that shook like an aspen leaf, he continued: "You speak the truth, madam—I am a slave. Do you see that hand? I have a piece of work to finish, and I must have a mug of beer to steady my nerves, or I cannot do it; but to-morrow, if you'll call, I'll sign the pledge."

"That's a temptation of the devil; I did not ask you to sign the pledge. You are a slave, and cannot keep it. But I do want to tell you this: *There is One who can break your chains and set you free.*"

"I want to be free."

"Well, Christ can set you free, if you'll submit to Him, and let Him break the chains of sin and appetite that binds you."

"It's been many a long year since I prayed."

"No matter; the sooner you begin the better for you."

He threw himself at once on his knees, and while Mrs. Leavitt prayed she heard him sobbing out the cry of his soul to God.

The wife followed Mrs. Leavitt in an earnest prayer. The words were simple and broken with sobs, but somehow they went straight up from her crushed heart to God, and the poor man began to cry in earnest for mercy.

"O God! break these chains that are burning into my soul! Pity me, and pity my wife and children, and break the chains that are dragging me down to hell. O God! be merciful to me, a sinner." And thus out of the depths he cried to God, and He heard him and

had compassion upon him, and broke every chain and lifted every burden; and he arose a free, redeemed man.

When he arose from his knees he said: “Now I will sign the pledge, and keep it.” And he did. A family altar was built, the comforts of life were soon secured—for he had a good trade—and two weeks after this scene, his two little girls came into the Sunday-school, with *white shoes, and white dresses, and blue sashes on*, as a token that his money no longer went into the saloon-keeper’s till.

But the lesson that should impress us most is, that this disciple, helped of God, devoted *less* than two hours to this service of redeeming a family for time and for eternity. Go, thou, and do likewise! *The Master is waiting for you* in many a desolate home. Go, speak in His name, and He will be with you, and help you.

WHAT A PICTURE DID.

The heading of *The Reform*, an illustrated tract paper, is composed of three pictures. The first represents a drunkard staggering home to his family. In his hand he holds a bottle; his wife, with her babe in her arms and her little boy clinging to her dress, is shrinking from him. Terror and fear are depicted upon the countenances of the three.

The second picture represents the same man, standing at a table, a woman holding out a pen to him with one hand, and with the other a paper upon which are seen the words, “Temperance Pledge.”

In the third picture we see the same man, well clothed, walking erect, with a cane in his hand, and

leading a little boy up a flight of steps to a nice house, in the door of which stands the wife, with beaming smile upon her face, and hardly able to hold the baby, who is overjoyed at seeing the father.

A bundle of these papers was sent to one of the ladies in Cincinnati, who distributed them in the market, at the hospital and jail.

Two months afterwards she was stopped on the street by a German woman, who told her the following story:

"You shoost stop von minute vile I tells you vot is in mine heart. You come von day to mine stall in de market, you give mine old man a paper, and you gives me a paper.

"Ven I goes to mine home, mine children dey cries for dere dinner. I says, 'You shoost keep still, and I vill give you von paper a vomans give me in de market.' So dey spreads a paper on de floor, und dey kicks up dere heels, und dey looks hard at de pictures. Vile I gets mine dinner, dey visper. Mine leetle boy he says: 'Dat is pap mid the bottle! dat leetle boy vot hides hind his mudder's dress is me, ven I'm skeered at pappy, und de baby is Helwig, cause dat is shoost de vay he hides hind mudder's ear when pappy's drunk.' Den dey say, 'Mudder, vat dat voman do mit de table?' I says, 'De temperance voman vants de man to sign de pledge, and says he drinks no more beer or whiskey, den his wife and children be no more feared of him.'

"Dey looks hard at de picter, den dey vispers and dey say, 'Mudder, will pappy look nice like de udder picter, would he sign de pledge?'

"And I says, 'Yes, childrens, your fadder would

look shoost like dat if he goes no more to saloons.'

"Mine old man den he comes in to his dinner. He loves his children ven he is sober. My children dey see he no drunk, so dey runs to him mid de papers, and dey say, 'Pappy, that is you mid de bottle, and dot voman is mudder, and de baby wot hides hind his mudder's ear is Helwig. Pappy, vont you go to de temperance voman's mit de table, and sign de pledge, and den you will look shoost like dat nice man mit de cane, and Helwig he will look shoost like dis baby vot tries to jump out of his mudder's arms and is so glad to see his pappy?' Mine old man he gets so mad, and he says, 'I eat no dinner, I hates de temperance, I hates de temperance,' and my children dey cry, dey be so scared. My old man he slams de door, and he goes off. He comes home to supper and he say de first ting, 'I hates de temperance, I hates de temperance,' and he no speak to de children, and dey be so skeered.

"After supper mine old man he makes de children go to ped, and he smokes, and he scolds, and he gets so mad he no goes to de saloon, like he always does all his life mid me.

"Ven it vas bed-time mine old man he lay down his pipe and he says: 'Old woman, I's no been good to you; I gets drunk no more; I goes no more to saloons; mine heart is sick mit what mine children say. I loves mine wife, I loves mine children ven I gets no drunk.' Den I put mine apron to mine eyes, and I cries, and mine old man he cries. Den we stand by de childer's bed, and mine old man he kiss me, and he kiss de children, and he says, 'Mine heart is so sick all de day mit vat de children says to me.'

"I tells you I loves dat leetle paper, mine heart is so glad dat you gives it to me. I folds it up shust so

nice and I puts it mit a handkerchief round, and I puts it in mine under-drawer in mine bureau mit mine children's tings what died."

CLYDE, OHIO.

The women worked and prayed faithfully for five weeks. During the first two weeks, two saloons closed, one dealer disposing of his liquors, the other giving them up to the ladies to be emptied into the street. They were poured into the gutter amid great rejoicings, and the singing of the doxology.

While one of the women was pleading with Carroll, a saloon-keeper, she referred to the fact that her boys were becoming drunkards. "Oh!" said he, "I do not think I ever sold your boys any." "But," said the noble woman, with tearful emphasis, "you sell to somebody's boys."

One Saturday evening, as the ladies approached one of the most prominent saloons, the proprietor came out and informed them that they could not hold services in front of his house; that he would spill his last drop of blood before they should do it. He had his back yard and saloon full of help. The ladies immediately commenced their exercises, and he called his rabble out to hoot; a pail of cold water was splashed into the face of the one who was praying. She never broke a sentence, but said: "O Lord, we are now baptized for the work." The effect was good, it was a most complete victory. All became quiet, and the saloon-keeper accompanied them to the church, and oh, such earnest prayers as were offered in the church for that man. Mass-meetings were held every Wednesday evening, and the pressure of public sentiment became so great,

that the saloon-keepers closed for an indefinite time.

CEDARVILLE, OHIO.

In 1873, the ever-memorable time, in the history of the women Crusaders of Ohio, we in Cedarville were aroused to work by the call from our Father in heaven.

It seemed as though a few of the sisters here, were called out for the work, even before the sisters in Hillsboro'. We had our first meeting announced, and a speaker engaged, and had of ourselves determined to organize for work. But by a providence of God we were kept back to let the sisters at Hillsboro' and Washington Court-House commence first.

January 2d, our first meeting was held, and we were fully equipped for visiting the saloons. We did not need to wait, and hold our prayer-meetings in the church; the Lord had prepared us before, in our homes, so we went at once to the saloons to hold prayer-meetings; we felt the Lord had made such a distinct call for us to go, that we had no fears: we knew that He would lead us. Our mouths were filled with song and prayer; our sympathies were awakened to such a degree, it seemed nothing on earth could have stopped us from going on in the path the Lord had laid out for us. Thanks be to the Lord for the faith He gave us.

We felt that we must do something; that if we did not, our homes would be made desolate, our hearts would be broken, our sons would all perish. The words, "What wilt thou have me do?" were spoken so plainly that we felt we *must* do something to help the wretched souls out of their bondage. My husband

being a zealous temperance man, was easily aroused to action; he sent for a lecturer, Dr. Watt: he came, and spoke earnestly for the cause; the next day we made our first visit to the saloons, through the snow and bitter cold, but we were not cold; we went early and late until all our saloons were closed.

We had three saloons and two drug stores—one of the drug stores was as bad as any of the saloons, and we thought worse, for there our best young men went to drink, when they would not have been seen at a saloon. One of the druggists signed the pledge, but one would not, notwithstanding we prayed and plead earnestly with him. He had a suit pending in the Supreme Court at that time, and he was very much embittered against us. A lady of our town had sued him for selling liquor to her husband, and had gained it in the county court; but he had appealed it to a higher court, so we did not expect him to give up very soon, but we made him a special object of prayer; he was not an ignorant foreigner, but a native of this place, and had been taught better things, and knew the power of prayer, and knew too, that we were praying earnestly for him, that his wicked business might be stopped. We think he wanted to be clear of the whiskey, but he didn't want to lose a dollar, so he sold it all in a lump; and for a short time we were clear of the traffic.

But as the whiskey men found their cause was in great danger, they put forward a man and sustained him. We made a powerful effort to stop him, got out a petition and tried to get all we could to sign it, but some we had depended on as being firm friends of temperance, failed us, said there was no use trying: if the people couldn't get whiskey here they would go to "Xenia" to get it.

Notwithstanding all our efforts, the saloon was opened, and in a short time another one. Then we were in great trouble, but concluded we had better hold prayer-meetings again at the saloons. Some thought the time was past for that, but a few of us felt we *must* pray for their removal, and it was not long until one of these men took fits: he was taken sick about four o'clock in the afternoon, and died at two o'clock that night. In our meeting that day we had prayed especially for him. As we watched these saloons every evening from dusk of evening until about ten o'clock, (that being the time when most of the drinking was done,) and prayed they might be removed, it did seem as though the Lord answered our prayer in a marvellous manner. Nor was this all: just about that time the other saloonist had some sort of a strange spell which was pronounced fits; he took them just when the women were praying for him, he got frightened, closed his saloon, and went into the grocery business. He thought that would save him, but he still has fits. In answer to our prayers both saloons were closed.

We still have our prayer-meetings; they have been kept up regularly ever since the Crusade. We still have one saloon, but there is not one-third the quantity of whiskey sold now. Many have reformed; it has become unpopular to be seen going to a saloon, and none will go, except those who care nothing for their reputation.

We see great results from our temperance work here, but still we expect to work on, while there is a saloon in operation.

We have a temperance fund; some have subscribed as much as $500: I think over twenty have subscribed that much. There is about $38,000 in the

bank; ten per cent. of that money can be drawn to defray any expense the association may have in law suits, etc.; the men have a business committee to look up cases for prosecution, and to watch the saloons to see whether they sell according to law. Thus it will be noticed we have public sentiment in our favor.

I am indebted to Mrs. R. O. Stewart for the facts in this account.

MARIETTA, OHIO.

I am indebted to Mrs. J. M. Eells for the following account of the work in Marietta: It has been my privilege to be engaged in the cause of temperance for many years, but never have I seen the power of God so manifested as in the Crusade, and the recent reform movement. Previous to the work here in Marietta, many groaned under the heavy burden of the sin of intemperance. Feeling that something must be done, and that prayer would avail, yet we did not lay hold on the means of grace as we should have done until stimulated by the persevering efforts of our sisters in Washington and Hillsboro'.

Thanks be to our Heavenly Father for the great good that has been accomplished by our feeble efforts. When our work commenced, if I am rightly informed, the number of saloons amounted to about sixty in this place and vicinity—kept mostly by Germans. Our sympathy embraced all classes of drinking men; but our efforts were more closely drawn to the saloonist for a time.

With prayers, tears, songs, and entreaties we went from the house of God to the doors of the saloons, and we trust to the hearts of the saloonists, though

few surrendered, until affliction laid them low: six have gone to their final account.

There is one remarkable incident connected with our work. A young man, of upright character in society, was engaged in dealing out to others *that* which he would not drink himself, though from childhood he had been employed in a saloon. During all this time he was never known to touch a drop of intoxicating drinks. The ladies labored with him, endeavoring to show the inconsistency of such a course, pressing the question: "Are you doing by others as you would that others should do to you?"

The answer would invariably be: "This is my way of getting a living. People will drink. I might as well sell it as any one else. I know what I am about. I read my Bible—attend church with a hope of heaven."

We left, saying we feared he was deceiving himself. He kept on and on until, in the stillness of night, his house was wrapt in flames. We thought he had lost his all, but a few days later we were invited to call at his new establishment, fitted up in fascinating style, to allure the weak. At this crisis he was attacked with a disease which, in a few days, numbered him with the dead. In his ravings he was heard to cry, "*I cannot, I will not die.*"

Our encouragement in laboring with drinking men has been great, especially when we hear them in our gospel meetings testifying to the goodness of God in reclaiming them from a life of sin, and taking away their appetite for strong drink.

Through the efforts of the ladies, and the recent Reform movement, many, very many families have been made happy and provided for well, by the reclaiming of a father, husband, son, and brother.

Yes! we have seen the tattered, reeling, profane man clothed and in his right mind; also the weeping mother and half-starved children with their tears wiped away, and fed and clothed; and the rough, defiant saloonist bathed in tears.

Something like two thousand signed the pledge during these movements.

Words of cheer often come to us in these late days, from one and another who were blest during the Crusade. One man said he wished the ladies had thought of the poor drunkard long before; it would have saved *him* ten years of wretchedness. He never met with anything that went to his heart as their appeals did.

We are encouraged more, by seeing in our walks, places where a bar had been kept changed to a neatly furnished sitting-room. We like to enter and converse with the occupants. They always invite us to call again, saying, “Doesn’t this room look better than when the bar was in it?”

Our work is still going on, under the influence of the Good Templars, gospel meetings, and the Woman’s Christian Temperance Union. The work has gone on here very much as in other places.

We still hold it to be God’s work, and pray that He will bless all efforts put forth by His people for the overthrow of the monster vice, Intemperance.

XENIA, OHIO.

This city, beautiful for situation, is the pride of southern Ohio, and contains a population of about ten thousand inhabitants. At the commencement of the Crusade there were one hundred and twenty

places where liquor was sold—one saloon to eighty-three inhabitants.

Dr. Dio Lewis assisted in organizing the movement in this city. Temperance soon became the all-absorbing topic of conversation among all classes. The women organized under the leadership of Mrs. Colonel Lowe. The women of wealth and culture came at once to the front, to take their share of the burden of the work. Denominational lines were broken down, and women accustomed to psalm-singing joined heartily in gospel songs.

One of the worst saloons in the place was the "Shades of Death," kept by a young man named Phillips, who kept a liquor shop and gambling den of the worst character, although he had been well brought up.

A special correspondent of the *Cincinnati Gazette* gives us the following graphic account of the work at this saloon:

"XENIA, OHIO, February 13th.

"At the close of my letter yesterday the women held the 'Shades of Death' in close investment. It was agreed by the ladies to adjourn for dinner, and so I announced; but there was no adjournment. The determined women could not find it in their hearts to leave, and they did not until near five o'clock. Such as found it necessary to go home to their families did so, but were early back to the place of prayer.

"This saloon is a brick house on the corner of Whiteman and Second streets, having one door on each. Under the back room there is a deep cellar, where much of the gambling is carried on, quite out of sight. At first the women held their station on the

two sidewalks, but at length discovered a third door in the rear, through which some of those caught in the saloon had already made good their escape. This outlet was quickly occupied by the women, and so the place was surrounded. The keeper, Phillips, was not prepared for this, and came to the door and remonstrated vigorously; but the response came in spiritual song:

"'A charge to keep I have.'

"In vain Stephen assured the women that their praying would do no good. They only sang the more fervently,

"'To patient faith the prize is sure.'

"A fiddle was played inside, and some dancing attempted, but this did not last long. Through a broken window the services outside were distinctly heard inside. The proprietor sent for a glazier, and had the missing glass replaced. The faces of bloated white and colored men appeared at the windows side by side.

"The representatives of six wholesale liquor-houses were here yesterday, offering the saloonists all the liquors they can make use of, while the campaign lasts, free of charge.

"One of these gentlemen was in the 'Shades of Death' when it was invested. About two o'clock he came to the front door to tell the women that they were helpless, and could do nothing; that they did not know where their own sons and husbands might be at that moment. His own wife had no idea he went to such places. An estimable woman of God began to pray for him, and, as he retreated through

the door, they followed him in. Phillips came out about three o'clock, accompanied by his brother, to draw the crowd away. A part followed him across the street, but the siege was not lifted."

"XENIA, OHIO, February 19th, 1874.

"Just as I sealed my letter, I heard a great shout in the street, and soon after all the church-bells in the city commenced ringing. At the same time there arose a prolonged cheering from the Grangers' Convention, just across the street from the hotel, and it was evident that something unusual had happened. Going on the street for the news, I saw crowds of people thronging towards Whiteman street, and heard on every hand in joyful accent, 'The "Shades of Death" has unconditionally surrendered.' The good news, as the temperance people considered it, proved true, and I found Whiteman street thronged with people. At a little before three o'clock, as it appeared from the general account, Mr. Steve Phillips, proprietor of the 'Shades of Death,' invited the ladies to enter, and announced that he gave up everything to them, and would never sell anything intoxicating in Xenia again. Then the ladies, joined by the spectators, sang,

"'Praise God, from whom all blessings flow,'

while the liquors were rolled into the street. A half-barrel of blackberry brandy, the same of highwines, a few kegs of beer, and some bottles of ale and whiskey, were soon emptied into the street, amid the shouts of an enthusiastic multitude. The leading lady then announced that if Mr. Phillips went into any

other business in Xenia, they should feel it a duty to support him. A despatch was sent to the Grangers, eliciting three cheers, and all the bells were set ringing in honor of the first great victory. When I arrived, the liquor had mostly collected in one depression in the street, and such a stench went up —'a rank offence, that smelt to heaven'—as made me think it a very fortunate thing for somebody's insides that the liquor had been poured out. Of the women around, some were crying, some laughing, a few alternately singing and returning thanks. One elderly lady in the edge of the crowd was almost in hysterics, but still shouting in a hoarse whisper such as one often hears at camp-meeting: 'Bless the Lord! O-o-o, bless the Lord!' She had the appearance of a lady in good circumstances, and a citizen informed me that she is ordinarily one of the quietest, most placid of women. One of her sons died of intemperance, and another is much addicted to liquor. On every side nothing was witnessed but smiles, laughter, tears, prayers, hand-shaking, and congratulations."

Phillips opened a meat-market at his old stand, and was most liberally patronized.

The good work went on. At the close of the second week, twenty-five out of the forty-seven saloons were closed, some permanently, others during the war. The street prayer-meetings were kept up without intermission for over a month, when the ladies decided to try the picket work, which proved quite effectual.

But at the municipal election, the whiskey party

was triumphant; not because there was a lack of temperance sentiment, but for lack of unity, and earnest effort on the part of moral and temperance men.

The liquor element became defiant and insulting. While Mrs. Monroe's band was at Hollencamp's brewery, a man came out with a mug of beer in his hands, and stopping a woman in the midst of her prayer, offered her a drink; holding out the foaming beer, he told her it was Jesus.

One day, while the ladies were holding services, Bloom, Altschul, and other liquor-dealers, with their degraded customers, surrounded them, and the interruptions became so boisterous and threatening, that Mayor Keever and Marshal Riley interfered for the protection of the ladies.

Notwithstanding all these discouragements, the ladies continued their work, *and will continue till a complete victory is won.*

WAYNESVILLE, OHIO.

"Waynesville is a quiet village in Warren county, of strong Quaker proclivities. It is situated on a gentle slope which descends to the little Miami river. Across the stream is the little village of Corwin, named after the illustrious governor and statesman of Ohio. Together these two towns boast that they have a population of twelve or fifteen hundred. The groups of white houses form a very quiet, pretty picture."

The women of this quiet little village commenced public work January 17th, and maintained one of the most protracted and determined campaigns of the

Crusade. There were three saloons in the two towns: two in Waynesville, and one in Corwin.

The first real work of the Crusade was the circulation of a petition, which was largely signed, and sent to the town council, asking them to prohibit the sale of ale and beer. The desired ordinance was passed. In the meantime the ladies held prayer-meetings, and prepared for street work, if that should be necessary. A report having obtained that the women intended to commence crusading on Saturday, Timothy Liddy printed and circulated the following notice, which I give *verbatim et literatim*.

> "NOTICE.—As it has come to my hearing that there is a rumor in circulation that some of the ladies in and about Waynesville, O., are about to visit my grocery on Saturday, the 17th inst., for the purpose of holding a prayer-meeting, I advise all the ladies concerned in the movement to keep clear of my grocery, and keep within the bounds of the law, as my grocery is not a place of worship.
>
> "TIMOTHY LIDDY.
>
> "WAYNESVILLE, O., Jan. 16th, 1874."

The women accepted it as a challenge, and marched at once to Mr. Liddy's saloon for a prayer-meeting. Mr. Liddy was very obstinate, and his wife maintained a threatening attitude.

"I'll scald yez! I'll scald yez!" she cried. But the women had enlisted for the war, and were not deterred by her threats. The other saloon in Waynesville was kept by William F. Raper; the saloons were on diagonally opposite corners, which was a great convenience to the ladies, as with their

large band they could keep up a continual prayer-meeting in both saloons. Mr. Liddy declared that "These wimmen are worse than haythens." Both saloon-keepers closed their doors against the women, and on the 7th of February, with the ground covered four inches deep with snow and the snow still falling, they sang and prayed again and again in front of Raper's saloon, and some of them afterwards declared that it was a most delightful meeting.

As the weather continued inclement, a few of the ladies took shelter in covered carriages drawn up in front of the saloons for their use, while on picket duty; a vacant room on the third corner was fitted up for the use of the band, so the siege went on with a degree of comfort. Books were kept in which the name of every man entering either saloon was registered; the result was a large falling off in the patronage.

The house occupied by Liddy was finally bought over his head, and he was forced to close, and Raper soon afterwards surrendered. He wrote Miss Esther Pugh the following letter:

> "MISS PUGH:—I have thought the matter over, and have come to the conclusion to let the ladies empty the ale.
>
> "WILLIAM F. RAPER."

There was great rejoicing, and immense enthusiasm, and in response to the letter, the ladies marched through a pouring rain to the saloon. Mr. Raper very graciously assisted the women in rolling out his liquors on the pavement. But the enthusiasm of the women was so great, that they didn't wait for assistance, but seized the kegs of ale in the cellar, and by almost superhuman effort carried them up

the steep cellar-stairs into the street; and their contents were soon poured upon the ground.

The whole force was now concentrated upon Tom Franey's saloon, at Corwin. Tom was noted for his politeness. The ladies who came to pray in his saloon were treated with great consideration, and when the prayer-meeting was over, and he had shaken hands all around, an omnibus was at the door to carry the ladies back to Waynesville. The ladies were not turned from their purpose by his blandishments, but continued their work till it began seriously to interfere with his business. His saloon was the only one now in the centre of a large district, dotted over with villages. But the country people ceased to come with their jugs and bottles, and the polite Franey became ungracious, and went so far as to threaten to sue the Society for damaging his business. After securing legal advice, he changed his mind, and closed his doors against the Crusaders; but they sang and prayed beside his door until he, too, surrendered unconditionally.

The officers of the League which did such valiant work were: President, Esther Pugh; Vice-Presidents, Mrs. Devitt, Mrs. Rebecca Randall, Mrs. Levi Cook, Mrs. Kate Allen; Secretary, Miss Annie Fisher. Among the workers were, Miss Phebe Bailey, Mrs. John Fetter, Miss Addie Keys, Miss Eliza Bunting, Mrs. Israel Wright, Rachel Hopkins, Mrs. Dr. Way, Eliza Nedry, Jane Jones, and others. It was the habit of these ladies, when visiting a saloon, to fall at once upon their knees, and remain kneeling most of the time during their stay. The company was made up of all denominations, members of the Society of Friends pre-dominating, Orthodox and Hicksites commingling, and all sang together gospel songs.

Their meetings were characterized by deep religious feeling, and were intensely solemn. The siege, that resulted in closing all the saloons in these two villages, was protracted *forty-nine days*.

NEW CONCORD, OHIO.

We are indebted to Mrs. E. J. Oxley for the facts in this report.

The Christian Women's Temperance Union of New Concord, Ohio, was organized March 18th, 1874, at a meeting held in the Presbyterian Church. Prior to this time, a few of the Christian women of the village had met several times in the capacity of a temperance prayer-meeting.

A temperance mass-meeting was held in the Reformed Presbyterian Church, on the evening of the 27th. Two of the ministers were staunch temperance men who had nobly battled against intemperance for many years. These men, hand in hand, and shoulder to shoulder, did much to assist the women, who pledged themselves to labor for life against intemperance, and adopted as their watchword, "eternal vigilance and perseverance."

These meetings were well attended, partly because the people were becoming excited on the temperance question, and partly because it was the "Woman's movement."

The novelty of women holding public meetings, perhaps, drew out some who would not otherwise have attended a temperance meeting.

In the latter part of May, committees were appointed to canvass the town with copies of the *pledge*, in order to obtain all the signatures that could

be secured, and leave all without an excuse. The canvassers met with unexpected success. In a short time our pledge-book contained 277 signatures to the citizens' pledge, and 60 to the "Band of Promise" pledge.

A "Band of Promise" was organized May 5th, 1874. Its pledge prohibited the use of intoxicating liquors of any kind as a beverage, the use of tobacco in any form, and also stipulated that the subscribers would refrain from the use of profane language.

Some of the parents who were quite willing to have their children become members of the Band of Promise, objected to their signing the pledge, because they said *they* could not keep it, but it was not long before the children were allowed to sign it. This Band proved a great benefit, not only to the children themselves, who were receiving a course of thorough temperance training, but also to their parents, many of whom could not have been induced to attend any of the other temperance meetings, but were eager to attend the children's mass-meetings, to hear their own dear little boys and girls sing or speak their particular pieces: proving that this is the *great field* for temperance workers: the field where the seed now sown will, at some not far distant day, yield "an hundred-fold."

The entertainments by the Band of Promise were by far the most Interesting temperance meetings held in the place; their music was sweeter and more attractive than any other, and their performances were more highly appreciated than the most eloquent speakers who could be brought forward, simply because the people were generally interested in children. They are the hope of both church and state.

Although there was no saloon in our village, there was one just a little out of town, in one of the best places for that business that could well be found—outside of the corporation, out of view from town, and accessible by four different ways. This was kept by Wm. Wylie, who claimed to be selling according to law, and could not be gotten rid of until the summer of 1875, when at last he grew tired of the frequent visits of the "preachers and temperance women," and closed out.

Prayer-meetings and temperance visitors had made his *trade dull*, so he concluded to give up the business and try to earn an honest living by the "sweat of his brow."

The last visit, and perhaps the one productive of most good, was made about the last of July, 1875, when a procession of fourteen or fifteen women, accompanied by five men, three of them ministers—Revs. M'Arthur, M'Clurkin, and Murch—marched out one afternoon. On arriving there they found the house closed, as if there was no one at home; but they soon had evidence that the family were there, and proceeded to hold a prayer-meeting in front of the saloon. After a while Mr. Wylie came out, and they had an opportunity of talking with both him and his partner. He threatened prosecution, and *did* come to town to try to get *law*. Soon after this he quit selling liquor, and has since signed the pledge.

The only street or outdoor work this League ever had to do was on the 23d of May, 1874. This was Saturday, the day of an "animal and circus show." It was also a communion season with the people of the Reformed Presbyterian congregation.

Early in the morning some of the League received

information that a man from a neighboring village had brought a wagon-load of liquors, and was prepared to sell near the show grounds. He had selected a very good place for his business, a short distance out of the corporation, by the roadside, and was doubtlessly anticipating a *fine day's work*; but before he had time to make many sales the temperance women were on the grounds, too, to *watch*, and to see, at least, that he did not sell to any of their friends, or any others, if they could prevent.

This little band of eight or ten women, led by Mrs. Murch, first vice-president, and accompanied by perhaps half a dozen of the *good* old temperance men, as a kind of *escort*, at first tried to persuade Mr. Davis to go away, but they could neither induce him to sign the pledge, sell out to them, nor accept any proposition which they could make. He seemed invincible, determined to *sell*, "according to law," as he said. Soon a large crowd of men, women, and children had gathered to see what this little handful of temperance women would or could do with a man who seemed to defy both them and "*their law*."

Other women continued to come, until by afternoon the few who had gone out in the morning were pretty strongly reinforced, and as the day wore on Mr. Davis learned that temperance women and those restrained by their presence, were not very good customers.

But not until late in the afternoon did he show any signs of retreat. The law protecting persons holding religious services being found, was read to him by Mrs. Murch; he being within the limits prescribed by that ordinance, as the Reformed Presbyterian people were holding religious services in their church. Soon after the law was read to him, he began very

reluctantly to pack up his kegs, boxes, and other saloon arrangements, and turned his face homeward, followed by a large and promiscuous crowd, some of whom followed him entirely out of town.

The shades of evening fell upon a quiet and peaceful village, and many hearts rejoiced that there had not been one intoxicated man in town that day.

This day's labors strengthened the temperance women, and brought them into favor with some who had before thought they were transcending woman's proper sphere. During the summer of 1874 frequent public mass-meetings were held, at which the question of "License or No license" was freely discussed, there being one article in the new Constitution which was to be submitted to the vote of the people of Ohio on the 18th of August. *Union* temperance prayer-meetings were held almost every week in some one of the four churches, through this summer, fall and winter.

These meetings were called union meetings, because the different pastors had been invited to conduct them, and a general invitation was extended. These soon became very interesting, large numbers attending. On the 18th of August, an all-day prayer-meeting was held, the object of which was to plead that God would guide the voters throughout the State, to cast their ballots in favor of "*No license*." Their prayers were heard—the decision was, NO LICENSE.

A most interesting entertainment by the Band of Promise was given October 26th, in College Hall, about sixty girls and boys taking part. In this meeting there were some from almost every family in town. This entertainment consisted of music, temperance

songs, declamations and select essays. They were highly appreciated, some of which would have done credit to much older boys and girls. The children were not only benefited, but highly delighted, so much so that in a few weeks there were many anxious “little folks,” inquiring of the committee of arrangements, who had drilled the class, when there would be another children’s mass-meeting.

This was the *first* of these “Temperance Exhibitions,” but not the *last*. They were held as often as once in three months, and sometimes oftener.

In January and February, 1875, petitions to Congress and the Legislature, asking for temperance legislation, and also petitions to the Centennial Commission, asking that no brewery or distillery be allowed on the Centennial grounds, and that the gates be closed on the Sabbath, were circulated with unexpected success.

Again, in January, 1877, petitions to Congress and the Legislature, asking for prohibitory laws, were again circulated with still better success, this time securing, in the village and country neighborhoods around, 868 signatures to one petition, and 800 to the other. The winter before, only about 300 names were obtained.

The W. C. T. U. still hold weekly prayer-meetings, but with much depleted numbers. Instead of forty and more members, as at first, there are but ten or twelve of the Crusade members, and a few others. Many do not think it is necessary to keep up a temperance organization when there is no public work to do.

RAVENNA, OHIO.

An organization was formed in Ravenna, March 12th, 1874. It was called the Woman's Temperance League, Mrs. M. A. Woodbridge, President, Mrs. R. B. Witter, Secretary. The features of the work were similar to those throughout the State. Daily prayer-meetings were held, from which bands of women went forth in the name of the Lord to visit saloons, a portion of the League remaining in supplication at the church until their return, much good resulting therefrom. These meetings were held continuously for many weeks, with frequent mass-meetings in the evening.

After the close of the Crusade, the meetings were held regularly, with more or less frequency, as circumstances required, until early last year, when the League was suspended, and the commencement of the present year a Woman's Christian Temperance Union was formed, auxiliary to the State Union. Most excellent temperance work has been done in the town and county, for which we give God the glory.

MARION, OHIO.

"For weeks before we took any forward step in the temperance work in our own place, our hearts had been fired by reading of what had been done in other places. Hillsboro' and Washington Court-House seemed the scenes of miracles. Other towns and villages fell into line. But we halted. Could we do anything?"

At last an informal meeting was held on February 23d. It was resolved to circulate two petitions, one to our State Legislature, asking that "no change be

made in the famous Adair Liquor Law," and one to the Constitutional Convention, praying that our legislative bodies have the right reserved to them of enacting prohibitory laws with regard to the sale and manufacture of all alcoholic liquors. Twelve hundred and twenty-five signatures were obtained to the first of these petitions, and twelve hundred and fifty-five to the second.

A large and enthusiastic mass-meeting was held on Sabbath, P. M., and on Monday, March 2d, a business meeting. Most of the places of business were closed, and the largest audience-room in the place was packed almost to suffocation. One hundred and eighty-five women pledged themselves to co-operate in the "Women's Temperance Movement," until the sale of intoxicating liquors, as a beverage, was abolished. One hundred and sixty men pledged themselves to sustain the women in their work. It was decided to hold a daily prayer-meeting "during the war."

"March 6th, Mother Stewart was with us. The following note of the day is in the words of our Secretary at that time:

"Although the day was exceedingly inclement, we decided the trial-moment had come, and we marched upon the street with Mother Stewart at our front. We went with trembling, but God's grace, which never faileth in the hour of need, strengthened us by the way, and as we knelt upon the muddy pavement, we felt God's Spirit overshadowing and leading us. Four saloons were visited, but the doors were barred against our entrance. We prayed that the Spirit which can work, and no man hinder, might enter there.

"At a mass-meeting on the evening of March 9th,

we were cheered by our first unconditional surrender. A stock guarantee fund of forty thousand ($40,000) dollars, afterwards increased to fifty thousand, was also raised at this time. The object of this fund was, so it was stated, was to prosecute liquor-dealers, and it could only be used for prosecutions, and for defending the women in prosecutions, should any arise; and great as has been our need of funds at different times, not a cent of it has ever passed into our hands.

"As the days and weeks passed by we received other promises from liquor-dealers to stop selling. Six ceased entirely, though some of them have since resumed the traffic. New ones have started up within the past two years, so that we are often met with the taunting question, 'What good did your Crusade do? The town is worse off than it was before.' But looking back, we can see good that has been accomplished. Daily the bands visited the saloons, and the voice of prayer and praise was heard from such unaccustomed places, for a brief while each day, though often the sounds of cursing and revelry mingled with the prayers. One such scene the writer remembers distinctly. It was Saturday afternoon, and the village was thronged with people from the surrounding country, full of curiosity to see the 'praying women.' One of the bands entered a saloon on the busiest part of Main street. Coarse, rough men, others quiet, observant, and boys eager and interested, thronged the pavement. The rear part of the saloon was full of men, one degree coarser than those without, smoking, drinking, swearing, scoffing. As the band entered, one of our sweet Crusade hymns rose on the air. We were told to 'be brief. They were very busy, and wanted no interruption.' A few verses of Scripture were read, and a sister led in

prayer, and *such a prayer*. The wife of the proprietor told her to stop, but she prayed on; finally, she shook her, but the prayer flowed calmly and earnestly on, as if the air carried no sound but her own voice to the listening ear above. A German sister immediately followed, and while she prayed the door was locked. Whatever may have been the intention, the door was opened while we sang at the close of her prayer, and we passed out. Committees of two or three were also sent at times to talk with saloon-keepers.

“We had at this time two hundred and sixty-two women pledged to the work.

“Early in April, pickets were stationed at the principal saloons. This work was kept up more or less closely until the Crusade work ceased.

“April 6th, being our local election day, and the saloons closed by law, was devoted to an all-day prayer-meeting. We began at six o’clock in the morning, and during the hours of the day, earnest prayers went up, that the cause of right and temperance might triumph, and the Lord show His power in controlling the affairs of men. The liquor interest made a desperate fight, but the victory was essentially ours, though much of the good we hoped from it was lost by the mismanagement of men.

“Nothing daunted the ladies prepared and presented to the council a petition, signed by three hundred and sixty-five men and four hundred and sixty-one women, praying that a prohibitory ordinance be added to our municipal code, but though there was a majority of the voters, the council was divided against itself, and our petition was lost.

“May 20th, the chairman of the executive

committee of the guarantee fund requested that the 'ladies should retire from the streets.' After considerable discussion, it was decided to do so for a time. We never resumed the work in that form.

"July 9th, officers were elected, and constitution adopted for permanent organization. Weekly prayer-meetings have been held ever since.

"The county has been thoroughly canvassed twice; once against the license clause of the new constitution, and once in the endeavor to thoroughly organize it.

"After the formation of the Woman's National Union, we changed our name of League, to Women's Christian Temperance Union, of Marion, Ohio.

"We feel that we have done, and can do, oh, *so* little; but we can pray, and 'prayer moves the arm that moves the world.'"

WEST UNION, OHIO.

This little village, of only four hundred inhabitants, had four saloons. For years and years they had been doing their deadly work, paralyzing business and wasting the resources and ruining the homes of the people.

The women of this staid old town had never thought it possible to change this order of things. But as soon as the success of Crusaders elsewhere became known, they rallied to the work with such zeal and earnestness that in a very short time the whole town was ablaze with temperance enthusiasm, and *every saloon was closed.*

FELICITY, OHIO.

Felicity, a quiet little village, a few miles back from the Ohio river, and thirty miles by road from Cincinnati, had one saloon.

The women had watched the desolating work of that saloon, and encouraged by the example of their sisters in other places, they determined, if possible, to close it.

A meeting was called, and the women met and consecrated themselves for any part of the work God might demand of them.

But while they yet prayed, He answered; and when, a few days later, the band visited the saloon, they found that terror had taken hold of the dealer, and that he had shipped his liquors back to Cincinnati, and the room was being cleaned and put in order for other purposes.

LEBANON, OHIO.

Lebanon was noted for its morality.

The town contained about four thousand inhabitants, and had nine churches, and only three saloons.

It had been, from the very beginning of its existence, a temperance town, and a prohibitory ordinance had been passed years before by the town council.

These men, in defiance of law, were selling liquors; but the municipal authorities did not put a stop to the traffic.

A great deal of enthusiasm had been created by

the trial of the ladies of Morrow, which took place in this town. Many of the citizens of Morrow had accompanied the ladies to the court, and the Lebanon ladies provided dinner for them, and rejoiced with them when Scheide was defeated. But the ladies were slow to begin the Crusade work.

They believed that the men, who had the law on their side, ought to shut up all three of the saloons without their help. And perhaps the men thought so, too, but it was not easy to get evidence.

Rev. E. B. Burrows, a young Congregational minister, went to Cincinnati, secretly, and employed a detective.

The detective, after lounging about the saloons for a few days, had proof enough to sustain a prosecution, and Brady and Glady were arrested. Brady owned two saloons. The liquor-dealers rallied the roughs and drunkards to bully the court and carry through the case after the usual style. But the temperance element was aroused, and the building was crowded with the best and wealthiest citizens of the town. The two men were convicted, fined, and sent to prison.

Immediately they began to negotiate for a compromise—"If the fines and imprisonment were remitted, and the prisoners allowed to go free, they would leave the town."

And so a compromise was made, and two of the saloons closed their doors.

The other saloon-keeper, Nate Wood, was arrested, tried, fined, and imprisoned. He paid his fine, served out his time in jail, and went back to his business as though nothing had happened. But he now confined himself to legal sales. Under the law of the State,

liquor must not be sold to be drunk on the premises. He filled little bottles for his customers, and they could pass out to a vacant lot or some convenient corner and take their drinks.

The women organized and visited his saloon, and entreated him to stop. At last, after much boasting that he had plenty of money and could stand the siege, he closed his saloon and left the town.

GRANVILLE, OHIO.

There were only four saloons in Granville. One of the dealers being a Jew, would not, on “account of his religion,” allow the ladies to come into his saloon to pray. But he spread carpeting on the sidewalk, and brought out chairs for their accommodation, and they held their prayer-meetings daily in front of his saloon.

One hotel-keeper closed his doors against them, but standing by the closed door they sang: “Behold a stranger at the door.” A lady who was present said: “It seemed as though the words had been prepared for the occasion, and O’Kane had written the music for just such a time and place: it can never sound to me again as it did that day.”

There was a woman who kept a saloon and grocery just outside of the corporation limits. Just before leaving the church to visit her saloon, the women were told that she was a rough and dangerous character, that she had whipped her husband and driven him away, and that the parish priest, for she was a Roman Catholic, could do nothing with her. But trusting in God, the women went forth to visit her. They found her son in charge of the store; she was in the back yard very angry.

The ladies went out to her, but she told them she had no time to talk with them.

When they next visited her saloon, the liquors had all been sent away; and she was willing to talk to the ladies in a respectful manner.

The Crusaders then visited the brewery. Mrs. Thomas Adams gives the following graphic account of that visit: “Two ferocious dogs were kept by the brewer, which he let loose upon us, but the dogs would not harm us. The man paced to and fro like an enraged lion in his cage, and raved like a mad man.”

In a short time all the saloons were closed.

LEESBURG, OHIO.

The Crusade, which commenced January 29th, closed out all the saloons in two weeks, and $50,000 was subscribed as a guarantee fund to keep it clear. A correspondent wrote: “The last spike was driven in the coffin of King Alcohol to-day.”

BLANCHESTER, OHIO.

The work commenced in February, and the little village of 600 was soon cleared of the traffic.

GOSHEN, OHIO.

The Crusade was successful in this place, and when the last saloon closed, all the bells in town were rung.

The overjoyed people, who were in their homes at the time, ran bareheaded into the streets, to join the praying band; the children of the public schools were

dismissed, which added to the enthusiasm. The only keg of beer found in the saloon was rolled out, and the bung knocked in, and its contents poured into the gutter. The enthusiasm was so great, that many embraced each other and wept for joy.

ZALESKI, OHIO.

All the saloons in this little village were closed by the Crusade.

TROY, OHIO.

On the 18th February, 1874, the Christian women of Troy came together *with one accord* to pray for the removal of the curse of intemperance. They numbered fifty-three. Their number increased from day to-day, as continued meetings were held. A wonderful degree of the Holy Spirit was manifest.

On the 22d, a Temperance League was formed by the simple election of a President (Mrs. J. B. Riley), and Secretary (Mrs. E. B. Meeks), and the adoption of the solemn agreement to "*Make common cause against the common enemy, Intemperance.*" To this pledge were signed 737 names. That pledge has been kept until the present date, September 20th, 1877.

Daily meetings were held for two years; since that they are semi-weekly. Many have been reformed. To God be the glory forever.

MANSFIELD, OHIO.

I am indebted to Mrs. Fanny W. Leiter, State Secretary, for the following facts:

The deep interest on the subject of Temperance

which had been aroused in the hearts of our citizens by the spirit which was abroad in the land, found relief in action about the 25th of February, when a petition was circulated, receiving 600 signatures, and presented to the mayor, praying for a better enforcement of our Sunday laws.

Immediately following this, a few of our earnest women assembled at the residence of one of their number, and, as a result of this gathering, on Sunday, March 1st, notices were read in all the churches, calling for a meeting of the women, to be held in the basement of the Methodist Church on the following afternoon. Before the meeting was called to order every chair was occupied and standing room was in demand. The faces of that audience would have been a study for an artist. Deep earnestness was the prevailing expression, varied by every shade of emotion, such as curiosity, doubt, fear, credulity, enthusiasm, hopefulness. Young faces took on an unusual gravity; older ones were lighted by new and strong feeling; even women, bowed by three-score years and ten, seemed filled with youthful ardor, and added dignity and animation to the scene.

The petty distinction of wealth and social standing was forgotten, as swayed by one common impulse, all minds were busy with the question: “What can we do to destroy this common evil of intemperance?”

Mrs. McVay stated the reasons that seemed to demand such a gathering of the women of our city.

After the appointment of a temporary chairman, many short and telling speeches were made by women who, perhaps, had never before expressed their minds to an audience, and, as a forward step, a committee of seven ladies was directed to call upon the mayor, and see what he could do to aid us. This

committee met on Tuesday, and after prayer, proceeded to visit his honor, the mayor. His signature was obtained to a paper promising to do all in his power to enforce the laws bearing upon the sale and use of intoxicating liquors.

The meeting of April 5th was held in the Methodist Church, filling the audience-room.

After some preliminary discussion the “Women’s Christian Temperance League,” of Mansfield, was organized with the following officers:

President, Mrs. J. H. Reed; Secretary, Mrs. Fannie Leiter; Corresponding Secretary, Miss M. Brinkerhoff; Treasurer, Mrs. G. W. Geddes.

A Vice-President from each of the twelve churches in the city, was also appointed.

A strong personal pledge was passed around, and signed by nearly every one present. Letters were read from several of the ministers of the city, expressing sympathy with the movement, and bidding us “God speed.”

Restrictive pledges, signed by most of the physicians and druggists, were handed in, unsolicited.

Women held morning prayer-meetings, which were largely attended by business men who had agreed to close their places of business during one hour in the forenoon.

The men agreed to raise a fund, if possible, amounting to $100,000, to be assessed, not to exceed more than one per cent. This was a very substantial proof of the interest the men took in the work of reform, and the women were very thankful for the

means to carry on the work. Prayer-meetings were held both forenoon and afternoon, and largely attended by men as well as women. Committees appointed to visit saloons, by twos, performed their work faithfully. One of them, the smallest one too, said she had “seen the giants” and was *not affrighted*. All seemed of one mind that the time had come to visit saloons in bands, and pray for saloon-keepers face to face. The President expressed her willingness to do so if enough were agreed as touching this one thing. After some talk and a few moments spent in silent prayer, the question was put, and over one hundred rose to their feet, though with manifest trembling.

The ladies who went to Ashland returned and made a favorable report of the street work being done there. The desire to undertake a similar work here was acted upon. All of the advisory committee approved, and on taking a vote of the League, all rose to their feet. Feeling had *intensified* and *conviction deepened* until many who, at the outset of the work, shuddered at the thought, were willing to take the course so strongly pointed out to them by Providence. The weather was very inclement, and physical as well as moral courage was in demand. A feeling of great solemnity prevailed as the procession, headed by the president and secretary, moved out upon the street. The band was formidable in point of numbers, nearly five hundred, many who were not members of the League, joining in, to express their approbation of the movement. All the saloons on each side of Main, down to Fourth street, were visited.

The first three compelled us to hold our services upon the pavement, all kneeling during the prayers.

The proprietor of a fourth was willing to admit the ladies, but the room, an underground apartment, was already so packed with men and boys, who had congregated for the purpose of witnessing, and thwarting the effort, that it was impossible for more than twelve or fifteen to gain access; and the uproar of the multitude proclaiming for their idol, seemed to defeat, for a little time, our purpose. Finally, one of the band, pressed in spirit, stepped upon a chair,—in the very presence of that rebellious crowd. They were hushed in a moment to profound stillness, as she poured forth her soul in behalf of the perishing people.

The ladies, as many as could get in, were admitted in several other places, and treated with respect.

The convictions that followed the experiences of this day proved the turning-point with many women, who, previous to this, were undecided as to their duty in this matter.

March 13th.—The ladies went in two columns and visited all the drinking establishments from Fourth street to the railroad. Exercises were conducted mostly on the pavement, large crowds of people standing around; some listened reverently and others talking angrily; the angry tones were mostly in a foreign tongue. Some declared that if this thing was to go on long, they would go back to Faderland, where they could drink their lager in peace, with no *vimmen* to “molest or make them afraid.”

March 14th.—We divided our forces into smaller bands—organizing six, with the more active ones as leaders. Three bands met together in the morning, spent an hour in prayer, and then an hour or two in singing, praying, and talking temperance, either in saloons, or on the pavement, or gutter in front of

them. This programme was repeated with little variation in the afternoon. They were warned against *concentration*, and threatened with the contents of beer barrels; nevertheless they continued to *concentrate*, and "bearded the lion in his den" so long as seemed unto them good.

The McConnelsville Ordinance, somewhat modified, was passed March 17th, to the great joy of many friends of temperance and the sorrow of others, who believed that prayer was the only weapon to be used in this warfare, and that the rum-sellers themselves were quite as open to its influence as the executors of the law. Election day, April 5th, was observed by the members of the League as a day of fasting and prayer. There was undivided joy over the result of the election, which gave a majority, considered in favor of temperance, and left the council as before—three against and five for the ordinance.

April 1st, the day when the ordinance should have gone into force, saw every saloon closed, at least in appearance, and silence reigned in our streets for the space of half a month, save an occasional meeting in one of the wholesale liquor-houses. Several saloonists had agreed, previous to this, to quit the business—two of them women. Eighteen less licenses for selling liquors were taken out on May 1st, 1874, than on May 1st, 1873. Official returns showed a great decrease In the amount of liquors of all kinds sold in the month of February, March and April, of 1874. A property-holders' pledge was circulated and generally signed. Druggists' and physicians' pledges were pressed earnestly and signed, with but a very few exceptions, by the men of influence. A petition against license received nearly 1,000 signatures.

Personal pledges were made by many, the turning-point to a better life. Our all-day sessions of the League, the four mass-meetings a week at the Opera House, the Sunday afternoon prayer and conference meetings, were all attended and participated in by a very large number of the better class of our citizens.

In a word, a strong tide of temperance sentiment prevailed, which, taken at the *flood*, by those who should, for the sake of humanity, have ruled our city in the fear of God, would have led on to the entire overthrow of the liquor traffic and its consequent evils. This fortunate end was not reached.

Nevertheless, in the language of one of our beloved co-workers, Mrs. Wilson, "God honors the smallest particle of faith in Him." We hesitate not to claim the undeniable good wrought in our midst as answers vouchsafed to the many believing prayers offered by earnest and untiring workers in the cause of temperance. We heard more than one ex-saloonist say that he was glad he had quit a business which did harm to himself and customers. Our hearts were gladdened every Sabbath by seeing those seated among us, clothed and in their right minds, who, one year before, were estranged from church, family and friends by that destroyer of all the better faculties of the soul—*intemperance*. Many of our faithful and devout sisters gave it as their experience at the close of the year, that it had been the richest and noblest of their lives. "Good measure, pressed down and running over," was given them by the rewarder of the faithful.

The daily meetings of the League, the visiting of saloons in bands, or as committees, the circulation of the various pledges and petitions, the distributing of tracts, the visiting of those sick, and in prison, and a

large amount of private temperance work, took a great deal of time and strength. This work was done, mostly, by women whose domestic cares had, heretofore, occupied their time and thoughts. It was a work *added to* the *more important*, and done in place of the less important duties of wives, mothers and sisters, but it was done promptly and cheerfully, and not *one of them all died* from the overwork or exposure.

We have yet to learn that any member of the house-holds represented, were *materially injured* by the reduced fare of their tables, or the depleted state of their wardrobes. Still, after so long a time as eight weeks, the fact was recognized that the Crusaders were not blessed as the wandering Israelites, "whose garments waxed not old upon them, whose shoes waxed not old upon their feet, and whose bread dropped from heaven!" Working-time was at first reduced one-half; then three meetings a week were held, and this continued until the 1st of August. The work upon the street changed its form several times, to suit the change in the impressions of the workers, as to the better mode of conducting such services. The last direct appeals to the saloonists, were made on the 27th of May—nearly three months from the beginning of the work. The dealers in liquors, both wholesale and retail, who, at first, were at least polite, and often apologetic, in their talks with the ladies, offering to quit the business if any other employment could be found, or to sell out at half or one-fourth the value, again revived their courage, under the failure to enforce the ordinance, and evident cooling off of some advocates of the movement, and closed their doors and ears to all appeals. Outdoor meetings were held in various parts of the city, in the daytime conducted by the women,

and on Friday evening in the Park, mostly addressed by our ministers and lawyers, who were not yet afraid to speak their minds on the subject of temperance. Meetings of this kind were kept up as long as the weather permitted. Then prayer-meetings in private houses were undertaken, under the auspices of the League, which have been fruitful of much good.

Mrs. Leiter, an active member of the League, was chosen as Secretary of the State Temperance organization. A convention, held in the interest of the cause, made up of delegates from the several townships of Richland county, convened in the Opera House, June 13th, 1874. A permanent county organization was effected, with Mrs. McVay, President; Mrs. Patterson, Secretary; Mrs. Mercer, Treasurer, and one Vice-President from each township.

This was the beginning of a good work for this county; men and women going miles into the country to talk temperance up, and license down. The majority against license was largely increased by the vote of Richland county. A temperance picnic, held on the 4th of July, and addressed by “Mother Stewart,” was a success in every way. On July 25th the trial of Wm. Etz, for breaking the Ale and Beer Ordinance, was begun, and occupied the attention of the people for five days, being held in the court-room. The temperance women attended, both as witnesses and spectators, and were compelled to hear more unkind remarks, and to receive more discourteous treatment, than during the entire campaign, up to that time. The water showered on them, from a down-town saloon, was (to speak in a figure) but a *drop* to the *buckets full* dashed at their

devoted heads by these vigorous defenders of the beer-keg. To have their own *favorite weapons*, the words of *holy writ*, arrayed against them by their enemies, was both a surprise and a grief. The verdict rendered in the case was a death-blow to any hope of the ordinance being of use under the existing administration. Nothing was really lost but much gained by the trial; among other things a better knowledge of the foes of our cause, who stand as well behind the bar of justice, as the bar of the saloon.

At the beginning of the second quarter a constitution and by-laws were adopted. Previous to this a simple pledge served to bind us together. At this time, also, a reporter was appointed, who gave to the public, in a series of articles, such work of the League as seemed of general interest.

Several temperance meetings were held on Sunday afternoon, especially for children; but this important branch did not receive the attention it merited until after the close of the first year. In the latter part of August the League meetings were reduced to one each week, and these have since been held regularly upon Wednesday afternoon. At least one general temperance meeting was held each month during the year.

During the winter a permanent place of organization came into effect. Committees were appointed to canvass the city for members, presenting at the same time two petitions for signatures—one to be sent to the Ohio Legislature, praying against the repeal of the Adair law; the other a memorial to Congress, asking for restrictive laws in the manufacture of alcoholic drinks in the District of Columbia, and the Territories.

Three assessments were collected in part, on the $30,000 of stock actually taken by the temperance men of Mansfield, for the use of the League. At the time of permanent organization the stockholders were released from further assessment.

However much the work fell short of the desired end during the months usually denominated the existence of the Crusade proper—whatever weakness was manifested in plan or performance, we are sure of one thing: it was done in the fear of God and for love of humanity.

The great *mistake* committed by some, was in considering the *Crusade ended* when the street work ceased. That was a striking feature of the work, but a feature *only*, not the soul or body, as the following months have demonstrated.

Of the enthusiastic 500 who went forth upon that eventful day in March, 1874, the majority are not with us in active work at this time, having either from necessity returned to imperative home interests —though their hearts are still in the work; or, with the ebbing tide of popular sentiment, drifted to the open sea of indifference, but continuing in readiness to help swell the next oncoming wave.

A score and more of earnest laborers have continued faithful, through some opposition and many discouragements, during the past three years, guarding with a jealous care, the true interests of this great reform; and to-day ask no greater reward, than the consciousness that they have been following the path of duty.

RIPLEY, OHIO.

This beautiful town is situated on the Ohio river, and contains about 3,500 inhabitants.

The place became prominent during anti-slavery times, because of its "*underground railway*."

If a fugitive slave once set foot on the streets of that town, he was safe, no matter if his pursuers were at his heels. Somehow or other he was spirited away, and though every house was searched with a lighted candle, he could not be found.

My first recollections of Ripley were in this connection. I lived in Maysville, Ky., a neighboring town, which was an important slave market, and often whole families would escape from their masters and find a refuge there; and though so hotly pursued that they were in sight when they entered the town, nothing more would be heard of them.

But while fighting human slavery so heroically and successfully, that all southern Kentucky was in a measure stripped of her slaves, the other slavery—the worse slavery of the drink habit, was carried on without restraint in their midst.

But early in the Crusade movement, the women rallied to this work, and carried it on heroically.

The Crusade began in Ripley, February 5th, and in nine days seventeen saloons were closed. Some of the German dealers were so frightened and disgusted, that they returned to the "Faderland." The German minister who tried to rally them for the conflict, was soon prayed out of town.

A correspondent writing from there while the contest was going on, gives the following graphic account of one day's work:

"Saturday we went to Sprenger's with an advance guard; for we had heard most bitter threats that he had made. Imagine our delight when he met us in the most cordial way, and, after singing and prayer, gave us his name to the dealers' pledge. Mr. Hauser, the German druggist, who first declined to sign the pledge, sent for the ladies and gave his name most willingly. Mr. Scholter promised, by his country, his God, and his wife, never to sell another drop of intoxicating liquor, and we know he has kept it in the face of strong entreaty to the contrary. Mr. Reinert received the ladies the first day, but the second closed his door. Down on their knees the ladies fell upon the pavement, in snow and sleet, with a most pitiless wind blowing. Men stood with uncovered heads, and the crowd wept. A commander of our navy, who has faced death and danger, said he could not endure this sight, and tears coursed over his face. Close against the pane a mother bowed in prayer, and a moment later the door was opened, and Mr. Reinert said, 'Ladies, I will quit the business; send a committee of your business men to me.' They went, and he arranged to dispose of his stock."

Rev. Granville Moody, a Methodist minister, who had been a colonel in the Union army during the war —a man of wonderful courage and possessing great wit and power, was stationed there at the time, and backed up the work by his influence. His wife, a talented leader, was prominent and efficient in the work.

The ladies entered every open door.

The steamer *Wildwood*, which plied daily between Maysville and Cincinnati, received a share of their attention, because of the bar on board.

One day, as she came in from Maysville, a large

crowd of Crusaders were awaiting. When she blew her whistle they responded with sacred song: “Shall we gather at the river.”

Captain Powers, a born gentleman, received the ladies politely, and conducted them on board the boat, where they held a prayer-meeting. Captain Powers signed the personal pledge, as did many others, and “the barkeeper promised not to sell to citizens of Ripley.”

All the meetings in this town were remarkable for spiritual power, and the prayerful efforts of the women in their work were crowned with a good degree of success.

TIFFIN, OHIO.

This town, with a population of nine thousand, had, at the beginning of the Crusade, sixty-five saloons.

After visiting the saloons for some time, in bands, the ladies changed their tactics, on the 31st of March, and placed pickets at nearly all the saloons in the city. At some they were admitted, at others locked out. Several of the saloons closed on account of the pickets, and the proprietors went to the country.

The city marshal, at several places where the guards were denied admittance, opened the doors, and told the ladies to enter and stay as long as they pleased. The traffic dropped off wonderfully. Christian Mueller, the principal brewer, said that if the Crusade continued thirty days longer he would be compelled to shut down.

The second saloon surrender took place April 7th.

It was kept by D. Bartell, and was one of the worst saloons in the city. The proprietor signed the pledge, and the ladies emptied the stock of liquors in his cellar, into the gutter.

Wagner & Brickner, proprietors of the distillery, were driven almost to desperation. They were compelled to redeem from the bonded warehouse $5,000 worth of whiskey per week until the 1st of May, and their sales were too slim to aid them in the task.

A public meeting was called, April 8th, in the city hall, to take measures to get the mayor, to issue a proclamation forbidding the women the right to carry on the Crusade any longer. The meeting was a failure; only about one hundred and fifty saloon-keepers and bummers congregated, while the temperance mass-meeting at National Hall was overcrowded.

The ladies, besides going to the saloons in bands, resorted to the picket system, and smaller bands remained at the saloons, from eight A. M. till ten P. M., the pickets being changed every hour.

This proved, during the Crusade, to be the most effectual way to break down the traffic. None but men lost to shame will go into a saloon in the presence of Christian women, and over their remonstrances and prayers, to drink.

BELLEFONTAINE, OHIO.

Mrs. I. S. Gardner, April 6th, 1874, wrote the following in regard to the work:

The first surrender of special consequence was that of J—— J——. Mr. J—— is of Irish descent, and has

been used to liquor-selling all his life. He was one among the first that was visited, and while he treated the band with respect, he was very loud in his denunciations against this interference in his business. His place was considered one of the worst, as a general resort, for those not only long addicted to drink, but also for those just commencing. The ladies had reason to suppose it would take a long siege to convince him of the wrong, much less induce him to quit the business.

On Monday the first visit was made. On Wednesday he began, under the influence of Mother Stewart's talking, to show signs of weakening. He had prepared himself for a vigorous biblical controversy, having his Bible in hand and passages selected which seemed to him to support his position. But she speedily knocked the props from under him, and left him without the support he had counted on. At the morning meeting on Thursday he made his appearance, and announced his readiness to surrender, and at the suggestion of those in whom he had confidence, made it complete by signing the pledge not only to cease selling, but also to abstain from drinking. The scene was impressive. Every heart that sympathized in the movement was full, and the ladies of the League, and others, filed by where he was standing, and taking him by the hand bid him "God speed." Since then he has made some very telling speeches, and given evidence of a contrite heart.

The other case is that of Mr. T. L. M——. Even before any visits were made to him, it had been reported that powder and lead would be used in case of interference with his trade, and a band went there with considerable doubt, but with brave hearts. For

about a week, visits were made under various conditions; sometimes noisy demonstrations were made, as well as rudeness offered, and again a better show of respect. There were many interesting incidents connected with this case, which would take too much time and space to relate. Finally, one afternoon, he hung out a white flag, and it was supposed to be a token of surrender, but on being visited by a band, he refused to sign the pledge, nor would he let the ladies stand near the door. On the next day a similar scene was enacted. At his request a committee of gentlemen visited him, and settled the matter, so that, on Wednesday evening of the week following the first visit, he made his appearance at a mass-meeting and signed the pledge. On the following Sabbath he attended church for the first time, it is said, in five years. It is believed by every one that he will remain true to his pledge. Mr. M. was a wholesale and retail dealer.

Mr. R—— is the only one who holds out, under, it is believed, the support of dealers in Cleveland and Cincinnati, but the women are as determined as the dealers, and have the advantage, in being at no expense. The dealers may as well succumb, as the women say they have started out on this Crusade for *life*, if necessary, to stop the traffic, and will instruct their daughters to keep it up. The only work performed here is picketing Mr. R——'s establishment, which is done more to redeem the hard drinkers, who are about the only ones that visit the place, than with the expectation of closing it up. This latter is merely a matter of time.

MRS. I. S. GARDNER,
President Ladies' League, Bellefontaine, Ohio.

I glean the following from the *Cincinnati Gazette*: April 4th.—"Roades declares that only law can prevail against him. Monday's election will be an exciting one. Ladies are calling on voters and urging them to do their duty on Monday."

April 9th.—"The election passed off quietly, although some of the offices were hotly contested. Mayor Walker was re-elected. The women are untiring in their work against whiskey. Judge West addressed a large audience on Tuesday evening, and Judge Cole will speak to-night."

"The women of this town have settled down to solid, earnest, persistent work."

SPRINGFIELD, OHIO.

The following facts are gleaned from the *Springfield Republic*, the special correspondence of the *Cincinnati Gazette*, and from Mother Stewart's statement:

"The first mass-meeting mentioned occurred January 23d, 1872. Allen Hall was well filled, on Monday evening, on the occasion of an address on the liquor traffic, by Mrs. E. D. Stewart. The speaker gave an interesting and able address." *Springfield Republic.*

The editor of this paper, Mr. C. M. Nichols, a member of the Congregational Church, was a staunch friend of temperance, and in every way, before and during the Crusade, gave aid to the cause.

Several suits, brought by the wives of drunkards to recover damages, under the Adair law, from liquor-dealers, added to the general interest.

Mother Stewart hearing accidentally that a woman

had such a suit pending in court, in company with Mrs. John Foos, went to the court-room, and the attorney for the plaintiff induced her to make the opening plea to the jury.

The case was won, and the wife was awarded one hundred dollars damages.

In October, 1873, another case was brought to her notice. A woman in deep distress, with streaming eyes, told her a sad story of suffering and want. Her husband was a drunkard.

This woman belonged to a worthy family, was the sister of a distinguished minister in the South, who at that time was president of a college; she had always been accustomed to plenty, till robbed of all by the liquor-dealers. Knowing Mother Stewart's connection with the case above mentioned, she appealed to her.

To fight this matter through the courts was not a pleasant task, and she was about to turn away from the woman; the lines of wretchedness on that sad, tearful face, arrested her. "No, I dare not do that; she will haunt me in my dying hour," was the thought that brought her to a decision. So she not only accompanied her to the law office of Mower & Rawlins, and secured the aid of one of the firm, but she stirred up the ladies of Springfield in behalf of this woman, so cruelly wronged and robbed by liquor-dealers.

The trial was fixed for the 16th of October, and many ladies were in the court-room, but the defence secured a postponement till the 21st. The papers took up the matter, general interest was excited, and, when the day of trial came, the court-room was crowded with the best men and women of the city. The excitement was intense. Mother Stewart made a

plea, and charged the jury. The suit was gained, and $300 awarded to the wronged wife as damages.

In the meantime a petition to the city council was circulated, and the names of six hundred ladies and sixty men were secured, asking the council to enforce the laws for the suppression of intemperance. This petition was presented by the ladies, and Mother Stewart and Mrs. J. A. S. Guy addressed the council in its behalf. The committee, to whom this petition was referred by the council, made the following report, which shows that they were "men of *words*, if not of *deeds*:"

"We also give it as our deliberate judgment, that the matters to which this petition refers is one of such transcendent importance as to demand of this council the exhausting of every means within its power to divest it of its capacity for making misery and crime within our midst.

"The universal sense of the Christian world condemns drunkenness as a crime.... And if this be so on recognized principles, measures are demanded to prevent it and punish it.

"The temperance movement throughout the land has suffered more from the indiscretion of its friends than from the open opposition of its enemies.

"We are therefore not in favor of recommending council to grant what is asked for by the petitioners."

The city council formally adopted the following:

"*Resolved*, That the indulgence in intoxicating drinks, whereby neglect and want are brought home to the family, is a crime against nature, and it is expedient to exercise any authority, or impose any punishment, necessary to prevent it.

"*Resolved*, That it is an apparent and acknowledged fact that there is an indulgence in intoxicating drinks in this city, which deprive families of peace, comfort, and a proper support, and there are those who take, in exchange for their drinks, the money known to be needed for family support, contrary to law."

These bombastic resolutions did not frighten the rum-sellers. They went on with their illegal sales without fear. They had learned long before, that these official utterances were to quiet the public conscience, and shield law-makers from well-deserved contempt.

The Bible in the pulpit of one of the Methodist churches was stolen and sold for drink in a saloon. In the meantime, Mrs. Guy, after a night of watching and prayer, wrote a resolution, and presented it to the City Benevolent Association.

The result was, a committee was appointed to confer with the ministers, and secure their co-operation in holding mass-meetings. The ministers were called upon in their weekly meeting, and a union mass-meeting arranged for in the Lutheran Church. This first meeting took place December 2d, 1873. The second mass-meeting occurred December 17th, and was addressed by Revs. J. W. Spring and Allen, Mr. Jackson, and Mother Stewart. Every seat in the body of the Central M. E. Church was filled, and the aisles were seated, and every foot of standing room taken.

The speeches were strong and spirited, and there was a great deal of enthusiasm.

When Mr. Nichols was called on to speak, he asked that the audience might be addressed by Mother Stewart instead. When she came forward, carrying a

glass tumbler full of liquor, and told where and how she got it, the interest was intense. It was against the law to sell liquors on the Sabbath day; but everybody knew, and the city authorities knew well, that this law was being broken every week. On Sunday morning, December 16th, she had disguised herself with an old circular cloak and sun-bonnet, and gone into a saloon through the back door. She found a number of young men and old buying liquors. Approaching the counter, she asked for a drink. And when asked what she would have, she said, “Sherry wine.”

The barkeeper poured it out; she questioned him before the men as to what it was, etc., and then laying a ten-cent piece on the counter she took the glass and rushed from the room with all possible speed.

She appealed to the men as to whether they would prosecute this case, and several hands went up.

Weekly meetings were decided upon, and the next mass-meeting was held December 24th, in the Presbyterian Church.

On January 7th, 1874, a Woman’s League was formed, with the following officers:

Mother Stewart, President; Vice-Presidents, 1st ward, Mrs. Wm. Barnett; 2d ward, Mrs. Dr. Tee-garden; 3d ward, Mrs. Thomas I. Finch; 4th ward, Mrs. John Foos; 5th ward, Mrs. James Kinney; Secretary, Mrs. J. A. S. Guy; Treasurer, Mrs. James Cathcart.

Springfield was a large town, larger than any of the towns where the Crusade had been made successful, and there was a general feeling that the plan of saloon visiting, introduced elsewhere, could

not be carried out in cities.

But the women, who were following the pillar and the cloud, on Tuesday, January 11th, commenced street work. The first day there were only thirty or forty ladies in the band, but the second day the number was doubled. The first visit was to the Lagonda House Saloon. Admission being refused, the ladies held their services before the door, Mrs. Cosler making the first prayer, and Mother Stewart addressing the crowds of people gathered to see the strange sight. The next day they were in the street again. They were admitted at the Lagonda House, but the crowd was locked out. The prayer-meeting was held in the billiard-room.

At the next saloon they were not admitted, and when Mother Stewart attempted to talk to the crowd, the saloon-keeper came out and shrieked, “Get away: get away, every one of you; I don’t want any trespassers on my premises; you shan’t stand on my steps!” But the people cried, “Go on! go on!” and a policeman took the irate saloonist in charge and restored order.

That evening Dio Lewis spoke in Springfield. The Opera House was packed, and the meeting, which was addressed by Van Pelt, Dio Lewis, and Mother Stewart, ended in a blaze of enthusiasm.

The next morning, at nine o’clock, the Central Methodist Church was crowded with ladies. Dio Lewis and Van Pelt were present, and a still larger number of ladies were enlisted for the work. Not long afterwards Mrs. James Kinney was chosen as leader of the band. Hundreds of women engaged in the work, and labored hard and long. Among the prominent workers were Mrs. Kinney, Guy, Foos, Cathcart, Banes, and many other noble women

whose names cannot be mentioned, but whose record is on high.

Mother Stewart was called out much into the general work, and did efficient service during the canvass against the "*License Clause*," in the new Constitution, which was defeated by the efforts of the women of the Crusade, and the zeal they inspired among temperance men.

The State was thoroughly canvassed, and the victory won.

A State Temperance Convention was held in Springfield, February 24th. About one thousand delegates were present. Dio Lewis acted as temporary chairman and organized the meeting.

Mrs. H. C. McCabe, of Delaware, was elected permanent president, a position she was well calculated to fill, and which she has held ever since.

There was great enthusiasm in the convention, and many of the heroic workers, who met each other for the first time in this, the first State convention of women, have, in the years that have followed, worked and planned for the extension of the cause like sisters, with loving trust and confidence.

April 3d, a county organization was formed in Clarke county.

The convention was held at Springfield, in Black's Opera House. Four hundred and fifty women marched from head-quarters in procession to the hall. Mother Stewart was elected President; Vice-Presidents, Mrs. Bennett and Mrs. Cathcart for the city, and one for each township outside of the city; Secretary, Mrs. J. A. S. Guy; Treasurer, Capt. Penny Stewart.

This is said to have been the first county organization in the State.

On April 6th the spring election for municipal officers took place. The claims of temperance had been pressed, and the ballot-box, it had been urged, was the most effectual way to curtail the power of alcohol. The election was one of the most exciting the city had ever known. On Saturday evening previous, large mass-meetings of workingmen were addressed by Mrs. M. W. Banes and Mother Stewart; and on election day an all-day prayer-meeting was held.

The temperance ticket was carried by a fine majority.

The plan of work soon after changed, the picket system being resorted to. The guards were relieved every two hours. But as there were, at the beginning of the Crusade, about one hundred and thirty saloons scattered over a town of fifteen thousand inhabitants, to station such an army over the town demanded a heavy force and great sacrifices. The traffic fell off wonderfully. Some saloons were closed, a better public sentiment prevailed, and a more faithful execution of the laws against beer and tippling houses was secured.

The men in this town stood gallantly by the women in their work. Special mention should be made of the faithful labors of C. M. Nichols, editor of the *Springfield Republic*—a fearless advocate of temperance and anti-license; Dr. Cloakey, of the U. P. Church, who was always ready to help the women with prayer or counsel, or a speech, and who brought forth treasures, new and old, from his rich storehouse of scripture knowledge, with marvellous

aptness and effect. Though very aged and feeble, he seemed as enthusiastic as in the prime and fire of youth. He has two sons in the ministry; both follow in his footsteps, and are ardent temperance workers. Rev. J. W. Spring, of the Methodist Church, was an earnest, capable worker, and a competent adviser; and Rev. M. W. Hamma, of the Evangelical Lutheran Church, a most enthusiastic worker and eloquent speaker. Many of the laymen did effective service, and contributed largely to the success of the women's work in Springfield.

These pages are not devoted to the workers, but to the *work*; and yet, when the names of heroic workers are known, they are recorded.

It seems eminently proper in this connection to refer to the services, abroad, of Mother Stewart, which resulted in great good, and, with the co-operation of Mrs. Parker, the organization of a "British Woman's Temperance Union."

She was met and welcomed at Liverpool; and at almost every town she visited in England, Ireland and Scotland, grand receptions were given her, at which the dignitaries of the towns presided and made speeches. The greatest enthusiasm prevailed, and large audiences greeted her everywhere. In London an audience rose to their feet and waved their handkerchiefs and cheered enthusiastically when she was introduced as "*A Crusader*."

Perhaps the most magnificent reception given her was in Glasgow, Scotland, in the Queen's room, which had been most elegantly draped with white flounced lace curtains and American flags, and flags of various nationalities, looped up with roses and ivy; while the rarest exotics ladened the air with perfume. Six hundred of Glasgow's most prominent

and respected citizens were there, as a select company, to give addresses of welcome, and partake with her the sumptuous feast provided. Mrs. Margarete E. Parker was very active in securing for her a favorable hearing.

Every American woman has reason to be proud and thankful, for the marked attention shown to one of her countrywomen, but especially the women who worked in the Crusade; as the respect and attention shown to Mother Stewart was very largely due to her connection with that wonderful movement, which at the time won a world-wide fame, and which future generations will commend, and embalm in song and story, as the Woman's Crusade.

NEWARK, OHIO.

This town contains about 3,000 inhabitants, and is situated at the intersection of the Baltimore and Ohio, and Pittsburgh, Chicago and St. Louis railroads.

At the beginning of the Crusade there were in this little town *fifty saloons*, or one for every sixty of its inhabitants.

The writer of these pages has occasion to remember the miserable tumble-down old building where unfortunate passengers were forced to wait to make connection, and the whiskey saloon, called a "Restaurant," near by. One night detained at this place till midnight, the drunkenness and revelry and profanity were positively alarming.

The yelling, hooting, wrangling and fighting were kept up with little intermission till the midnight train, that bore us away, came in. The fumes of

tobacco and whiskey as that crowd of men gathered at the depot were almost stifling.

Fifty or sixty men, in all stages of intoxication, reeled out from their midnight orgies to see the train come in and block the passage-ways.

But early in March the Crusade began. At first there was a strong feeling against the movement. Men were afraid their business would be injured. Some went so far as to forbid their wives having anything to do with it. But it was not long till all this opposition broke down, except on the part of dealers.

The women went to the church, and there consecrated themselves to God, and marched out right past their homes, right past their husbands' stores, and banks, and offices; and as the solemn procession filed into the saloons, singing gospel songs, irate husbands, melted to tears, all anger, all opposition gone, stood reverently, with uncovered heads. It was not long till the railroad saloons were closed by the companies, and those horrid dens of iniquity broken up.

A correspondent gives the following:

"Yesterday was the Ides of March in whiskey in Newark. It is as assuredly inaugurated there as the rebellion when the first red-hot ball leaped from Sumter's wall, and upon its panoply is already written, 'Mene, tekel upharsin.' The Fort Sumter of the whiskey war was the first prayer proclaimed from woman's lips at Washington Court-House for the Great Father above, who presides over our destinies, to assist them to abolish that which has enervated the mightiest minds, and brought ruin and desolation to many a happy and prosperous family. Never shall I forget the touching and imposing

spectacle that burst upon my view as I beheld, walking calmly, solemnly, and deliberately, over two hundred ladies, representing our best society, enshrined with silence and beautified by tears. The streets were crowded by thousands as they moved, and many a head was uncovered as the ladies passed, as if they had a special power from God.

"Soon they stopped before one of our saloons, and the ladies were received there, as at other places, with politeness and consideration. Failing to get the signature of the proprietor to a petition, they knelt in fervent prayer, and, with eyes raised to heaven, asked the God of love to help them. There was in the attitude of those women, with eyes raised to heaven, something far more powerful and touching than speech; for even if God had turned a deaf ear to their earnest entreaties, yet in that attitude they would have been dignified. Men stood there, not in ridicule, that probably never heard a fervent prayer, with uncovered heads and tearful eyes, as if impressed that the angels of heaven were hovering above them. On several occasions, as our ladies took some of our saloonists by the hands, tears could be seen streaming down the cheeks of both men and women, and as eyes met eyes, they dropped in reverence, as if to conceal their thoughts. Even a laugh at such a time seemed to jar discordantly on such enchanting silence, for they seemed, in that touching immobility, as if in communion with God. Laugh, as I have, ye that may read my letter, at its magic power; but when one reflects that it is our mothers, our sisters, our wives, that are praying, weeping, beseeching, and asking in the name of humanity, in the name of God, to overcome an evil that has ruined millions of the human race, and filled our jails and prisons, unless one be destitute of feeling, they cannot look

upon such scenes unmoved. As the ladies passed a house yesterday, the husband stormed, and the wife laughed; but no sooner had that multitude of solemn women commenced to sing,

"'Nearer, my God, to Thee,'

than the husband burst into tears, and, throwing his arms around his wife, he said, 'My dear wife, I cannot resist that song. I am now convinced that it is the power of God that moves that column. Go and join them, and may God bless you.' Bulwer says, 'The pen is mightier than the sword.' I declare that prayer uttered from woman's lips is mightier than the law. I hope that moderation and consistency may ever accompany these movements, and nothing transpire to mar their dignity or true nobility. The epoch that crowned this movement will never be forgotten. It is just in its infancy; it will not only sweep over the republic, but knock at all the doors of Europe for admission, and women will at last, by this movement, have an epitaph written upon that which is less perishable than marble—upon the hearts of untold millions—by the touching pencil of gratitude. Our women, as I close, are again on the march. They have divided into squads, and their songs and prayers constantly fall upon the ear, thence to be borne aloft upon the invisible chords, and rehearsed to the courts of God by the heavenly harpists."

The enthusiasm became so great that the church was crowded every morning long before the hour for meeting had arrived. Business houses were closed, and a solemn silence pervaded the streets.

A friend of mine visiting Newark during the Crusade, reached there on the nine o'clock train. The streets were empty, the doors of the business houses nearly all closed.

She hastened to the church, which she found crowded to its utmost capacity. Pushing through the

group about the door, she obtained a view of the audience. A deep solemnity pervaded the place. The very air seemed surcharged with spiritual influences. Many were weeping.

She kept her position by the door till the band arose to move out on the street. A passage-way was cleared by a motion of a hand, and the ladies marched out two and two, like a funeral procession. She fell into the procession, and went with them to the saloons, and saw what she had never seen before, a hand-to-hand fight with the powers of darkness, led on by *Christian* women. The struggle was too intense to last long; but victory turned on Israel's side, and many saloons were closed.

Visiting the town the following autumn, it seemed transformed.

No saloons about the depot; no drunken men reeling through the streets; but a degree of thrift and good order was visible on every side.

The week before there had been a county fair, and liquor had flowed freely there, and many of the weak had fallen into the snare.

But the town authorities, if they were not diligent in punishing the men who had sold to minors, and drunkards, contrary to law, were very prompt in arresting the victims, and thrusting them into the jail.

In company with other ladies, I visited the jail. It was a cold, frosty morning.

The massive iron door closed behind us with a heavy clank, and was locked. But there was still another wall of iron lattice-work between us and the prisoners, which was opened, and we were ushered

into the presence of the inmates, and the iron gate locked behind us. The atmosphere was stifling. Groups of men and boys were sitting on the stone floor, for *there were no chairs*. They arose when we entered. It was a pitiful sight. Most of them were ragged and filthy and unkept. There was no chance for personal cleanliness, and little for fresh air. No books, papers, or anything to encourage thoughts of a better life, or give comfort. With a hearty "Good-morning, brother," we shook hands with each. We told them that we were the friends of Jesus, and came in His name to tell them that He loved them, and wanted to be their Friend in this the time of their need. As we talked, many were moved to tears.

We sang "Rock of Ages, cleft for me," and knelt on the cold, hard, stone floor to pray. Some knelt, others crouched down on the floor, and hid their faces in their ragged sleeves, and sobbed aloud as we told God all about their need of Him as a Friend and Helper.

"What can you sing?" inquired one of the ladies. "Shall we gather at the river?" several responded, and most of them joined in the singing. They had learned it in the Sunday-school. Looking around, we saw curious iron cages across the entire end of the room, and eyes glaring at us like the eyes of animals, and fingers thrust through the iron lattice like claws. Human beings thrust into these dark cells, with stone walls on seven sides of the room, and only the iron grating on one side for light, and heat, and air. And for what crime? Drunkenness. Every man and boy in that jail, and there were about fifteen, was there for drunkenness, but one. He was there for forgery, and he too confessed that he drank freely. Going to one after another of these cages, unfit for animals, and

pressing my face against the iron bars, I could see that the rooms were about seven by four or five feet. More than half of the prisoners were under age. Where were the saloon-keepers who sold them liquor in violation of law? Why were they not behind these bars instead of these boys? Perhaps at that hour they were hob-nobbing with some politician as to how they would carry the next election, and break down the Crusade and all law. I could only thrust two of my fingers through the grating in an attempt to shake hands, as I said, “Good-morning, brother.”

Immediately the fingers were clasped by the hand of the inmate, and the sad eyes lighted up with a look of welcome.

“You are very young to be here,” I said to one, *a mere boy*, who held on to my finger tips, while his eyes filled with tears. “Have you a mother?”

“No. She died when I was a baby.”

Oh, what a story of neglect and heart hunger and temptation *that* little sentence told.

“Have you a father?”

“No. Leastwise I dun no’ if he’s alive. He never paid no attention to me. He never cared for nothing but whiskey.”

“I hope you don’t drink.”

“I take a spree sometimes. I took too much at the fair, that’s the reason I am caged.”

I talked to him kindly and lovingly; the tears ran down my face, till the iron bars were wet, while he sobbed as though his heart would break, and the dear women about me were all in tears, and many of the men were weeping, when we knelt there to pray

in his behalf, that the All-pitiful Father would look on this orphan boy with compassion, and pleaded for His mercy upon them all.

When we bade him farewell he sobbed out, “I’ll never drink any more.”

Oh, that God would hasten the time when liquor-dealers will be put behind iron bars for selling intoxicating liquors, instead of boys for drinking them.

URBANA, OHIO.

The facts that make up this report are gleaned mainly from a *Temperance extra* published daily, furnished me by the Society.

The Crusade wave reached this place March 9th, and found the Christian women ready to obey the Master’s word, “Go ye also into my vineyard and labor.” They too had, with feelings of grief and terror, seen the ominous cloud of intemperance settling down over the fair cities and happy homes of our land, and had called aloud upon the Lord for deliverance, and he had heard them.

In response to notices given in the different churches of the city, a large meeting of the women was held in the Presbyterian Church, at three o’clock P. M., March 9th, 1874. After singing and prayer, they organized with the following officers: President, Mrs. G. W. Hitt; Vice-President, Mrs. M. G. Williams; Secretary, Mrs. T. D. Crow; Treasurer, Mrs. James Anderson. They felt that the time for work had come, and from mansion and cottage alike, they went forth, with faith and courage, strong to accomplish the work assigned them in that part of the Lord’s

heritage, and in His name to “rescue the perishing.” Their hearts were aflame with the love of Jesus, and they were yearning for the opportunity to “tell to sinners round, what a dear Saviour they had found.” And for more than three months they labored daily, from *four* and *five o’clock* in the morning until nine o’clock at night.

Thursday, March 12th, was the first day that saw the Crusaders upon the streets of Urbana. A day long to be remembered by those who went forth, the willing instruments in the hands of the Lord, for the accomplishment of His work; and there were not wanting those who, in fear and trembling, bid them “God speed.”

The ladies met, that morning, in the First M. E. Church. Mrs. Jennings read the Scriptures; and after singing that grand old hymn, “All hail the power of Jesus’ name,” Mrs. Patrick prayed a short, earnest prayer. After the singing of another hymn, Mrs. Hitt gave the word to go forth. It was a solemn moment; and as they followed Mrs. Kimber and Mrs. Shyrigh, ladies who led them that day, their hearts were lifted up to God for guidance and wisdom.

Out into the bitter blasts of a strong east wind they went, their hearts warm with the love of the sinner’s Friend. Old women, with bent forms and silvery hair, walked with feeble steps. Young women, radiant with beauty, purified by Christian faith and love, moved along with light and eager step.

The first place visited was the Weaver House saloon. The saloon-keeper had been warned of their approach, so the ladies found themselves barred out. But they went on with their singing and prayers; kneeling down upon the cold hard stones of the pavement, determined to do their duty,

notwithstanding the winter blasts and hard hearts of the men. As the sweet notes of “I need Thee every hour,” floated out upon the wintry winds, a crowd began to gather to witness this strange sight; men who believed their work was God-given, gathered close around, trying to shield them from the wind.

The next place visited was Henry Fulwiler’s beer saloon, on South Main street. This place was also closed against them. From his warm quarters this man heard all the loving, tender petitions, that went up to God for him, but was unmoved. Miss Saddie Thompson, Miss Belle Stayman, and Miss Emma Long stood in the doorway and sang, “Jesus, Lover of my soul;” after which Mrs. Jennings read the sixth chapter of Ephesians, and Mrs. Hitt prayed. A crowd had followed them, which grew larger every moment, until the streets were filled; and from every window, and from the house-tops, the people gazed upon this earnest band of godly women, praying for the souls of men who had never prayed for themselves. While they were praying, three men, who were in the saloon, raised their glasses of poison and drank confusion to the souls of the ladies. No violence was offered them by the crowd.

From this place the Crusaders proceeded to Samuel Wheritt’s saloon. This place was closed, also. A man named Joe Pence came along, and made a disturbance, and demanded that the pavement be cleared. He was so disrespectful towards the ladies that he was marched off to the calaboose. The ladies, to avoid any more trouble on this account, divided into two lines, one close up to the house, the other on the curbstone, and so continued their meeting. This was the last place visited that day. The ladies returned to the church, where a large company was

waiting for them, and received their account of their work with joy.

The ladies concluded to divide up into several small bands, and follow each other. Band No. 1 was led by Mrs. J. M. Boul; No. 2 by Mrs. Dr. Goddard; No. 3 by Mrs. West; No. 4 by Mrs. J. G. Hedges. These bands numbered about thirty each, and were led by elderly ladies, and each numbering among its members some of the younger ladies to lead in the singing. The bands left the church about twenty minutes apart, and followed each other, so that about the time one band was leaving a saloon another would be in sight. And so they kept the enemy within his stronghold, in rather bad humor, it is feared.

A laughable incident occurred one day, at Owen Coughlin's. This man has a saloon and a bakery adjoining. He did not understand their management of forces, and one day he watched the first and second bands come and depart, and looked upon the arrival of the third band. In the meantime, band number four had come up and joined its head on to the rear of number three. As the third moved off, Coughlin came to his door, and, looking up and down and seeing no more advancing, thought he would now have a respite, and stepped out, with an air of relief, upon the pavement. But when the head of column four reached his door, it halted and began a hymn. A look of mingled astonishment and despair came over his countenance, as he turned and entered his door again. We should think he would conclude that baking was his best chance for a living.

The saloon of Mrs. Breslin was visited, and when the band entered they beheld the whole family standing in the background, dumb with amazement

and terror. Mrs. B. informed the ladies that if there was any legitimate business by which she could earn a living for herself and twelve children, she would quit liquor-selling. She stated that she had worked out; but, one day, upon coming home, she found that the children had set fire to the house. So she began business in her own house.

After the work had been in progress some two weeks, Mrs. Hitt called for volunteers to go on picket duty at the doors of the saloons. Women, young and old, willingly offered themselves for this very trying duty. Promptly each day these soldiers of the cross took up their positions, and held them in spite of wind and weather. Groups of citizens would gather round the pickets when they were on duty. Men brought chairs and seated the ladies who were shut out of the saloons. Robes were provided to throw over them while they quietly noted down the names of those who had the hardihood to enter in their presence. One night, when it was extremely disagreeable, and the picket outside of Murphy's had remained to a late hour, that gallant Irishman could not stand against such devotion any longer, and coming out said: "Now, ladies, if you will go home, I will lock-up, and will not open again to-night." And so, believing him sincere, the guard departed.

Mass-meetings were held every week, which were well attended, and full of interest; and such an enthusiasm was aroused in the cause of temperance as never was known in the history of Urbana. As evidence of interest awakened, an ordinance, prohibiting ale, beer, and porter-houses, was passed by the city council, and a public sentiment was aroused which sustained the enforcement of the ordinance in several notable instances.

When the warm weather came, it was thought best to have the bands go out in the morning at five o'clock, and in the evening at seven, remaining out for one hour each time, and visiting as many saloons as possible in that time.

The ladies of the League addressed political meetings all over the country, which doubtless contributed largely to the defeat of the license clause in the county.

There were twenty-seven liquor-dealers in Urbana when the Crusade began. At the time for renewing their license only *five* presented themselves. Some who promised to quit selling are faithful to their promises.

DAYTON, OHIO.

Dayton is a beautiful, well-built town, in central Ohio. Its streets and avenues are broad and well-paved. It has handsome residences, fine churches, substantial public buildings, and massive business houses. But many of its palaces are red with the blood of murdered innocence, and many of its massive edifices have been built with the price of souls. For liquor-making and liquor-selling has been no inconsiderable part of the business of the place. At the beginning of the Crusade there were not only the usual array of saloons, and gambling-dens, and brothels, where liquors were sold and drank, but there were massive breweries, and great wholesale houses, that by their influence and money sustained the traffic; and the business was largely in the hands of a rough class of foreigners, mainly Germans. This class, in the towns already reached by the Crusade, had been insulting and riotous.

Against all this array of evil—this wickedness in high places—a few women were praying and crying to God. Encouraged by the success of the Crusade work at Hillsboro' and Washington Court-House, and other towns, they set themselves to walk carefully before the Lord, and to know His will.

Dayton had a population of about forty thousand. At the beginning of the Crusade there were in this town over five hundred saloons, or one to every sixty of its inhabitants; or, divided into families of five each, *one saloon to every twelve families*.

Large and enthusiastic mass-meetings were held; but it required more than ordinary courage to go out into the saloons, and face liquor-dealers in their own dens, and meet the class that congregated in these places, many of them speaking a strange tongue. But there were not wanting women in Dayton, pure, consecrated, Christian women, who were ready to take their lives in their hands, and go forth in God's name, and speak and pray in the saloons, and on the streets.

A permanent organization was effected February 20th, and a private canvass of the saloons made by small companies of ladies, but no results followed. Mass-meetings were held daily; two hundred women were enlisted for active aggressive work, and on the morning of the 6th of March, two companies, led by Mrs. Thomas and Mrs. Weakley, filed slowly and solemnly out of the church, to visit the saloons. The rain was falling steadily, but the women were sheltered under water-proofs and umbrellas. The saloon doors were closed against them.

T. A. H. Brown, correspondent of the *Cincinnati Gazette*, in "Fifty Years' History of the Temperance Cause," gives the following:

"Saloon after saloon was visited, services generally being held before the doors; and at last one man, who had a light stock of liquors, offered to surrender if they would pay him first cost. The vile compounds were then emptied into the gutter, amid much rejoicing. In the afternoon the two bands exchanged territory, so that the same saloons received two visits.

"The excitement now began to increase. The bands increased in numbers, and more favorable weather brought out great crowds of people to witness the strange spectacle of women actually praying on the streets. The rabble began to grow turbulent and threatening; saloon-keepers saw the matter was putting on a serious aspect, and fought every inch of ground by the most unscrupulous means. It soon came to be known that the visit of the ladies to a saloon meant free beer and whiskey at that place, and there 'the boys' rallied in force like vultures over a dead carcass. The result was, more drunken men on the streets than had been seen since the 4th of July; and as if this round about warfare was not sufficient, direct insults were heaped upon the ladies. The voice of prayer and song were drowned by those of ribaldry and blasphemy. Bits of bologna and crackers were thrown at the kneeling women, who bore these indignities meekly, with no word of reproof. One of the worst elements in the noisy mobs was women, mostly of foreign nationalities, who joined their screaming to the shouting and swearing of their male relatives.

"The result of this unseemly mocking and jeering was to inflame the public mind, and bring thousands out to the evening mass-meetings, where the reports of the day's proceedings were read, and commented

upon.

“Under such dire persecutions, the band steadily increased in size, and grew more determined.”

Another correspondent says:

“The women form for action near the curbstone, and are speedily encompassed by the crowd, who watch with varying manifestations and emotions. Lines of men file into the bars to quench real or affected thirst, and the clink of foaming glasses chimes in with the soft, pathetic notes of the worshipping women. But the plaintive voice of prayer, when the women on bended knees supplicate the mercy of God, produces an instant and indescribable hush even in the bar-rooms; and as the eloquent pleadings ascend, the influence quickly strikes the nearest rank of spectators, and penetrates to the outermost rim of the ragged semicircle formed about them. There are moments, when the women weep and pray, that their influence is thrillingly impressive, and men even, who do not approve of the saloon devotions, are unconsciously but irresistibly affected. Excepting among the depraved, there is not the remotest suggestion of levity in the scene. It is touchingly solemn.”

Becker, one of the saloon-keepers, admitted the ladies; but insisted that none should pray in his saloon unless they were without sin.

On the 6th of April, the municipal election was held, and by the help of the dealers, and bummers, Butz, the whiskey candidate, was elected over Houk, the temperance candidate; and a majority of councilmen elected were in favor of whiskey. This was taken by the saloon-keepers as a verdict for free whiskey.

Undeterred by the results of the election, the women met at Grace M. E. Church, determined to go on with their work. But they were met with the following proclamation from the Board of Police Commissioners:

Whereas, It has become apparent to this board, that the visits of the recently organized bands of ladies to the various saloons in the city, and the occupation by them of the sidewalks and streets for religious exercises, have, on several occasions, attracted large crowds of riotous and disorderly persons, who assembled in the vicinity in such numbers as seriously to threaten the peace and good order of the city, and materially to obstruct the free and proper use of both the sidewalks and the streets; and,

Whereas, It is, by the laws of this State, unlawful for any person or persons, by agent or otherwise,

1. To sell, in any quantity, intoxicating liquors (except wine manufactured of the pure juice of the grape, cultivated in this State, beer, ale, or cider), to be drank in or upon the premises where sold, or in or upon any adjoining premises connected therewith;

2. To sell any intoxicating liquors whatever, without exception, to minors, unless upon the written order of their parents, guardians, or family physician;

3. To sell intoxicating liquors, of any kind whatever, to persons intoxicated, or in the habit of getting intoxicated; and,

Whereas, All places where liquors are sold in violation of these laws are declared public nuisances, and upon conviction of the keeper thereof, are required to be shut up and abated as such; therefore,

Be it known, that orders have been issued to the police force of this city to prevent the use and occupation of the streets and sidewalks as aforesaid, and to give special and careful attention to the enforcement of the said laws, and make prompt arrest of any and all persons violating the same.

By order of the Police Board.

WM. H. SIGMAN,
Mayor and ex-officio President Police Board.

After consultation it was decided best not to go into saloons in large bands, and thereafter saloon visiting was carried on by bands of three or four. Wherever they were admitted, they conversed with the proprietors and their guests. The saloon-keepers were generally averse to these visits, and insisted that the election had settled the question, and the people had indorsed their business at the polls. But the ladies were not deterred, but pushed their work in every possible direction. Women's meetings were held daily for prayer and consultation, followed by mass-meetings at night. Enthusiastic meetings for children were held, and the better class of people were thoroughly aroused. The men began to bestir themselves, and a guarantee fund was raised for the enforcement of the law.

And so the women go on with their work against fearful odds, assured that victory in due time will crown their efforts.

PIQUA, OHIO.

The work at Piqua commenced early in the Crusade, and was carried on with great enthusiasm and determination. As the women knelt in front of saloons on the sidewalk, the mighty power of the Spirit was displayed.

Mrs. Stephenson was chosen as the leader. The ladies held a meeting, and by ten o'clock of the same day they were out on the streets. They seemed to be urged on by an invisible power to the work for which they had consecrated themselves.

The first day three of the druggists signed the pledge. There was much to contend with in Piqua; a large German population; heavy wholesale liquor-houses, and wealthy men who rented their property to liquor-dealers. The opposition was violent, the crowds in the saloons disorderly; men mocked, while women prayed. But insult and opposition tended to increase their zeal, and greatly augmented their numbers.

Their way of conducting these visitations was to go to the door of a saloon, and ask if they could come in. If they were answered in the affirmative, they went in and held a prayer-meeting. If they were refused admittance, they held their meeting on the sidewalk in front of the saloon. The ladies found that, although the saloons were closed against them, their prayers could penetrate the doors. Many saloon-keepers gave up the business, others became violent and insulting, and offered indignities to the ladies. In one saloon a mock prayer-meeting was held and the Lord's Supper celebrated with beer and crackers by saloon-keepers and their drunken customers.

It may be proper in this connection to state, that the men who were engaged in this mock service have

nearly all died violent and awful deaths.

The ladies were arrested, and held to trial for praying on the streets. But their trial was postponed, and the better class of citizens, who were now thoroughly aroused, petitioned the council for a prohibitory ordinance, and before the day of trial came on a prohibitory ordinance was passed, which effectually broke down the opposition.

The ladies, very much encouraged, went on with the battle, and still continued the contest in a more permanent and quiet form of organization.

CIRCLEVILLE, OHIO.

In justice to a few faithful workers, Circleville deserves mention.

I am indebted to Lizzie W. Scovile, Secretary, for the following facts:

We have nothing thrilling to relate, and cannot point to such marked results as some are able to do. The Crusade was entered upon very reluctantly, in this place. Daily meetings for prayer had been held in the church nearly two weeks previously, but on the 18th day of March, 1874, the Spirit descended in power, and the women went forth to visit the saloons. All through the summer the work was prosecuted in various forms, visiting saloons in bands, picket work, daily prayer-meetings at our League Room, open air meetings, etc. Several saloons were closed, but, with only two or three exceptions, were again reopened.

We can point with certainty to but one conversion, and that was of one of our ladies, who, though not a Christian, went with the band to help sing, and was

converted in one of the saloons during one of our first visits.

When the street work was first entered upon, our numbers were so large it was thought best to form two bands—one under the leadership of Mrs. S. H. McMullin, wife of the minister of the First Presbyterian Church, and the other under Mrs. Dr. Ray, a good old mother in the Episcopal Church.

A Presbyterian gentleman, noticing that a number of ladies of his denomination had been assigned to Mrs. Ray's band, said to her, "You will have to furnish our ladies with prayer books."

Many went out, thinking they could do nothing but uphold the hands of others, but the spirit of prayer descended, and prayer books were not needed: the dumb spake.

Numbers of these ladies had never prayed in public, until they offered prayer in saloons, or upon the street. Now, at the end of three and a half years, although the numbers have fallen off, there still remains enough of the faithful to sustain the prayer-meetings, generally two each week, and prosecute other branches of work. As to results, we can point to the brotherly love which has grown out of this union work: the churches of different denominations are united, as never before, and woman's prayer-meetings and missionary societies have received fresh inspiration from the Crusade.

MADISONVILLE, OHIO.

The work commenced in this town on the 19th of February, but the Crusaders met with an obstinate resistance, especially from the German dealers. One

of them, Hendel, told the ladies, “he would not quit selling whiskey till hell froze over.” Other saloon-keepers deluged their sidewalks with water, and they were soon a glare of ice, but women living near tore up their carpets and brought them for the use of the Christian workers, and the songs and prayer and work went on in spite of all opposition.

DELAWARE, OHIO.

Delaware, the Athens of Ohio, only a few miles from Columbus, has a population of about six thousand inhabitants. The moral sentiment of the town was opposed to the liquor traffic, and yet at the beginning of the Crusade twenty-three saloons went on with their deadly work, day and night.

Dio Lewis was invited to lecture for the Chi Phi Society of Wesleyan University. A large audience assembled to hear him, and at the close of the lecture, he pressed upon them the importance of the temperance cause, and pledged the women to the Crusade work. The women held a meeting at William Street Methodist Episcopal Church the next day, and a permanent organization was effected, with Mrs. A. S. Clason as President, and Mrs. Bishop Thompson as Secretary. All classes came forward to engage in the work. The pledge was freely circulated. Nearly a hundred young men of the Wesleyan University refusing to sign the pledge, great excitement and indignation followed. The young ladies of the town were so aroused, in view of this, that they formed a league, pledging themselves not to associate with any young man who had not signed the pledge. The young men, who had not counted on this, were speedily brought to terms, and most of them signed

the pledge.

The saloon-keepers tried to compromise with the women, offering to sell nothing but beer, if the women would withdraw from the work. This the women refused to do, and the good work went on. Saloon after saloon surrendered, and the women were in a fair way to close all the saloons by prayer, when the men came forward on election day, and elected the entire temperance ticket. The greatest enthusiasm prevailed. All the bells of the town were rung, cannons were fired, and a praise meeting held in the Opera House, which was crowded to its utmost capacity.

The next day the women were on the street, as usual, determined to continue their work until every saloon was closed.

This town is the home of Mrs. H. C. McCabe, the able and efficient President of the State Union.

PORTSMOUTH, OHIO.

Portsmouth is a beautiful town on the Ohio river, near the mouth of the Scioto. It was one of the first points of settlement in the State, and from the day the first shanty was built, whiskey had flowed freely, without a protest, until the Woman's Crusade.

Men came with their jugs and bottles weekly from the rich valley of the Scioto, and from the farming districts up and down the Ohio river, to get them filled with intoxicating liquors. And it was not uncommon for them to drive out of town too drunk to manage their horses.

Distilleries were built, and the products of the immense corn-fields of the valley of the Scioto, one

of the richest valleys in the world, instead of being turned into bread, were sent to the distillery, and turned into the waters of death; and while the people grew poor, and the town began to put on a dilapidated appearance, the distillers and the liquor-dealers grew rich, built themselves fine houses, and became the nabobs of the town.

The people had groaned under the heavy burdens of the liquor traffic—crime and pauperism; and women with tears and prayers had cried unto God for deliverance, but all in vain. Despair had settled down on almost every true heart.

The tidings of the Crusade inspired them with fresh hope, and the women, after meetings for prayer and consecration, went out from the church into the saloons. They met with great opposition on the part of saloon-keepers and their customers, and the business men of the city refrained from taking any active part in the temperance work, for fear of losing trade and influence with the liquor party. The ladies, however, went on with unabated zeal in their work until the 6th of April, when the whiskey candidates were elected by an average majority of only forty-five, which the temperance men might have overcome if they had sustained the women in the work. Weaver, a colored barber at the Bazaar Hotel, was elected as a member of the Board of Education, the colored folks all voting for the whiskey candidates.

The ladies, undeterred by the liquor vote, were out on the street the next day, in larger numbers than ever. John Price, a saloon-keeper, whom they had visited, and prayed with frequently, but who claimed to sell only according to law, was soon after indicted for illegal selling, and tried before Hon. Judge

Harper, and fined seventy-five dollars, put under bond for one thousand dollars, and sent to jail for thirty days. The severe penalty inflicted on Price by Judge Harper put a check upon the illegal traffic.

A correspondent of the *Cincinnati Gazette*, ten days after the election, gives the following report of the work there:

"The interest in the work here has greatly increased since the city election. The determination on the part of the temperance people to put down the traffic in our city is stronger to-day than it has been since the work began. The street work commenced Monday, March 16th. Since then the Ladies' League have held over ninety street prayer-meetings each week, or nearly four hundred and fifty since the work began. Our success has not been as great as we had hoped for. The first surrender here was that of Mr. Redenger, who kept the most respectable saloon in the city. At that time we had fifty-two licensed saloons, nine wholesale liquor stores, and eight drug stores, which were in the habit of selling liquors without asking any questions. This gave us sixty-nine places where liquor was sold. Since then nine saloons have been closed, and all the druggists have signed the druggists' pledge. The steamer 'Granite State,' one of our regular packets, has removed its bar; all our physicians but one have signed the physicians' pledge; and one wholesale dealer the personal pledge. Hundreds of our citizens have signed the personal pledge. In addition to the above, our liquor men admit that their sales have fallen off from one-half to two-thirds. This work the ladies feel has been done in answer to the prayers of God's people. The street work still goes on, with increasing strength and numbers. All day prayer-

meetings are still held every day (Sundays excepted); mass-meetings every night, except Wednesdays and Saturdays; mass-meeting also on Sunday at three o'clock. From the above you will see that the war is not over in our city."

Passing through the town since the Crusade, I could but notice the great change that had come over the place, and the improved moral atmosphere everywhere, although the distilleries and the saloons were still doing business. Just after the Crusade, there was a great flood in the Scioto and Ohio rivers, which destroyed nearly all the corn, and much other grain and property. The feeling was so intense against the distilleries on account of the scarcity of grain, and the high cost of bread-stuffs, that one wealthy distiller promised not to use up their grain in that way, a promise which, if reports are true, was not kept.

The women continued faithful through all the discouragements and successes, and are still at work.

STRYKER, OHIO.

A REMARKABLE SCENE.

Mrs. R. R. Wallace wrote from Stryker, Ohio, April 18th, to the *Western Advocate*:

"The ladies of our village have organized themselves into a 'Woman's Temperance League.' We have not as yet visited the saloons, but are laboring in a different way. We meet as a band every Tuesday and Friday afternoon for prayer and speaking, and once a week prepare an entertainment or general mass-meeting for all interested in temperance. We held our first meeting on Friday evening, April 17th,

and a more impressive scene was never witnessed in Stryker. The room was crowded to its utmost capacity. Several of our most prominent saloon-keepers were present. Our meeting was opened by singing and prayer; then a short address by Mrs. Lindsley, President of the League. We were next entertained by some very able and appropriate remarks by Colonel E. D. Bradley. While he was speaking, the husband of our president, who is a confirmed drunkard, came staggering toward the platform. With shame, mortification, and deepest anguish depicted on her countenance, the wife sprang to intercept him, not knowing what he would do. He pushed by her and reached the rostrum. Just as he passed her, she slipped the protruding bottle from his pocket, and placed it on the table at her side. In the meanwhile, the drunken, half-insensible husband returned to the audience and sat down. All was still as death; rising to her feet, and holding the bottle up to view, the half-frenzied wife exclaimed: 'Here is the cause of my sorrow! Here are the tears—yea, the very life-blood of a drunkard's wife. Look at it, rum-seller: Here is the poison dealt out by you to the once loved husband of my youth; but now (pointing to her husband) behold the remains—nothing but the remains—of what was once a noble and honored man. Love, truth, and even manhood itself has fled. Now behold him! And here (pointing to the bottle) is the cause.' She stopped for a moment, and nothing was heard but the sobs of the audience; then turning her pale, anguish-stricken face toward heaven, she exclaimed, 'How long, O Lord, shall intemperance reign—blighting our dearest earthly hopes and draining our very life's blood!' Then, turning to the audience, 'Can you wonder why I raise my voice against this terrible

evil? Sisters, will you help me?' Cries of 'Yes, yes!' came from almost every lady in the house. She sat down pale and exhausted. The meeting concluded, but impressions were made that can never be erased. Sisters, take courage! the Lord is on our side, and right must prevail."

CHILLICOTHE, OHIO.

Chillicothe is one of the oldest towns in the State. It was settled while the Indians still had possession of the territory. Like Hillsboro' and Georgetown the early settlers were largely Kentuckians and Virginians, and the same idea of hospitality obtained. From the first settlement up to the present, whiskey has abounded.

Forty years ago, there was a large number of distilleries in the county. But public sentiment had gradually improved, and drinking became more and more disreputable, until the Crusade put its stigma upon it. Situated in the valley of the Scioto, this town will remain an important station between the corn-fields and the distilleries, till the traffic is overthrown.

Chillicothe has the honor of being the birth-place of Mrs. President Hayes, who sympathized with the Crusade movement, and has since done signal service by banishing liquors from the Presidential mansion.

Saturday, April 5th, the Ross County Temperance Alliance met in Chillicothe, and although the ground was covered with snow, and the morning cold and raw, there was a large attendance of men and women. In the afternoon four bands of women, of about forty in each band, went on the streets, while the fifth band remained in the church for prayer.

They drew large crowds upon the streets to witness their visits, but for a while the voice of prayer and praise sounded out upon the comparatively still streets. The bystanders, although curious, were respectful, and only inside the saloons from which the women were excluded was there anything like opposition. At some places there was whistling, singing and dancing, while the women were singing and praying.

The women of this town, finding that Sabbath was the best day for the sale of beer and whiskey, continued their Crusade work on Sundays as on other days.

At the municipal election, the whiskey power was successful. But the ladies continued their work with increased zeal, regardless of the defeat at the polls; petitions and pledges were circulated, and finally a Women's Temperance Union organized, with a view to a long and determined siege.

OTHER TOWNS.

The following towns had a part In the Crusade, and were more or less successful: London; Logan's Gap; Pomeroy; Middleport; Lancaster; South Charleston; Sydney; Loveland; Middletown; Higginsport; Milford; Nelsonville; Frankfort; Upper Sandusky; New Lexington; Cadiz; Toledo; Berea; Darrtown; Woodstock; Somerville; Hamilton; Walnut Hills; Plymouth; Norwalk; Galion; Dennison; West Jefferson; Harmony Village; Yellow Springs; West Milton; Hanover; College Corner; Mechanicsburg; Mount Carmel; Fort Ancient; Mount Sterling; Sunbury; Osborn; Alpha; Ironton; and Sandusky.

INDIANA.

CHAPTER IV.

SHELBYVILLE, INDIANA.

I am indebted to Mrs. Prof. Harrison for the following facts:

On the 20th of January, 1874, a number of earnest, devoted women first made their appearance on our public square, to prosecute the glorious work of the Crusade. It is true, faithful men had been engaged in the cause forty or fifty years previous to this; and a noble work they had done, both for temperance and religion. We would honor the names of the workers in such a blessed cause.

During this time various societies had sprung into existence. First, there was the Total Abstinence Society; then the Washingtonians; next the Good Templars, and so on.

But all this time women, for the most part, remained in the background, hoping and praying at home, and in their closets, for the success of the efforts of their faithful husbands and brothers.

But previous to the opening of the Crusade, things grew very dark and discouraging to some of the wives and mothers in Shelbyville; and, hearing of the success of their sisters in Ohio, they resolved to ascertain whether Indiana liquor men had yielding

consciences like those of Ohio. So, after careful and prayerful consideration, a mothers' meeting was called, to determine what had best be done. No one but those who were present at that meeting could conceive how wonderfully they were encouraged to go to work, trusting in the Lord for success. It seemed as if they had an inspiration from Heaven for their great undertaking. At a meeting of the Good Templars, held the next evening, some of the gentlemen present suggested that a committee of ladies be appointed to visit an individual who was talking of opening a new saloon, never dreaming that out of this the Women's Crusade would commence in Indiana. Volunteers were called for, and ten Christian ladies offered their services. The next morning all met at the house of a devoted sister; and there, in solemn, fervent prayer, invoked Divine aid.

From this fact it will be seen that they did not go out under improper excitement, or without calm and deliberate consideration. The rain was pouring down freely, but this did not deter them: in fact, they thought it was a suitable time for cold water workers. Accordingly, a speaker for the occasion was appointed, and the roll called, and all fell into line to visit the individual referred to. They met with good success. The man's heart was touched to tenderness. They were then assured that God was in the work; and a proposition was made to visit another place where liquor was sold in great quantities. At once the proposition was acceded to. And, if there be such a place as Pandemonium on earth, that certainly was the place. More than a dozen men were drinking at the bar, as we entered. Two or three were past walking, and they lay on a table, dead-drunk. With those more sober, religious conversation was held, and we trust that the faithful words spoken that

morning produced good that eternity alone will reveal.

The ladies now resolved to visit every saloon in the place, which was accordingly done. That night, we believe, but few families offered prayer who did not remember the ladies on their mission of love and mercy. All Christians were in sympathy with this wonderful work of God, and encouraged true Christian women to labor for the suppression of the gigantic evil of intemperance. Soon they had a host of co-workers—about two hundred were added to the number. They were encouraged by numbers of noble Christian men, coming forward with their money and influence to assist in the work of reformation. The ladies continued earnestly laboring in the cause.

The first saloon which surrendered was converted into a union chapel, and about seventy-five ladies marched, in line, from one of the churches to the new place of worship.

Language would fail if I should attempt to describe the scene. Suffice it to say, a low, wretched, sin-cursed saloon was turned into a temple of prayer and praise; and a sweet little girl living there wished those ladies would sing and pray all the time—it was so much pleasanter than cursing and quarrelling.

But I must refer to one earnest minister who spoke on that occasion: I mean a lady minister. Crowds of hard-drinking men were her audience in the room, and on the sidewalk were other crowds witnessing the scene, all listening to her eloquent appeals. This sister said she had a talented brother, whom to know was but to love, and yet, notwithstanding his noble and generous nature, he fell a victim to the vice of

intemperance; and she was certain, if he could only come out of his grave, he would most faithfully warn every one, of the terrible evil, and most earnestly beseech all to sign the pledge, never, never to touch intoxicating drink. But this could not be permitted; and she felt it her imperative duty to do all in her power to promote the blessed work of temperance amongst those around her as neighbors and friends. She then poured forth a stream of eloquent Christian words, such as few had ever heard before. Surely the Spirit of God was in that wonderfully changed place at that solemn hour. The work went on with varied success for several months, and a number of inebriates were reformed, who have stood firm to this day, and the friends of the cause were strengthened in the faith.

We ought to add that the saloon which was closed was used for prayer-meetings and a reading-room, until it passed into other hands, when the temperance society moved to one of the churches, where the meetings have been held ever since. Several meetings have been held in different parts of the county, at which excellent addresses have been delivered and powerful appeals made, and an amount of good done which we have not space to relate. A great many meetings have also been held in our city, which have been addressed by Governor Cumback, Mr. Baxter, and other distinguished speakers from abroad, as well as several at home. Among the home speakers we would refer to the late Judge Wright, a man who was well skilled in argument, had a fluent speech, and, moreover, was never ashamed to avow his sentiments. If all lawyers and men of talent had the independence and moral heroism that he had, in a very short time the death-blow would be given to intemperance, and our

glorious country, nay, the whole world, would be forever free from its terrible and demoralizing influence.

The society is now working under the Womens' Christian Temperance Union, of Indiana, praying for the suppression of intemperance, visiting drunkards' families, circulating pledges, and canvassing for signatures to petitions to send to legislative bodies. Over one thousand names have been sent last winter and this, praying that something may be done effectually for the destruction of this great national evil. Many persons that frowned and spoke unpleasantly a year or two ago, when asked this year, would sign gladly, and express the wish that the dreadful business was stopped at once and forever. And now we hail with joy the district convention in our midst, attended by such talented Christian women to assist us. And we fervently hope during the coming year that many more Christian ladies will join our society, and unite their influence with ours for the entire removal of the greatest evil that now curses our land. We are aware that there are some persons who are opposed to this work, especially as carried on by the women; but if the Saviour, our great Exemplar, could approve of women working, and even commend them for their efforts to do good, we feel perfectly safe in going forward in His name. He that is for us is more than all that can be against us. To Him be all the glory.

I gather from newspapers published at the time, the following additional facts:

Shelbyville contained one large distillery of "Corn Whiskey," a brewery of poor ale, five doggeries, licensed under the Baxter law, five drug stores, three unlicensed liquor shops, and three or four houses of

ill-fame, a total of public places of drunkenness of nineteen or twenty. The principal liquor family in town bears the name of Deprez. They came from Cincinnati about twenty years ago, and have grown rich selling liquor. Three of the principal licensed doggeries are run by two brothers and a sister of this family. The old stock were German Presbyterians in faith. “Gus” (as he is familiarly called) keeps the original establishment opposite the I. C. & L. Railroad depot. George had a substantial brick concern on the public square, and their sister, and her husband, Silas Metzer, are located on a principal street, adjoining the Baptist Church.

Robertson & Nickum had a wholesale liquor house and dram shop beside. Robertson was the county treasurer lately, and belongs to a reputable family. Gid. Keck is the remaining licensed keeper. Captain Maze and O’Conner had the principal unlicensed rum depots.

The ladies made daily visits to these places. The first of these visits was made by about a dozen elderly and middle-aged ladies.

At Metzer’s they were met with insulting language and impertinence. George Deprez denied them admittance. Robertson, of the firm of Robertson & Nickum, treated them very rudely and contemptuously.

No more visits were made for four days. During that time, however, the ladies were getting organized, and when they again went out they were led by Mrs. Elliott, and were about fifty strong. They again visited George Deprez; this time they were very kindly received and were invited in, and held a prayer-meeting, but could get no one to sign the pledge.

The saloon of Maze was visited. They were admitted and found about a dozen men in the saloon. They were a motley crew. One or two bore lingering traces of former intelligent manhood. Others were the sad pitiable wrecks of alcoholic poison. Not one had reached middle life. They held their prayer-meeting, and before they left every man was in tears, and the proprietor gave a conditional promise to surrender. The second visit to this place Captain Maze signed the pledge and gave up the business. He went into another business, and his place became the head-quarters for the Crusaders.

They organized under the following pledge:

"We, the undersigned ladies of Shelbyville and vicinity, do hereby organize ourselves into a league, to be called the Women's Temperance Union, for the purpose of suppressing the liquor traffic, and we solemnly pledge ourselves to use all just and honorable means in our power to accomplish this object."

Among the hundred names signed to this paper are those of Mrs. Elliott, wife of the President of the First National Bank, Mrs. Judge Wright, Mrs. Rev. G. P. Jenkins, Mrs. Dr. Green, Mrs. Professor Harrison, Mrs. Dr. Robins, Mrs. Dr. Parrish, Mrs. Dr. Clayton, Mrs. Thompson, Mrs. Hattie Robbins, Mrs. Sprague, Mrs. Lide Shaw, Mrs. Cumback, Mrs. Geo. H. Dunn, Mrs. Jeffras, and others.

JEFFERSONVILLE, INDIANA.

Mrs. Dr. Seymour furnishes the following interesting facts of the work in Jeffersonville:

At ten o'clock A. M., February 12th, 1874, about

one hundred of the ladies of Jeffersonville met in Wall Street Sunday-school room, for the purpose of organizing a Women's Temperance Union. After a statement of the object of the meeting, and a free discussion, an organization was effected. The following pledge was signed by a large number of the ladies present:

"We pledge ourselves to be at every meeting, if possible, and assist in this work of mercy. We also pledge ourselves to pray three times, *daily*, for this special work."

At the afternoon session of the same day the following resolutions were presented and adopted:

"*Whereas*, We believe that a crisis has been reached, in which true popular sentiment demands the cessation of the liquor traffic; *and, whereas*, We have at heart the real interest of the seller, as well as the buyer of alcohol, therefore

"*Resolved*, 1. That we, the women of Jeffersonville, organize ourselves into a Women's Temperance Union.

"2. That our object shall be, by moral suasion, to induce liquor-dealers to abandon their business, for their own welfare, and that of humanity; that, in our efforts, we will maintain an humble dependence upon Divine influence, knowing that without that we can do nothing.

"3. That, uniting our prayers, we will never cease pleading until our object is attained.

"4. That we invite the active co-operation of every true woman in the city, whether a Christian or not; and that we ask the prayers and moral support of all good men."

It was resolved that the officers of this Women's Temperance Union be constituted an Executive Committee, who shall have the direction of the movements in which we are engaged, seven of whom shall constitute a quorum.

Notwithstanding a blinding storm of rain, which continued all the afternoon, a large number of ladies assembled in Johnson's Hall the next day, February 13th, to perfect further the work of the organization. A greater part of the time was spent in fervent prayer, for the presence and guidance of the Holy Spirit in the difficult work we had undertaken, and the comforting assurance was given to many hearts that the Lord of Hosts was with us.

It was resolved to hold a secret session on the following day at Wall Street Church, to which none but members of the Union should be admitted. By this time, one hundred and fourteen ladies had signified their intention to engage in the active work of the Union, by signing the pledge before referred to.

As agreed, the Union met on the afternoon of February 14th. After a short season of solemn prayer, in which every soul was stilled, as in the visible presence of God, the officer presiding said: "During the silent watches of the night, while engaged in prayer, the conviction had come to her, that we ought to begin active work at once." Several others said they had been similarly impressed. The president then read Matt. x. 32, 33—"Whosoever, therefore, shall confess me before men, him will I confess, also, before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven"—immediately following it with the request that every

lady who was willing to go to the saloons to hold meetings, and go at once, would rise to their feet. Over sixty responded. We were soon formed in line, and silently and solemnly we went forth, with trembling but trustful hearts.

By the time we reached our first point of attack, Stauss' saloon, the alarm had spread, every door and window was bolted and barred, and a rabble waiting in front to receive us. In response to our knock, the barkeeper appeared, trembling and as white as a ghost, and said Mr. Stauss had gone over the Falls, and he could admit no one in his absence. Here we held our first street prayer-meeting, amid the angry taunts of the crowd assembled to intimidate us.

From here we passed on to Font's, one of the largest saloons, and the *only* one in the city kept by a native American. Here we were received with a show of politeness, and invited in; but, as the event proved, only with the purpose of heaping upon us every indignity they dared offer. The sale of liquors never ceased for a moment; rude, half-drunken men crowded about us, with oaths and songs, attempting to drown the voice of prayer and praise.

By the time we reached Klispie's, the fashionable drinking-place of the town, we were surrounded by an angry mob. Here we were invited to enter, which we did, and began our prayer-meeting. We could not kneel, for the crowd pressed so closely upon us; our voices were drowned in the terrible din; barrels of beer were broken open, and their contents distributed; glasses, when emptied, were thrown up in the air, and came down upon the counter or floor with a deafening crash; the barkeeper sprang upon the counter, and led in a ribald song, in which his companions joined him; men beat upon the doors

and empty beer barrels, and yelled with rage; they glared upon us with eyes full of deadly hate, but they dared not touch a hair of our heads, or a thread of our garments, for God was around and about us as a wall of fire: we felt as safe and secure as we ever did sitting about our own quiet firesides—a new and wonderful sense of our Father's protecting care over us, came to us as we worshipped amid that pandemonium; and as we passed out, unharmed, feelings akin to those experienced by the Hebrew children, as they emerged from the fiery furnace, stirred our breasts.

We returned to the church, to bow in humble gratitude before Him who had been our Guide.

Such was the history of the first day's work among the saloons. Days, and weeks, and even months passed, in which these scenes were repeated, though rarely were the powers of darkness so rampant as on this first day.

On Monday morning, February 16th, we visited a number of the saloons again. We were not expected, and held our meetings without any disturbance. In the afternoon we held a praise and prayer-meeting, while a mob of five thousand people, who had gathered from our neighboring city, Louisville, raged with disappointment without. The street about the church was so crowded that our policemen were obliged to clear a way for those who wished to enter or leave the meeting. Hour after hour they waited for the Crusaders to appear, until the darkness of coming night drove them home.

The heart experiences of those days can never be told. *We walked with God.* His presence made it light all about us; we *knew* the *blessedness* of being reviled and persecuted for Christ's sake; the most timid

among us grew strong and brave enough to bear any cross, and we all felt it was sweet not only to work, but to suffer for His sake.

As the result of the first month's work, all the druggists of the city signed the druggists' pledge; all the physicians but *two* signed pledges to use liquor in their practice in cases of emergency only.

Total abstinence pledges had been generally signed. There was such an awakening upon the subject of temperance as was never known before. The liquor traffic was reduced at least sixty per cent. Ninety-one street and saloon meetings had been held. Though no saloon had been closed, most cheering moral results had been attained, and the workers felt that their labor had not been in vain.

Efforts were made by the saloon-keepers to bring the law to bear upon us, to prevent our holding street meetings. With this in view, Judge Bicknell, of the Circuit Court, published a card, stating, among other things, that "Mob law enforced by women is no better than mob law enforced by men. Also, no crowd has a right to assemble in a man's place of lawful business to interrupt that business by praying, or anything else. Further, that violation of natural or social rights, if encouraged, generally end in riot and bloodshed."

On Saturday, March 28th, the only American saloon-keeper in the town signed the pledge and closed his saloon.

In September, we held a Martha Washington tea party, which brought $325 into our treasury. A large part of this was expended in securing temperance speakers from abroad to assist us at our mass-meetings, which were inaugurated at the beginning

of our work, and held semi-weekly for a year and a half.

On June 9th, the Secretary of the Union made the following record:

Since February 12th, the Ladies' Temperance Union of Jeffersonville has held 152 street prayer-meetings, beside a large amount of committee work done, visiting saloons, offering pledges, conversing with saloon-keepers, trying to persuade them to give up their unholy business, and in many instances praying with and for them.

When the Union commenced its work, there were forty-two places in the city where liquor was sold. One saloon has closed, and several others been compelled to cease selling. We have circulated pledges in every ward in the city, and in most of the wards have secured the names of a majority of the voters against signing permits for license. We feel that for three months, at least, we have tried earnestly to work for the advancement of the cause of Christ, and to hasten the coming of His kingdom. We feel that we have received rich supplies of grace day by day, as we have gone forth to work in this vineyard, and humbly trust our works may prove a blessing to our city, and to the cause for which we are laboring.

A week or two later, one of the leading lawyers of the city stated publicly that there were eight times as many cases in the city court in the same length of time in 1873 as in 1874. He attributed this fact to the womans' movement; it spoke for itself; he had had but two fees in a month.

We continued our saloon work at intervals during the winter, generally visiting them in committees of

three or more.

Temperance literature was secured and distributed broadcast. Much was accomplished by individual effort. Our last visit to the saloons was made March 5th, 1875, after which date our Union ceased to exist as an active organization. A large part of our members have since identified themselves with the Ribbon Club, or other similar organizations, and are engaged in temperance work in some way.

Last Saturday there was a meeting called for the purpose of reorganizing our Union.

A VOICE FROM THE PRISON HOUSE.

JEFFERSONVILLE, INDIANA.

MRS. WITTENMEYER:—Your astonishment will doubtless be great at receiving this letter, when I tell you it is from a convict. Your excellent paper (*The Christian Woman*) has reached me by the hands of Mrs. B. F. Osborn, who sometimes visits this prison as a missionary. Your paper has been a bright light in a dark cell, by pointing me to the Lamb of God, that taketh away the sins of the world. I have nothing stirring to communicate—stern realities pertaining to the welfare of the soul demand my utmost attention. To take one glance at the 537 uniformed convicts, filing into the dining-room in long, sad lines, and to know that this mass of thieves, murderers, and adepts in all kinds of villany, owe their condition remotely or immediately to the thousand-toothed demon called the worm of the still, is a temperance lecture more eloquent than ever thrilled an audience of Gough, Malloy, or Benson. *And I am one of them.* Oh, how it makes my heart ache to realize this awful fact. Never can I wrap myself in the shroud of oblivion. As I look back upon my past life, it seems

to be a cesspool of iniquity; a trackless desert, inhabited only by the spirits of past opportunities; an ocean of the soul, wrapt in all the horrors of Stygian darkness; and swept incessantly with the dread simooms of remorse.

I am but a youth, comparatively speaking; but my life has been a life of dissipation. I have seen and felt enough of intemperance to make me regard it with detestation.

This confinement has been a God's blessing to me. Liberty is sweet, friends are dear, but if I knew that I had to live my past life over, I would rather remain here the remainder of my days. Please remember me kindly in your prayers. Now, may God bless you, and your labor, above all I can ask or think, is the humble and sincere prayer of

A. S. J.

CHESTERTOWN, INDIANA.

I am indebted to Mrs. C. S. Jones for the following facts:

About the first week in March, 1874, we organized our first Crusade band. We met at the M. E. Church several days, before we ventured out on the street. We were few in number; only twenty-two at first, but our number increased. There was a mighty work before us, for our town was of whiskey-birth; as the first erection was a whiskey-barrel, then a house, then a saloon.

When we organized, there were five places where intoxicating drinks could be had in our little village, and three up the railroad at the next station. Some said, "You will never see the day when there will not

be a saloon in Chestertown," but we all did. In connection with the band, we held two meetings a week, in which we obtained signers to the pledge.

We conducted our meetings in the way that the M. E. Church does its love-feasts. We did not send off for help, but went at it ourselves, and by the aid of the great Helper we succeeded in closing six saloons, two drug stores, and one place where they sold in connection with their groceries. This was completed in six weeks. So Chestertown led the van in Porter county.

There were some amusing circumstances connected with our work, which, perhaps, will be interesting to some of our readers. When we first met, some said, we had better wait until they get through at Valparaiso, and get them to come and help us; but the Spirit said work, and we could not wait, not knowing how long we should have to wait. And as they appointed me as their leader, I thought, perhaps, it would be best to visit Valparaiso, and learn their method of work. So I started, and leaving the depot, walked up-town, and there were the faithful Christian temperance women at the door of a saloon, praying and singing, with hearts full of love for their fellow-creatures. A hearty welcome was given, and for two days we worked together.

Returning home with still stronger convictions, we went to work in earnest, but some said, "Remember, I have no faith," and others, "I will join if you will not go out on the street;" consequently, we had to move slowly at first, until their courage arose. As I told them we were not going in the street until we got ready, we did not, but after meeting a few times, they were all ready, and we started, and, as in other cases, the very dogs were ready to help, for as one of

the number owned a nice, white dog, it took the lead, and as we walked the street, it advanced of its own accord, and cleared the way. It was amusing to see it, and as we desired solemnity, it required no little effort to suppress laughter. Thus we passed down Main street, and back to the church, everybody running to see us.

Each day we met, we tried to take the saloonists by surprise, and often did. We had articles of agreement drawn for the different dealers in the traffic, and finally presented them, and they were duly signed, although it took much persuading to get it done. In one instance, the owner of the property that was rented for a saloon, threatened to take hold of the keeper for the rent, but the Lord softened his heart, and he relented; he said he would put his beer in the cellar, and drink it himself, and when that was gone he would get more; if he could not get it in America, he would send across the ocean.

But this man's family were all, except one, stricken down by disease, and lay near death, himself dying, so he did not live to drink the beer. I hope the Lord had mercy on his soul, for his wife told me (as I visited her in their affliction), that he thought he should not live, and that he read his Bible constantly, as long as he could, and he requested Mr. Jones to visit him, which he did, reading the consoling promises to him, and conversing with him; he stated that his trust was in Jesus.

After we had closed all the saloons, some proposed to have this poison delivered at their cellars by means of a beer-wagon driven by one of the distillers of Valparaiso. This way of evading the law they thought would match us. Luckily, we espied the first arrival. We were at the church. Those who had made

their previous purchase were not at home, and as their wives belonged to the temperance band, they were forbidden to leave it, and they were defeated. At other places they left the beer if they were enough in advance of the band.

However, we did not get discouraged. We resolved that the first one that saw the beer-wagon was to ring the church-bell, and no matter what we were doing, or at what hour, we were to run to the rescue. One morning ring, ring, ring; louder and louder pealed forth the call from the old bell. True to our resolution, we all ran. The old, gray-haired grandmother, the maid, and the children (for we were drilling our daughters). We met and followed the beer-wagon, now up one street, then down an alley; lifting up our banner in the name of the Lord, and He helped us to triumph.

The driver had started very early, even before breakfast, and we gave him no peace; he had to retreat, and go back to Valparaiso. A gentleman coming from Valparaiso said that he saw him, and tried to get him to come back, and take a load of carpenters with him: his reply was, “I would not go back to Chestertown for a thousand dollars.”

This is what became of the travelling saloon, but the driver fell into the hands of the Lord; for death followed close at his heels.

A German kept liquor in the house where he kept the post-office, and he said that he never would give up to these “vimmens.” But we found the quickest way to get a German to yield was to get at his money. He had violated the law, the officials arrested him, and they told him if he would sign the women’s paper, and not sell any more, and give them his license, they would pardon him; so rather than

lose his money, he said: “Send dem vimmens, and I will sign der bapers.” They brought him to my house, and he was glad to sign our papers, and give us his liquor license, which we keep as a proof of the work we had done.

It was common for saloon-keepers to make threats, but we often found that they were the greatest cowards, and they were the most easily overcome when approached in the right way. One at Porter said that he would shoot us, and his wife said she would scald us, but two of us went to the saloon, and he gave us his license and signed our papers without any trouble. Thus we closed our work at home and vicinity. Then the Macedonian cry came from Lake, Miller, Hobert, and other stations, “Come over and help us.” As we felt it to be our duty, we said we would come. As Lake was first in order, we sent them an appointment, a band-meeting in the day, and mass-meeting at night. The day arrived; four of us went up in the morning, organized the band the best we could. In the evening there were about twenty members of our society left the train, and were met by the best of the citizens, and escorted to tea, after which we repaired to the school-house for mass-meeting. We opened our meeting, as usual, with reading of the Scripture and devotions, and singing by our temperance glee club. During the speaking the opposite party made quite a noise, and finally it was almost a mob. Some became frightened, but we kept them quiet as possible. We offered them a chance to defend their cause, but they did not seem to be disposed to do so.

When they found that they could not break up our meeting, some left the house and joined the rabble out-doors, firing guns, and groaning to make us think

some one was hurt, and thus cause us to leave. But we had met to hold a temperance meeting, and we did. When we were ready we circulated the pledge, and obtained about thirty names, several of whom were drunkards. Several signed because they saw the effects of liquor, and were ashamed of their party, and I am happy to say, that in returning to the cars none were hurt, although the roughs escorted them to the train with tin cans,—anything that would make a noise. But one of their own company met them at the depot, drew his coat, and ordered them to let the temperance folks alone, throw down their clubs, and behave themselves as they ought to. This ended our first day and night's work at Lake Station. However, our Crusade band did not all go; several stayed until the next day, to assist in getting into working order the newly organized band.

According to appointment we met, and started out to visit the drinking-saloons. First, we obtained the signature of the keeper of the hotel. While our committee were in, the rest stood on the sidewalk singing; a train arrived, and the train hands seeing them there, left the train, secured clubs, and marched toward the band, swinging and flourishing them, but, as the women sang on and stood firm, they slackened their pace, dropped their clubs, and returned to the railroad again. One more victory achieved, with renewed strength we proceeded to the next place, it being a saloon. The wife met us at the door. We told her we wished to see her husband. She said he was sick. We mistrusted what ailed him, and said we would come in. She opened the door, and we went in. He seemed frightened; he finally said he would re-ship his liquor and quit.

He always got sick when the Crusade came

around. As this station had so hard a name, the temperance people had sent for an officer from Crown Point to guard us; and he, having arrived, went with us to the next saloon. It being the hardest place in town, some advised us not to go, as they considered it not safe, but we went, our guard at our side. The saloon-keeper was not at home; his wife was up-stairs, and talked to us out of the window. In the adjoining lot there was an old house filled with men, but no harm was done us. We did not succeed at this place in closing all the saloons, as we could not stay, and the band at this town met with things that they thought they could not overcome; yet there was a good work done, and many saved. We held other mass-meetings at this place, but were not disturbed.

Our next point was Hobart. We organized a band in the Methodist Episcopal Church, held a mass-meeting at night, had an interesting meeting, and obtained about thirty more names to the pledge, and left the work to them. There is one thing that should not be overlooked, and that is: the first year not one of our company died, but five of our opposers were suddenly stricken down. Different ones sent me word, on their dying beds, that they were wrong, and the temperance folks were right. I felt to say, “The Lord called, but ye would not hearken.” There were about five hundred signed our temperance pledge.

THORNTOWN, INDIANA.

Caroline E. Haworth furnishes the following facts:

The tidal wave which struck Thorntown, the 16th of March, 1874, was preceded by the Holy Spirit, or perhaps the Awakening Angel, who visited some

three or four of our number.

Never shall I forget one night about midnight, when I was aroused from my slumber, as if some one was shaking my pillow, and I heard a voice, an audible voice, saying: “What hast thou done for me? I have died for thee,” and a mighty trembling seized my whole being, for I knew it was the voice of the Lord. The words were repeated; I became alarmed; upon being asked what was the matter, I repeated what I had heard, and said I did not know but the Lord was going to send me away as a missionary or something, I did not know what; I could not sleep, I was in such terrible agony: I tried to say, “Lord, Thy will be done, not mine,” but my rebellious heart would not surrender. The next night the whole scene was re-enacted, then I partially surrendered, telling the Lord, I would do what I could, for I felt I could endure it no longer, and he knew me altogether, and would not require more of me than I was able to perform.

The next night Mrs. Henderson, in a meeting, related a similar experience, and said she had promised the Lord she would go to a drug store, which was selling intoxicating liquors, and offer up prayer, and if there was a sister in the house who would go with her, she would please rise: four arose to their feet. Night came and six Christian mothers might have been seen wending their way down the street to the drug store. A hymn was first sung, then all knelt down by the door. Mrs. Henderson led in prayer, then Mrs. Hines. After singing another appropriate verse, Mrs. Milhouse, of precious memory, with pale, earnest, upturned face, in a solemn, truthful manner, pleaded that God would hear and answer His children.

On leaving the place the proprietor said he wished it distinctly understood, that we were “not to come again on these steps; you profess to be sent here by the Spirit of God, but I think your God is in h—l.” At that the hissing crowd rushed around him, while these timid women walked quietly away, nothing daunted, believing it was better to obey God rather than man. The next night the little band numbered twenty, and repaired to the place and knelt just off of the pavement down in the snow, and there supplicated a throne of grace. The third night the praying band had increased to about fifty, the crowd still increasing in proportion.

Not only the town people, but for miles around in the country, the people came to see and hear.

A daily prayer-meeting was held in one of the churches, for over one year; then a prayer-meeting was held every Thursday afternoon. Mass-meetings were held, public speakers engaged, remonstrances and pledges circulated, and the work kept on increasing and steadily advancing.

A Woman’s Christian Temperance Union was organized, with Mrs. Milhouse as President.

One of the leading spirits in this Crusade, a great sufferer from intemperance, one on whom the Spirit of God rested, was “Grandma Boyd.” She was instant in season and out of season, and being a natural orator, could fight the enemy hand-to-hand, and face to face; then, as she often expressed herself, mounting her light horse (which was her prayer charger), she would go direct to the great white Throne, and there with strong faith, take hold of the horns of the altar. At such times she seemed almost to bring heaven and earth together.

CRAWFORDSVILLE, INDIANA.

Miss Mary D. Naylor furnishes the following brief sketch of the temperance work done in Crawfordsville:

In the winter of 1874, when the 'Woman's Crusade' began in Ohio, and spread over the State like a wave of the sea, the women of Indiana watched and waited for the results with intense interest. And, with 'bated breath,' said one to another, "What if this 'tidal wave' rolls over into Indiana! Are we ready for it? And have *we* not as much reason for this work as our sisters of Ohio? Have we not saloons in our midst, and is not the liquor traffic bringing ruin and desolation to many homes? And is not this the 'call of God' to the women of our land to put away this evil from us?"

A mass-meeting of the temperance people of the city of Crawfordsville was called to meet in Centre Presbyterian Church, at three o'clock P. M., March 11th, 1874. This "call" was largely responded to, by the ministers of the various churches, and the leading men and women of the city.

The meeting was called to order, and opened by singing the hymn, "All hail the power of Jesus' name," followed by a fervent prayer for God's blessing upon the work, by Rev. R. F. Caldwell—and then the beautiful song, "Shining Shore," was sung. Rev. John Safford, pastor of the church, assured us of his hearty co-operation in the work; and gave as a motto, "Push things," as one worthy to be accepted as our battle-cry in this great and glorious work of exterminating the liquor traffic, never forgetting that in God is our strength and help.

A Woman's Christian Temperance Union was organized that day, with the following officers elect:

Mrs. Joseph Milligan, President; Mrs. Maria L. Naylor, Vice-President, 1st Ward; Mrs. Wm. Enoch, Vice-President, 2d Ward; Mrs. Dr. Purviance, Vice-President, 3d Ward; Mrs. J. P. Campbell, Treasurer; Miss Mary D. Naylor, Secretary.

This official force, with the many earnest Christian men and women ready for work, met often in the various churches (which were *freely* opened to them), for prayer and counsel, as to the best methods for furthering our cause. It was not deemed best to "Crusade" on the streets; but to avail ourselves of the Baxter law, (local option,) and prosecute the cases in our courts. Whenever petitions were presented for license, to file a remonstrance, and with proper witnesses to testify as to the "moral character," etc., of the applicant; with our temperance men and women present in the court-room, an unprecedented influence was thus brought to bear, and one case after another defeated. In fact not one of the many applicants received license.

Much good was done in this way—not only by shutting up the saloons, and preventing the opening of new ones, but also by the building up of a public sentiment on the subject of temperance, and a stirring up of the temperance element, and bringing to a *decided opinion many* who heretofore were *conservative,* and had felt no *individual responsibility* in the matter.

Good Templar Lodges have been revived and increased by the labors of the Woman's Christian Temperance Union, both in our city and throughout the county. Some saloon visiting was done; but not

to any great extent. We worked in any and *all* ways, to overcome the enemy. We have been permitted to see men taken from the gutter, become sober, Christian men, "clothed and in their right mind," who attribute their conversion to the efforts of the Christian temperance workers.

Eternity alone can reveal *all* the results. The "Crusade" is not dead, the work still goes on. That the "little leaven" will finally "leaven the whole lump," is my unwavering faith.

Truly, "God moves in a mysterious way, His wonders to perform."

EVANSVILLE, INDIANA.

The officers of the Union furnish the following facts: We have been called the Sevastopol of intemperance in comparison with other places in the State. Whether we deserved this name or not, it is a fact that intemperance prevailed to an alarming extent; and while its ravages were all around us, few seemed to realize the danger.

Some of our ladies had been reading of the Crusade work in other places, and were awakened to the subject, but were hesitating as to the expediency of inaugurating the work here, where we had such a mixed population, when the ministers, at their monthly meeting, drew up resolutions, calling upon the Christian women to take active steps in the matter. This decided them, even the doubting ones feeling they could not hold back, without being allied to the enemy.

Our first meeting was held March 14th, 1874, twelve churches being represented. After organizing,

and electing officers, our first aggressive work was to enlist the various county officials, members of the bar, etc., by presenting a petition for their signatures, asking their sympathy and indorsement of the movement, and their co-operation in the enforcement of the existing temperance laws.

This petition was largely signed by the members of the bar, and it may also be a matter of surprise to know that our county commissioners were the first to put their names to the paper. But it is a fact, and stands out in strange contrast to the course they afterwards pursued. It clearly shows the wonderfully potent effect that mere personal interest, and political pressure, has upon our officials, to warp their better judgment, and turn them from their honest convictions.

As our work progressed, it seemed to shape itself more into a determination for the enforcement of the liquor law, and the toning up and educating of public sentiment, rather than saloon visitation and street-praying, as in many other places.

In accord with this fact, morning prayer-meetings were established, public mass-meetings were held, and a total abstinence and a voters' pledge were circulated for signatures. In canvassing, our ladies had some racy as well as trying experiences. Some of our German women seemed to understand just enough of English to say, "No temperance! no temperance!" and I am sorry to say they were not the only ones, for some of our own people, yea, some of our church members, said the same thing, "No temperance!"

In the lower part of the city, as two of our ladies were out with pledges, they came near being mobbed. At first they were followed by one saloon-

keeper only, who insisted on their buying him out. Soon he was joined by one and another of his companions, hooting and yelling as they went along. The ladies, becoming alarmed for their safety, rushed to the nearest friendly house for shelter, and there remained until the crowd dispersed.

In many places in the State, temperance workers found a vast amount of fraud practised, in the way the liquor petitions were gotten up. Names of persons long since dead, and of others living out of the ward, as well as of those who had never authorized such use of their signatures, were all found attached to these petitions. Thinking these irregularities might also exist here, our Union employed counsel to investigate the matter. On the assembling of the county commissioners on the first of June, a large number of ladies, attended by their legal advisers, appeared before them. One of our number offered a fervent prayer. Our President, Mrs. A. L. Crosby, addressed them, setting forth these irregularities, and asked that a thorough investigation might be made before granting any permits.

The following Friday was set for the hearing of the case, and in the meantime quite an excitement was stirred up. On Friday the commissioners found their own room too small, and adjourned to the one usually occupied by the Circuit Court, which was soon filled to overflowing.

After the morning session, as the ladies were leaving, they were met by an excited mob; and here I quote, as authority, from the *Evening Herald* of that date, as perhaps the description is more graphic than I can give:

"After rendering this decision, the commissioners adjourned till the afternoon. At half-past one, the audience, which had by this time increased to a great number, then left the court-room, and a great portion of them, mostly saloon-keepers and their patrons, stationed themselves along the aisles from the court-house to the sidewalk, through which it was supposed the ladies would have to pass.

"Judge Robinson was the first one to run the gauntlet, and his appearance was greeted with hisses and scoffs, some of the participants going so far as to push him rudely from one side to the other. Then the ladies prepared to make their exit; the buzz and clamor of the mob in the yard could be plainly heard. As they descended the stairs led by Rev. Mr. Webb, of Ingle Street Church, they saw the men, and desiring to escape them, they turned to make their exit through the side door opening to Main street.

"It was here that August Brauns, a man who, by some peculiar and unaccountable line of circumstances, has been awarded the responsible position of Deputy County Auditor, showed himself. He saw the movement the ladies were about to make, and hurriedly running to the door, cried out: 'Here they go around this way.' With a yell the mob started around in front.

"The ladies faltered, and dared not venture out into that yelling, hissing, scoffing mob, when suddenly our gallant sheriff, Add. Plafflin, sprang to the front, and cried out that he would see that those ladies were not hurt. Drawing his billy, he rushed into the street, and cried out, 'Stand back or somebody will get hurt.' The mob stopped, not a man moved. Held by the power of one man's bravery this select assembly of transplanted American citizens,

who a few moments ago had, with unparalleled bravery, bristled about a feeble gray-haired old man, and who an instant before were prepared to assault the ladies, stood speechless.

"In an instant the deputies had rallied to their chief; and under the protection of the corps, the ladies walked down Main street and dispersed to their homes."

In the afternoon most of the ladies returned, and during the rest of the trial, which lasted several days, the number increased. At first we imagined we should have a fair and impartial hearing; everything was evidently in our favor. In one petition we found names omitted, but still numbered; names repeated several times. Thirteen swore positively, that they never authorized such use of their signatures, and when asked to do so had refused. Still, in the face of all this, these very petitions were granted. In fact it was a kind of a wholesale business, for as many as seventy permits were granted in one day.

It was remarked to the president of the board of commissioners, that he would be met on this question at the polls, and it is pleasant to know that he was met there at the late fall elections and *defeated*.

One of the inspired said, "When the wicked beareth rule, the people mourn." We find this as true to-day as it has been in all ages past.

Through the summer our weekly prayer-meetings were kept up. The subject of youth's temperance societies was often under discussion, but deferred from time to time. In December, 1874, we circulated two petitions, one issued by the State Temperance Alliance; the other by the Ladies' Temperance Union,

of Indiana. Both of these petitions received a good number of signatures, and were presented to our Legislature, by Mrs. ex-Governor Wallace, of Indianapolis. We also circulated a memorial to Congress, asking for restrictive legislation in the District of Columbia, and the Territories.

This in brief is a summary of our first year's work. The question has often been asked, What does all this effort and self-sacrifice amount to? That more prayer, more faith, and more zeal could have produced greater results, cannot be denied; still our efforts have not been in vain. Of this we are certain, though we may be unable to measure ultimate consequences. Some tempted souls have been led to form better resolutions, and our own children even, may have had their feet turned unto the right path by our efforts and examples.

The agitation and consequent discussion of this subject has awakened the public mind to the enormity of this evil, and many who were indifferent before, are earnest workers now. I am told that on last New Year's day, most of our ladies, who were accustomed previously to entertain with wines, banished it entirely from their boards.

After our defeat before the county commissioners, as heretofore described, and the repeal of the Baxter law by the Legislature the following winter, the enemy felt that the temperance cause was entirely vanquished, and that they had the field. Many of our own number left us, and those who had never joined us seemed to feel a pleasure that they had never been mixed up with anything so unpopular. We saw there was no redress in human laws, and so appealed our case directly to the high court above, feeling assured the great Judge would not turn a deaf ear to

our pleadings, but that in His own time, and His own way, would surely grant our petition. And so a temperance prayer-meeting was established, or rather continued; and for over two years this little band of sisters, often not more than enough to claim the promise, have met together and pleaded their cause.

In the meantime, several petitions and memorials were circulated and sent to the Central Society, at Indianapolis, to be presented to the Legislature, or to be forwarded on to Washington. It is an old saying that "the darkest hour is just before day," and so it proved with us, for scarcely a glimmer of light shed its ray out over the midnight darkness.

In May of this year our President, Mrs. M. A. Ross, attended the annual meeting of the W. C. T. U. of Indiana, held in Richmond, and there met Mr. Bontacue, one of the leaders of the red ribbon movement. She came home enthused with the subject, and soon after presented the cause in her own church prayer-meeting, getting a response from *one* brother, that he could stand by her in case Mr. Bontacue should come. And so this faithful band of sisters came together, and prayed over the matter; and with not a few misgivings as to final results, directed the message to him to come.

He arrived the 19th of June, and at first the meetings were small, and for nearly a week very few converts were made to the cause. They felt discouraged, and talked over ways and means for success, and finally appointed a meeting for *men only*, in the Criminal Court room. When the meeting began very few were present, but soon the singing in such an unusual place attracted attention, and one after another dropped in, till there was a tolerably

good audience.

That night a young man, well known in the city, belonging to a family of wealth and culture, went forward, signed the pledge, donned the *red ribbon*, and made a little speech. It acted like an electric shock in the community. People flocked thither to see what was going on. Soon they were compelled to adjourn to a larger hall. Other young men joined, making initiatory speeches, and hundreds were unable to get into the hall, and were compelled to go away.

All this time the temperance women stood back, directing affairs, but were not publicly known as being more than other observers. Mr. Bontacue remained some days longer, organizing the Red, White, and Blue Ribbon Clubs, and then left for other fields of labor.

Under the able leadership of the Presidents of the different clubs, the work is still going on. In the city and county, at this date, September 18th, 1877, there are about *four thousand members*. And so our hearts rejoice in the Lord, for He has done more for us than we could ask, or even think.

We can hardly believe our own eyes, as we see these men “clothed and in their right mind,” standing before large audiences, pleading with church members, as well as with drinking men, to come and join them. We hope the work is just begun, and that it will go on till all shall be gathered, not only under the temperance banner, but also into the fold of Christ.

M. A. Ross gives the following interesting incident:

“We had a large distillery here, running in full force, when our work began, and one of our sisters

made it a special point in her prayer, to ask that its wheels might be stopped, its doors closed, its grain given to feed the poor, and its men find better employment. In a few weeks it was closed, and has never made another gallon of whiskey since. It went into the hands of the government, and was several times offered for sale, finding no purchaser. It was sold a few weeks ago to a party who are fitting it up as a flour mill; and now, verily, its grain will go to feed the poor."

MADISON, INDIANA.

I am indebted to Mary E. Sullivan, Secretary of the Union at this place, for the following facts:

The untold anguish of years found utterance at last on the morning of March 5th, 1874. Rev. W. W. Snyder prepared the way for the Quakeress, Mrs. Hunt and her husband, and others, for the Crusade in Madison. And as if we were to meet with the direst opposition from the very outset, the liquor-men, this same evening, met and formed an organization to resist the women.

Mrs. Hunt, after her husband's address, rose calmly and spoke to the masses crowded into the pews, aisles, and gallery of Old Wesley Chapel. The enthusiasm was intense. On the morning of March 7th, a business meeting came together at Trinity Church. W. M. Monroe gave a stirring address; proffered his aid to do *anything*—work that was too menial for anybody else, to enable him to make amends for wrongs committed years ago, when he kept a hotel before he was God's servant. Local option prevailed in Indiana, and J. W. Levick urged "action." Accordingly, after prayer by Mrs. Hunt, the

ladies filed out, and moved in a body to the court-house, to visit the commissioners who were then in session. And now, for the first time, the voice of a woman was heard in prayer in that building, and amid the most intense interest and profound attention, she prayed for the court-house officials.

We continued our visits to the commissioners, and committees canvassed the city, urging those who had signed the petitions of saloonists to withdraw their names. On March 9th, the room was crowded to its utmost capacity, and we can do no better than copy from the *Madison Courier*: "Gathered about the three commissioners, and the opposing attorneys, who were seated at the table, was an audience, which, for motley and variegated appearance, challenges the experience of the oldest inhabitant. Side by side, sat or stood, the low, shambling debauchee, and the lady of aristocratic mien and person. Brewers and saloon-keepers with burly bodies and flushed faces, contrasted strangely with the pale-faced, proper-looking parsons, and their adherents. The 'odor of sanctity,' and the fumes of tobacco, seemed strangely intermingled, and there was incongruity in everything. Upon the opening of the case, attention was riveted upon the opposing attorneys, John W. Levick, for the temperance cause; and Judge J. R. Cravens, for Donahue."

Judge Cravens was counsel representing Mr. Charles A. Korbly, who, throughout the Crusade, stood like an adamantine wall against the ladies. On the morning of March 10th, after consulting the county attorney, A. D. Vanosdol, the commissioners refused the license to sell intoxicating liquor to Mr. Donahue. McLaughlin and Gaumer withdrew their applications.

We continued our work quietly and steadily, and a great number of signers to temperance and other pledges were obtained during our canvass of the city. And all the time, the spirit of earnest prayer and deep devotion prevailed, and women tremblingly waited.

We knew that it was our duty to visit the saloons, and at our daily meetings, morning and night, as we came down the aisles of the various churches, each would scan another's face, and anxiously inquire, "Shall we go?" and the answer would come, "We are not yet prepared." We agreed to spend one night in prayer. Many wrestled all night with God, and light came in the morning.

On the morning of March 13th, Mrs. Indiana Stiver rose in Christian Chapel and said: "Some of the sisters feel moved to begin the work at the saloons. For more than forty years I have tried to bear the cross, and have never felt its weight more heavily than I do this morning, but I also feel that I will be strengthened by the Lord for the work before us. I feel like Queen Esther—'I will go in unto the king, and if I perish, I perish, for we are sold, I and my people, to be slain and to perish.' As many of the sisters as feel moved to go to the saloons, follow me. Let us go into the vestibule and select the place where we will commence. We need a few of those who can sing to go with us. If any of the gentlemen have any advice to give, let them give it now. Let others stay here and pray." Prayer was offered, and the hymn, "Guide me, O thou great Jehovah," sung, when the praying band assembled in the vestibule.

The reporter of the *Daily Courier*, M. E. Garber, Jr., politely advised us to go to the saloon of Tom Mullen, saying he knew Mullen would treat us well,

and walked on before us into the saloon. This band, at first small, but afterwards increased to a hundred or more, consisted in part of

Mrs. Sarah Thomas,
" Indiana Stiver,
" Sarah J. Hughes,
" Malvina Quigley,
" Kate V. Williams,
" Jewel,
" D. G. Stewart.

Arriving at Mullen's, our band filed in, evidently to the consternation of the proprietor. The evils of intemperance were of course depicted, and permission asked to pray; but Mullen said he preferred we would not do so. And so, thanking him for his courtesy to us, we withdrew; and in all our after visits to him, he invariably treated us politely.

We moved on to Johnson Conaway's, at the door of which stood the barkeeper, who refused admittance. Our entreaties proving of no effect, we kneeled on the pavement and prayed, the barkeeper in the meantime having opened the door and locked himself in. We then passed on to the saloon kept by Nadler, on Main street, whose door we found locked. Nadler was very rude, talking roughly, saying, "It's no use to talk to me. If you want to do me any good, give me some money;" and walking off, locked the door behind. During our prayer a window opened above, and an old German woman cried out in mingled glee and wonder, "Oh, see 'em pray! Oh, they are praying!" The ladies now returned to Christian Chapel.

The next morning our band left the German M. E. Church, and called at Frook's saloon, the proprietor

of which treated us well; but several men, with disgusting bravado, stepped to the bar and drank in derision of the women. We next moved on to the Western Hotel, kept by Henry Neisse, followed by an immense crowd. His barkeeper informed us that the proprietor was not yet up, but his instructions were to admit no one, and we prayed on the pavement. Drinks were here taken during prayer. Such was our uniform treatment at Neisse's. Indeed, so often were we told that he was still in bed, that the house acquired the name of "Sleepy Hollow."

Broadway Hotel, kept by George Smith, was our next destination, and the scene was terrible. Our band huddled together, and jeering faces closed around us, and a group at the bar continued drinking and clinking glasses, and the women of the house, in an adjoining room, tittering and laughing—altogether making a perfect Babel of confusion.

The Crusaders were followed up street by several hundred people, and they halted at George Glass', at which place we were greeted with a scene which we are sure had been studied and practised for us. Glass had been known to boast how he would treat us, and the curiosity of the mob was intense, and was amply satisfied in a scene which beggars description, and disgraces the city.

Our leader, Mrs. Stiver, having nearly swooned on the way, had dropped into the house of a friend, and we marched on, led by Mrs. J. F. Hutchinson. The door was locked, and we had no escape from the surging circle that hemmed us in. Again we copy from the *Madison Courier*, adding name: "Those in the rear shoved and jostled to get forward, so the circle narrowed and decreased till there was imminent danger of the kneeling women being

crushed under foot. Rough words were bandied about; loud Amens issued from the bar-room; then snatches of derisive song; and amid and above all the din, the orchestra pealed out, rattling and drumming like a steam brass band. But a motherly old lady (Mrs. Susan Buchanan) prayed on, with her hands outstretched, notwithstanding the hideous noise within, as sweetly and calmly as by the bedside of a little child. The praying woman's action and utterance alike expressed her faith: 'The Lord will hear us, though the crowd will not.' Presently Glass elbowed his way through to the doors and threw them open. He spoke pleasantly to the ladies, inviting them in, but the scene within was enough to deter them. A house full of burly men, drinking, and smoking, and acting as boisterously as they well could. In the ladies went, and the rush after them was so great that life was imperilled. They were greeted by the proprietor himself in a kindly manner. He expressed his regret that they had called Saturday, as this was a busy day, and he could not give them the attention they deserved."

Glass called out, "Come in, ladies, and take a drink, and hear the music. I paid so much for that organ. I keep a respectable house." Mrs. Hutchinson replied, "If you keep a respectable house, you will stop that noise." Upon which Mr. Glass, somewhat pacified, ordered, "Bill, stop the organ," which was done. Beer all this time was flowing gratuitously. But we must add, to the praise of *One who protected each hair of our heads*, that this man's hand was stayed, and the mob grew comparatively quiet, and Mr. Glass himself conducted himself much more gentlemanly during the rest of our visit, and invited us to call again. Before we were out of the door, however, a boisterous song was raised by those

inside.

The effect of this visit was varied. The monster Alcohol grew so hideous in its deformity to one man, that he renounced drink, and became a temperance man.

During our frequent visits to Mr. Glass we were never able to make any impression for good on him. At one time, in response to the entreaties of Mrs. Stiver, he replied, “It’s no use. You can do me no good.” She answered, “Well, Mr. Glass, if we cannot, we will pray that God may.” To which he said, in response, “I take no stock in God.” Mrs. Electa Wilson frequently accompanied us in our visits here and elsewhere, and was very efficient in praying and exhorting the crowds. One morning Mrs. Joseph Todd for the first time accompanied us. Mr. Glass asked, in a very impudent manner, “What can I do? I can’t shovel coal.” And she replied, in a beseeching tone, “You had better shovel coal than ruin our sons.” She had known the effects of this inhuman traffic. He immediately proceeded to have her summoned before Mayor John Marsh, upon charge of “provocation.” Mr. Glass’s counsel refused to make any argument, and after a few scathing remarks from Mr. A. D. Vanosdol, the counsel of Mrs. Todd, the case was dismissed, when our band, who had accompanied her in a body, broke out in a song of thanks.

Mr. Glass afterwards made a cowardly “assault with intent to kill,” upon Mr. Levick, who seemed destined to bear the brunt of the war, and was slowly recovering from an accident in which he narrowly escaped losing his limb, and was then walking around on crutches.

Mrs. Horning locked the doors against us, as did

Mr. Effinger. Mr. John Kraut admitted us once, but never afterwards. The house kept by Kraut bears the reputation of being of the class called *fine*, with marble counters and tall mirrors; and manufactured drunkards by the hundreds. Mr. David Humphreys always received us politely, and always treated us well and gentlemanly, but we were never able to make any change in him. C. Kraut refused us admittance. Johnson Conaway did also, and we were never able to see his face. Mrs. Kinne was a reluctant host, but treated us well. At one time the liquor element felt dissatisfied with the reports of the Crusade, as published in the *Courier*, thinking it favored us, and proffered to pay a reporter themselves, if his productions would be published. On our part we felt that we were ridiculed, and on the same day sent a committee to request Mr. Garber, Jr., to discontinue his visits with us. His reply was, "That is what we get for carrying water on both shoulders."

Henry Pfeiffer's doors closed, as also did Lohman's. Mrs. Patrick Devany treated us well. Fred Winnefield always refused us admittance, and we kneeled on the pavement. On April 4th we called on Fred Glass, Mrs. Stiver entering and inquiring for the proprietor. Mr. Glass started up from the rear of the saloon, exclaiming, "What's here—more praying? I want no praying." Mrs. Stiver answered, "But see here, Mr. Glass—" Mr. Glass, abruptly, "I want no conversation at all." So we grouped together on the pavement, and Mrs. Stiver delivered an impassioned address, but we are compelled to add that, as far as we know, we were never able to produce any good effect on Mr. Glass. Mrs. Scheible treated us rudely. Leonard Klein tried how rudely he could talk to us. We were sometimes led by Mrs. Hutchinson, and sometimes

by Mrs. Stiver. Great confusion was created on one occasion by Mrs. Thomas, an old lady eighty years of age, and loved by everybody, familiarly spoken of as "Aunt Sally," stepping into the doorway, and kneeling down to pray. Klein hurriedly ran forward, and rudely drove her up and off. Aunt Sally was so much overcome she could not control her voice, and said, "Oh, excuse me, Mr. Klein, I am old and did not know I was doing any harm!" Mr. Klein frequently told us we were doing more harm than the saloons.

And now we come to trying days indeed, but we were upheld by the power of God. Mrs. Hunt, who some time before this had left the city, was again with us, and Mrs. Stiver avowed her own willingness to sit at her feet and learn of her, and so under her leadership we concluded to visit Walnut street, along which almost every other house was a saloon. We had looked forward anxiously to this time; had heard threats of harshness. Cheeks blanched with fear and voices trembled with unshed tears. But into this stronghold of the enemy we marched, and called first at Mr. Schwab's, who treated us well, and acknowledged he was ashamed of his business. His wife was glad to see us, and received us into her own sitting-room, thanking us with genuine earnestness. Winters refused to sell while the ladies were present, and a young German, being twice refused, ran behind the counter, drew the cork from the bottle, and was proceeding to help himself, when Winters snatched the bottle from him, and made him leave. Winters firmly avowed his intention to sell, however. John Greiner's ale-wagon stopped here while we were inside, and men began drinking, and one of them took a bottle to the door, and drank from it ostentatiously. By this time drays, buggies, and wagons stood at the saloon doors, while swarms of

human beings gazed upon the solemn procession of sisters, who pushed their way through the rough crowd, and commenced singing at Kimmel's, who refused to sell drinks in our presence. A lady at the doorway passed through a severe ordeal in barring out the crowd.

Jacob Schuler's saloon was found filled with men drinking noisily, and there was a perfect jam before and around the door as we approached, and we found Schuler himself intrenched in an arm-chair, haranguing the crowd, crying, "Clear off my pavement."

When Mrs. Hunt said: "Brother, we were calling on the rest and would not slight thee," Schuler, pacified, replied, "I am obliged to you for coming."

Our visit here was amusing in the extreme. Schuler, swearing unconsciously all the time, told of his bravery and exploits in the army, said he came to this country in "1885"—became very angry at any noise inside, swearing, "I can stop that, by ——," set down quietly, while we prayed, but began again as soon as we arose.

Amid yells and cries, and great confusion, we started for Mat. Baus', where quite a controversy occurred between Baus and his wife. Baus' wife interrupted his words, and took up his argument, and Baus seemed hugely amused.

After singing and prayer, we discontinued our visits for the day, but renewed the skirmish the next morning, and called on S. Pfau, who was inclined to shut us out because we passed him yesterday. He talked kindly to us, and expressed a hope that we might succeed.

Not being admitted at Barar's, Mrs. Hunt made a stirring appeal, after which, and singing and prayer, we closed the Crusade for the day.

At another time, led by Mrs. Stiver, we again went out Walnut street, and finding Solcher's door closed, we stepped off three paces, and held our usual exercises. Soon a rude crowd gathered.

At Mrs. Woodchopper's a motley crowd of children by the hundred, women by the score, and men innumerable, all mixed in a confused mass, gathered. A dray with empty beer barrels, the Walnut street hose, country wagons, dogs, etc., completed the company. Mrs. Dr. Little stepped forward, and, in her own kind way, turning to a crowd of children, delivered them an appropriate address. Mrs. Newel also spoke very effectively to some part of the crowd; and amid the confusion and boisterousness Mr. J. W. Levick, that indefatigable temperance worker, jumped into the spring-wagon of Mr. Auger, while Mr. A. held the horse, made an appropriate speech, tending to quiet the people, referring to his own German origin. Several men, in a rough, though not rude manner, interrupted him, asking him questions, to each of which he politely listened and replied. He then jumped to the ground and came near the ladies. During his address he was treated with more courtesy than we had any reason to expect, and one German followed him down-town, desiring to sign the pledge.

And now, having given a brief account of some of our visits to the saloons, which our readers must take as an example of our work in that direction, we will pass on to other matters.

On April 30th, 1874, Hon. Wm. Baxter came to Madison and spoke on the subject of Temperance,

two evenings in succession. The Crusaders held a mass-meeting in Wesley Chapel, on the evening of May 6th. The church was well filled, our President, Mrs. Stiver, in the chair. After singing by the choir Mrs. Susan Buchanan led in prayer, after which Miss Emma Vail read a portion of God's word. Mrs. M. E. Sullivan made a thrilling address.

Mrs. Hutchinson read an essay, and Mrs. Johnson and Miss Mary Page sang solos. Miss Jennie David recited an original poem and when she demanded, "Was it *all* the fault of the suicide?" the effect was indescribable. Miss David was an indefatigable worker, and willingly did anything our band desired. Mrs. Tibbetts concluded the exercises.

Again, on the evening of June 10th, we held another mass-meeting at the court-house, Mrs. Stiver in the chair. Mrs. Sullivan made the opening address, followed by an essay by Mrs. Anna Dougherty, who in turn was followed by an address by Mrs. Electa Wilson, who from the depths of an earnest soul poured forth thrilling words, which coming from the heart went to the heart. Mrs. Wilson was listened to with rapt attention. Mrs. Gilpin concluded by reading an essay.

In the meantime committees had circulated pledges and procured 2,500 signers to the total abstinence pledge. Our feet were blistered from the scorching streets, while we worked faithfully on, defeating the license of George Glass and others. In this place we must make especial mention of Mrs. Thomas Clark, Mrs. Elizabeth Crane Black, Mrs. Harry Colgate, Mrs. Berryhill, Mrs. James Lewis, Miss Mary McFetridge.

We also held mass and street meetings in various parts of the city and county. We gratefully remember

Mr. Nat Williams, who at one time when we held a meeting on his wharf boat, kindly arranged seats and lights, and exerted himself to make us as comfortable as possible. On the arrival of the Louisville and Cincinnati mail packet, the commander, Captain Chas. David, cordially received us on board, followed by an immense crowd. Miss Jennie, daughter of Captain David, again recited an original poem to an attentive audience; and when she feelingly referred to the claim of the saloonists that theirs was a respectable business, and demanded authoritatively,

> "If so,
> Remove all bolts and bars, and let us see
> What gin-shops are, what drunkards do,"

the effect was thrilling in the extreme.

At another time we held service on board the Cincinnati packet, commanded by Captain Sam. Hildreth, who received us cordially. After singing and prayer by Mrs. L. J. Hughes, Mrs. Stiver spoke for some thirty minutes, when after some other devotions we retired, escorted to the shore by Captain Hildreth. Captain Hildreth afterwards attended one of our meetings, was so much impressed that he resolved he would "taste not the unclean thing," and let us hope that he adheres to his resolution.

A stranger meeting one of our number afterwards informed her that through our efforts, on board the *Buel* that day, he had ceased the use of intoxicants; and yet we must record the bitter with the sweet and say that the whiskey fraternity gave the United States Mail Company warning that if that performance was repeated, they would ship no more produce with them.

And now, after all these long weary months of suffering and waiting, we have nothing to recall. Led by Jehovah's hand we did what we could, and we leave the results to him. Though the good done seemed comparatively slight, yet we worked on, and to-day we recognize the recent reform movement in Madison, as the *child of the Crusade*, and as God's answer to our prayers. We believe that by some agency God will answer our prayers and that *Mene, mene, tekel, upharsin*, is written over every bar-room in the United States as plainly as when the finger of God placed it over Belshazzar's feast.

We desire to say that we have been warmly seconded by most of the ministers in the city—W. W. Snyder, J. F. Hutchinson, B. F. Cavin, I. H. Hardin, Henry Keigwise and J. H. Barth. And we would especially mention the Rev. Dr. Little and Rev. David Stiver, who have firmly stood by us through all opposition and given their wives their warmest approval. We look forward to the coming day, when our victory shall be complete.

INDIANAPOLIS, INDIANA.

I am indebted to Mrs. Dr. R. T. Brown, President of the Woman's State Temperance Union, for the following facts:

When the Temperance Crusade was spreading over the West like wildfire, in February, 1874, the Friends held a temperance meeting in their church.

The Rev. Mr. Bayliss preached a sermon on Temperance at Roberts' Park M. E. Church, and President O. A. Burges, in a sermon at Bethlehem Christian Church, made strong appeals to the women, spoke of the many saloons in the city, and

told them to go out on the streets to work, and he would stand by them and give his assistance at all times, which promise he faithfully fulfilled. Soon after this, a call was made for the women to come to Roberts' Park Church, to organize a temperance union. The attendance was large, and the meeting enthusiastic. A central union was organized, and soon after each ward in the city organized an auxiliary union. There was a general awakening in the hearts of the women. Well do I remember how large bodies of women met first in church for prayer, then walked in a long procession through the streets to the auditor's office, and copied the petitions filed for permits to sell liquor, then again met in church for prayer, before going to the Commissioners' court to expose fraud. They asked leave to open the sessions of the Commissioners' court with prayer, which was granted, and there they sat from day to-day with dozens of beer-bloated, brazen-faced men, gazing at them.

One morning there were five temperance women in the Commissioners' court, and an old colored man came in and gave the women five pamphlets, some in prose, some in doggerel verse, containing low, vulgar abuse of the Crusaders. The women hid them, and said nothing. When the women first met from the different churches, they were strangers, but they were soon acquainted and became lasting friends. They held many mass-meetings; they called the ministers into each other's pulpits to make temperance addresses; in short, the Crusade work brought about a Christian union that nothing else ever had done. Prof. R. T. Brown said it looked like the Millennium had come. The Crusade has been a great blessing to the women of Indiana. It has developed latent powers and faculties which have

astonished none more than themselves. They have circulated petitions extensively, and presented, in person, at two successive Legislatures, the names of more than forty thousand citizens, praying relief from the burden of liquor legislation. Besides this, there has been a growth in the social and Christian virtues that other means had failed to produce.

The women kept liquor from being sold on the Exposition Grounds one year, and the next the managers allowed it to come in, and fifty of the leading temperance women pledged themselves not to attend the fair, and published the following card:

> TO THE LADY READERS OF THE INDIANA FARMER:
>
> DEAR SISTERS:—Knowing our sex as we do, and its womanly instincts, keenly alive to all moral questions of conscience and duty, we appeal to you.
>
> Last year the State Board of Agriculture inserted a clause in its leases prohibiting the sale of intoxicating liquors at the Exposition, and thereby failed to rent the usual number of stands, losing, as is claimed, several thousand dollars, while there was probably no compensating increase in attendance on that account.
>
> Consequently, the prohibiting clause is omitted this year, and the sale of intoxicants will be allowed, unless the applicants fail to procure a license from the Marion County Board of Commissioners, which is altogether improbable.
>
> Thus, as is usually the case, moral sentiment has again been compelled to retire

before appetite and avarice, which give to the liquor traffic all its vitality.

It is also reported that large sums of money ($50,000 in one case) have been paid to the Centennial management at Philadelphia, for the privilege of selling intoxicants next year, where our nation, by "an exposition of its material, commercial, intellectual and political prosperity, resultant from an hundred years of self(?) government," will celebrate the one hundredth anniversary of that day when the "Old State House" bell proclaimed "liberty throughout the land and to all the inhabitants thereof."

It is a sad commentary, that wherever our brothers, sons, fathers and husbands are expected to gather, there the rum-seller invariably plants himself, plies successfully his vocation and spreads his snares.

He does not thus intrude upon gatherings of women alone, for he finds no appetite to meet his avarice.

Now where, and by whom, shall a standard be raised against this burning disgrace?

By whom, but the women and the churches? Where, so appropriately as at our own Indiana Exposition and State and County Fairs?

Are the women of the State of no consideration to its commercial interests?

Who wear its dry goods and jewels? Who

change annually its fashions, replacing the old with the new, while the old is still tasteful and comparatively unworn? For whom do its young men dress well? By whose tasteful housekeeping is the demand created for beautiful carpets, handsome furniture and table appointments, pictures and other home ornaments?

To gratify whose taste are thousands of men employed in building elegant homes?

Who demands sewing machines, improved coal stoves and other conveniences?

For whose eye is three-fourths of the display of our markets, on business streets and at the Exposition?

Verily, women have a power for weal or woe, commercially as well as morally, and can by combination make themselves felt.

Will you not, therefore, Sisters and Christian people, unite with us in setting our faces like flint against the Indiana Exposition and State Fair, while the management tolerates the sale of intoxicants?

If these gatherings are for the vicious and immoral, let us abandon the field to them; if for the virtuous and moral, let such insist upon a recognition of their moral sentiments; but if they are solely business enterprises, which must pay at all hazards, let us know it, and withhold our patronage as we would from a beer garden or saloon.

Mrs. Z. G. Wallace,

” J. H. Bayliss,
” J. A. Ross,
” R. B. Duncan, Sr.,
Miss Auretta Hoyt,
Mrs. H. M. Brown,
” Judge Test,
” M. M. Finch,
” T. H. Sharpe,
” F. M. Farquhar,
Jane Trueblood,
Mrs. Dr. J. R Siddall,
” John Gotschall,
Mrs. Lucia S. Holliday,
” Ovid Butler, Sr.,
” D. B. Harvey,
” Ingraham Fletcher,
” M. M. B. Goodwin,
” Dr. F. G. Carey,
” John S. Newman,
” F. C. Holliday,
” H. Parrott,
” Elijah Fletcher,
Miss Annie Butler,
Mrs. Wm. H. Page,
” R. T. Brown,
and many others.

The consequence was that the Exposition was a failure, leaving the board largely in debt. Since then liquors have been excluded by the board from the fair grounds.



MRS. MARY T. BURT,
Corresponding Secretary Woman's National Christian Temperance Union.

RICHMOND, INDIANA.

Richmond is a beautiful town, containing about 15,000 inhabitants. Of the thirty-one registered saloons, only one was doing a legal business under the Baxter law. The town was of Quaker proclivities, and the Crusade was inaugurated by a few Quaker ladies; but the women of other denominations rallied around them, and the town was soon in a blaze of

temperance enthusiasm.

Among the places visited was the “Continental,” kept by one McCoy, which was the finest saloon in the city. McCoy could not stand the prayers and appeals of the women, but unconditionally surrendered. A thousand dollars was raised, and loaned to him to begin another business; and the “Continental *Saloon*” became the “Continental Market.”

August Woeste unconditionally surrendered, and his liquors were poured into the gutter; a public entertainment was given for his benefit. Thomas Lichtenfels treated the ladies with the greatest indignity; he had a license under the Baxter law, and claimed that he was doing a legitimate business. The ladies continued their visits till one afternoon, six or eight ladies who had entered were locked in, and were prisoners from four till nine o’clock P. M. The very worst men in the city were in the saloon at the time, drinking and carousing, singing, and blaspheming in mockery. Beer flowed freely, and the tobacco-smoke was stifling, and the attempts to frighten the ladies were of the most threatening character. The noise and the confusion was so great, that no religious exercises were attempted, but the women sat in silent prayer, while the drunken rowdies offered every insult but actual violence.

The Baxter law required that all saloons should close at nine o’clock. When that hour arrived Lichtenfels released the ladies, and, closing his saloon, said: “This is the last time I will open my saloon—this is too much for me.” For a week the saloon was closed, when, notwithstanding his promise, he reopened again.

The Police Board of the city had it in their power

to close all of the saloons of the city, but the one that was licensed; but, instead of hunting up evidence to stop the illegal business, they hunted up a city ordinance preventing the obstruction of the sidewalk, hoping in that way to stop the Crusade. But the ladies, getting a hint of it, changed their tactics, and went out in small companies.

Enthusiastic mass-meetings were held—young men's meetings, young ladies' meetings, and daily prayer-meetings—and a public sentiment was aroused that would have closed every rum-shop in the town if they had not been sustained by official influence.

Richmond is the home of Mr. Baxter, originator of the Baxter law.

The women continue their work, adopting various methods, and are waiting and praying for the victory.

MISCELLANEOUS.

The Crusade was carried on in the following towns of Indiana, with more or less success: Fort Wayne, New Albany, Dunkirk, Portland, Muncy, Frankfort, Columbus, Buffton, Kokoma, South Bend, Valparaiso, Lawrenceburgh, Union City, Terre Haute, Greenfield, Bedford, Lafayette, Logansport, Warsaw, Wabash, Franklin.

ILLINOIS.

CHAPTER V.

CHICAGO, ILLINOIS.

Early in March, 1874, it was announced that the city council had determined to repeal the law requiring saloon-keepers to close their doors on the Sabbath day. Petitions against the repeal of the law were extensively circulated, and the moral sentiment of the city thoroughly aroused.

A meeting was called for the next Monday afternoon, March 16th, at Clark Street M. E. Church. The house was packed to its utmost capacity, the front seats in the gallery being filled with saloon-keepers. Many ministers were on the platform. Mrs. Wirts called the meeting to order, and Mrs. Rev. Moses Smith was elected chairman. There was deep interest. One present says: “The intensity of feeling was something to be felt, but can never be described.” During the devotional exercises every Christian heart realized that the Holy Spirit was present.

The first business of the meeting was the appointment of a committee of fifty to present the petition to the common council. Mrs. Rev. Moses Smith and fifty others were designated to visit the council chamber.

Mrs. Smith gives the following particulars of this visit:

"About seven o'clock, when the streets were comparatively quiet, we formed in procession and marched silently to the council chamber. On reaching the hall, the door was found locked, and guarded by a drunken janitor, armed with a revolver and dirk. Rev. Arthur Mitchell, D. D., and Rev. Arthur Edwards, D. D., who had greatly aided in the afternoon meeting, came to our aid, and succeeded in getting the door unlocked, and with their own hands lighted the gas. As many of the ladies as could be seated passed in to await the coming of the council, while the others returned to the church.

"At eight o'clock the council came to order, and the clerk announced the first business on the docket to be the final vote on the repeal of the Sunday law. Then ensued a struggle: the more reckless were determined to repeal the law before the ladies' petitions could be presented; others, even of the rum party, with an eye to future elections, favored making the listening to the petition the first business in order. After a long discussion, the motion prevailed to listen to the petition.

"In the meantime a mob had gathered around the building, pressing through the long corridors even into the council chamber. There was hooting and yelling, and throwing of bricks, and threats from some of the more desperate."

After the presentation of the petition, Mrs. Moses Smith was permitted to address the council. She said: "*Gentlemen of the Common Council*: We came not here to address you. We desire not to take one moment of your time. We come with a petition bearing the names of 16,000 women, and we feel that we

represent the women of the city, and that we represent the cause of righteousness and of God; and we feel, too, that we are the power behind the throne, which may be felt at another election, though it was not at the last. We only entreat you in the name of our Father in heaven, and as you have the personal responsibility before you, not to open the saloons to our young men and to our children on God's day."

Mrs. Smith was escorted from the building by Dr. Mitchell, preceded by an armed policeman.

She says: "The moment I stepped out of the room an infuriated yell went up that fairly shook the building." Saloon-keepers had offered free rum to all who would join the mob. Although several thousand of the most desperate men in the city were gathered in that surging, hissing crowd, the ladies passed through and returned to the church without any serious injury. Regardless of the petition, the law was repealed, but the mob had done more for the cause of temperance than the granting of the petition could have done.

We give the following detailed account from the *Chicago Times*, of March 17th:

"It was well the ladies proceeded at an early hour to the council chamber, though this precaution entailed upon them nearly three hours' wait. As soon as they had been admitted, the rabble began to gather on the outside, blocking up all the avenues of approach. Adams street was crowded by, perhaps, the most ruffianly crowd ever gathered in the city—a crowd in duty bound to insult everybody bearing the semblance of a lady. It had been gathered from the saloons and slums of the city to give the bummer aldermen a moral support. The leaders had sent out

the command: ‘Rally your forces; we must counteract the influence of the women.’ Accordingly, every saloon had stood treat to all the dead-beats who would ordinarily be ordered out of the place, on condition that they would make ‘Rome howl!’ about the city hall. The move was a complete success, and a more unmannerly and disgraceful mob never outraged propriety and threatened the peace of the city. As soon as the council chamber was filled, the corridors were crowded with a filth-reeking crowd. The doors were slammed in their faces, and then a howl of indignation arose, that made the old rookery shake from its foundations to the skylights. As often as a vote resulted in favor of the bummers, the news was conveyed to the mob, and the most unearthly yells would be sent up, reverberating through the council chamber to the stopping of all business.

“The air within was stifling, and frequently ladies would beg escorts from Captain Buckley to seek the open air. Such requests were always granted, but it was almost as much as their lives were worth for the ladies to work their way through the mob. As soon as the doors opened to pass them, the crowd in the corridors, getting sight of a bonnet, would break out in cheers, yells, hoots, groans, and cat-calls. This sort of thing was kept up until the lady reached the street, and there the cries would be taken up by the rabble outside, and the lady would generally be accompanied by a mob of several thousand, a block or two, all yelling like demons possessed. A number of ladies fainted during the ordeal. These diversions were of frequent occurrence, and the shouting and yelling were interminable during the whole time that the ladies were in the council chamber. But the closing scene was the most disgraceful of all.

"It was the most outrageous proceeding ever witnessed in a civilized community. It must now be counted among the other delusions dispelled in this age, that men, no matter in what position in life, entertain a natural regard for the fair sex. The mob on last evening completely refuted this flattering unction. Savages would have shown more respect to captive Amazons. When the vote on the whiskey ordinance was declared carried, the ladies rose to depart. A posse of police then proceeded to break a way through the crowd. Having succeeded in this difficult task, the ladies filed out of the hall between two rows of officers. On either side stood a glaring mob—a shouting, a groaning, a hooting, a demoniac mob. The most obscene phrases were bandied about; the foulest epithets were applied. Women passing along the corridors through this lane of filth, hid their faces in their hands; dropped their veils; shrank within themselves; hurried forward on the run; stopped sometimes as if ready to sink, but gathering renewed strength, started forward again, pressed by the ladies behind them, all eager to reach the open air.

"But when the open air was gained, the situation in nowise improved. Egress was had by the door in the rear leading to the alley next to the Grand Pacific. Thousands were crammed into this space—a howling menagerie. The police cleared the sidewalk, but the crowd lined the verge, and poured a volley of blasphemy and obscenity at the procession of ladies. When La Salle street was reached, other thousands were awaiting their approach, and these howled even louder than those who greeted them in the alley. The noise was positively hideous, and this hooting, yelling, blasphemous mob, of five thousand

roughs, the very offscourings of the saloons, flanked and followed them clear to the door of the church. Jostling them on the way; spitting tobacco juice on their dresses; pulling at their chignons; in some cases tripping them up; knocking off the hats of their escorts,—brothers, husbands, or sons,—giving the latter kicks, cuffs, and digs in the ribs; and all the while the hooting, yelling, howling continued, and not infrequently members of the procession would sink to the ground, swooning from very fright.

"It was a terrible ordeal these ladies were compelled to pass. It is safe to say that never before, in this country, did an equally respectable body of ladies receive such brutal treatment. The rage of the mob following the cart of Marie Antoinette to the guillotine was not more demoniac, and probably far more courteous. For much of this, that low-bred demagogue—Hesing's henchman—Jack Rehm, superintendent of police, is responsible. The ladies called on him for protection, and he refused it; the mob ruled in the very head-quarters of the police. This bummer, with the star of the chief, was in league with the rabble; he was a party to the plot to congregate all the scum of the city hall; no pretence at order made on the outside; the police, as they say in Paris, 'fraternized' with the mob; they knew which side the powers that be were on."

So far from intimidating the women of Chicago, it made them a thousand times more determined. Perhaps many of them were not aware, up to that time, of the hideousness of the rum power, and the degradation and vileness of its votaries. Their eyes are opened. They see they have a giant to fight, and yet it is not for them to fight; this wonderful movement is *all of God, in answer to prayer*. Millions

of prayers are going up to God, and a wonderful spiritual influence in answer to these prayers is being poured out upon the people of all lands. The temperance question is on the crest of this wonderful tidal wave.

The *Chicago Tribune* and *Northwestern Christian Advocate* give substantially the same account, and unite to deplore and condemn the affair as a disgraceful outrage on decency and propriety.

ORIGIN OF CHICAGO DAILY TEMPERANCE PRAYER-MEETING.

After the visit to the mayor, rejection of petition, mob procession, etc., the temperance women of Chicago did not lose heart. They maintained a daily prayer-meeting in the lecture-room of Clark Street M. E. Church, at which numbers of drinking men signed the pledge, and sought "the Lord behind the pledge," as one of them expressed it. During the frightful heat of that summer, the attendance fell off sometimes. Mrs. O. B. Wilson, the President, a plethoric lady, in feeble health, and past the prime of life, would ride miles in the street cars, from her home on one of the south side avenues, to the place of meeting in the Y. M. C. A. building, meeting there but one other lady, and she from a distance equally great on the north side of the city. At last, for a few weeks, the meeting was relinquished. When Miss Frances E. Willard, who had just entered the temperance work, and been made President of the Chicago Union, returned from old Orchard Beach, with the fresh enthusiasm and faith stimulated by that meeting, she, with Mrs. Louise S. Rounds, her special friend and coadjutor, proposed the re-establishment of the daily gospel meeting. They laid their plans before the ladies at

the regular meeting, and advocated giving more publicity to the effort, and especially the effort to secure attendance of the drinking, swearing, “elbow heathen” of the streets. They proposed circulating a little hand-bill of invitation, putting out a sign with “Everybody welcome! Come and sign the pledge!” and also placing notices in the daily papers. The debate was long and animated. Some of the ladies said, “You’ve seen how difficult, almost impossible it is to sustain any sort of a meeting. A failure will be disastrous, and we cannot hope to succeed.” Others said to Miss Willard, who gave all her time to the office, “You’ll have to conduct the meeting all alone; and though profitable to you, it will not fulfil what you are aiming at, for if nobody comes, you surely cannot reach the masses.” But at last, by a small majority, the proposition carried.

Miss Willard, in the simplicity of her heart, went to Miss Cushing, Librarian of the Y. M. C. A., and obtained her promise that if the prediction came true, and she found herself absolutely without any one to kneel beside her in prayer, Miss Cushing might be called upon to help her “keep up the meeting.”

But this exigency never arose. The first day seven were present, the majority of them drinking men. Rapidly the numbers increased, until the office, which, by packing, would hold forty, was crowded, and the doorway and hall. Then the Y. M. C. A. gave the use of lower Farwell Hall (where their noon meeting is held) and the attendance grew until two, three, and four hundred would convene at three P. M. daily.

Humanly speaking, the elements of success were: Dauntless determination; thorough advertising of

meeting and persistently keeping it before the public —large placards of welcome, hand-bills circulated on the streets, notices of the press; accounts of the occurrences at the meeting, as well as mere announcement; having it *accessible*—in heart of city, *down-stairs*, level of street, good lively music and excellent instrumental accompaniment; regularly-appointed leaders (the week beforehand, so they could prepare), going into reading-room of Y. M. C. A., and daily inviting the loungers there, with utmost kindness, to attend.

Mrs. L. S. Rounds, Corresponding Secretary, gives the following account of the work during the last year:

"Since the 1st of October, 1876, I have had charge of the work. We have a membership of about seventy-five. Our daily temperance prayer-meeting is *the* feature of our work. Held in the very centre of the city, we have had, since the above date, an average daily attendance through the winter of two hundred and fifty, and during these past summer weeks an average attendance daily of eighty-five to one hundred.

"These meetings are held from three to four each day, Sundays excepted—always led by some lady, excepting a few weeks during the winter, when the meetings were led by Brother Sawyer, Mr. Moody's co-laborer.

"The influence going out from these meetings is felt in all the surrounding States, and letters come to us nearly every day from persons who have been helped by them. At the close of each meeting the pledge is presented.

"Besides this daily meeting, we have weekly

meetings under our auspices, at the following points:

"*Bethel Home*, where a meeting has been sustained about three years. There a *mighty* work has been done: *thousands* passing through the Home have been in our meetings, possibly, only once—others several times, and the seed thus sown has fallen upon many a poor, weary heart. The Superintendent of the Home says that about twenty thousand persons pass through the Home yearly. The larger portion of these come into our meetings. They are poor wanderers, going up and down in the world, seeking work, rest, and homes. The most of them are drinking men. It is one of the most promising points of our work, and *thousands* of these poor outcasts have signed the pledge here and begun a better life.

"*Burr Mission* is also a grand field for labor—a hard one, but all the more blessed, because of the joy it gives of seeing the cross of Christ win its way in the worst of places. Earnest Christian women have stood firm at their post here, and God has blessed them wonderfully. Hundreds have signed the pledge. Much house to house visiting is being done here, with blessed results.

"*Twenty-fifth street and Portland avenue* is another point where we have planted our temperance work. Here we have much help from Christian men and women living in the neighborhood.

"*At 221 West Madison street* we have another point of work. This meeting has only been in progress a few months, and yet the interest is remarkable, and much good is being done. Many Christians attend this meeting, held every Monday night.

"And last, but by no means least, we have a new point of work in the extreme south part of the city, in

the midst of a drinking class of people, called—

"*Our Forty-seventh Street Work.* A gospel temperance meeting was started here about six weeks ago, a hall secured, and meetings held *twice* every week. The entire neighborhood seems aroused. Some opposition was met with at first, but the whiskey men are finding out that we have come to stay. A noble Christian man, under the direction of our Union, has charge of the work, and we send speakers and watch its interests. At *every* meeting large numbers sign the pledge. The work here promises grand things.

SUMMARY OF WORK.

"The Chicago Union holds, *every week, twelve* gospel temperance meetings. At all of these, the pledge is presented, and the Saviour offered as the Physician for sin-sick souls. At all of these meetings an opportunity is given for any one to present requests for prayers either for himself or for friends, and also to give testimony as to what the Lord is doing for him.

"No reformed man is allowed to take part in our meetings who ignores Christ's power to save, or scorns His help, no matter how good a *temperance* man he may be. *We never run in debt.* It is an understood rule that we shall *never* go beyond the means in hand. Clinging to this, we found ourselves one day with only forty-five cents in the treasury, but all bills were paid, and before others came in the Lord supplied our needs.

"Not *one dime* from our treasury goes to relief work. In a great city like this, constantly running the risk of being imposed on by untruthful and indolent people, we saw the wisdom of adopting this rule, and

have adhered to it strictly. We find that those we help the least, *materially*, do the best for *themselves*, and this is a fact worthy of consideration. Much of the so-called *charity* of the world is but adding fuel to the fire which is burning out our social life. Every man ought to be taught that he must depend upon *God* and *himself*.

"Our temperance women cannot learn the lesson too soon, that there is *no end* to the long procession who care more for the bread that perisheth, than for that of eternal life.

"Our objective point is the uplifting of *public sentiment*. Pulling drunkards out of the gutter is good work, but to keep them from getting in is better. Our hope is in the children. To this end the juvenile work interests us much. In nearly all the evangelical Sunday-schools of the city, we have introduced a review lesson on Temperance, prepared by Miss Kimball, the chairman of that department. It has proved *very acceptable*; and Sunday-schools out in the towns and villages in the State have sent to us for it.

"God give us the children for Christ and temperance, is our cry; and we hear Him say, 'According to your *faith* be it done unto you.'

"To-day, at the close of this hot August month, with the fall and winter work close upon us, our Chicago Union stands bravely at the front, where, thank God, she has *always* stood.

"To recapitulate:

"We hold *twelve gospel temperance meetings every* week, counting in our six *daily* meetings, the attendance of which yesterday was 120, averaging daily from 80 to 100! Our regular *business* meeting every week. During the past *eleven* months (first

three of which is in the last report), between 1,500 and 1,600 have signed the pledge; and we feel safe in saying that there have been from *three* to *five hundred conversions*. May God continue to bless the temperance cause, and to Him be all the glory."

JACKSONVILLE, ILLINOIS.

After an all-day prayer-meeting, the women were invited to meet and organize, which they did on March 16th, 1874, enrolling at the first meeting 200 names, as workers. They caused to be placed on record, the following solemn statement: "We now buckled on the armor, and go forward; there is no retreat, no failure; we do not expect to lay down our armor until life's work is done. Our motto is, Jehovah nisi: the Lord my banner; and with this unfurled, floating in the air—which is wafted from the heavens above us—we go forth to conquer for Him who gave His life for us."

A pledge was drawn up, and circulated among the druggists, to which most of them signed their names. Committees were appointed to visit the owners of the buildings where saloons were kept, hoping, as nearly all were church members, they would be convinced of the wrong they were doing. Total abstinence pledges were circulated throughout the city, and over two thousand names were enrolled on the pledge-books.

One day, a member of the Union, seeing a man come out of a saloon, said, with a kind look, "My friend, you do not frequent the saloon at such a time as this?" He answered, "I have done so." After some conversation, they separated; he went home and related the circumstance to his wife, and expressed a

willingness to sign the pledge. The wife found out the name of the lady, visited her and urged her to present the pledge to her husband, which she did. The man wrote his name to the pledge, declaring solemnly that he would never break it; and has kept it faithfully, and taken a stand on the Lord's side, and united with one of the churches.

A man came into the meeting one day, who seemed very much affected and interested. He said he lived eight miles from the town, was in the habit of drinking, and had been for thirty years; as he was coming into town, his wife wished him to attend the meeting where they prayed for those who wanted to be free from the bondage of drink, so instead of going to the saloon, he went to the prayer-meeting.

Not long afterwards, while the women were praying before a saloon, a wagon stopped, and the occupants desired to see some of the women; it was the man just mentioned, with his family. They all wanted to sign the pledge; the shadow had been lifted, they had now a happy home, the man had reformed.

Mrs. L. H. Washington, who was the President of the Union at that time, says:

"We met daily, asking our Father to lead us, and use us against the evil, which threatened all that was precious In life. We did this, however, in the beginning, without any expectation of going into the saloons. For myself, I had an abhorrence of drinking-places, from which happily my father, brothers and husband, had kept aloof."

After two weeks of dally meetings, we began to visit the saloons.

Our band, which commenced with five, soon numbered seventy-five. We were almost invariably treated with respect, not that the saloonists were glad of our company, but they knew that their only hope of maintaining their position and business was in appearing as much like gentlemen as they knew how.

There were some exceptions to courteous treatment, generally from those under the influence of liquor. One saloon-keeper, who was much intoxicated, seized a gun, and aimed it at the women, but it was wrested from him, by his patrons. When sober he always invited us in, (we did not enter without permission,) and frequently followed to other saloons with apparent interest. Another saloon-keeper, also intoxicated, said: “What do you bring your Jesus here for? take Him to the church, and crucify Him there. You are working for money, any way.”

We immediately acknowledged that we had received nearly a thousand dollars to open a pleasant free reading-room, where all were invited, and we wanted all who worked for money to take good care of it, and make their homes pleasant, and their wives and children happy, and we urged all to come and partake of the “water of life freely, without money, and without price.”

One of the most deeply solemn prayer-meetings I ever attended, was held in a saloon, by appointment, and with the consent of the proprietor. Intelligence and wealth, ignorance and poverty, were represented in the band. Anguished hearts were laid bare; wrongs and solicitudes which had been carefully covered over for years, awakened ready sympathy, and all clasped hands against a common foe.

Saloon patronage was greatly reduced; many unaccustomed to attend church, on invitation came, and some were gathered into the fold.

It was almost the universal opinion, that with the burning eye of public sentiment turned upon the liquor traffic, it must go down. The saloonists were evidently trembling, not so much at the power of God whom they did not fear, as at the power of the earthly counsel, from whom they bought silence and favor, by paying $500 per annum. So insecure did they feel, and so low had their patronage been reduced, that they did not replenish their stock.

One liquor agent, who, when he visited the city, usually sold from $1,500 to $2,500 worth of liquors to the drug stores and saloons, stated, that he could not sell one dollar's worth. We afterwards learned that he came into our daily meeting to see what the women were doing, to so interfere with his business.

I was riding in the cars one night. We reached the city of Peoria about midnight. This city is noted for its whiskey making, and a man entered, and engaged in conversation with a passenger, from which I learned, they were both engaged in the liquor business.

"Times are dull, dull," was the salutation that passed between them. A pocket flask was produced, and the quality of its contents tested with evident relish.

"Doesn't it beat the devil? You can't sell whiskey in these days." (I thought myself, that the devil was badly beaten.)

"Where have you been this round?"

Several places were indicated.

"Did you stop at Jacksonville?"

"Yes, but they've got a Crusade and a revival, too, and there's no use to try to sell there."

"Things look rather dark."

"I think they do: Why, there are 30,000 barrels of whiskey in the bonded warehouses of Peoria, to-day, and no sale to speak of. B——'s distillery must shut down, if times don't brighten. Why if this thing keeps on three months longer, every whiskey man in the country will be busted."

Alas! that the adversary of souls should have so many allies, and one so powerful in the love of money.

In our city, many who commended crusading, and were loud in their praises, and hoped the women would not give up, when the time came for voting, failed to back their praises with their votes. "Temperance work," they said, "was a Christian work, a work of moral suasion, and since men would drink, it was best and safest to make them pay for it." And so they bargained for the evil, which their wives prayed to prevent, and hindered the good work.

We were cast down, but not altogether discouraged. We wept, it is true, but had not our Master wept over Jerusalem? Jerusalem was destroyed, but His blessed cause lives, and the light then overshadowed, is brightening the uttermost parts of the earth.

I learn from the records that on April 9th the following petition was prepared: "*To the Honorable, the Mayor and City Council of the City of Jacksonville*:

"The undersigned, residents of Jacksonville,

respectfully ask that no license to retail intoxicating drinks shall be granted by the city of Jacksonville. To you who have full power to grant or deny our prayer we appeal as mothers, wives, daughters, sisters, to aid in preventing a traffic that causes evil, and only evil, and by which our sex and young children are the greatest sufferers."

This petition was circulated, and the names of 1,650 women annexed, and presented to the council at their first meeting by a committee appointed by the Union. This petition was placed, by vote of said council, in the hands of the chairman of the committee on ordinances, where it slept, with naught to disturb its repose, until its resurrection by the Union a year afterwards. It is now nicely rolled up and occupies a place with the records kept by the Secretary of the temperance society.

And yet, with all these discouragements, the Secretary, Mrs. E. J. Bancroft, records the purpose of the society in the following tender words:

"Let us, members of the Union, keep heart to heart, having charity among ourselves as to ways and means of doing good. Work and wait, looking to Him who gave the cause into our hands—the burden into our hearts."

ROCKFORD, ILLINOIS.

I am indebted to Mrs. S. M. I. Henry, Corresponding Secretary, for the following facts:

The city of Rockford, Illinois, on the Rock river, has had rather a remarkable history. About twenty years ago its numerous Christian counsellors set themselves to frame a municipal law for the liquor

traffic, which, while it licensed, should at the same time prohibit; and the government was run on this double-faced principle for a series of years, during which manufactories multiplied, homes were built after the most luxurious style, churches were erected until they stood one for every thousand of her population, schools were perfected, and her youth grew up and entered business, and reared houses of their own; when it suddenly appeared to the women that their proud and beautiful city had a saloon for every church, and more than matched the church in point of influence.

Under the terrible pressure of facts, the women came together, on the 27th of March, 1874, and organized a Woman's Temperance Union, having but the one object, of saving the men of our city from the curse of rum. The wife of the mayor, Mrs. Gilbert Woodruff, was made the President of this organization, with a Vice-President from every church in the city. Mrs. S. M. I. Henry was elected Secretary, and Mrs. H. W. Carpenter, Treasurer.

Thoroughly organized, the Union began its work—holding public meetings, canvassing the city with pledges and petitions, studying the laws of the State and city, looking up the city records for facts to be used in public and private; and, greater than any of these, imploring the God of heaven daily for relief from the death-grip of this enemy. The pledges were signed by a good proportion of the *temperance* people, and a few drinkers.

The petition to the council, not to grant licenses, was signed by 2,325 women, 1,357 men, over age, and was presented to the council by twenty-one ladies—and was *not granted*. We worked on one year, without any apparent result—passed the anniversary,

and began the second year with nothing but faith. By very great efforts, we raised the means to secure the services of Francis Murphy, who came to Rockford, about the 10th of April, 1875. The people thronged to hear him, and thus became interested in the idea and fact of reformation for the drunkard. Some hard drinkers signed the pledge at his meetings, who have stood true until now.

Just before Mr. Murphy came, the business men who were in sympathy with our work organized an alliance, which is still in good, substantial working order, and is a power in our city.

In July, 750 of our Union opened rooms for temperance gospel work, and Mrs. Henry, the Corresponding Secretary, was placed in charge, in which position she still remains. These rooms have become one of the institutions of the city, and have been the scene of many thrilling incidents in the work of individual reform. A pledge-book is kept on the table, and about four hundred names have been enrolled, of those who, in the midst of a downward course, have resolved to reform, and sought the temperance rooms and called for the pledge, unsolicited by us. Of this number more than ninety per cent. stand true.

On the 15th of October, 1875, a Reform Club was organized in the rooms, beginning with seven members, all men rescued, by the grace of God, through the gospel temperance work, from the lowest depths. This club now numbers over one hundred men of like experience, many of whom have been converted, and are humbly following Christ.

At the beginning of the second year of our Union, Mrs. John Backus was elected President, Mrs.

Woodruff being first Vice-President; and Mrs. Starr, Recording Secretary; Mrs. S. B. Wilkins, Treasurer; the Corresponding Secretary, Mrs. Henry, being retained. These officers were re-elected at our last annual meeting. At that meeting, the Corresponding Secretary in making her report referred to the strange fact, that not one of our members had been called away by death, and that no one had ever seceded from us. But to-day, six months after, we cannot say this: two of our dearest fellow-workers have gone up to represent us in the court of the King.

Mrs. Mary A. Phelps, and Mrs. Gilbert Woodruff, our first Vice-President. No one reading these two names, in this connection, can know what it means to us. They were beloved and honored among us, and we are left *stricken*, yet following on.

Our work is peculiarly *gospel* work. During the years, our weekly gospel meetings for the men, our monthly meetings for the young people, weekly Thursday afternoon meetings of the Union, and weekly club meetings on Friday evening for men only, are all carried on, nothing being allowed to interfere. During the summer, afternoon meetings are held in the public park, every Saturday, at three o'clock, conducted by the women; and occasionally some good pastor of a city church visits us of a Sabbath evening, with his people, to hold a gospel temperance meeting.

We have done a great deal of saloon visiting, not crusading, and tract work, with good results. A great deal of relief work comes to us every winter. Last winter the charity of the churches was distributed through our agency, and we had thirty-five families on our list, whose comfort was the daily care of our Union all winter. Cause of this want—*drink*. Result of

the gospel temperance relief work—reformation, and conversion in several instances.

Out of the W. T. Union of our city have grown several organizations, all working in harmony with us, and each other, viz.: the Rockford Temperance Alliance, the Rockford Reform Club, Spafford Lodge, I. O. G. T., and the Temple of Honor.

We were sure, at first, that our call was of God, but to-day, looking back over three and a half years of constant work in this cause, we *know it.*

We praise Him for the past, and trust Him for the future.

BLOOMINGTON, ILLINOIS.

Mrs. A. E. Sanford, of Bloomington, gives the following account of work there:

The two months of prayer and conference preceding the work of saloon visiting, was a season of earnest praying and patient hard work. Saloons were visited every day, their keepers and occupants conversed with, urged to sign the pledge, become Christians, and give up the miserable business of selling and drinking liquors. Several gave up the business, many signed the pledge, and much good resulted from the loving labors of God's loyal women.

April 20th, 1874, was a memorable day in the history of Bloomington. The city council, in answer to the importunate entreaties of the women to make prohibition regulations, had promised to leave the decision to the popular vote. At an early hour the ladies convened at the First M. E. Church, and after spending one hour in agonizing prayer, went out in

companies to the different wards, to influence, if possible, the voters. Quiet, timid women, with calm, resolute courage, in many of whose faces shone the peace and trust born of abiding faith in God, took their places with hearts full of prayer, and hands full of prohibition tickets, and in the drizzling, cold rain, fought for the cause they loved.

Ministers, Christian men and women, and the Faculty of Wesleyan University, all worked together tirelessly, for they thought much depended on that day's work. Many a voter, who had little faith in the "no license plan," was induced to try the experiment; many a poor inebriate, seeing in prohibition his only hope of reform, and many a man, who cared little for the result, was induced to vote the prohibition ticket.

At the church the women gathered all day and prayed; lunch was served also there; reliefs sent to those who had worked at the polls till strength gave way. Not a word of disrespect or roughness was given to the ladies, though they mingled with rough men, accompanying them to the polls to see the proper tickets deposited.

When the polls closed, men and women, interested in prohibition, gathered at the church to await "returns." As the news came in, shouts of praise, and songs of rejoicing mingled together; and when the victory was declared, the grand long-metre doxology sung with quivering lips and streaming eyes, attested how deep had been the interest, and how profound was the thanksgiving.

But alas! how short-lived was our triumph. The council, disappointed in the result, "dilly-dallied" about carrying the popular vote into execution, until in June they passed the mockery of a prohibition ordinance, making the sale of less than one gallon

illegal. But even this mockery accomplished good. Young men and boys were less frequently found in saloons; drunken men were seen less frequently upon the streets; and a visible improvement was manifest until fall, when even that ordinance was repealed, and “license” became the rule. Those were dark days for the friends of temperance.

Since 1876, nearly half the saloons which had existence here have been closed. The Washingtonian Club has grown out of the prayers and efforts of the Union. Every week a few sign the pledge; and steadily, though slowly, the temperance sentiment is gaining ground and winning sympathy.

The ladies of the Union meet weekly, not in the large numbers which characterized the Crusade days, but a few are always there, “stretching their hands to God,” and believing that the right must triumph in God’s good time; and so we are not discouraged, but hoping.

MOLINE, ILLINOIS.

I am indebted to Mrs. M. E. Stewart for the facts connected with the heroic work of the women of this town:

Long before the great tidal wave of temperance had rolled over Ohio, Indiana, and other States, there were anxious hearts in Moline. There were sleepless nights, and agonizing prayers, and many times was the question repeated mentally, “What, oh, what can be done to stay the terrible curse of intemperance?” But when the glad news of what was being done in our sister States flashed across the wires, we thanked God, and took courage, hoping that a spark from the spreading fire might alight in our own city. At length

our desires were realized, and on the 20th day of April, 1874, at three o'clock P. M., about twenty women met for prayer and discussion, and, before separating, organized, and appointed committees for various duties, drafting Constitution and By-laws, and drawing up petitions.

The meeting was earnest and spirited, and the great burden of heart seemed to be that the city council, manufacturers and business men, should take a decided stand on the side of temperance, by not licensing the sale of spirituous liquors, and by giving employment to men of steady habits only, and by discountenancing intemperance in every form.

Our next meeting was held on the 24th of April. Forty ladies were present. The "Woman's Total Abstinence League," as the Society was called, had for its President Mrs. M. M. Hubbard, a woman of large motherly heart, one on whose brow were lines of thought and care, and whose hair was being silvered with age, and one whose heart was imbued with the work. Vice-Presidents, Mrs. M. A. Gordan and Mrs. M. A. Stephens. Secretary and Treasurer, Mrs. M. E. Stewart.

After that meeting, no time was lost, but active and persistent labor was ours. The city was divided into districts, and thoroughly canvassed with a petition to the city council in favor of "no license, and prohibition." From house to house, from shop to shop, and from manufactory to manufactory did the earnest, anxious canvassers go, earnestly pleading with all to sign the petition "for no license." Day after day they walked through drenching rain, snow, sleet, wind and storm, so that it might be completed before the election of new city officers.

The roll contained 2,100 names and measured sixty-nine feet; and after a meeting of solemn, earnest prayers, a committee was appointed to carry it to the council room. It was presented to the mayor, who listened attentively, and responded by saying, that “both he and the council were in sympathy with our petition, and would do all they could to grant the favor.”

The hearts of the old council had been touched, and to quiet conscience, they had repealed the license law, and left a clean page for the new officials.

The first vote taken on the matter was a tie, requiring the mayor’s signature or vote to decide, which he refused to give, fearing he might offend either party, and thus the question was left undecided, and for two months there was no license. Meanwhile we did all in our power to prevent action in favor of license. We held meetings for prayer, sent articles on temperance to the newspapers, plead with the manufacturers and capitalists, to employ only men of strict temperance principles; plead, too, before “our wise ones, that the policy of no license was, and always would be, the wisest political economy—a financial gain to the commonwealth.”

Although there was no license, the liquor-selling and drinking went on, and law was being violated, and work—hard work—and prayer was our daily motto.

The mayor and council were frequently visited, always after earnest prayer. Saloon-keepers were visited and appealed to in the kindest and most tender terms to give up their occupation, and engage in some business that might command the patronage

of all. The druggists were visited with the pledge, which was signed by each of them, but alas! we only too well knew, that some of them did so as a mere pretence, never intending to keep their promise.

The churches were also most thoroughly canvassed with the pledge, and, although many responded eagerly, yet our hearts were saddened to know that quite a number of God's professed followers did not fully comprehend the spirit of the great apostle, when he said, "If meat make my brother to offend, I will eat no flesh while the world stand."

Drunkards' families were visited, and a kind and helping hand extended to the poor inebriate.

Many little incidents occurred during such visits, which were worthy of note, but I shall only mention two, giving them in the canvasser's own words:

"In the northern part of our city are a number of poor, unfinished and unpainted houses, nothing of interest surrounding them. One cold, dark, dreary day, I called at the door of one of them: my rap was answered by a gruff voice from within, that seemed to come from some hollow cave. The door opened, and I stood face to face, in the presence of a man upon whose brow was stamped God's bitter curse, 'No drunkard shall enter the kingdom of heaven.' I followed him, and found that I had entered a place of wretchedness and suffering. No fire, no furniture, except a broken table, one or two chairs, an old stove, and a bed of rags on the floor. Three poor children greeted me with kind and somewhat cheerful faces, a welcome indeed, in such a place of want and destitution.

"I told them I had come to get their father to sign the pledge, and hoped to bring joy and comfort to

them. After hearing the pledge read, he wrote his name, exclaiming as he did so, ‘No man has more need to sign your paper, woman, than I,’ wishing, at the same time, ‘that intemperance could be done away with;’ then, sinking upon the floor, he exclaimed, ‘Father, have mercy, what has drink done for me! taken my children, my wife, my property.’

“The oldest child, a girl of fourteen, coming and throwing her arms around my neck, inquired if I had ‘come to save her father from a drunkard’s grave.’ ‘Would he come home once more sober?’ ‘Once more bring joy and comfort to his home?’ Two interesting children, a girl of eight and a boy of ten, came and took me by the hand and with trembling voices, asked if I had ‘come to save their father.’ I inquired for their mother. ‘She was dead four years since. She used to pray with us, for this good time coming, when father would be kind and have a pleasant home.’ She inquired if I ‘was the good angel, God had sent.’ The father hearing the sad, tearful voices of his children, came and took me by the hand, and asked me to pray with him. In that dark and dreary room, believing God would hear and answer prayer, I asked them to repeat with me the Lord’s prayer, ‘Our Father, which art in heaven.’

“Visiting still further among the poor, I called upon a family in more comfortable circumstances. Poverty and wretchedness had not yet stamped their blight so plainly upon their home. Still sorrow and sadness had found their way, and were gnawing at the hearts of its occupants. An aged mother, a young wife, a beautiful babe; must the finger of scorn be pointed towards them, a drunkard’s family? I told them my mission. I had come to get their names to our petition. In bitter anguish they told me of sorrow

and suffering. How they had waited his coming in trembling and in fear: how they had gone out in the darkness of the night, mother and daughter, wandering among the haunts of vice to find no comfort.

"He, upon whom they once leaned for support, was too intoxicated to know them. In bitter anguish they had returned to their home, so cold and desolate, to await his coming. The young wife asked if anything could be done to save her husband from a drunkard's grave. Inquiring if they ever prayed for him, or those who sold him drink, I received the answer, 'Prayer! What good would prayer do?' I entreated her to pray for him, and for her enemies; told her prayer would prevail before God; to pray for the time when this terrible monster intemperance would be done away; for her son God had given her, that he might not follow in the footsteps of his father. Assuring her all our labors were backed by faith and prayer; that we would continue our prayers with hers, the prayers of the drunkards' wives and children, until they reached to heaven. She threw herself at my feet, exclaiming, 'Let me come, then, Lord, and consecrate myself to Thee.'"

Our meetings were always characterized by a deep devotional spirit, great zeal and earnestness in the work. Social positions, if they differed, were for the time levelled, and denominational differences forgotten.

Our League grew, and soon numbered ninety-three, but only a part were willing for active service, so that the labor devolved upon the few.

The ministers joined with us heart and hand, and in sermons, hymns and prayers, held aloft the

temperance banner. By their enthusiasm they incited the people to action, and temperance meetings became the order of the day.

Mass-meetings were held alternately in each church. A Union Temperance Prayer-meeting was organized, and sustained for a year. A part of the League had pledged themselves to be always there, if possible.

And those who held on were amply repaid, for their own hearts were warmed and cheered, and often the blessed prayer-room seemed a very Bethel. After much prayer the saloons were visited.

On June 2d, after earnest prayers, discussion, and great shrinking from so unpleasant a duty, the picket work began; a few only volunteering to assist in the labor. That great excitement was created by this arrangement will be seen by the following, taken from our city paper, the *Moline Review*:

"A STREET RIOT.—Every friend of good order in Moline must feel disgusted with the riotous crowd that assembled at the corner of Main and Atkinson streets on Wednesday evening, and, in defiance of law, blockaded the streets and disturbed the peace for hours. There was no occasion for this public disturbance; there is no excuse for it; and the good name of the city requires that a repetition shall not be permitted to occur.

"But in this connection some explanation of what drew the crowd together is required. It appears that the Ladies' Temperance League deputed two of their number to obtain and record the names of all persons who enter Shroeder's saloon, which is located on the corner of the streets already named. Early in the morning the ladies began the duty

assigned them, and remained at their post until noon without any notable occurrence. In the afternoon kegs of beer were placed in the middle of the street, and freely drank by a small crowd of men. This continued until six o'clock in the evening, the crowd constantly swelling in numbers. By eight o'clock the crowd had grown from a score to hundreds. A wagon was placed in the middle of the street and beer flowed freely. The crowd was ordered by the mayor in person to disperse, but it refused to do so. By nine o'clock from 300 to 500 men, women, and children had congregated. Shouts, jeers, speeches, and profanity were indulged in. Challenges were boldly shouted for the friends of temperance to defend their views by arguments; common decency was outraged, religion mocked, and the name of the Deity loudly proclaimed as authority for drinking. This state of affairs continued without hindrance until eleven o'clock, when the crowd, out of sheer exhaustion, dispersed."

It was on the evening of the general prayer-meeting when the above scene occurred; and, during the hour of prayer, could be heard, far from the place, the shouts and yells of the enraged bacchanalians. Earnest prayers went up to our Father for the poor, wretched votaries of alcohol.

After that evening the pickets never remained on duty later than six o'clock in the evening, as we did not deem it wise. Notwithstanding remarks and severe criticisms, the pickets proved faithful, and with pencil and paper took notes as the hours went by.

Many little incidents, both ludicrous and amusing, occurred whilst we were on picket duty.

One very hot afternoon, when two were at their post, a man came driving up like Jehu, and when near, drove clear around us, staring all the while, as if he had never before seen two women. He then turned, crossed over to the saloon, went in, and no doubt quenched his thirst. He then came out, jumped in his buggy, and came back, stopping just in front of us, when he took out a pencil and paper and began to write, as we supposed at first, but we subsequently learned that he was drawing our likenesses, and afterwards they were hung up in the saloon on exhibition, and when we passed by, we could hear remarks about the correctness of the drawings. The man himself, his manner, etc., during the whole scene, was exceedingly ludicrous, and yet he never spoke a word; we, meanwhile, retaining our dignity, and apparently indifferent to it all, and yet really peeping out from under our sun-hats, we could see the whole, and were greatly amused.

Out of the picket work grew many rumors, incorrect ideas, and many unjust and unkind remarks. But during the whole time we were too busily engaged to notice, or give a second thought to anything of the kind. Our hearts were in the work; we had counted the cost; were willing to make great sacrifices, and knew well before we began, that we should be misunderstood and misrepresented; but we had also learned from the words of the blessed Master, that “The servant is not above his Lord.”

There was one thing, however, for which we were not prepared. We were not ready for the unjust remarks and criticisms of those who professed not only strong temperance principles, but also Christianity.

However, the picket work proved effectual, and

the business of one particular saloon wasted away like the dew before the summer sun.

This saloon had been notorious for decoying our American young men within its gilded net, and because we were anxious to save our boys, we placed our heaviest guns near by.

Men not lost to shame, would turn away when they saw the pickets, and young men would come to us, and ask us for the pledge, saying, they were disgusted with the drink habit, and weary of their thraldom, and desired to lead better lives.

It also proved a grand discipline to ourselves, for some of us, who so greatly deplored the sin and misery of strong drink, knew but little of its heinousness or extent, until we learned it upon picket duty.

The work was begun for two reasons: one, that we might obtain evidence of violation of law; and the other, that our presence might deter our American youth from entering and forming the habit of strong drink.

But a deep and lasting impression was made upon ourselves. Our souls were sickened and saddened, and our determination deepened and strengthened, never to abandon the cause, until our old and young men should be saved from the soul and body destroying influence of alcoholic stimulants.

During the picket term, we also made arrangements for a temperance convention and celebration, which convened on the 4th of July, and with the help of our Davenport and Rock Island sisters, proved quite a success.

There was also a petition presented to the county

guardians. Though able and earnest, and signed by the leading ladies of Rock Island county, the petition was refused, and license granted.

The appeal was signed and presented by the following ladies:

Mrs. M. M. Hubbard, President; Mrs. M. E. Stewart, Secretary; Mrs. J. W. Spencer, President; Mrs. M. B. Hays, Mrs. M. R. McCalister, Mrs. T. J. Robinson, Mrs. T. F. Abbot, Mrs. C. C. Starr, Mrs. Margaret E. Ells, and Mrs. Helen Moffit.

In the midst of our arduous labors we did not forget that justice is justice, and that those men whose "business was licensed by law, and protected by law, should be of all men the most willing to be judged by law;" and so, accordingly, in the month of May a legal committee was appointed to "take notes of evidence of all violations of law which came under their notice, or to their knowledge." An attorney was also retained, and the work assumed a definite form.

Of course such proceedings called forth a variety of remarks, such as, "Oh! don't use the law in your work," and "What do these women know?" "They cannot prove anything." "Of course, law is made for the lawless, and law must be enforced if men steal our money, or murder our citizens; but this is different; and really it will agitate matters too much, if you prosecute men for violations of the liquor law." But we believed our Father, a God of justice as well as an answerer of prayer, and most wonderfully did He open the way for us, as the sequel will show.

Our testimony often came from sources both surprising and unexpected; and through the dust and heat we toiled on, "occasionally gaining a word of cheer, but never failing to hear of our mistakes."

Early in July a modified and somewhat restricted license law went into force. Under the old law there was an unlimited flow of rum, brandy and whiskey; but this ordinance permitted only the sale of wine and beer. Under the old law the saloons were nominally required to close at eleven o'clock at night, but in fact ran on undisturbed by watch or police—rolling balls and clinking glasses—until twelve, one and two.

By the new law they were required to close at ten o'clock, and no games of any kind were permitted to be played in the saloons. Under the old license there was paint on the windows, and screens at the doors; by the new ordinance, "he, the saloon-keeper, shall keep the windows in his said bar, or place of business, free of paint or any other matter, whereby free view of the inside of his said bar, or place of business, through said windows, would or might be obstructed from the outside thereof; that persons of ordinary stature, standing on such ground, can easily see the interior of such bar or place of business, or anywhere therein; whereby any obstruction would be made to a clear view of the interior of said bar or place of business, from the outside thereof."

If this was not all we could have desired, yet we felt it was a step in the right direction.

The mayor also told us that instead of twenty saloons, there should be licensed but eight or ten. But after the number was complete, one unfortunate evening, when the mayor could not be there, the license faction of the council increased the number to fifteen, which so annoyed the opposing party that one left in disgust.

The mayor's ordinance, however, produced an

effect, one which the saloon-keepers did not greatly enjoy; many being deterred from entering, for fear of being seen from the outside by the passer-by; and billiard playing being prohibited, much of the former charm was broken.

And thus we felt that God had answered prayer.

About this time, Dr. William Ross (since then deceased), an enthusiastic lecturer, came to our city, and by his earnestness incited the people to financial action and united effort to suppress all illegal traffic in ardent spirits. The people responded nobly, the result being the subscription of over $200,000, to be assessed at the discretion of a board of managers. The board was composed of some of our best men, who, for a time, stood firmly by their pledges.

If any one inquired what was to be gained by our lawsuits, even if we did win, we answered, “Much, every way:” but as one definite result, we knew that minors and inebriates who were connected with our cases could not now find so easy access to the intoxicating bowl, and we also knew, that some unconscious parents were suddenly brought to a knowledge of where their minor sons spent much of their leisure and money.

The picket work continued, and the days sped on. Many weary, oh, so weary days were ours; but One was ever with us, to comfort and sustain. The summer months passed rapidly by, for our hearts and hands were filled, and we scarce took note of time.

September came, and we sent our witnesses of the violation of the law to the grand jury of Rock Island county.

Having thoroughly proved, in the meantime, that “the municipal courts would grant small, if any,

justice in cases brought to their notice by women," we had had overwhelming evidence of the violations of the city law.

Three cases were brought before the city court, but each one lost. With sadness we recall the ungentlemanly conduct of the opposing lawyer, in his questioning one of the witnesses, a most excellent Christian woman, who now rests from all her labors, where her heart is not saddened, or her ear pained, by the coarse ribaldry of bacchanalian revelry.

During the trials of the cases, the same lawyer would leave the court-room and still further excite his stimulated brain. And our experience proved, that when the city employed its police, they were not very much troubled at violations of the new ordinance, and our only hope must be under the State law.

The pickets took evidence of the violation of the State law; and a book, containing a list of names of witnesses of the violation of said law, was sent to the foreman of the grand jury, who refused to lay the cases before the jury. The State's attorney then sent word to the President of the League that she or other members of the society must present the cases themselves. Accordingly, the President and legal committee attended court, and presented our cases, during which time, other members met for prayer and supplication to the God of justice, that we all might be constantly led by the Spirit.

Some of the members of the grand jury were liquor-dealers and drinkers, yet such was the character of the testimony laid before them, that they were compelled to bring in twenty-two indictments against the liquor-sellers of Moline.

The cases were not reached until near the close of the term of the Circuit Court, when five cases were tried. We were not allowed to retain a temperance man on the jury, or one who believed the selling of liquor to be a moral wrong.

We watched the empanelling of the jury with great anxiety. How our hearts sank within us as we saw one after another, the friends of temperance, dismissed from the jury! Yet we rejoiced to know that there were staunch temperance men in the county.

Three men were summoned, two of whom were drunk, and one idiotic. The opposing counsel fought for hours to retain such upon the jury; but through the earnest appeals of the women, and honest efforts of our attorneys, who were noble and staunch men, they were dismissed, and their places filled by liquor-men who were not so fully under its influence. And before such a jury, men whose moral perceptions were blunted, and whose hearts were calloused, were our cases tried. But Jehovah remembered his people. Three of the five rum-sellers were convicted, sentenced to fine and imprisonment; one confessed, and one was acquitted.

Several members of the League attended the trials, and were soundly berated by the opposing attorneys for neglecting, so they said, homes and family. So, to take that weapon out of their hands, some of the ladies took their children, knitting, etc., with them, thus losing no time, and yet seeing with their own eyes, and hearing with their own ears, the injustice and wickedness of men whose hearts seemed calloused to all that was good, pure and noble. Many lessons were also learned, not to be forgotten.

Some of our witnesses were taken to saloons and

treated by opposing lawyers, being followed to the doors by two of our ladies, who took cognizance of the painful fact.

The testimonies of some of the witnesses were very touching, that of one heart-broken wife and mother bringing tears to the eyes of many.

One case was tried and gained at the next term of court; sentence, fine and imprisonment. The next on the docket was that of a saloon-keeper who had just lost his wife, and, being left with a large family, his case was postponed until the next court, but, through the sympathies of our women in his behalf, was ultimately dropped.

The trying of our cases revealed many things relative to the liquor traffic which before were unknown to us, and thus our experience was enlarged, and lasting impressions made upon our hearts, and we said, “We will never give up the ship,” but will labor on to raise the fallen.

Time flew on apace, and as the picket and legal work had frightened many of our members, the League was greatly diminished in numbers, and the hard labor was all performed by a few, who were most wonderfully sustained by a loving Father, through faith and prayer.

Death entered our circle, and one whom we dearly loved passed over to her rest. Sickness and removals at last compelled us to suspend for a time, and ten long months passed by before we resumed our meetings. In the meantime, another mayor came into authority, and the screens were again placed at the doors, and paint upon the windows of the saloons; the billiard tables were returned; all law, both city and State, violated, and yet no one to interfere.

But we, a little band of women, still meet to plead with God in prayer for a better day. And we believe it will come, for Jehovah, the God of Israel, is ever on the side of right!

Our little band has been made auxiliary to the State and National Union, and our name changed to "Woman's Christian Temperance Union."

We are watching, waiting, praying
For a brighter day to dawn,
When our watchword shall be Freedom!
Freedom, of Jehovah born.

When our loved and proud republic—
Land for which our fathers died—
Soil made sacred by the struggle
They encountered side by side:

When this land, o'er which our banner,
Symbol of the free and brave,
Floats aloft in all its glory,
Shall no longer know a slave!

Oh, thou mighty God of nations,
We would stretch our hands to thee;
Hear our prayer for deliverance;
Come, oh, come, and set us free!

MISCELLANEOUS.

The Crusade work was carried on with more or less success, in addition to the towns already named, in Springfield, Galesburg, Dickson, Joliet, Pontiac, Matamora, Oswego, Farmer City, Yorkville, and Sparta. The good work has gone on in Illinois. There are now fifty-four Woman's Temperance Unions in

the State, nine temperance reading-rooms, two friendly inns, and a large number of children gathered into juvenile organizations.

WEST VIRGINIA.

CHAPTER VI.

WHEELING, WEST VIRGINIA.

During the Crusade in Ohio a deep interest was felt among the Christian and temperance people of West Virginia for the success of the work.

Indeed, the sympathy and excitement was so great that the liquor-dealers were alarmed lest the tidal wave that was so rapidly overthrowing the traffic in Ohio should overwhelm them.

I visited the State at that time, and aided in the work. Mass-meetings were being held, the women were deeply stirred, and Temperance was the theme of conversation in every circle.

In Wheeling, especially, the enthusiasm of temperance people was very great.

A wealthy gentleman, Mr. Hornbrooke, rented the Opera House, the largest public hall in the place, and offered it, free of charge, to the ladies, as long as they wished to use it. All classes attended these temperance meetings, which were held twice a day. Dealers, drinkers, and manufacturers were conspicuous in almost every gathering, and those who spoke had the privilege of speaking face to face with the men they desired to reach.

"There are no less than eight of our heaviest liquor-dealers in the audience," whispered one of the prominent ladies to me, just before the meeting commenced.

"Notice that young man, standing by the pillar, with his hat in his hand. He is the son of one of our heaviest distillers; he is anxious that his father should get out of the business; he says it is becoming so disreputable that he is ashamed to be known as the son of a distiller," was the passing comment of another lady.

There was great freedom of speech in these gatherings.

One evening I was speaking to an immense audience in the Opera House, about the awful harvest of crime and pauperism, the liquor traffic yielded annually, when I was startled by a man in the audience calling out:

"If you don't stop that kind of talk you will ruin my business."

I promptly replied: "If you are in the liquor business, I hope I will."

"No, I'm not in the liquor business; but I keep the jail—and the success of the jail business depends mainly on that."

The effect was electrical—the audience saw the point in a moment, and cheered enthusiastically.

During the Crusade in Wheeling, among the saloon-keepers visited was one Laramie, who kept in connection with his saloon, a variety theatre.

As soon as it was known that the women were going to visit the saloons, Laramie invited them to

begin their work at his saloon, and assured them that they should be treated with respect, and that he would see that they were not harmed.

They accepted his invitation, and a large company of ladies marched from the church to his saloon. A great crowd followed them. The saloon door was closed against them, for the dance was still going on, and they could not admit respectable women to *such a dance*.

While the ladies stood outside, and the wild, devilish revelry went on, they could plainly hear the dancing men and women, who were nude, at the pauses in the mad whirl, slapping each other, and the rude, vulgar crowd of men and boys cheering the indecent performances.

The ladies looked at each other in utter horror and amazement, for a moment, and then all knelt on the pavement, and one of the number led in earnest prayer.

After the prayer they sang, “Nearer, my God, to Thee.” While they were singing, the dance closed, the saloon door opened, and Mr. Laramie appeared to conduct them into the theatre. The stifling fumes of tobacco and whiskey that met them as they entered made them feel that they were near the brink of hell.

They were taken at once on to the stage, where the wild, hurdy-gurdy dancers had so recently been, and facing the same vile audience, began their meeting.

There was a great deal of noise and disorder at first, but as the meeting progressed, the attention of the most degraded was gained, and silence and respect were secured.

On the third day of the meetings in this theatre, Mr. Laramie, who began to feel that they were interfering with his business, said: “Now, ladies, I have heard your side, and treated you with respect. I want you to stay and hear my side.” As they could but choose to hear, they lifted their hearts in prayer that the Holy Spirit might take hold on his heart.

He came forward with a document in his hand, which he read. It was full of the most abusive and insulting statements. He advised the ladies to go home and attend to their own business. The vulgar crowd cheered him lustily. But the women were unmoved, for they felt that their business just then was to close up that den of vice, and rescue the souls he was dragging down to death.

The power of God took hold of the man, and he trembled so he could hardly finish reading the paper. The moment his part of the performance was over, one of the ladies went to him, and taking him by the hand, said: “My brother, I have one request to make of you—I want you before you sleep to-night to take that paper and get down on your knees and ask God to forgive you for that false, insulting statement. You’ve got to meet that paper in the judgment, if you do not meet it here. You know you are in a bad business, and that you’re ruining souls. I beg you, my brother, to give up this warfare against God and humanity.” The man was so deeply moved that the tears streamed over his face, and he promised her that he would seriously consider the matter.

This theatre became a regular meeting-place, and daily these pure, true women, some of them of high social position and influence, preached the gospel of the Son of God to the lost besotted men, who congregated there, and won many of them as

trophies of the cross.

When these meetings had been going on for some time, Miss Boyd and Miss Humphryville called on Mr. Laramie to have a quiet personal talk. He invited them down into the dining-room, and talked very freely with them. He confessed that he was in a mean business, but he was in it because of the money he could make.

“The Lord can take the money out of it, my brother. Besides, there are things of more value than gold. Think of the value of an immortal soul; for the little money you get, you are ruining scores and hundreds of souls. Think of the young women you are degrading. How would you like your daughters to be led into such a life? Remember, these girls are daughters of fathers and mothers who loved them in the days of their purity as much as you do yours.”

“I don’t want my children to come to such a life—I don’t allow them to come to this place at all.”

He was deeply moved, and promised again to consider the matter, and urged them to visit his wife.

The ladies asked the privilege of talking with the girls, and they were shown into their apartment.

Only two of the girls were in, and the ladies sitting down beside them engaged in personal conversation with each. They were beautiful, and behaved themselves well in presence of these visitors.

The ears of the Christian women tingled, as they listened to the story of folly and sin that had shadowed these two young lives.

One of the girls had been induced to run away from home when she was little more than a child.

"Do your friends know where you are?"

"No; and I wouldn't have my Christian mother know where I am, and what I am doing, for the world."

She revealed some of the horrors of the life she was living, the mock marriages at each theatre, the mating of the men and women of the troupe, the marrying and unmarrying at pleasure.

The women were horrified and amazed that such things could be done in a land of Bibles and churches. Say not, gentle reader, that Wheeling was a Gomorrah, and this place an exception. Every large city almost in the land has its low dens where just such vile men and women, amid the fumes of liquor and tobacco, corrupt the youth of the land by their vile performances. And in some of these dens the girls are as much prisoners as though they were in a penitentiary. Once in these dens they can never get away.

A friend of mine went into one of the low dance-houses of New York city. She managed to speak with one of the young girls:

"Why do you lead this awful life?"

"I can't help it, I can't get away from it."

"Oh, yes, you can. There is the door. Can't you walk right out?"

"No. Do you see that man beside the door? It's his business to see to it that none of the girls slip away."

"But couldn't you get out at some back door or window?"

"Every door and window is barred. There is no hope for us but in death."

These prison dens, and the whole vile system of amusements connected with them, find their chief stimulant in alcoholic drinks, and could not exist without them.

But to return. The ladies went down to Laramie's one day, to find the house closed up. The burning eye of the public had been turned upon the place, and villains who moved in respectable society didn't like to be seen going there; the patronage fell off, and Laramie was financially ruined. God had taken the money out of it in answer to the women's prayers.

From Wheeling Laramie went to Cincinnati and opened the same kind of a house, but the women's prayers followed him, and the Crusade was raging in Cincinnati, and in a very short time he became a bankrupt and closed.

From Cincinnati he went to Cleveland, attended the temperance meetings led by women, signed the pledge, and resolved to lead a new life.

In course of time, he returned to Wheeling, joined the reformed club, and made a public confession of his wrong-doing, and begged to be forgiven. He said the prayers of the Christian women offered in his theatre had followed him, and been constantly ringing in his soul, and he desired to lead a better life. He offered his large hall, over his temperance restaurant, free of charge to the ladies, for their meetings, and he has remained steadfast to his purpose to lead a better life.

A saloon-keeper of Wheeling, named Savegaut, invited the ladies to hold a meeting in his saloon. The band, in their rounds among the saloons, entered his place. They were graciously received, and chairs

were brought for their accommodation. The crowd of drinking men maintained quiet during the religious services. The ladies sang, prayed, and talked kindly to the men, telling them of the power of Christ to save, and the joys of a Christian life. When they were about to leave the saloon, Savegaut said:

"Now, ladies, I've listened to you; you must listen to me—you can't leave here till I'm through."

The roughs, who had been previously instructed, immediately crowded in between them and the door, so that escape would have been impossible, if an attempt had been made; but no attempt was made. They all sat serene and self-possessed amid the disgraceful scenes that followed. Savegaut mounted the counter, where he was accustomed to deal out drink, and heaped upon the ladies such a tirade of abuse as none but those who have the poison of asps under their tongues could find language to express:

One lady who was present says:

"He literally exploded, and it was as if a putrid carrion had bursted and poured out a mass of corruption."

Immediately there was a row—fights, knock-downs, wounds and bruises, and one broken nose, and one broken finger. The police rushed in and cleared the way with their clubs, and delivered the ladies. They were unharmed and unterrified, and a peace that passeth understanding filled their hearts.

Such treatment of respectable women, by any other man than a liquor-dealer, would have been visited by an indignant public with sudden vengeance, and the man would have been glad to have escaped with his life. But liquor-dealers seem to have the privilege to commit all kinds of enormities

without reproof.

That man was not even censured, but has gone on from that day to this, by the authority of the city, in his business of criminal-making.

Oh, chivalry, where art thou?

One of the wards of Wheeling was free from saloons, and the women were determined to keep it clean. In the midst of their fancied security, however, they learned that application had been made for license, and the applicant had received such positive assurance from the city council that license would be granted, that he had rented a building at heavy cost, and was preparing to open a saloon.

The council was to meet in two days. There was no time to be lost. The women got out a remonstrance at once, and, the men of the ward assisting them, every family was visited, and the name of every man and woman solicited. And out of a population of 3,000 over 2,200 signed the remonstrance.

When the council met it was presented, and in the presence of such strong, decided action the council did not dare to grant the license they had promised. So the saloon man was left with a heavy rent to pay, without hope of returns.

The battle goes on with varying success.

The women were somewhat diverted from their own legitimate work, however, by an attempt, on the part of the temperance men, to organize. They wanted the women to aid them in this. But, as it usually is in such cases, the men assumed the management, and took most of the offices, and nothing was done. So the women were left to gather up their wasted energies, and form their own plans

and manage their own work, if the work was to go on.

CAPTAIN JACK AND TEMPERANCE.

I am indebted to Mrs. J. McK. Riley, for the following incident, connected with the work in Wheeling, West Virginia, in the spring of 1877:

"There was a large meeting in the Opera House. Francis Murphy had spoken and left for the train. How could the crowd be held and the cause advanced?

"A prayer was breathed to God for help. Just then there was a stir—a parting of the crowd, and a stalwart man in Indian costume came forward, and, with a wild Indian war-whoop, that made the blood fairly curdle in one's veins, signed the pledge. Facing the audience, and holding up the pen, he challenged 'Buffalo Bill' to do the same.

"'Come on and sign, Bill: you know you ought to—you know you drink more whiskey than is good for you—you and all your company ought to come forward and sign this pledge.

"'I don't sign it because I drink—I never drank a drop in my life. My mother died when I was only a little child, and she said to me just before she died, 'Little Jack, I want you to promise me that you will never drink a drop of intoxicating drinks,' and I promised her, and I have kept sacred the promise I made to my mother.'"

Then turning to the audience he made a thrilling address, full of original thought. The audience was electrified. Mrs. Riley talked with him, urged him at once to abandon the stage, and give himself to Christ

and his work. He was almost persuaded, but he pleaded previous engagements. He said that he was to pilot a company through the wilds of the Rocky Mountains this summer, and then he would throw himself into the temperance cause.

DISTRICT OF COLUMBIA.

I am indebted to Anna L. Davidson, Secretary of one of the local societies, for the following facts:

January, 1874, two ladies, themselves sufferers by reason of intemperance, requested the President of the Woman's Christian Association to hold meetings in the interest of temperance. She deeming it advisable to make it more general, called the women of the various churches to meet for prayer in the chapel of the Y. M. C. A., on the first day of the week of prayer, January, 1874. This room being too small, the meeting was removed to Wesley Chapel, where, from day to-day, for two weeks, large and intensely interesting temperance meetings were held, under the auspices of the Woman's Christian Association. Many special subjects of prayer were presented; a deep feeling pervaded every meeting; the influence of the Holy Spirit was manifest. On Sabbath afternoon a public meeting was held in Lincoln Hall, Dio Lewis addressing a large audience. As now, the Christian mind of Washington seemed thoroughly roused on the temperance question, a representative meeting of ministers and members of the various churches was held in the parlors of the Y. M. C. A. to organize for temperance work. A resolution was adopted requesting the ministers of Washington and Georgetown to appoint, each, three active women to represent the different churches, forming a general committee, to conduct meetings and attend to the

business of a temperance union. This was carried out. A meeting was also called in the Congregational Church to interest the masses and perfect a general temperance organization. This was largely attended, and after much discussion among the brethren the following plan was proposed:

That the field be divided into five districts (embracing Georgetown), in each of which a daily morning prayer-meeting should be conducted by the women. A daily Union meeting in the afternoon, conducted in Central district by various ministers in rotation. A weekly meeting in Central district, representing the whole, at which reports from the different districts should be presented and other business of the Union attended to. This plan was afterward perfected, and successfully carried out for many months. Great enthusiasm prevailed. The Union meetings were largely attended and very interesting. Many ministers entered into the work and took part in the exercises. Numerous requests for prayer were sent to the women's meetings held every morning in the five districts.

Very successful mass-meetings, presided over and conducted by women, were held in various churches, which were crowded to their utmost capacity.

Saloons were visited, in a quiet, unobtrusive manner, with some success. I mention one marked case of rescue from one of these dens of iniquity. Two of our women entering a saloon were shown into a back room by the keeper "to hold a meeting," he said. They were appalled by the sight of a young man stretched upon a table dead-drunk; they fell upon their knees and poured out heartfelt prayers for all under that roof. Rising from their devotions they found the room filled with men from the bar-room,

the keeper standing among them. They had entered so silently that the ladies were not aware of their presence. All seemed deeply impressed. Coming front they perceived an old and very respectable gentleman under the influence of liquor, a younger man trying in vain to persuade him home. They joined their entreaties; he finally consented to go if they would accompany him; they hesitated but a moment, then each giving him an arm conveyed him to a sorrowful wife, who met them at the door. They retired, with the promise of calling next day. They did so; found him sick. On a subsequent visit he saw them, expressed his gratitude and signed the pledge, which he kept. Two others went into a saloon kept by a woman; she was extremely abusive, ordered them out, would listen to nothing they had to say. On leaving, one remarked: "*We* cannot reach you, but *God can*." "God cannot shut me up," was her reply. A few weeks afterwards, she was thrown from her carriage near her own premises and instantly killed. One of the ladies in passing that door found it closed, with crape on; an unfinished building, that she was rearing as the fruit of her gains and to enlarge her means of doing mischief, was also hung with mourning. A token of *God's visitation*.

Committees, also, waited upon grocers and druggists to reason with and persuade them to desist from the unholy traffic.

In May a large public meeting was held in Lincoln Hall, addressed very effectively by Thane Miller. As summer approached, the meetings became smaller —"the love of many waxed cold." Some of the ministers, who at first took active part, withdrew their influence. The odium which always attaches to any extraordinary effort for the salvation of men

(especially woman's effort) operated upon many, even Christian minds, and produced a great falling off in numbers. The Union meeting was relinquished; finally the faithful few reorganized, and gathered weekly for prayer, with the deep conviction, that the race is not to the swift nor the battle to the strong; the word expressly declaring that God hath chosen the weak things to confound the things that are mighty, and things that are not to bring to nought things that are. Prayer, earnest, persevering prayer, ascended week after week for special cases presented, and for the outpouring of the Holy Spirit on this city, in the salvation of the intemperate and in the overthrow of the rum traffic. We were favored, in many instances, by hearing of marked answers to prayer in special cases. Of the general effect, I cite one or two remarkable instances:

During the week of prayer, January, 1875, a minister, who had been opposed to the woman's movement, spoke to a crowded audience in Lincoln Hall on the effect of prayer, and said two young men of former intemperate habits called upon him to converse on the subject of their soul's salvation. They had thrown away the cup and were deeply impressed by hearing that a few women met weekly to pray for the intemperate. Also, during the progress of the daily meetings, a liquor-dealer called on a friend, and said he intended giving up the sale of liquor. "Why," said the other, "doesn't it pay?" "Oh, yes, it pays well enough, but how can I continue to sell when 300 women are on their knees every day praying against the traffic!" What a responsibility this one fact throws upon those who weary in the work, as well as upon the whole Church!

During the sweeping revival in this city,

commencing in February, 1875, and continuing several months, scores and hundreds of drinking men, many of the most abandoned, were brought to the feet of Jesus, clothed and in their right mind. Some of these had been special subjects of prayer. The almost universal testimony of these was, that the appetite for strong drink had been removed. In one of the large churches, a minister stated, that he believed God was now answering the prayers that had been ascending for two years from the circle of godly women, and remarked, alluding to the experience of reformed men, as mentioned, that he had often attended their meetings, and heard repeatedly the fervent petition that the appetite might be removed.

Though prayer has been the foundation and top-stone of our work, we have not been otherwise idle. The license law of the district makes it necessary that the applicant for license to open a saloon shall have the consent or signature of the majority of the property-holders and residents on each side of the square in which the saloon is located. By consent of authorities, we obtained, in the summer of 1874, the applications for license, with names of signers attached. These were all copied. Circulars were printed, calling upon these signers, in the name of God and humanity, not to lend their names and influence to such a destructive business. With directory in hand, four thousand of these circulars found their way, by mail, to as many citizens. Among the patrons of the saloon-keeper we found the names of many church members, deacons, elders, vestrymen, class-leaders, and one parson.

A number of answers were received, some insolent, but mostly denials of ever having perpetrated so foul

an act; many protesting that forgery had been committed. The same course was pursued the next year. Protests, or remonstrances were carried over the city to obtain signatures, but few were found willing to put their names in opposition to the liquor interest. Some were afraid of having their premises fired; others feared loss in business, etc.

Repeated efforts have been made upon police commissioners, calling their attention to the frauds practised, and to the loose manner of proceeding in granting licenses without the legal requirement having been met. A committee was appointed to meet similar committees of the various temperance organizations, to investigate more closely the license system. In the spring of 1876 a public meeting was held, in which many facts we had brought to light were presented; one very noted was this: Of thirteen licenses examined, after thoroughly canvassing the districts represented, only one was found to have been legally obtained. Other facts equally strong were brought to prove that rum influence in the district dominates the law.

In the latter part of General Grant's term of office, 1877, our President, Mrs. Linville, and Vice-President, Mrs. Dr. Noble, with Mrs. Dr. Newman, called on President Grant, with reference to a bill which had passed both houses of Congress, and which we considered detrimental to the interests of temperance in the District. They requested that he would interpose the veto power, and thus prevent its becoming a law. They were politely and cordially received. The bill was vetoed.

The same ladies, with Mrs. General Birney added, called at the White House soon after the inauguration of President Hayes, and, in an interview

with Mrs. Hayes, represented the views of the Woman's Christian Temperance Union on the subject of the use of wine at State dinners, respectfully requesting her influence in abolishing it. We all know how nobly and successfully she accomplished it.

A committee also waited upon Vice-President Wheeler, with regard to the sale of liquors in the Capitol. It is a notable fact that a Congressional temperance society of forty years standing has not yet succeeded in ridding the national legislative halls of this accursed traffic.

An effort was made upon churches and ministers, with regard to the use of alcoholic wines in the administration of the Lord's Supper. But little has as yet been accomplished in that direction.

An interesting feature in our work has been, and continues to be, the work-house and jail visitation. This committee is composed of godly, self-sacrificing women, whose one object is to seek and to save the lost. Upon close inquiry, it has been found that nine-tenths of those confined in the jail, found their way there through the influence of strong drink.

The Washington correspondent of the *Hartford Times* has furnished that paper with some interesting facts, in regard to these paupers, which we give:

"One of the first men he met there had been at one time Attorney-General of Virginia. In his office a number of now distinguished lawyers were students, and they owe much to his advice. His father had been Attorney-General of the United States and left his son wealth. But he drank, and sacrificed distinction, fortune, and everything to his love for drink. Another distinguished pauper was an ex-Judge

of the Supreme Court of California, and had been esteemed one of the most eloquent men of his time. He came to Washington expecting to get an office, was disappointed, took to drink, and drank himself out of pocket, mind, and friends, and into the poor-house. In his company the correspondent found a once wealthy newspaper editor and proprietor of New York—a man of great ability and political influence. This man also sunk all he possessed in whiskey, and has been for three years in the almshouse. Sometimes his friends take him out, but, says the correspondent, 'he drinks so much that he lies about the streets and is returned by the police.' A fourth pauper had been only a few years ago a political power, special agent of the Post Office Department, and owner of much property in Washington and Arkansas. At one time he was a United States detective, but while drunk he 'gave away' the details of a case that would have resulted in the capture of two or three hundred thousand dollars in counterfeit money, presses, plates, etc. For this he was retired. When sober he was capable of doing remarkable work. In fact, fortune and fame were his if he had not allowed the taste for liquor to grow on him. In another branch of the institution the correspondent found an ex-Attorney-General of North Carolina. He made many friends, drank much whiskey, neglected his business and everything else, and drifted to the poor-house. Says the correspondent: 'The principal reason for his being put where he now is, is that he stole a friend's vest and sold it for whiskey.' To such depths of degradation will whiskey bring the strongest and ablest of us. A man who was Stephen A. Douglas' intimate friend, and who used to speak from the same platforms with him, is also a Washington

pauper. When fortune smiled on him he used liquor as a relish, and when her smiles turned to frowns, he took it as an antidote for sorrow. It brought him temporary relief and permanent ruin. Coming into the almshouse in the 'Black Maria,' as the correspondent left it, was an old, white-haired man, 'who was at one time one of the leading men of the Michigan bar. He is the man who backed Zach Chandler, and made him, politically speaking, what he is to-day.' And this man of great legal ability, political influence sufficient to make and un-make men, and much wealth, is now a pauper. Why? Because he allowed whiskey to obtain the mastery over him, as did all the others herein referred to."

In the work-house, a still larger proportion, if not all, are addicted to this vice. The latter place has been removed to the county; but a marked change was visible in their appearance and deportment. The jail is now the object of special attention, and the women visiting are truly welcome, not only to the prisoners, but the keepers express their approbation and afford every facility for the instruction of inmates. The success attendant upon the faithful labors of our women is truly wonderful. Many cases of undoubted conversion and reformation have taken place; some that had fallen into a snare through strong drink and were unjustly incarcerated, have been restored to liberty, to society, and to the church; here we would observe that in the Young Men's Christian Association we find ready helpers in restoring the lost. These same women do not let go the restored ones, but follow them up, and strive to find employment for them. Many from that prison will bless God to all eternity for the Woman's Christian Temperance Union.

Another branch of our work which has occupied considerable time and attention has been the establishment and operation of the temperance lunch-rooms. The Holly Tree, at the time of its opening, was the only place of the kind in Washington, and was exactly fitted to meet a great want in this community. Life in Washington is more superficial than elsewhere. Men and women, separated from home and friends, a floating population, found here a rest and quiet not to be met elsewhere. No smell of rum, or fumes of tobacco, pervaded the air; no unsightly spittoon offended the eye; cleanliness, comfort, woman's influence, gave refinement and elevation to the character of the place. Nor is this all. We could give you instances of entire reformation in the life of those brought under its kindly, genial influence.

The popularity of this lunch-room (its patrons numbering hundreds) has led to the establishment of others, free from the temptation of the cup. Temperance dining-rooms at cheap rates, and dairy-rooms where cheap, wholesome lunch can be procured at all hours, are springing up in every part of the city, so that we almost feel as if our work in that direction was accomplished, and that we shall soon be at liberty to give our whole attention elsewhere.

We have been striving this past year to enlarge our borders by forming auxiliaries, and have clearly seen the hand of the Lord in directing our way, have acknowledged His agency in removing obstructions and overcoming opposition. Churches that were closed upon us have been opened, ministers in opposition have not only yielded, but rendered assistance, and in those places where the greatest

obstacles obtained, great favor is shown. We have gone out of the city into neighboring villages, held successful and interesting mass-meetings. Ministers have yielded their churches for Sabbath evening service, as we could reach a larger portion of the people on that evening. We go through the audiences to privately warn, and entreat to sign the pledge; some who publicly asked for prayers have since been converted. We can say of our work, as Mr. Wesley did of his, "The best of all is, God is with us."

I add the following from the report of the Secretary of one of the societies, Miss R. E. Hartwell:

"We have been granted interviews by various officials of the United States and municipal government, in regard to framing new laws, and the more vigorous execution of those already existing. In every instance our petitions and statements have been courteously received, and we believe that in the new plans which are being developed at police head-quarters God is honoring the many prayers we have offered in this direction.

"And who shall determine how much the recent revival of religion in this, as well as in other cities, is owing to the prayers of earnest, faithful, loving women, who are so continually besieging the Throne of Grace for the descent of the Spirit of God and the overthrow and subjection of that monster—appetite for strong drink.

"More than two hundred letters have been written to various persons on the temperance question; and in almost every instance where information has been solicited the replies have been satisfactory. I would refer to those addressed to committees of Congress, the Police Board, Board of Health, and others, and thank them for their uniform kindness and courtesy.

"The use of fermented wine at the Lord's Supper has deeply engaged our attention; and last autumn we addressed an appeal to Christian ministers, urging them to discard it, as several cases have come to our knowledge, where the recently reformed have been tempted at the very altar to which they had gone for strength to battle against the foe, and have fallen, in some instances never again to regain their lost manhood."

PENNSYLVANIA

CHAPTER VII.

PITTSBURGH, PENNSYLVANIA.

I gather the facts of work in this city from statements by Mrs. J. S. Collins and Mrs. W. M. Gormly.

After meeting in Alliance Hall several times, for consultation and prayer, a mass-meeting was held in the Third Presbyterian Church, February 26th, 1874.

On the 2d of March an organization was effected, and Mrs. J. S. Collins elected President, and other officers chosen.

The next meeting was held in the United Presbyterian Church. The large edifice was densely packed. The principal address was made by John B. Gough. In closing, he wished the women of Pittsburgh God speed in their efforts to overthrow the liquor traffic.

Soon after, one hundred women, headed by the officers, marched, two and two, to the office of the Mayor of Pittsburgh, to ask him to enforce the Sunday closing law. After a brief interview, and prayer, the mayor promised, in the most solemn manner, to see to it that all saloons should be closed on the Sabbath.

They then waited on the Mayor of Allegheny, to make the same request, which was acceded to. For two or three Sabbaths there was a marked improvement, no places being visibly open for the sale of liquors. But very soon it was apparent that the mayor did not care to enforce the law, even when cases were reported to him.

During all this time much discussion had taken place as to methods of work, and, on the 8th of April, 1874, the street work began. Mrs. Gormly says:

All along the route the crowd increased, until we reached the Scotch Hill House, corner Fourth avenue and Ross street, kept by John McFadden. Permission was asked to hold services inside, which was gruffly refused. The Crusade was opened on the pavement by singing 'All hail the power of Jesus' name,' the band kneeling. Mrs. Youngson offered a fervent appeal to the throne of grace. Amid all these exercises a howling mob, with oaths and blasphemous curses, were calling for beer and whiskey. The proprietor and a boy were taxed to their utmost capacity to supply the demand. It now became necessary to send for aid. The acting mayor sent a detail of police. The scene here beggared description. Beer wagons drove up and were soon filled by the rabble, as were all the trees and tree-boxes adjacent, and high carnival was held in the devil's cause.

The next place visited was the wholesale house of Dillinger & Stevenson, on First avenue. Here the ladies were admitted, and knelt and prayed between rows of l liquor barrels. The proprietors were urged to sign the pledge, which they refused. We then withdrew.

On Wood street, on passing a liquor house, the crowd had attained large proportions. We were treated with taunts and jeers until we arrived at our rooms. After lunch and devotional exercises, the line of march was again resumed. The first place visited was the Monongahela House. Mr. Crossan courteously received us, and tendered us the use of one of his parlors, in which we held our exercises—a large and orderly gathering being present, many signing the pledge. The acting mayor gave a detail of police, which accompanied us.

We next visited the La Belle House, directly opposite the Monongahela House. Here the crowd was immense. Mr. Bailey, the proprietor, had sent an invitation to us to visit his house, and had made ample preparation, so far as his room permitted. Mr. Bailey and the police did everything in their power, under the circumstances, to keep order. Although demonstrative, the crowd was not insulting. “We’ll wait till Jesus calls” was sung, the proprietor joining heartily with us.

Our next visit was at the Alden House, on Wood street, where we were cordially welcomed by the proprietor. The crowd was most respectful, evidently being of a better class. They all joined us in singing “We praise Thee, O God.” While we knelt in prayer, being led by Mrs. Youngson, a canary bird, hanging in a cage near a window, commenced to sing, and at every pathetic appeal, he sent forth his beautiful notes, making the event particularly impressive.

April the 9th we visited the Lion Hotel, where we were admitted, and courtesy extended, the proprietor closing up the bar, suffering no liquor to be sold during our stay. As we were leaving this place Chief-of-Police Irwin presented an appearance, and

announced that we were no longer to continue in our Crusade, as it was the orders from the police committee. We returned to our rooms for consultation.

It soon became known that no order had been issued by the mayor. We obtained legal advice from the United States District Attorney, David Reed. He informed us we could not be arrested unless a proclamation was issued by the mayor. The sick-chamber of the mayor was invaded by prominent wholesale liquor men, and the coveted proclamation was obtained, forbidding us, under penalty of arrest, to hold services on the streets in the future. Wishing to test which was in power in the city of Pittsburgh—God or the devil—we continued our Crusade in the afternoon, visiting the wholesale houses of Anderson & Gamble, Mr. Hamberger, and Littell & Mechling. The members of the last-named firm became greatly enraged at our appearance, Mr. Mechling skipping over rows of barrels, calling lustily for the police to save them, in their legalized traffic, from the women, while Mr. Littell, in an outrageous manner, stood heaping vile epithets on us, and as one of our number was engaged in prayer on his behalf, his hands were over her face as if ready to tear her to pieces. His excited and angry talk had attracted a very large crowd, and his insulting words had aroused the indignation of the bystanders, and a riot was imminent.

The Crusade was continued for several weeks, without any interference from the authorities, the ladies enduring every indignity; dogs were set on us, but, to the credit of the noble animals, they refused to attack us; barrels of liquor were rolled toward us; beer wagons were driven against us; and we were

drenched by the hose of hydrants, turned upon us.

May 21st, while holding services at a wholesale liquor house, Lieutenant Hager, with two officers, appeared on the scene, requesting an onward move. The request was not heeded. A loud command rang out: “Policemen, keep the pavement clear.” At this time some high words took place between Lieutenant Hager and Mr. Andrew Brice, who said, “Before I would do such dirty work, I would tramp my uniform in the gutter.” The lieutenant replied: “If you don’t keep quiet I will arrest you and every person on the pavement.” Approaching us he said: “I shall have to obey my orders and arrest you all.” The president replied: “We will not go until we see the proper warrant.”

After asking the ladies if they refused to consider themselves under arrest, Hager helped himself to a pledge, and on the back of it proceeded to write the names as far as he could succeed in getting them. Armed with this list he proceeded to the mayor’s office, and warrants were filled out for our arrest, which were immediately executed. The procession then proceeded to the mayor’s office. In the meantime the acting mayor and clerk were actively engaged in filling up information against the band for disorderly conduct, the members thereof freely giving their names.

During the interim, religious exercises were held, and tracts and pledges were distributed to the spectators, reporters, acting mayor and his clerk. Upon the arrival of the complainants and our counsel —for whom we had a tedious wait—the case was opened, the burthen of the liquor men’s complaint being interruption of business. The evidence being of a sickly nature, we were discharged with a

reprimand.

The mayor said that he was a friend of the ladies as long as they obeyed the law, but if they did wrong, he would be compelled to enforce the law to the letter. Accordingly, he dismissed the case, bidding us “go and sin no more.” The magistrate had scarcely concluded, when we commenced singing, “Praise God, from whom all blessings flow,” and continued to sing until the spectators were cleared from outside the bar. Thus ended the first arrest.

On the following day the Crusade was resumed. While holding services at Hostetter & Smith’s Stomach Bitter house, one of the mayor’s police, Lieutenant Gordon, stepped up and asked for the names of the members of the band. They declined to accommodate him, but by some means he obtained the name of Mr. Watt Black, who always accompanied his mother, and proceeded at once to the mayor’s office to obtain a warrant for the arrest of Mr. Black and the Crusading Band.

While holding services at the La Belle House, on Smithfield street, Detective Wilmot presented a warrant. After the arrest, the band, headed by the detective and other officers, marched up Smithfield street, singing as they proceeded, and, to our surprise, as well as the hundreds of spectators who were following us, we were led to the lock-up in Diamond alley. As soon as those under arrest filed in, the doors were closed and a strong guard placed to keep them from being forced open. To make it as uncomfortable as possible, the windows were tightly closed, and remained so until one of the band, being overcome, fainted, when they were compelled to open them.

As the deputy mayor was somewhat tardy in

presenting himself, religious services were conducted for some time. On being notified, our counsel, W. K. Jennings, Esq., promptly appeared. Immediately after, the acting mayor took his seat and commenced the hearing. The information only contained the names of three of our number, viz.: Watt Black, Esq., his mother and Mrs. Vanhorn. The officer, in testifying, stated that those three obstructed the sidewalk, by singing and praying. On cross-examination he stated there were whiskey-barrels obstructing the sidewalk, which he neither ordered to move on, nor arrested. After arguments by counsel, the mayor's decision was a fine of one hundred dollars on Mr. Black; Mrs. Black and Mrs. Vanhorn, twenty-five dollars each—which was greeted with hisses. Mrs. Black arose and indignantly protested against paying one cent of the fines, saying they would go to the work-house or jail. The mayor here stated that the ladies must be treated as other prisoners, and if they wished to take an appeal, the fines must be paid. At this juncture, W. D. Moore, Esq., believed to be in the employ of the liquor league, stepped forward and gave his check for the amount of the fines, which was strongly protested against by the defendants. The mayor having received the money, we were discharged, and withdrew from the lock-up singing, "Am I a Soldier of the Cross."

Saturday, May 23d, we met in our room at 2 P. M., engaged in devotional exercises, invoking the aid of the Master. We then took up the line of march, visiting the establishment of Dillinger & Stevenson, on First avenue. We were interrupted by the police—they leaving to procure warrants for our arrest. We proceeded to the store of Weiler & Brother, on the same avenue, near Smithfield street. On commencing

our exercises a scene most disgraceful ensued. As soon as the voice of prayer was heard, a German copper shop immediately opposite brought their stills and kettles to the front, and all hands commenced pounding and making a deafening noise. The friends of alcohol everywhere seemed to be about us, yelling at the top of their voices; and to complete the effort of the hour, ten policemen, who were detailed to arrest us, made their appearance, and informed us we were under arrest. The warrant being presented, we surrendered and accompanied the officers to the lock-up, an immense crowd accompanying us. As we entered, the iron gate was thrown open that the culprits might pass into their cells. Paul and Silas like, we prayed, and sang praises to God. No doubt, like the keepers of old, they trembled, but did not spring in to ask what they must do to be saved. This created a great stir among the people. Had they known that we were locked behind the bars with the vagrants, the building would have been torn to pieces in a very short time.

The case being opened, the usual questioning and cross-questioning was gone through with, and was concluded by the mayor imposing a fine of thirty dollars upon each; but subsequently finding he was not likely to get rid of us, he reduced it to ten dollars. A gentleman stepped forward and filled a check for three hundred and thirty dollars, and we were immediately discharged.

Acting Mayor McMasters said: “T am very happy to announce to the ladies and the public here assembled, that I received this morning a writ of *certiorari* directing that the record in the case disposed of Thursday last should be transmitted to the Court of Common Pleas. The questions of law

involved will thus be explicitly laid down by a tribunal whose purity and integrity has never been called in question. The citizens, and the ladies in particular, and I will, I am confident, abide the decision of that tribunal. In view of an early hearing, I have decided to defer further action in the cases now under consideration, until the court shall have rendered a decision in the case pending before it. I have instructed the clerk to hand back the money deposited for the appearance of the ladies."

No sooner had we emerged from the lock-up than a tremendous burst of applause arose from the vast multitude. The mayor, police, and our accusers were greeted with groans and hisses. As we moved away to the Alliance rooms, the crowd increased at every step, the men who were standing along the curbstones respectfully raising their hats. Before we reached our head-quarters they were densely packed by an excited crowd, expecting to hear addresses of approbation. The halls and stairways were crowded, as were the streets also, so as to make egress or ingress almost impossible. As soon as order could be had, Hon. B. C. Christy was called upon, who arose and made a few congratulatory remarks, complimenting us on the patience and fortitude with which we had undergone our trials. He believed that we were actuated by motives true and pure as heaven.

We then adjourned to Duquesne Way, on the Allegheny river, in front of Rhodes' brewery, making use of one of his wagons from which to denounce their infamous traffic. Several enthusiastic addresses were made. It being late on Saturday evening, we then adjourned.

On Sabbath, several sermons were preached,

denouncing the evil, and encouraging us in the work.

Thursday, May 27th, we met at our rooms, which were densely crowded. After devotional exercises, we formed in line and proceeded to the court-house; and because of the publicity the papers had given the case, the streets were filled with an immense throng. When we arrived at the court-house, the yard and building were so packed that the officers had great difficulty in opening up a passage for us to enter. Promptly at ten A. M., Judges Sterritt, Stowe, and Collier entered and took their seats on the bench. After proclamation by the crier, the case was opened. The attorneys stated their pleas to the judges, who, upon consultation, delivered their opinions as follows: Judge Stowe stated, “Singing and praying upon the public streets is not disorderly conduct.” Further, the learned judge informed Mr. Coyle, the acting mayor’s counsel, that his argument partook of shallowness of pretext more than anything else. Concurred in by the other judges. Judge Stowe gave the following decision: “The decision of the acting mayor should be set aside; restitution awarded; fines and costs returned; the city pay the costs;” and we were discharged from custody much to the chagrin of the acting mayor, who was present, his countenance indicating great discomfiture. As we emerged from the court-house, it was plain to be seen on which side the sympathy was. Cheer after cheer greeted us. We took up our line of march for the Smithfield Street M. E. Church. On our entering, the large auditorium was immediately packed. Order being restored, we engaged in singing, prayer, and thanksgiving to Almighty God for deliverance.

The following are the names of the thirty-three arrested and imprisoned: Mrs. J. S. Collins, Mr. A.

Watt Black, Miss McClung, Mrs. Van Horn, Mrs. Sarah Moffett, Mrs. S. C. Matchett, Mrs. W. W. Morris, Mrs. Alice Gillchrist, Mrs. Macken, Miss E. B. Carmichael, Mrs. Johnston, Mrs. M. Gray, Mrs. ——, Mrs. J. I. Logan, Mrs. Grace Hopeful, Mrs. M. E. Tutell, Mrs. A. W. Black, Mrs. A. Hill, Miss A. A. Starr, Miss Pearl Starr, Miss Lee A. Starr, Mrs. Youngson, Mrs. M. B. Reese, of Alliance, O., Mrs. John Foster, Mrs. Mary Caldwell, Mrs. Samuel Allinder, Mrs. W. M. Gormly, Miss E. Beeson, Mrs. D. N. Courtney, Mrs. Jane Nelson, Mrs. Martha Woods, Miss E. J. Foster, Miss Bessie Black.

The Crusade continued. “Many devices were resorted to by the liquor-dealers to drive us away. For instance, the scattering of cayenne pepper, burning brimstone in the vault under the pavement. This ruse they soon abandoned, as we caused it to recoil on them by covering the grating, thereby turning the fumes into their houses.”

I have recently learned that Blackmore was Mayor of Pittsburgh during the Crusade, and Samuel McMasters acting mayor, Blackmore being an invalid. McMasters did as he pleased, and it is generally believed that the liquor-sellers paid him (McMasters) to prosecute the ladies, and bring them into disgrace, if possible, and thus stop the Crusade.

The true character of McMasters, the acting mayor, who caused their arrest, and by whom they were tried and convicted, has recently been brought to light, *he being convicted and sentenced to seven years in the penitentiary, for the double crime of adultery and abortion*, which resulted in the death of mother and child. The victim, a young girl, accompanied McMasters to the Centennial, and he effected her ruin; and to conceal the black crime, he committed

another, even blacker.

So this official ruffian stands out before the public in his true light. Others who were active in opposing the Crusade have fallen into disgrace, or have been forced to fly to escape justice.

The howling mob that struck terror to the hearts of the people of Pittsburgh during the riot of July, 1877, and made its streets red with human blood, was composed largely of *the very same class* of drunkards, tramps, and hoodlums that gathered at the call of the saloon-keepers to insult and howl down respectable Christian women, who dared publicly to protest against the liquor traffic by song and prayer.

If the whole moral influence of the city had been brought to bear at that time on the liquor traffic, and the saloons had been closed and the business overthrown, the riot of 1877 would not have been possible.

But the people sustained the rum power rather than the Crusade. And adown the very same streets, where the bands of women had marched, in the spirit of love, and with the songs of Zion on their lips, to win men from sin by prayers and tears, an angry, howling mob, with oaths and torches, with knives and pistols, surged and yelled, and rioted, with hellish hate and murderous intent. The city had "sown to the wind," and she "reaped the whirlwind."

We all know now, as we never could have known without the bitter, costly lesson of the riot of 1877, how much the women of this land risked in the Crusade, and how wondrously *God shielded every one of them*, as, going forth in His name, they walked through these very same mobs, *unharmed*.

ALLEGHENY, PENNSYLVANIA.

The Allegheny City Temperance Society, known as "Mrs. Swift's Band," was organized as a branch of the Women's Christian Temperance Union, of Allegheny county, Pennsylvania, March 25th, 1874. The preparation for the great work differed in nowise from that of similar organizations in other places. Daily prayer-meetings were held, and faint hearts grew courageous, and weak hands strong to undertake what so appalled sensitive natures. On the morning of April 4th, 1874, after an unusually solemn prayer-meeting, the band started from Rev. Dr. Swift's church, to make the first visit to saloons. The succeeding three months this method of working was faithfully adhered to, and one hundred and sixteen saloons were visited; forty of this number received two visits each, and a few even three. In addition to the saloons, some of the mills and work-shops, as well as a large number of families, were visited. In the case of families, the ladies went in committees of two or three. Many persons signed the pledge, and while some have not had strength to keep it, we rejoice that others, whose first serious impressions were received from the saloon and curbstone exercises of the "praying women," are now leading sober and useful lives. The churches opened their doors for our prayer-meetings, and two each day were sustained. A general meeting in the morning, and in the afternoon for ladies only. We were greatly encouraged by the interest manifested by the clergymen of the city. Their prayers, their words of counsel and of sympathy, nerved the shrinking women to go on with a work so fraught with disheartening and revolting details. Carrying the meetings from church to church was attended

with many disadvantages, and several of our earnest supporters conceived the idea of providing us with a "local habitation and a name." A very elegant building had been erected in a fashionable quarter for the purpose of establishing a "drinking palace." Before its completion, the owner became involved, and it was offered for sale. It was purchased by the Reformed Presbyterians for a Theological Seminary. They did not require the whole building, and rented for our use a large, handsome room. This very building, which was designed to destroy men, body and soul, was occupied by those whose every effort was to "establish, strengthen, and save them." Our friends furnished the room with great comfort and taste, and on Monday evening, July 6th, 1874, Crusade Hall was formally dedicated to the service of God and the temperance cause.

Many friends now suggested to us the propriety of becoming an independent organization, as Allegheny City and Pittsburgh are distinct municipalities. Considering the matter from every point of view, we decided that our best interests would be subserved by severing our connection with the Central Union of Pittsburgh, which was done, July 25th, 1874. As the summer advanced, our numbers rapidly diminished, leaving us too weak to pursue the work as heretofore. Our prayer-meetings were reduced to one afternoon and one evening meeting weekly.

But the disastrous flood by which our city was visited, in July, 1874, loudly called for help from willing hands. Immediately, our temperance band offered its services to the relief committee, and the quiet room, where the gentle voices of women had ascended in prayer and praise, grew vocal with the hum of sewing machines, and Crusade Hall became

one of the most important relief head-quarters. Immense quantities of material were converted into substantial clothing, and distributed with the utmost system and despatch. Numbers of families were visited, receiving not only material aid, but the priceless boon of a sympathy which thought it no toil to brave the horrors of the desolated district and see the victims of the disaster in the ruins of their once peaceful homes. The grand object we had in view was not lost sight of in these trying days. We had access to many homes where intemperance was no stranger, and where hearts were softened by great suffering seed was sown which we can hope has borne fruit.

After the necessity of this work had passed but little was done, beyond the sustaining of the two prayer-meetings.

As our members returned in the autumn, we again began to consider what we should do. It was thought that no further good could be accomplished by crusading in bands, yet we did not wish the enemy to congratulate itself that we were discouraged or wearied. So it was decided to visit the saloons in committees of twos and threes. The ladies were courteously received, and their arguments listened to with civility, but apparently little impression was made.

Again we seemed to pause, and a second time our work was sent to us. For some time our Friday evening meetings had been disturbed by a number of boys of the lowest class. Whence they came no one could tell. Whether curiosity, or a deliberate design to disturb the Crusaders, brought them, we could not conjecture. The disagreeable fact of their presence was all we knew about them. No one felt like

assuming the responsibility of dismissing them, and a few earnest hearts resolved to make a special effort in their behalf. One evening each week during the winter and spring was devoted to their instruction. No encouraging results were apparent, but the pleasing reflection is ours, that a great desire to do them good actuated the ladies, who endured their rudeness with unwavering faith and courage. The endeavor to improve the boys suggested similar work for the girls of the same class. A most flourishing industrial school was established, and sustained throughout two winters. Cottage prayer-meetings formed an important feature of our work. It was the desire to hold the meetings, if possible, in homes which had felt the horrors of intemperance. This was not always practicable, but localities were chosen where the degraded of both sexes congregated, and where religious instruction was not given. Very soon an interest was manifested in the simple services, and many have anxiously inquired the “way of life.”

We still have unabated interest in the work, and would gladly be more actively engaged. Our Tuesday afternoon meeting has never been interrupted, but we now feel ourselves “a feeble folk,” and can do little else than pray. The most perfect harmony has characterized our band, and the only change of officers we have made has been occasioned by the removal from the city of one lady, and the enforced absence, by serious illness, of another.

WILLIAMSPORT, PENNSYLVANIA.

I am indebted to Mrs. Mussina for the following facts: “Before our Crusade commenced, there were thirty liquor-saloons within a stone’s throw of the court-house.

"One of our first meetings was held in a large hotel. The house was full, and the street was full—there was a multitude all around us. We bowed before the Lord and offered up a petition in behalf of the proprietor.

"The people said: 'We thought those women were going to find fault with us, but they have come to do us good.' From that time we felt an earnest desire to visit all the liquor-dealers.

"The father of the landlord of one of the largest hotels sent us word to go and hold meetings in that house, and his son would be saved. Our street meetings were owned and blessed of God in the salvation of many. We have often been thanked by strangers, for holding these meetings.

"We had a number of mass-meetings; and the liquor-dealers had *one*. Many of the temperance people thought we ought to have attended it in a body; but we only sent a delegation and the rest of us remained in the church, and prayed to a covenant-keeping God to confound our enemies."

Mrs. Dr. Kemble, who was appointed to visit Harrisburg to help save the Local Option law, furnishes the following incident of her escape the night before she started:

"Wishing to arise early, I told the young lady (who was staying with me) that we would leave the blinds up, that we might see the daylight at an early hour. About midnight we heard a crash which awoke us both, and upon looking up, we discovered that the window had been broken in; and upon further search we found that a brickbat had been thrown through the window, and lay between us on the bed; but by the blessing of God neither of us were hurt. This did

not deter us in the least. We prayed and worked with more determination than ever."

The most signal manifestation of God's hand in the work, is the swift judgment that has overtaken almost every one who opposed them, as will be shown from the following facts sent me by E. L. Nice, who writes:

"The first meeting was called February, 1874. The ladies organized twenty-five strong, and commenced the saloon visiting and picket work soon after. A coffee-house also was opened, in a concert saloon room, situated in the midst of the liquor-selling business. This room had been previously occupied as a saloon; but the keeper had skipped away without paying his rent, and thus we got it; but kept it only a short time, because the man of whom we rented (then the mayor of the city) grew afraid of the liquor men, when he saw our coffee-house hurt their 'lunch-rooms,' and would let us have it no longer. This man has since gone into disgrace as a *dishonest* bankrupt, even losing his friends among the liquor men, who suffered from his failure.

"The man who was the most insulting to us has since shot himself while in jail, during a fit of delirium tremens, and died a miserable death. Two others have found a home in the insane asylum.

"Many have been sold out by the sheriff, and reduced to poverty. One who did all he could slyly, to discourage and injure us, now goes about a cripple, almost helpless with paralysis, and his family is reduced to abject poverty.

"Our District Attorney, G. C. Hinman, who boldly advocated the repeal of the Local Option law, and denounced the work of the Crusade, left here last

year in disgrace; ran away just in time to escape the penitentiary.

“The man who was counsel for the liquor men has been twice at death’s door, and in fearful agony in the belief that he was lost. The first time, he turned to the Lord, and commenced a new life, but was brought back to his habit of sin, by his physician insisting upon strengthening him by alcoholic stimulants. So Satan still holds him, and he is still the drunkard-maker’s friend.

“On the other hand, those who aided us in the work have been generally prospered.”

We are furnished the following facts and incidents by Mrs. Olmstead:

March 2d, 1874, about two hundred of us went to the Herdic House; we held our meeting in the long hall, and were followed by a large crowd who pressed in at the door to hear.

The next day we visited the Hepburn House. An *immense* crowd was around. We feared a riot, but God was there, and it became to them a solemn place.

The proprietor, who had threatened many things if we came, wept like a child.

We next went to the Crawford House, and then to the Henry House.

We afterwards divided into four bands, and visited Fricker’s, Gerlach’s, United States, and the American.

On March 7th, 1874, five saloons were visited, and the proprietors were much affected.

About a week after, seven of us were at Fricker’s saloon, from half-past two until half-past six. This

place seemed to me like the very door of hell.

The sights and sounds there have laid the burden of this war upon me more heavily than ever.

One poor, half-drunken man was very insulting to us—a plan of others to drive us away.

We were relieved by others, who stayed until late in the evening.

One saloon-keeper we visited was as furious as an angry caged lion. We had a pleasant talk with him and his wife, and left feeling that God's will had been done.

One of the saloons, where a most powerful meeting was held, was kept by a Frenchman, an unbeliever. He was very polite to us, and he soon gave up his business and went away, saying he should never sell liquor again.

Some of the ladies visited George Koch's saloon, March 7th.

There Mrs. C. prayed that her husband, who was old and a drunkard, might not be allowed to take another drink at that place. It was a powerful meeting, though small, and that prayer was one to be remembered; that husband *never drank* AGAIN, *anywhere*, and soon became a Christian.

We had some remarkable instances of bad men being reclaimed and converted at that time, who are now in the church, and working in the temperance cause.

One blessed feature of our Crusade was, that we never stopped to ask or think to what denomination we belonged.

The court-house pavement became a Bethel to us,

where Christ seems a little nearer than in His temple made with hands.

At the commencement of our Crusade, one good Presbyterian pastor, who was with us heart and hand, expressed his sorrow that the women of his church were wholly unprepared for such public work, and said the Baptist and Methodist sisters would have it all to do. In about three weeks from that time he might have heard ladies of his own flock praying on the street, and exhorting the crowds on the pavement in front of the court-house. So wondrously had God poured out His Spirit upon them, and prepared them for His work.

BLOSSBURG, PENNSYLVANIA.

The society reports the following:

When the thrilling news came to us, that Christian women were carrying the gospel into the haunts of intemperance, and thus meeting the enemy face to face, our hearts were stirred in sympathy with the effort.

Those unacquainted with mining regions may not know that in such communities intemperance gains a strong foothold, because of the influences brought to bear in early childhood as well as in mature life upon those who comprise the majority of its population. To contend with life-long prejudices requires courage. Having within the limits of our village some thirty places where liquor could be obtained, it seemed a grave question whether we should begin the warfare. The conviction deepened in some hearts that “now” was the time to work; and in the month of June, 1874, the first meeting was called by Rev. C.

G. Lowell, and a ladies' prayer-meeting appointed.

At the first of these meetings a Ladies' Temperance Union was organized. General meeting was held alternately in the several churches. We did not visit the saloons, but all our dealers were invited to sign the pledge. In every instance we were refused, they giving us frankly their reasons, viz.: that their money was in the business, and they preferred to run the risks of prosecutions for breaking the law, rather than leave off selling. After counting the cost of their displeasure, and the weight of public opinion, we decided to complain to the authorities in the name of the Commonwealth, of all who were guilty of violating the Local Option law. This step brought us much unpleasant work, such as we would gladly have avoided, those engaged in the traffic giving us the full benefit of all the influence afforded them in points of law, to retard our progress. Those who frequented these places for drink were in danger of being used as witnesses, therefore we gained their displeasure. We continued to complain for nearly two years at each term of court, sometimes successfully, and sometimes failing to secure truthful witnesses. Some complaints were made after the repeal of the Local Option law. At the second application of our dealers for license, we remonstrated, being opposed in this by Christian men, who were certain we should be defeated. The number of applicants were ten, three of which were refused. At this point we did not see fit to make further resistance. Many of the dealers, during the time spent by us in opposing the traffic, abandoned its pursuit, leaving at present less than one-third as many places for drink as we had three years ago.

WARREN, PENNSYLVANIA.

I am indebted to Mrs. Annie C. Wetmore, Treasurer of the State Union, for the following facts:

“The Woman’s Christian Temperance Union at this place was organized in December, 1874, this being several months before the State organization was effected. The membership was large. The temperance women were impressed with the feeling that the time had come for action, but as none were ready to visit the saloons, as the women of Ohio and other States were doing, they hardly knew what to do, but concluded to do all in their power to build up a better public sentiment.

“They applied to the editors of the two weekly papers, and obtained a part of a column in each paper, and appointed editors to fill this space with original notes, or selections on temperance. They held their Union meetings weekly, and mass-meetings as often as possible. Temperance papers were subscribed for and placed in the reading-room. Remonstrances were circulated against the repeal of local option, and February, 1874, the first prosecution under the Local Option law was made by the women. The liquor men were aroused, but the women carried the suit and convicted one man, and the community received its first temperance lesson; and as success always commands respect, those who had ridiculed the idea of woman’s work in this way, began to respect them, and tremble before the power that was in their hands.

“It was decided in April to appoint committees to go to the different towns in the county and organize unions, and as a result five towns were visited, and unions formed, and in May a county convention was called, and a county organization formed, which has continued to this day.

“In May, 1875, after the repeal of the Local Option law, the women circulated resolutions against the giving of license to such persons as had violated the Local Option law.

“The Union purchased and circulated a great number of temperance tracts in the county; and an effort was made, by the appointment of a committee for each Sunday-school, to introduce temperance work among the children, which was attended with some degree of success.

“In March, 1876, a juvenile temperance society was organized, which was called the Centennial Temperance Society. Each member was provided with a badge of red, white, and blue ribbon; each ribbon representing a pledge. The meetings have been kept up regularly.

“There being no town pump where a thirsty man, free of expense, could relieve his thirst, the W. C. T. U. had a well dug, and a pump set up at the corner of the principal street, so that thirst can now be slaked ‘without money and without price.’

“On New Year’s days, 1876 and 1877, the Union opened a Holly Tree Inn, where they received visitors, inviting all to come and partake freely. In the evening speeches were made and many signed the pledge.

“During the years 1876 and 1877 a number of prosecutions were made by the Union with various degrees of success.

“The liquor party have been made to feel that law is not to be trampled under foot with impunity, and that the license law should be enforced as other laws.

“September, 1876, a committee of two were

appointed to visit the county superintendent of public schools during the annual teachers' institute, and obtain a few minutes during one of the sessions to talk on temperance. The time was cheerfully granted, and the teachers were generally enlisted. We asked them to make the subject a specialty at least once a month, and supplied them with tracts and catechisms on alcohol. Most of them have been faithful to their duty in this respect."

An incident *not reported* by Mrs. Wetmore, which occurred during the prosecutions of dealers in court, will show the animus of the liquor-dealers in Warren.

One of the ladies very active in the work wore a velvet cloak. A lady from a neighboring town being there on a visit, went to the court-house to attend the trial. She, too, had on a very costly velvet cloak; the velvet had cost $25 a yard. Both these ladies, while in the court-room, or when they were leaving, had *vitriol* thrown on their cloaks which utterly ruined them. The purpose, of course, was to ruin the cloak of the active temperance woman, but when the agent of the liquor-dealers' revenge saw two cloaks so near alike he made sure work by destroying both.

PHILADELPHIA, PENNSYLVANIA.

The first meeting in this city was called through the public press on February 27th, 1874. The place of meeting was the Fiftieth Baptist Church, a small frame mission chapel in the northern part of the city. The little chapel was well filled with grave, earnest women, and every heart was stirred during the first prayer. "What wilt thou have me do?" was pressed upon every conscience. The object of the meeting was explained, and stirring appeals were made.

One lady said on a corner near this chapel was a drinking-saloon of the worst character, and asked if anything could be done. Another lady, who lived next door to the saloon, said she would throw open her house at once for a prayer-meeting, that this place might be closed. The leader then proposed that those who felt willing should follow her to the lady's house, and hold a prayer-meeting. About half of the women followed her, while the others remained in the church to pray. As the band marched down the street they were followed by a great crowd. As the house would not hold half the people that gathered, the leader stood on the doorstep, and addressed the multitude. There was not the least disturbance, but all listened with breathless attention to her earnest and touching appeals.

When they started from the chapel, the cry was raised by the crowd outside: "The Crusaders are coming!" The rum-seller on the corner hastened to close his windows and bar his door.

March 1st, 1874 (Sunday), mass-meetings were held afternoon and evening in Wood's Museum, which was crowded to its utmost capacity, and hundreds went away unable to gain admittance. The proprietor had received several notices that there would be a mob, and that the museum would be burned down if he attempted to hold such a meeting. But he was a staunch temperance man, and determined that the meeting should come off at any hazard. There was no mob and no disturbance.

March 2d, a business meeting was held, and a Woman's Union Temperance Praying Band organized, and the usual officers elected.

Meetings were held in various churches, the pledge

circulated, and hundreds came forward to sign their names to the pledge.

On Monday, March 9th, the liquor-dealers becoming alarmed, held a secret meeting to consider what they could do to check the temperance work. What they decided on was never known.

On the 9th of April a general meeting was called, and held in one of the rooms in the Horticultural Hall. There was a large attendance. The officers reported that 112 meetings had been held; 24,870 names enrolled on the pledge-books, of whom 1,613 had been drunkards, 61 barkeepers, and a number saloon-keepers. Also, that 38 church members, who owned property which was rented for saloons, had been visited, and pledged not to rent their houses for such a purpose in the future.

During the month of April ninety-four meetings were held. Several being held on the same night, it was necessary for the president and other members of the band to drive from church to church, and speak several times each evening. At these meetings many requests for prayer were sent in: some of them were from drunkards' wives and brought tears to many eyes.

A temporary home was established for reformed men who were homeless and without work. It was soon filled, and a larger building was secured, which was afterward turned over to the ladies in Frankford, it being in that part of the city, and another started at the corner of Seventeenth and Francis streets; also an Old Woman's Home in West Philadelphia was opened by one of the managers.

During the summer, meetings were held in a tent. At one of these meetings a report came that a man

was dying on a vacant lot adjoining. He was taken charge of, nourishment given him, and he soon revived. He said he was a castaway, his friends had disowned him, and drunkenness had brought him to destitution, and almost to death. He was induced to sign the pledge, was converted, and afterwards became a worker in the cause, and, in course of time, he was restored to his friends, clothed and in his right mind.

Mrs. Eleanor Crew, the Secretary of the band, who was earnest and capable, and most abundant in good works, giving her life freely for the salvation of others, fell at her post, September 4th, 1875, it is believed from mental strain and overwork, but the beautiful example of a life devoted to Christianity and temperance is still an inspiration to many.

In the meantime, another organization had been formed, and efficient work was done for God and humanity by other earnest workers. This society held mass-meetings, and did other important work. But the President of the National Union induced the two bodies to unite, and a meeting was held for that purpose, January 26th, 1875, in Dr. McCook's church. The meeting was enthusiastic, and the reorganization effected. Many of the members feeling unprepared for the work, a meeting was appointed for prayer and consecration. At the very first meeting a poor man presented himself and desired to sign the pledge. They were quite unprepared for this, had no pledges ready, but they soon learned that the most effectual way to consecrate one's self is to go to work. The man and his family were in a wretched condition, and temporary relief was necessary. He was soon afterwards converted, and became a church member. His former employer, hearing of his

reformation, sent for him and gave him employment, and a year afterwards he was known to be faithful and doing well.

Cottage prayer-meetings were held, which resulted in great good. The ladies would secure the use of a house for meetings, and throw the doors and windows open, and commence singing. A large crowd was soon attracted, who would stand for an hour to listen to the gospel as it was proclaimed from the doorstep by one or more of the ladies. On such occasions an invitation was always extended to all who wished, to come inside to a prayer-meeting, which was accepted by many. The doors and windows were then closed, and the crowd, with tracts in their hands, which had been freely distributed, slowly dispersed, but usually the room was filled with those who remained for prayer, and many were saved.

Public meetings were held, some saloons visited, much temperance literature distributed, and a home opened for inebriate women, especially for those who felt themselves to be slaves of the drink habit, but because of their social position and the stigma attending, would not enter public reformatory institutions. Many have found shelter there, and some have given evidence that these labors have not been in vain. This has since been detached from the work, and is under separate management.

Two of the members fitted up in good style a comfortable lodging-house, where men, reformed through the efforts of the society, and others, at a low price, could have a tidy, cheerful home. This house accommodates about fifty, and has a reading-room, and is cheerful, well-lighted, and warm, the price ranging from twenty to thirty cents per night,

or one dollar, or one dollar and a half per week. Not a profane or obscene word is allowed, and those who have never made a profession of Christianity feel the influence that is quietly and steadily exerted. This work is also under outside management, but contributes to the success of the society.

March, 1877, daily meetings were established, which have been largely attended. These meetings, though led by ladies, are open to all, and are attended by men of all classes, often more than three-fourths of the audience being men.

Quietly and reverently they wait before God, and the influence of the Spirit is so manifestly present that all hearts are solemnized.

The hall is well filled daily, and over six hundred have been brought to a saving knowledge of Christ in the forgiveness of their sins. Some of these were gentlemen who came out of curiosity; others were prodigal sons, far away from home and God. Gamblers, barkeepers, infidels, drunkards, criminals fresh from the jail, and homeless tramps, have here found salvation. Some even of the most degraded, are educated men, who have had the advantages of a college course; others are business or professional men, who have come down from the highest circles of society to poverty and rags, through drink.

It is touching to see these men, scarred and marred by sin, sitting with reverent faces, listening, for the first time in years, to the sweet story of Jesus and his love, or rising to ask prayers for themselves, with streaming eyes. Oh, the sad stories the searching spirit wrings out of these penitent hearts! “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”

Some of these men were in utter despair, and were arrested when about to commit suicide; others had not prayed since they left their mother's knee, and had not been in a church for ten, fifteen, or twenty years.

But Jesus is mighty to save, and all his salvation may know, and he has revealed himself as the Saviour of sinners; and such mighty saving power I have never seen before. Gamblers have thrown away their cards, and pressing the Bible to their hearts, have said, with tears, "I take this book, instead of my pack of cards, for a companion and guide."

Families, broken up and scattered, have been reunited, and gathered about an altar of prayer; the ragged have been clothed, the hungry fed, the unbelieving convinced, and the broken-hearted comforted. Letters bearing the glad tidings across seas and continents, of prodigals saved, have winged their way to distant friends, and hundreds of homes have been made glad because of these afternoon meetings.

One young man who arose to ask prayers, said, "I am the son of praying parents. I had every advantage that wealth and social position could give me. I was educated at Yale College, but was expelled before I graduated. I shall never forget the humiliation of that morning when I was dismissed and sent home on account of drunkenness. I tried for a time to do better, and was sent away to medical college, where in due time I graduated in medicine—and drunkenness. While attending college, I would write home for money to buy books, and then spend it for rum. After I got my diploma I went home, but it was not long till I was brought, at a late hour of the night, from the saloon to my father's door, helplessly

drunk. When my condition became known to the members of the family, there was sorrow and weeping all over the house. The next day my father talked very seriously to me as to the consequences of the drink habit, if I continued in such a course. I promised to amend, but in a short time was brought home again dead-drunk.

"My father turned me out of doors, for I had broken my mother's heart. But one of my brothers came after me very soon, to say:

"'Come home, Harry, you have broken our mother's heart; come home and see her die.'

"I followed him, going like a criminal. My dying mother was surrounded by her family and friends, but she reached out her hands to me and said, 'Oh, Harry, you have broken my heart, but if you will promise me that you will never drink another drop as long as you live, I will die happy.'

"I dropped on my knees at her bedside, and promised her that I would never touch the accursed stuff again. I thought then that I never would, and as I followed her to the grave and heard the earth fall upon her coffin, I swore in my heart that I would keep my vow. I went to a distant western town and entered upon the practice of medicine. I was prospered in every way. I soon had a large and lucrative practice and moved in the best of society. I bought a house and was fitting up a home for a lovely woman who had promised to become my wife. During a New Year's holiday-time I visited my old home, and on New Year's day started out to call upon my friends. The third house I entered the lady offered me wine. I refused, but she insisted, and once the glass in my hand I drank it off and rushed from

the house to the nearest saloon. That night I was carried to a hotel dead-drunk. My descent was rapid. I soon lost all my money and friends, and was wandering over the country a miserable, drunken tramp. I begged a ticket to cross the Delaware river to reach this city, and have begged my bread here from door to door. I have been called a *tramp* to my face since I have been in your city. But if God can save a *tramp*, I want Him to SAVE me." When he sat down there was not a dry eye in the house.

Immediately another young man arose, and said, "I was a class-mate of that young man's in Yale. I well remember the day he was expelled. I had not met him in all these years till at these meetings. I, too, since leaving college, have become a drunkard; but I have been saved by God's mighty power in these meetings, and the appetite for rum has been taken away, and what God has done for me, He can do for you, Harry."

There was united prayer for that young man, and he was saved that very day. Or, as he puts it, "The ladies held on to me till I found Christ, and had the appetite for rum and tobacco taken away."

There are scores of cases equally interesting.

A MARVELLOUS ANSWER TO PRAYER.

One day two young men came into the meeting, and took seats near the door. They were very irreverent, and inclined to be disorderly. The lesson that day was on the forgiveness of sin and the witness of the Spirit; and those testifying spoke with great clearness of the cleansing power of the blood, and the witness of the Spirit to their acceptance. The meeting was very solemn, many were moved to

tears; all sat in awe before the Lord, but these two young men. I led the meeting that day, and, as I was about to close, I spoke of the two young men who had been indifferent and irreverent, as eternity-bound, walking, may be, on the brink of destruction, and yet unsaved and unconcerned. We knelt to pray, and while I prayed, those two young men came up before me, and with earnest pleadings I asked God to *save* their souls—in some way or other to reach them —if He could not win them by His love, to reach and save them by His judgments—any way, only save their souls alive. The next day I was sent for by a young man in the inquiry room, after the meeting. The tears were running over his face. Grasping my hand, he said, "Oh, do pray for me that no judgments may come upon me. I am one of the young men who behaved badly in the meeting yesterday." "Where is the other man?" "When you prayed I felt awful bad; it was just like a knife going to my heart. As soon as the meeting closed we left. My friend said, 'Let's get out of here.' When we reached the street I told him I was afraid some judgment would come upon us. He laughed, and said he wasn't afraid of the judgments of God. We walked on together up to Broad street, where he fell with a stroke of paralysis, and was carried off to St. Mary's hospital. We are both Catholics. I did not think God was with you. But when I saw that man fall so soon after your prayer, I knew it was a judgment. I did not sleep any last night, and to-day as I walked the streets I could not help crying. A lady met me on the street, and seeing me weeping, she said, 'Young man, you seem to be in great trouble; what is the matter?' I undertook to tell her, but I broke down utterly. She invited me to her house; there I met her husband, and when I told my story he seemed much moved. He told me he was a

saloon-keeper; that he kept a saloon in Camden, N. J., but he was going to give up the business and open a feed store, and that he would give me work and allow me to go to these meetings."

I bowed with the young man, and prayed earnestly that God would be merciful and save him. The next day he was gloriously saved. He immediately went to the hospital, to look after his friend. He found that he had recovered consciousness soon after reaching the hospital. The lessons of the day pressed upon his heart and conscience; especially those awful words, "I'm not afraid of the judgment of God." He felt sure he would die, and he set himself to gain what he had heard spoken of in the meeting—a knowledge of sins forgiven, the witness of the Spirit. And the Lord revealed Himself to that man right there in the Catholic hospital, so that when the friend came to him he found him rejoicing in a knowledge of his sins forgiven and his acceptance with God. They took sweet counsel together, and the dying man sent this message back to the meeting:

"Tell that lady who prayed for me that her prayers are answered, and I am saved. She will find me in heaven when she comes, for I am *saved by the judgment of God*." A few hours after this he died. Only a few weeks passed till the other young man was sent to the Blockley Alms House Hospital, with dropsy. But he was joyously happy—ready for anything.

Ten doctors one day gathered about his bed for consultation: the decision was that they could do nothing for him. With a triumphant smile he looked up at them and said:

"It's all right, doctors; I am ready to die."

The doctor who attended his case afterwards came and knelt by his cot, and wept and prayed.

A young man lying in the next cot to his was very irreverent. Charles wanted to read the Bible to him, for he preaches the gospel to all, but he said: “No, I don’t want to hear it; I’ve got a novel—I like that better.” But after a while Charles induced him to read, as an act of kindness. The truth took hold of his heart, and one night he got up out of his bed and knelt beside the cot of Charles, and was saved. The novel-reading young man has since died in the full triumphs of faith. Charles D. still lingers to preach Christ in the ward, and his influence is blessed. A priest visited him one day.

“Have you confessed?” he inquired. “Yes.” “Who to?” “The Lord Jesus Christ; and I have been forgiven, and I am ready to depart and be with my Lord.”

The priest insisted on leaving a rosary, which the sick young man, having no need of such helps in prayer, gave to one of the ladies of the meeting who visited him very often.

Who can doubt that God in *answer to prayer* took the best, and perhaps the only way, to save these two souls!

It is better that a man should be dealt with in judgment than that he should lose his soul.

The meetings still go on with power, and the general work with increasing interest.

In 1875 a State Union was formed, the convention meeting in Philadelphia. One hundred ladies went from that meeting to Harrisburg, to protest against the repeal of the Local Option law, which was

threatened. A mass-meeting was held in the State House in the evening, the legislative hall being well filled, and most of the members of the Senate and House being present. The meeting, which was addressed by prominent ladies and gentlemen of the State, was enthusiastic. The next day about two hundred marched in a body to the Capitol, and held a meeting, and had an interview with the committee having the matter in charge, and then called upon the Governor to urge him, if the law was repealed, to veto it.

It fell to the lot of the writer of these pages to head that procession and make the speech to the Governor.

If the question pending had not been so grave, the scene would have been ludicrous. Governor Hartranft, although he had won honor as an officer in the recent civil war, was as pale as a ghost, and stood bracing himself against the mantel-piece, with his lips firmly set, as though he was afraid to open his mouth lest he should betray his party.

The appeal was made in the presence of a hundred or more people, and despite his efforts at self-command he was deeply moved.

He responded very respectfully, but his guarded words foreshadowed his future action, and we knew he would follow the dictates of his party, whatever that might be. But it was a privilege to be able, fearlessly and plainly, to tell him a few facts, and let him know in just so many words, “that no matter what party went up, or went down, the women of the commonwealth intended that the rum power should go down, and would bend all their energies to that end.”

MONTROSE, PENNSYLVANIA.

A praying band was organized in this town at the beginning of the Crusade. Petitions and pledges have been circulated, and prayer and mass-meetings held.

The saloon-keepers have been visited and urged to sign the pledge. The children have been gathered together and taught, and a society organized. The jails have been regularly visited.

Mrs. Post and Mrs. Sayer are among the active workers who have pushed the cause in this town and in the county.

SUSQUEHANNA, PENNSYLVANIA.

The ladies of this town organized early in 1874; mass-meetings were held, saloons visited, and pledges circulated.

Under the Local Option law, which had carried in this place, it was unlawful to sell liquors. And as the saloon-keepers did not yield to tears and prayers, the ladies brought the law to bear upon them with good success.

The devotion of the women was shown in their self-denial in matters of dress, that they might have money to carry on the temperance work.

TROY, PENNSYLVANIA.

The women of Troy organized for work in May, 1874. I had the privilege of visiting the drinking-houses with some of these earnest workers. We went to the hotel. The bar-room was filled with a crowd of rough men. The fumes of tobacco and whiskey were

stifling. The landlord turned pale when he saw us, but withstood all our entreaties, although he had been trained in a Christian home and had a praying mother.

We appealed to him to stop the business for the sake of his own boy. He had a beautiful little boy. Though deeply moved, he would not allow us to pray in his house. As we were leaving, I said: “My brother, the Lord will answer the prayers of your mother. He is now trying to win you by love; if you reject Him, He may bring you to the truth by His judgments. He may take the boy you love so much. Don’t wait for the judgments of God.” The words seemed to be prophetic: in a month from that time the boy was dead, and he was brought to see so clearly that God was dealing with him that he closed out the bar. One of the drug stores was really an open saloon, the worst in the town. The work went on for a while with enthusiasm. But some of these methods, especially the prosecution of saloon-keepers, displeased the ministers, and they drew up a paper asking them to desist, and confine themselves to prayer-meetings, etc. The result was an entire abandonment of the work, at a time when it promised the largest success.

ASHLEY, PENNSYLVANIA.

The women organized in this town in the spring of 1874. Prayer and mass-meetings were held; a Juvenile Union formed; the saloons visited again and again, and a friendly inn and lunch-room founded, mainly through the efforts of Miss N. M. Wells. Good results have followed.

The work there and throughout the State is

increasing in interest and enthusiasm.

Nearly all the towns of Pennsylvania have carried on the temperance work with more or less success.

A good work has also been done in Great Bend, the home of Mrs. F. D. B. Chase, President of the State Union; also in Sharon, Chester, New Milford, Towanda, Canton, Tunkahannock, Carbondale, Kingston, Wellsburg, Norristown, Rochester, Meadville, New Castle, Honesdale, and Milton.

NEW YORK.

CHAPTER VIII.

The work in New York, which began in the beautiful village of Fredonia, has extended to every part of that great State. Every city, and almost every hamlet, has been reached by this Temperance Gospel.

Women's Temperance Unions have been organized in almost every town, and the best and truest women of the State have banded together in God's name, to overthrow the liquor traffic.

It will be noticed, by reference to the date, that the work at Fredonia commenced several days before it began at Hillsboro'.

I do not know why that town was not made conspicuous as the place where the Crusade commenced, unless it was because no saloons were closed, and the ladies fell back, after a short campaign, upon other plans.

FREDONIA, NEW YORK.

Mrs. L. B. Greene gives the following interesting account of the work:

Dr. Dio Lewis lectured in our village, Saturday evening, December 13th, 1873, in the regular lyceum

course, and remaining in the place over the Sabbath, was invited to speak in the Baptist Church, Sunday evening. A union service was held, and the large building packed to overflowing. He chose as his subject—"The duty and responsibility of Christian women in the cause of Temperance." In illustrating his views upon the subject, he related the proceedings of the women in the village of Clarksville, in this State, forty years ago, when he was a boy—how, aroused by some specially grievous result of the liquor traffic, eighty-four women banded themselves together, and, after conference and prayer, marched to the saloons, where, with more prayers and singing, they appealed to the liquor-dealers to pledge themselves to give up the sale of intoxicating beverages. The object sought was attained, and for thirty-nine years no liquor has been sold there as a beverage.

This plan, he stated, had been partially or wholly successful in other places.

A remarkable interest was manifested throughout the audience, and at the close of the lecture an organization, to consider a similar work in our place, was effected by the election of Dr. Lewis, Chairman; John Hamilton and L. A. Barmore, Secretaries. The Secretaries, together with Dr. E. M. Pettit and Prof. H. R. Sanford, were appointed by the meeting to name fifty or more ladies as a visiting committee for work similar to that performed by the women of Clarksville.

This committee was enlarged to more than two hundred, who met on the following morning, December 15th, 1873, and entered upon their work of visiting all the hotels, drug stores, and saloons. As the result of the first day's work one druggist gave

his assent to the pledge. The other dealers listened respectfully, and we were encouraged to think would yield to our petitions.

Each succeeding day brought intelligence of a like movement—first in Jamestown, near us; then in Hillsboro', Ohio, followed by place after place. So we were encouraged and strengthened to believe that the Spirit of the Lord was moving in the land, stirring up women who had hitherto rested quietly, or unquietly, in their homes, *submitting* to what seemed an ineradicable evil, to *rouse* themselves and take up the cross of the "Temperance Crusade."

I need not detail the events of the first weeks of our effort, with their alternations of hope and doubtings; suffice it to say, the saloons were not closed *when*, and *as* we prayed they might be. There was another lesson in store for us, as to our Heavenly Father's ways of answering prayer.

We ceased our saloon visiting, but had formed a permanent "Woman's Christian Temperance Union" for continued work in the cause, as circumstances and opportunities should permit.

Our principal efforts have been as follows: An aid society was formed to help the needy of our village, nearly all of whom are the victims of intemperance.

A reading-room in the interests of temperance and morality was established; a large amount of temperance tracts and papers were circulated.

Many petitions to Congress and the State Legislature, in the interests of the cause, have been circulated. Young people and children's unions, auxiliary to our own, have been formed. Days of fasting and prayer have been observed.

In the spring election of 1874 there was a gain for temperance (a stirring little appeal to the voters had been scattered through the streets).

Before the election of 1875 a committee of ladies was appointed to see each voter, urging principle in the matter, and we were rewarded by a large no license majority. During the years 1875-76 there were no licensed places in the town for the sale of liquor as a beverage, but several club-rooms, in evasion of the law, were formed, where almost any one could obtain drink. These we entered legal prosecution against to no purpose.

During all these years our Union has held its weekly prayer-meetings, and has tried to keep the public alive to the subject, by bringing before them frequently the best talent in the lecture field.

Though there have been occasional instances of conversion and reformation all along, it has seemed as though results had not been commensurate with our efforts. In our last excise election, 1877, the village again voted for license, and when many of us were feeling almost discouraged, groping in the dark, God made his face to shine in the darkness, and we felt that the prayers of so many years were answered.

Following the series of meetings, after the week of prayer in the Baptist Church, came a gospel temperance worker, the Rev. Mr. Bocock. He found the field ripe for the harvest. Hundreds signed the abstinence pledge.

Meetings continued for weeks, in our largest public hall, under other workers, until over 1,500 names were enrolled on the Murphy pledge. Among these were not only intemperate men, but many of our leading citizens, who before had opposed or stood

aloof from all work for the cause. We hope to see these faithfully heading the ranks in the temperance reform. Our Union still lives, and, we trust, may continue an influence for good in our midst.

AUBURN, NEW YORK.

A little company of sisters, after consulting their pastors, called a prayer-meeting, Monday, March 9th. On account of a severe storm only six persons were present at the appointed hour, yet out of that small prayer-meeting grew the “Woman’s Christian Temperance Union of Auburn.” At its organization we were so fortunate as to secure for our President, Mrs. Mary T. Burt, then a resident of Auburn—now the publisher of *Our Union*, in Brooklyn.

March 13th, we gave a call for a meeting, asking “all women, friendly to the cause of temperance, to be present on that occasion, with a view of devising some method of securing, through our city authorities, the rigid enforcement of existing laws, restricting the sale of intoxicating liquors in this city.” To the above appeal were appended 500 names of the women of Auburn. This meeting was followed by other crowded mass-meetings.

Committees waited upon the mayor and board of excise, begging them to grant fewer licenses.

In June of the same year, one of the board of excise said that the Woman’s Temperance Union of Auburn had been the means of closing, during the year, from forty to fifty saloons. Also, if the organization had not made their petition to the board, they would, undoubtedly, have gone on and licensed all applicants, as former excise boards had

done.

Soon after our annual meeting, March 18th, 1875, our Union decided to furnish hot coffee to firemen on duty. A committee was appointed to confer with the Chief Engineer of the Fire Department in reference to the work. A courteous reply was received from that officer, in which he stated it to be his opinion "that the proposed effort would not only advance the cause of temperance, but elevate the standing of the fire department." The firemen have proved true friends of our organization; and though there have been many obstacles to overcome, we have great reason to feel that much good has been done in this direction. Besides our regular Monday afternoon prayer-meetings, and gospel temperance meetings, we have meetings for the children, and a Band of Hope connected with the Union numbers 230.

MRS. CYRENUS WHEELER, Pres't.

CHARLOTTE T. L. SMITH, Rec. Sec'y.

PLATTSBURG, NEW YORK.

Fanny D. Hall reports:

The Plattsburg Woman's Christian Temperance Union was established March 14th, 1874. The attendance was large at first. At present our numbers are small, but the few have been constant workers. The influence emanating from the Union has had, and is having a decided effect upon public opinion, changing the aspects of the temperance cause.

We feel that time *only* is needed for the community to show the power of prayerful, earnest Christian work. A union prayer-meeting, under the auspices of

this society, was formed, in which the churches joined.

Sabbath and Wednesday afternoon prayer-meetings have been regularly maintained by the ladies. In the autumn of 1875 a converted saloon-keeper offered his bar-room one evening in the week, for a prayer-meeting, under the care of the Union, which has been continued to the present time.

Our juvenile association, "The Plattsburg Temperance Guards," was organized in October, 1874. It has enrolled some 800 boys as members. A meeting of the guards is held every three months in the court-house, in which the exercises are varied by music and speeches, followed by refreshments.

It has been the custom of ladies to attend all the meetings of the excise board. To this we attribute influences most favorable to the work. The saloons have been quietly visited by members of the Union, for individual appeals.

Before the election of excise commissioners, the ladies, with the aid of the ladies of the Good Templars, canvassed the entire town, giving opportunity for earnest Christian temperance work.

A legal committee of the Union has also been able to bring cases of violation of law before our juries, and although much that we could wish has not been accomplished, still good has been done in this field. Our stronghold of hope is *prayer*, but we feel and know the Lord has been with us in all these departments of temperance work.

We have sustained, since 1874, a temperance column in the *Plattsburg Republican*, which has been freely accorded to us.

ALBANY, NEW YORK.

I am indebted to Mrs. Nye for the following facts:

Our first temperance prayer-meeting was held weekly, in 1873, in a private parlor, three present. We soon adjourned to a church prayer-room, but our numbers were small. In August, 1873, a society was organized, known as the “Woman’s Temperance Union of Albany.” Our prayer-meetings were held twice every week.

In January, 1874, we were invited to hold meetings in the City Mission rooms, No. 40 State street, at which time two of our number became responsible for a daily meeting. The faithful few were greatly encouraged by the goodly number that gathered daily, and from among those we most desired to reach. During three months, about two hundred names were enrolled on our pledge. Among these were a large number of conversions, including some from the very lowest depths of intemperance, who to-day are first and foremost in the cause of temperance.

Five or six ladies prayed earnestly that the work might be enlarged, and we be fitted for the work. A door of entrance came, and a place formerly occupied as a machine shop, located in the rear of the theatre, on William street, was secured. There was not one cent in the treasury. The day came when money must be paid; and that morning, after asking at the family altar that God would supply our need, when about to leave the house of a dear sister, a note was placed in our hands, written that morning by one of His chosen ones, a Swedish lady, who had been spending a few days in the city, enclosing the desired amount, saying, “Please accept of my mite,

with prayers for your success." From that time, with the want has also come the supply, even to the furnishing of our rooms with everything to make them both comfortable and attractive.

The first of May we rented the entire building for lodging and eating purposes; and though we had nothing with which to furnish, in one month it had the appearance of a pleasant, comfortable home; and here a large number have been cared for when they most needed help and Christian sympathy. Since the first of May, one hundred have received food and lodging, and have thus been brought under the power of the gospel.

A midday meeting has been opened recently, and is increasing in interest and numbers. This is sustained mostly by reformed men. Many young men who were this time last year spending their time and money in drinking-saloons and drunken brawls, are now "clothed and in their right minds," and spend nearly every night in our meetings, saying it is the best place they ever knew.

Testimonies like the following are often heard: "I bless God for this mission. I have been tempted beyond what I was able to bear, and had I not come in and stayed all day in this room, I do not know where I should have been to-day. I thank God for putting it into the hearts of these Christian women to open these rooms for a refuge for such as I. And these meetings have been a great blessing to me."

Another says: "I have been one of the most wicked young men in Albany, and my friends thought I could not be saved. And I thought so too. But through the efforts of this mission, I am a saved man."

Saloons have not been left unvisited; and those who were once dealing out the accursed draught, thank God, to-day have found a better way. Our room for meetings has been enlarged three times. Recently a glorious temperance revival has prevailed, reaching all classes, which has stirred the community, and encouraged all Christian hearts.

SYRACUSE, NEW YORK.

Mrs. Allen Butler, President of the State Union, furnishes the following facts:

When reports of the wonderful work for temperance being done at the West reached our city, the inquiry began to be made. If there was not something of the kind needed here. After due deliberation a Woman's Temperance Union was formed in March, 1874. The city was districted, and canvassed with petitions and pledges. The city authorities, board of excise, ministers, physicians, druggists, grocers, and landlords were visited, petitioned, and entreated, and as many as possible pledged, not to participate in, or countenance the traffic in intoxicating liquors in any way. An immense amount of work was done in a few months, with but little apparent success. The prayer-meetings were continued during the summer, and in the early autumn. Prayer-meetings were established in desolate parts of the city, and food distributed. A suitable building was secured, and a Friendly Inn opened in sight of thirty saloons, to counteract influences. It was opened on the 8th of July, 1875, with pleasant company, attractive music, and sacred song; things so in contrast with the neighborhood, that every passer-by was attracted, and led to inquire what was going on. The opening was auspicious, and

for three months the place was thronged to its utmost capacity every evening, to join in the gospel temperance meetings, and hear the wonderful experiences there related. From the first day, new trophies were won.

More recently the reformed men's movement has swept over our city, and 2,500 have signed the pledge; and 1,300 have united with the Reform Club, and 200 have been added to the Young Men's Temperance Union, which was already strong.

A cold water army was organized in 1875, and the work is still well sustained.

ROCHESTER, NEW YORK.

Mrs. S. J. Vosburgh gives the following account of the work in Rochester:

The Women's Temperance Crusade in Rochester began about the middle of March, 1874, by the appointment of a committee of four ladies, who were to confer with the pastors of all the city churches and secure their co-operation in the work. This committee did their work so well, and the public mind was so fully prepared for the movement, that in a few days a Woman's Temperance Union was formed, which soon increased to 500 members, representing nearly every church in the city.

Two very large mass-meetings were held, and many smaller meetings in various places. Temperance sermons were preached in nearly all the churches, and the entire city, with all the region round about, became aroused upon the subject. The liquor-sellers were very uneasy, and a few at this time gave up the business voluntarily. On the first

Monday in May there was an enthusiastic morning meeting held at the Central Presbyterian Church, and about 200 ladies went in procession from that place to the court-house, where the excise board were to meet for the granting of licenses.

These morning meetings continued for two weeks or more, the time being given mostly to prayer. The numbers increased, so that the commissioners adjourned to the city hall, as the council chamber, in which they first assembled, was quite too small. At these meetings remonstrances against the granting of licenses were read every morning, and the same were published by the *Daily Press*; causing many to see the evils of the traffic who had hitherto thought but little about it.

The liquor-sellers and manufacturers, with some of their sympathizers, had also formed a Union entitled "The Society for the Protection of Personal and Religious Liberty." The word religious was, however, soon dropped, as being inappropriate. This society was very active, held frequent meetings, and, it was said, had raised $10,000 to carry on their work.

During the second week of the month of May, after the ladies had marched in procession, as usual, to the court-house, preceded by a few of the pastors and other temperance men, a large number of the liquor-sellers, led by some of the officers of their society, appeared before the Excise Commissioners, with a petition, signed, as they claimed, by 6,000 citizens and voters, asking that licenses for the sale of liquors be granted as usual. It was ascertained, upon examination, that this immense petition was made up largely of forged signatures, among which were not only the names of some of our best temperance men, but some dignitaries from abroad were added

to swell the list; among these we remember was the wife of the Mormon prophet, Brigham Young, and some who for many years had been in the spirit world.

When this unlooked-for examination revealed the fraud, the better class of their number seemed a little ashamed, as might have been expected.

Political influence was mightiest on their side, however, and licenses were soon granted just as freely as before, though action had been stayed for weeks.

There is at present a growing public sentiment against the liquor traffic, and the better class of our citizens, especially the Christian men and women, are arraying themselves on the side of temperance. The women, too, are thinking and acting more intelligently and effectively for this cause than in the past.

There are now in our city two large and well-conducted lunch houses, each under the direction of a board of managers, composed of temperance ladies, besides a number of smaller establishments of the same class owned and controlled by individuals.

A Reform Club was organized about a year since, and more recently a Temperance Aid Society of ladies, whose work is especially to further the interest of the Reform Club, and to visit the families of intemperate men.

A Christian Temperance Union, composed of Christian men and women, has also been organized recently, and these are already doing a good work.

These are all the outgrowth of the Crusade.

OSWEGO, NEW YORK.

I have received the following facts from officers of the society:

We organized March, 1874, with about thirty members. Held our meetings in the different churches, one month in each, wishing them to be thorough union, feeling that we must have a united sisterhood to face the dark shadow which seemed to be coming nearer and nearer, throwing its shade either directly or indirectly into almost every home.

About this time we canvassed the city with the pledge, with good results.

Our work was persistent and earnest with the saloon-keepers, city authorities, and wherever God seemed to show an open door.

Committees were appointed to inspect the applications made for license, and it was found that a majority of them were granted illegally, and having found who the men were who signed these applications, and were willing thus to encourage the traffic, our work was then with them, to try, if it were possible, to persuade them never to sign another application. And great was the surprise and shame of many who found that what they had done in secret had been brought to the light, and many promises were given that the like should not be repeated.

We organized a Woman's Temperance Prayer-Meeting on Water street, led by women, yet calling in the aid of Christian men.

The fact that a few Christian women were meeting twice a week for prayer, had its effect upon the community.

We endeavored to look after the poor suffering ones all around, keeping our eye on the one object—Christ and His work; feeling that it was just that which brought Him down to us, to raise the fallen. Some of the crosses were very heavy, the greatest, perhaps, of all our life-work, February 1st, 1875.

"Four, ladies only, were present at our meeting; very earnest prayers were offered for direction and help, and especially that some influence might be brought to bear upon the hearts of Christian people, to awaken them to duty, with regard to temperance work. We were not wholly discouraged, for we felt that with *God* on our side, *one* was a majority."

Before our next meeting, two reformed men, Frost and McKelvey, had come to our city ready to work; they hardly knew why they came, for no one had asked them, and they had been told not to come, as they could do nothing here. But some of us felt that we knew how it came about, and as the work seemed to take shape, Christian men said, this is the result of the prayers of the faithful few.

On and on went the work, until over two thousand signed the pledge, while our own numbers were greatly increased. A Reform Club was organized, with a reformed lawyer as president.

One of the saloon-keepers put up a long sign, black letters on white cloth, that could be read two blocks off: 20,000 *men wanted to drink* 20,000 *glasses of lager beer*! It was too much for us to endure, and a committee of two ladies was appointed to visit him; we prepared a paper for him to read, and went in the strength of the Master, gave him the paper, and while he read we prayed, silently, yet earnestly. At first, he seemed quite indignant, closed the paper and passed it back; I did not take it (wished him to

keep it). God seemed to *shut* our mouths. While he talked, the perspiration covered his face and neck, he wiping until his handkerchief was thoroughly drenched. When he had said all he had to say, he dropped into a chair behind him; then our lips were unsealed; he was melted, promised to take down his sign, and leave the business as soon as his lease was out. He is now a member of the Reform Club.

We came from that saloon, saying to ourselves and each other, “O ye of little faith.”

You can imagine the feelings of the heart of his faithful wife, as she rose in the weekly prayer-meeting of her own church, after the happy event in which all rejoiced: said she, “My husband has signed the pledge, and I want you all to pray for him; nay,” said she, “I *demand* it.” Do you wonder at her earnestness?

May 20th, a committee of our ladies, in connection with a committee of gentlemen, began to cast about for rooms to accommodate this wonderful work. It was soon done. On Washington’s birthday, February 22d, we met in our new reading-room.

We dedicated those rooms not only to temperance, but to Christ and His work, for it is all one.

Our Woman’s Christian Temperance Union now numbers about one hundred and fifty; and our motto is, “More earnest work for the Master.”

One of the first fruits of the reform movement was the conversion of a young man, son of a prominent clergyman of the State, and former pastor of one of the churches of this city. This young man, the child of many prayers and much solicitude, had, in spite of all, led a very intemperate and wayward life, setting at nought his father’s counsels, and treating with

scorn his mother's prayers. His own confession is, that during the temperance work he attended one of the Sunday services, and, for the first time in his life, went with the settled determination to be benefited, the Spirit of God met him, and for days he struggled with the adversary. Finally, at a public meeting, where hundreds were gathered, and among them many of his boon companions, he, in response to a call for short speeches, said, "My friends, the devil has beaten me long enough, and now I am determined to beat him, not only on the whiskey question, but, God helping me, I mean to beat him on sin of all kinds, and from this time forth to live not only a temperate but a Christian life." This was a great surprise to his many friends, and for the avowal, light soon broke into his soul, and he became a joyful believer. The wires carried the happy news to his parents, the mails carried the particulars; but the old father and mother wanted to see their son, in whom the Lord had wrought this mighty work. He visited them, carrying the temperance spark with him.

At his suggestion a temperance meeting was called. Speakers failed him, but he was not discouraged. With the local help he had, he went on with the work, speaking himself with the eloquence the love of God and the perishing inspired him; and in less than two months from the time he became a converted temperance man, he had organized a reform club of over six hundred members. When he returned home, he left, as its president, a man who had been a confirmed drunkard for over thirty years. Among the members was nearly every drunkard in the town.

Behold how great things the Lord hath done!

HORNELLSVILLE, NEW YORK

Mrs. Ransom Sheldon gives the following account of the work in this town:

Hornellsville, a railroad town on the Erie Railway, with a population of between eight and nine thousand, with its five churches, none of them blessed with a large membership, with but few pronounced and outspoken Christian people, was cursed with eighty-six saloons and places where they sold liquor. Prominent wealthy business men were none of them temperance men. Young men starting in life had few correct examples of living placed before them. Society was gay, and the wine cup flowed freely, when the Woman's Crusade movement found its way to Hornellsville. By obtaining a few names, a meeting was called. Our business men were so afraid to be identified, that we failed in our first selection of chairman, which was the President of our village. Our clergy, to their honor be it spoken, stood out pronounced temperance men. The women were organized for work, the town canvassed for pledges, and all-day meeting was held, in which the reports were brought in with rejoicing and cheering. Three thousand women, fifteen hundred voters, and four hundred minors signed the pledge as the result of this effort.

The Woman's Temperance Prayer-Meeting was organized and well sustained; public opinion in favor of temperance was created; and much good was accomplished. Different lecturers were employed, and various means adopted to sustain the interest.

When our efforts seemed not to avail, we had recourse to law, and six hundred dollars in fines was saved to the county by prosecuting violations of law.

This plan was followed for one year, a man being hired whose business it was to work up cases, present them at court, and follow them through.

Last winter we were blessed with a special outpouring of the Holy Spirit, and our woman's meeting felt its influence, and we were moved to pray especially that a man adapted to temperance work might be sent to us. Our railroad men, who went to Salamanca, returned with accounts of the wonderful good John R. Clark was accomplishing In Salamanca, Bradford, and other places. Mr. Clark came to Hornellsville for a four days' meeting. The ladies secured the Opera House. The weather was most unfavorable. A large audience, however, gathered. When the opportunity was given to sign the pledge, a great rush was immediately made.

The morning prayer-meetings were continued, and many who signed the pledge at night came into the meeting in the morning, and were converted. It was a glorious time. The whole community were never before so stirred. Young men, old men, all classes and conditions felt its influence. Temperance principles were advocated by men who had always advocated and practised intemperance. Some saloons were closed, and the liquor business was much crippled. Temperance lecturers came to the front from among our lawyers and editors, and outside towns were visited and canvassed for pledges. The greatest evidence of good accomplished was manifest in the late strike on the Erie Railroad, when for nearly a week our town was under martial law, and a drunken man was not to be seen, and law and good order prevailed to a degree not before realized.

The temperance work in Hornellsville has accomplished great results in saving our community

from many evils, and has blessed many homes. There still remaineth, however, much land to be possessed. One blessed result of this effort has been the saving of Hon. Horace Bemis, an eminent lawyer, who has given his fine talents as a lecturer to the cause, and western New York and northern Pennsylvania have felt his influence as an inspiration.

UTICA, NEW YORK.

Mrs. D. E. Stevens furnishes the following facts:

The Crusade work in the city of Utica, unobtrusively as it has been done, was the origin of our present organization and success in the temperance cause. Mrs. M. M. Northrop, upon whom this fell most heavily, was probably the first to do real Crusade work, a woman known for her good deeds among the poor. She says when the news first reached her of the Ohio Crusade, a strange feeling came over her, that caused her to betake herself to prayer—to very earnest prayer. The subject was so constantly before her mind that she was compelled to speak to all whom she met on the subject of temperance. Finding no sympathy, she felt alone in the work, and could only cry mightily to God for help, who seemed to hold her responsible for this great service in her own city.

After a little, she found a good Christian sister, in whose heart there was a response for this work (Mrs. T—— by name). Together, she and Mrs. T—— visited saloon after saloon, urging the saloon-keepers to leave off the terrible traffic; singing in each place as they went.

In one instance they met, as keeper of a saloon, a

woman of ill-fame, upon whom the singing had a powerful effect. She wept and kept hold of Mrs. Northrop's hands, as though she could not let her go, following her to the door with streaming eyes.

In another, God had preceded them, and the saloon-keeper owned his dislike for the business; and told them of the daughters of church members who came there to drink (it being a little out of the city), and then went near by to a house of ill-fame. They sought them there, but could not find them. This saloon-keeper promised and did give up his business, and became, not long after, a member of a Christian church.

The spirit of indifference that pervaded the hearts of Christians on this subject seemed terrible to Mrs. Northrop; as she walked the streets, the burden grew so heavy upon her she groaned aloud. Meeting a Christian sister one day, a lady of wide influence, the lady accosted her with, "Well, Mrs. Northrop, how does the temperance work go on?" "Poorly, Mrs. B ——, very poorly. Were all who profess an interest in temperance *consecrated* workers, the work would go on, and if some one does not take up this cause and help to carry it forward, I believe this burden will crush me." Mrs. B—— looked up in her face, apparently astonished. Said she, "Well, perhaps the burden has got to come over on to me." And it did. Through this woman the door was opened to a grand temperance rally in this city. Ready hearts were found, who met weekly at the cross, until the Spirit of the Lord fell upon them likewise. To us the work seems but just begun, although we have some 2,000 signers to the pledge, and over 500 members to the club who wear the blue ribbon.

We look to God, believing that his power *alone* can

accomplish this work. We are but the willing instruments in his hands, to serve or to sit still at his bidding.

One of our most faithful workers in the Crusade, Mrs. M. A. Patterson, whose age is sixty-two years, is a woman who has suffered greatly from the terrible curse of intemperance. Her husband, once in the habit of drinking, is now a reformed and Christian man. Her two sons, drunkards, one supposed to be hopelessly lost, are both of them now members of our Reform Club, and thus far faithful to their vows.

Suffering so greatly herself, Mrs. Patterson was exercised in an unusual manner, not only for her own sons and husband, but for the sons and husbands of other mothers and wives. "O," said she, "how I have prayed, and wrestled with God in prayer; night after night I have walked the floor, weeping and praying, watching for the unsteady footsteps of my boys. Yes, and sometimes I have spent whole nights on my knees, till the morning shone in upon me, praying that God would send some one, or raise up some person or persons who would help to do away with this terrible curse. How I have prayed and wrestled for our city! I have gone from saloon to saloon, trying to persuade them to stop selling this accursed stuff. And then again I have shrunk back and thought, I am like Jonah fleeing away from the work God had called me to do, so I went on again, trying to do my best.

"At one time I went to a saloon, where they had drawn in my boys, where they were dealing out death to them, and I found the saloon-keeper's wife standing behind the bar dealing out liquor, and I said to her: 'Can you, a mother, deal out death and hell to my boys, and the sons of other mothers? Would you

like it to have me deal out poison to *your* sons? What would you think of *me*, or any *other* mother, to do that to *yours*? and yet you are doing it to mine.'

"Said the saloon-woman: 'Do not talk thus to me. Do not talk to me.'

"'Shall not I, a mother, whose heart is wrung with anguish, speak to you? I tell you *God* will yet speak to you, in *thunder* tones, if you do not desist. I have not come to blame, nor to reproach, but to *pray* you to give up selling this accursed rum.'"

And then, with hands clasped to heaven, she prayed: "How long, O God, how long, shall we mothers pray and weep and lament for our sons? How long shall our hearts be wrung with bitter anguish? How long shall this terrible curse be *forced* upon us, and we lie powerless before this foe?"

And thus she poured forth her woe in prayer. She was driven from the saloon by the woman behind the bar.

She has been so worn with her griefs, that I had supposed her to be nearly eighty years of age. Her voice sounds like a song of prayer. She would gladly go from saloon to saloon, to-day, on her knees, she says, if in this wise she could do away with this abominable evil that is cursing our city. Her zeal is in nowise slackened by the salvation of her husband and sons, and her "Glory to God in the highest" is like a Te Deum.

ROME, NEW YORK.

I am indebted to Mrs. R. M. Bingham for the following report:

The reports of the wonderful revival of the temperance work in the West, a little more than three years ago, inspired the friends of the cause in this place to hope that something might be done in our city.

About forty ladies responded to the first call for workers.

A daily meeting for prayer and counsel was inaugurated. These meetings have been characterized by earnest and prayerful enthusiasm, prompted by a genuine dependence on God, and faith in His promises. The efforts made to stay the tide of intemperance, or to interpose any obstacle to its progress, revealed the great power of the foe with which we had to cope, and the strength of its intrenchments. It could count among its allies Christian men not a few, and its supporters were to be found in the temples of law and justice. So potent was its influence that all branches of trade and business were more or less bound by its fetters. In our helplessness we cried to God, and our hearts went out in greater love for the guilty as well as the suffering ones.

Frequent mass-meetings were held in the churches and other public places.

The city was canvassed, and over a thousand women gave their names, pledging themselves to do what they could to promote the cause of temperance, and we think the moral power cannot be estimated, of this large number of women, each acting conscientiously in her own family and sphere of influence. A committee of ladies was appointed to ask the gentlemen of the Board of Excise to grant no licenses; and if we did fail to see our hearts' desire accomplished, we are glad those prayers and tearful

appeals stand as our protest against the monster evil.

Much faithful labor has been done in circulating the pledge, and many have been induced to sign it, and have been rescued from a drunkard's disgrace and a drunkard's grave.

One only we will mention—Joseph Higgins, the blacksmith: a most wonderful example of the power of God, in removing all appetite for intoxicants, after their use for many years. He is doing much for the salvation of others. We can but exclaim, "What hath God wrought!"

In 1876, the temperance ladies made a centennial offering to the city, of four drinking-fountains, valued at $450.

Children's meetings have been held, and a large number have signed the pledge.

We see indications of the improvement, and strengthening of the temperance sentiment of the city. We believe the so-called "*respectability*" of liquor-selling has diminished—that fewer persons offer wine on New Year's day, and other special occasions, than formerly. A number of suffering wives of drunkards have recovered damages from the liquor-seller under the civil damage act. And not the least of the good results of our work is the increase of Christian fellowship in the different churches of our city.

The hearts of the workers have been united, and we have not thought of denominational differences in our work of love. And, although but a small part of what we had hoped has been accomplished, we do not feel discouraged or inclined to cease our efforts in this great work. "In God we trust," and with Him *for* us, *who* can be against us?

NEW YORK CITY.

I am indebted to Mrs. Helen E. Brown, for the following able report of the work in this city:

From the first blast of the trumpet borne to our ears across the Alleghenies, calling the daughters of Zion to the holy war, there were found hearts in New York city thrilling with sympathy, and eager to enter the work. How it was to be done, what shape it would take in the metropolis, could not at first be seen; but devoted Christian women gave themselves to the Lord with a solemn consecration, promising to do whatever he should direct. He would surely make the way plain, and though they could see but one step at a time, that one step they decided to take just as soon as it was made visible. The first thing naturally was to assemble for prayer.

In the month of March, 1874, one of our sisters was on her way to a prayer-meeting, and waited at the corner of the street for a car. The corner store was a liquor-saloon, and as she stood there, she thought of the many, many similar places in the city where the deadly poison was dealt out to her fellow-creatures, and her heart went up in prayer that God would seal up these fountains of iniquity. Just then the proprietor of the store appeared, and seeing the woman's thoughtful attitude, he said to her, "Are you one of the temperance crusaders?" He had evidently been reading the exciting reports with which the daily papers were filled. The question seemed to her of the Lord, and she instantly replied, "I am." "Won't you come in, then? you're welcome," said he. The sister, feeling that it was not wise to make the visit alone, replied, "I am on an errand now to another part of the city; when I return, I will call." She went

to the meeting, which was one of a series of holiness meetings then in progress in the Seventeenth Street M. E. Church, Rev. Mr. Boole's, and there related the circumstance, and begged that some one would give herself to the Lord for this service, and accompany her on this visit. Two ladies volunteered, and they went out, followed by the earnest prayers of the assembly. The Lord went with them. They were greatly blessed in their visit, and there is reason to believe that great good in several ways followed. Thus the work was inaugurated in the city.

A praying band was at once formed in that church, and, simultaneously, in different sections of the city, and saloon work was undertaken in earnest. This was done quietly, the sisters going in twos and threes, always presenting the gospel message, praying and singing whenever permission could be obtained, and leaving tracts, papers and printed invitations to prayer-meetings. Many hundreds of saloons were thus visited, and incidents of the most interesting character occurred. Saloons were shut up, and rum-sellers converted, who stand now in the church of Christ, monuments of his saving power.

The Woman's Christian Temperance Union was organized in April. It was brought about by the clerical committee formed by the National Temperance Society to consider the general subject, and was intended to bring together the working element of all the churches. There was not, however, a very prompt response to this call. One and another began to make excuse, and the result was that we had at no time more than thirty active members, and as we began operations at the very close of the working season, our numbers were soon greatly reduced. A daily prayer-meeting was sustained,

however, through the entire season, and was always as a well in the valley of Baca. The Lord never failed to refresh our souls, and our love for one another, our faith in God, and our devotion to the cause steadily increased.

At the first a committee was appointed to visit the clergymen of the city, and ascertain to what extent we might expect their co-operation. Here unexpected disappointment met us. We found every denomination more or less apathetic, the ministry indifferent or faithless, and in the membership a deplorable lack of principle. It was a sad revelation, but it taught us this lesson, that temperance work was needed in the church as well as out of it. How should it be done? To the Lord we went in our trouble.

A series of Sunday evening meetings was commenced in the churches, wherever admission could be obtained. There were some noble champions of the cause, who were always ready to open their doors, and to aid us to their utmost ability. They encouraged and counselled. It was thought best from the first that the women should plead their own cause, and with the Lord's help they were enabled to do it. Though unaccustomed to service of this kind, it was undertaken in obedience to the Divine call, and the effort was greatly blessed.

Another committee was appointed to visit the Excise Board. This interview gave us a still clearer insight into the vastness of the work upon which we had entered. We were advised to a double course of duty: on the one side to exert ourselves to create a public opinion in favor of temperance; and on the other, to take immediate measures to prosecute the liquor-dealers for violation of the license and

Sabbath laws. But, after prayerful consideration, we decided to waive the legal work and go forward on the gospel principles of “love, persuasion and prayer.” We hoped much from our public meetings, believing that our Christian brothers would be aroused to participate in the work, and to do that which was beyond our reach. But our surest hope was in the power of prayer. “Ask, believe, receive,” was our motto. Like the stripling David of old, we went forth in the name of the Lord of hosts to meet the giant.

When the city churches were closed for the summer, and the congregations were dispersed, we asked the Lord what he would have us do; and the way was opened in a remarkable manner, for work among inebriates. This was prosecuted with untiring ardor, by the few workers left behind in the city. The prisons, hospitals, and charitable institutions of the city, which were mainly filled with the victims of the cup, were visited, and the gospel of God’s free grace presented. Industrial and mission schools too were instructed often, and thoroughly in the truths of temperance and salvation. Much faithful effort was put forth, and with good results. Souls were saved; but, perhaps, better than all the workers were themselves enriched with an experience which proved invaluable in their after labors.

During the summer of 1874, our first gospel temperance meeting was established, in one of the most desperately wicked localities of the city; and from its beginning, we had the most wonderful manifestations of God’s power to save. We were surrounded by dance-houses of the worst description, and wedged in between two of the vilest dens of the city. We followed prayer with work; and public

meetings were held, statedly, on Sunday evening, with weekly visitations in this godless section of the city. It was with fear and trembling, but with earnest prayer and simple trust, we entered these wretched bucket-shops, where men and women were crowded together in every stage of beastly intoxication.

On one occasion, three of us went together to a corner shop of the most notorious character. About twenty women were huddled together in one corner; vile, disfigured, clad in filthy rags, and presenting an appearance to melt the hardest heart. To think that woman could fall so low—so low! Could such as these be saved? But they were silent and respectful, with the exception of one brawler, who was soon shamed by the bar-tender's reproachful thrust: "If the like of these ladies come to see yez, ye can, at least, hear what they have to say to yez." "There's worse than we here," they said; after a few words had been spoken to one and another, and opening a door they pointed the way into a small, dark, inner room, the air stifling and fetid with liquor. One poor drunken wretch stood in the centre of this apartment, and on the floor and settees around it were twelve others, sleeping the heavy sleep of a drunkard. We were almost overcome by the appalling sight; but in a moment, as if it were the rally of our faith, we raised the beautiful hymn

"God loved the world of sinners lost
And ruined by the fall;
Salvation full at highest cost,
He offers free to all.
Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary."

We had not sung two lines before every head, one after another, had come up with a wondering expression; then the big tears began to fall, and by the time we had finished the strain, the sobs and groans were pitiful to hear. Then we prayed for that uttermost salvation of Jesus, that His mighty love might rescue some of these poor fallen ones from the jaws of hell. As we went outside they followed us with staggering steps, and one poor marred, wretched woman drew near, and asked, with trembling lips, “Won’t you sing ‘Whiter than snow?’” Those words, seemingly so incongruous in that dark place, never seemed so precious, as we sang them with our hearts resting on the promise, “Though your sins be as scarlet, they shall be white as snow.”

Several girls followed us that day to homes of safety, which we were able to provide for them in institutions and refuges in the city. One of them, at least, was saved. We heard her afterwards give her simple, triumphant testimony to the power of Jesus, to which she added: “Oh, how I wish I had a voice to reach from here to Water street, that I might tell every poor girl there that Jesus can save her, too, and wash her whiter than snow in His precious blood.”

In the fall the campaign opened vigorously. Gospel meetings in the churches and in the slums, in the city and the towns outside, were diligently held. Interest seemed rising, and efforts were put forth in various parts of the city to put down the traffic and lift up the drunkard by the power of the gospel. The daily prayer-meeting was still sustained, and at our first annual meeting we had only to recount the mercies of the Lord.

The second summer was a marked one in the

history of our work in Water street. The vile rum-shop on one side of the Mission House had been closed in answer to prayer, and so effectually that the owner of the property could never re-let it. He determined to pull down the old building, and replace it with a substantial warehouse. In the meantime, the chapel was rendered untenantable, but the meetings must not be relinquished. They sought and obtained permission to hold them, for the time being, in the dance-house on the other side; and there for four months held the fort in Jesus' name, and by His grace, with courage and success.

In one of the meetings a young woman of modest appearance, and neatly attired, rose and said: "I have come here to-night to ask the privilege of signing your temperance pledge, and to tell you how much good you have done me. I was living not far from here, in one of the worst houses, and the first night you opened I was passing by, and came in, as I had many a time before, for a drink. I found the bar closed, and this dance-hall lighted for a meeting. The singing sounded so sweet I slipped in and sat down on a back seat. The words you spoke made me cry. When you asked those who wanted to be saved to stand up for prayer, I longed to get up, but I couldn't. But I made up my mind then that I would lead a better life, and that I never, never would go back to that wicked home again. But I had no place to go to, and what could I do? I walked the streets for hours, and at last asked a policeman to send me to the station-house, and he did. There, in my cell, I kneeled down and cried to the Lord, and gave Him my heart. The next day I went out to find a place for honest labor, and the Lord sent me to a good Christian woman, and I am living with her now. I mean, with God's help, to serve Him all the rest of

my days."

On that same memorable first evening a young man staggered into the rum-shop for a drink, was persuaded to enter the meeting, where he took a draught of the water of life and was saved. His father and brother, both addicted to intemperance, subsequently came to the meetings, and were converted. All three are now standing on the rock Christ, and are laboring earnestly in a temperance revival in another city. Incidents like these, showing the wonders of God's mighty love, could be greatly multiplied.

The next year's labor of the Union presented some new features. It was during this year that the hippodrome was opened for the evangelistic work of Moody and Sankey in New York. Prior to their coming we had sent forward a request that one day in each week might be devoted to temperance. The request was favorably considered, and Friday was set apart as temperance day. The members of the Union were diligent in their co-operation in this gospel work, some of them devoting their entire time to it. They worked in the inquiry rooms, visited from house to house, and did their part to sustain the woman's meetings, which were thronged and of thrilling power.

During this year also very successful outside labor was accomplished, members of the Union going out to other towns, and holding a series of private and public meetings, through one or two days; organizing the work and stimulating their sisters. These occasions were attended with a rich blessing from on high.

The juvenile work also occupied the attention of

some of our most earnest workers. This has been well begun, especially among the class of children gathered into the industrial and mission schools of the city. Our hope is in the children, and, as far as we have gone, we find there is no more effectual method of reaching the homes of the drinking classes than through the little ones.

In the fall of 1875 a coffee-house was projected, and engrossed the Union during the following year. It did not, however, prove a success as a business enterprise. It drained our financial resources, failed to reach the class for whom it was designed, consumed in secular interests the time and energies of the workers, and thus unavoidably diverted them, in a great measure, from the spiritual work to which they had been devoted. The struggle was continued through a period of fifteen months, and then was given up.

The gospel meetings held at the coffee-house, however, accomplished much good. Many souls were hopefully reclaimed from the depths of intemperance, by the grace of God, some of whom have labored publicly and diligently in the service of God.

As we look around from our present standpoint, we are assured that the Lord has set his seal of approval upon the labors and influence of the Woman’s Christian Temperance Union. We see the increased attention given to this subject, the rising of public sentiment, the efforts, though spasmodic and almost farcical, to put down the traffic, the more positive espousal of the cause by ministers and churches, the establishment of gospel temperance meetings on every hand, in the openness of the people to the truth, and the increased demand for

Christian temperance laborers. All this we recognize as answer to prayer, and a pleasant foretaste of what the Lord is ready to do for us.

"It is useless for the women to do anything here: New York is a walled city," said a liquor-dealer to one of our visitors, in the early days of the Crusade. And, indeed, we have proved it so; its walls are thick and high, and to all human force impregnable. First in the intrenchments are the drunkards, men and women, standing shoulder to shoulder, not very erect and firm, it is true, but, supported and filled in by the moderate drinkers next behind them, every one is a brick well laid. Then come the domestic and social users and offerers of beer and wine, next the traffickers, then the property-holders with their wealth and greed, and last, but not least, since they afford strength, finish, and adornment to the defences, stands the Church in its cold indifference. What a strong wall is this! No wonder our opponents feel secure behind it; no wonder human sight discerns no way to overthrow it.

But the Lord of hosts is with us; the Lord strong and mighty, and, even in New York, we are not disheartened. The multitude on the side of wrong is immense, but chased by the army of God's resurrected ones, must and will flee. The weapons of our warfare are not carnal but spiritual, and, for that very reason, will be invincible.

BROOKLYN, NEW YORK.

I am indebted to Mrs. Mary C. Johnson, President of the Brooklyn Union, for the following facts:

In the month of January, 1874, Mrs. Caroline E. Ladd, who was chosen to lead a Union Bible Class,

which met weekly in the Friends' Church, was so strongly convinced that the time had now come for the inauguration of a woman's temperance prayer movement in this city, that she said she could not consent again to conduct the exercises of the class unless a half-hour should be spent in prayer to God for the success of the temperance cause, now given by Divine commission to Christian women. Her wishes were acceded to, and as far as is known, this was the beginning of the Prayer movement in this city.

About this time an invitation was given in the Bible class, by Mrs. Mary A. Wilder, to an afternoon prayer-meeting. Most of the members accepted. There came a bestowal of power in answer to prayer in larger measure than they had ever realized. At times the Spirit's manifestations seemed almost to break their hearts, and found vent in tears; again they were exultant with the glad tidings of deliverance.

Miss Hamilton was deeply impressed with this passage of Scripture; "Ye shall not need to fight."

On the 30th of January, an all-day prayer-meeting was held in the "church on the heights," by the ladies' union prayer-meeting, which was brought into existence by a mother in Israel, Mrs. S. A. Merrill, who became one of the most faithful supporters of the work, and who was beloved by all who knew her. The meeting was one of spiritual power. The chrism of the Spirit fell upon many, who afterwards became workers. The voice said: "Cry," and souls replied: "What shall I cry?" It was like children stretching out their hands for a blessing, not knowing what they wanted.

During the month of February, 1874, renewed activities began in an old temperance society, of which a number of the ladies were members. In one of these meetings, held March 13th, as time was being consumed in passing resolutions, etc., Mrs. Ladd arose and expressed the wish of most of the ladies present, to organize a union for the purpose of prayer. Nearly all the ladies retired to an upper room. A glorious prayer-meeting followed. The presence of the Spirit was manifested. The two hours spent together proved to be a pentecostal season, and faith claimed the promise, when Miss Hamilton voluntarily read from 2 Chron. xx. 15, 16, 17: “Be not afraid, or dismayed by reason of this great multitude; for the battle is not yours, but God’s.... Ye need not to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you. Fear not, nor be dismayed; to-morrow go ye out against them, for the Lord will be with you.”

The next day Mrs. Mary C. Johnson and Mrs. Conkling called upon the officers of the Y. M. C. A., who placed their handsome rooms at the disposal of the ladies, and they have held their daily meetings there, through all these months and years. On Monday, March 16th, 1874, the first meeting of the Christian Temperance Union was held; hundreds of earnest men and women attended, and Mrs. Mary C. Johnson, who was chosen the leader, presented the seven “Fear Nots” of Isaiah, 41, 43, 44, which became the watchword of the society.

From this little beginning, smaller, indeed, than a mustard seed, has sprung a goodly tree, under whose shadow many weary and tempted ones have found rest. At the daily meetings requests for prayer were presented; some of them coming by letter long

distances; and as the work has gone on, this prayer-circle has extended to the uttermost parts of the world. Requests coming even from Australia, where the influence of this meeting has been felt, and led to the formation of two temperance prayer-meetings.

Perhaps the most touching request for prayer received was from a mother, beseeching prayer for nine sons, all intemperate.

During the first week of the meeting, the following remarkable message, telegraphed to the New York Chamber of Commerce, was read by a gentleman present:

"CINCINNATI, 12.25 P. M.

"Provisions stronger—unchanged. The women Crusaders are singing and praying so loudly and earnestly in the saloon next to the Chamber of Commerce, that business is quite demoralized at this hour."

This despatch created great enthusiasm. In response to a call for workers, large numbers volunteered to go forth to the druggists, licensed grocers, and saloon-keepers. A prominent saloon-keeper sent an invitation for the ladies to visit him, and hold a Sabbath evening prayer-meeting at his saloon. The invitation was accepted, and twelve ladies were appointed to attend the meeting. Promptly at seven o'clock the ladies were at Mr. Myers' saloon. Fully three thousand men gathered into the saloon, and about the doors, and in the street, to see and hear the ladies, whose zeal and courage had prompted them to such singular service in the cause of temperance. The gathering was composed almost exclusively of young men. Mrs. Chace, who had a singularly rich and attractive

voice, sung,

"There is a gate that stands ajar."

Prayers and hymns followed, and the Word was read to an attentive audience; and yet there were those in that motley throng who came to jest. A spirit of solemnity pervaded the meeting; numbers signed the pledge; and God graciously set his seal of approval upon the effort. Thirteen conversions resulted, and the liquor-dealer in a few days voluntarily placed the keys of his saloon in the hands of the ladies, and it was afterwards opened as a temperance restaurant.

Sabbath evening saloon meetings followed, and from this time the call of God to the Union to visit the saloons, was gladly acknowledged; and it has indeed been the one secret of the deeply spiritual character of the work, and of the harvest of souls which has resulted.

During the first month, the number of young men attending the three o'clock meeting became so large that Mrs. F. E. Thomas and Miss Annie J. Ludlow were led to invite them to a meeting for personal conversation and prayer. This led to a second daily prayer-meeting, from five to six o'clock, which is still continued. The room was filled nightly with the same changing class, from the jails and saloons, the gutter and the homes of wealth, all bitten by this serpent of sin, intemperance; and not a few have been led to look at the crucified One and live.

During the year 1875, 1,325 arose for prayers. Among the number of thrilling histories, but one can be given: A man under the influence of liquor found his way into the room, and slept until evening on one of the settees. At the opening of the meeting, he left

the room, but reappeared at the close, and in a voice husky with emotion, said, “I have not gone; something has held me. I have been behind the door, and have heard all that has been said. Oh, if there is any hope, pray for me.” A few gathered around him in prayer. His sad story was this: The son and grandson of a clergyman, a graduate of a theological seminary, he had given up his studies because of failing health, entered business, taken the first social glass, which in time resulted in his becoming a helpless victim, and a living sorrow to his wife and four little ones. The pledge was offered, and with trembling hand he signed it for three months only, and left us. At the expiration of that time the pledge was returned, and on it these words, “By God’s help I have kept this pledge, and now renew it for all eternity. I have also found Christ as my Saviour.”

The jails were visited; meetings held on shipboard, in private houses, Naval Chapel, Naval Hospital, the Inebriate Asylum, the Penitentiary, and Sabbath meetings at Fort Hamilton. Miss Beatty also held a meeting at her residence, and Mrs. Chace, for young men; and the wife of a city alderman was led by a remarkable providence into a blessed work among a reckless class of young men.

The President of the Union, accompanied by a lady of each of the denominations, visited and addressed the New York East Conference, Ministerial Union, and the Baptist Union of Ministers. She also, accompanied by Mrs. Alderman Richardson, visited the Roman Catholic Bishop Laughlin, who gave them respectful hearing, and made special inquiries as to the number of children they found in the saloons. They were cordially received by all, and earnest, favorable responses given.

When the Brooklyn Union was organized, only a few churches could be found, whose doors were open to Christian women who came in the interests of gospel temperance, but now the majority of Protestant churches are open to them. The temperance sentiment among church-going people has been greatly increased, and as an outgrowth of the Union, a Temperance Brotherhood has been formed, which has done a glorious work on the legal line. A flourishing juvenile society has been organized, and well sustained. A restaurant and friendly inn was opened in the first saloon that surrendered, and has formed an important part of the work.

For the means to carry forward their great work, they have looked to Him in whose hands is the silver and the gold, and during these years they have received and expended $7,739.24.

The receipts and disbursements of the temperance restaurants one year was $13,021.69, and 5,000 free meals and lodgings given.

A Reform Club has been organized, and those who remained in Brooklyn gathered into churches, but many of the men, especially the sailors and officers of vessels, have gone to other lands. Most encouraging letters have been received from the Pacific coast, from Yokohama, Japan, and other distant points.

The untiring and successful labors in the legal work of Captain Oliver Cotter, a converted saloon-keeper, who gave up his business, and has been laboring for the Master, has resulted in great good. He was one of their first trophies, and has greatly helped on the work. When the Union was organized, March, 1874, there were 3,110 saloons in this city,

and their doors were open on the Sabbath day, bidding defiance to the Sunday closing law as well as to the sacred day. An official statement, published after three months of prayer and labor, showed that 180 of these had been closed—twenty-one being closed through their direct influence in three weeks. At the expiration of three years, *one-half of the saloons were closed*, and there was no open selling on the Sabbath day. The arrests for drunkenness in 1875 were 6,810 less than during the year 1874.

It is a matter of special thanksgiving to God that every saloon, without exception, in which the ladies held saloon prayer-meetings, is closed, and the buildings devoted to other purposes. Many property-holders now refuse to rent their buildings for such uses. A liquor-dealer recently said: "The trade will never revive until these crazy women cease their persecutions."

The work cannot be put into numerical figures. An army of voices has joined in the great song of redemption; broken homes have been restored; the morning of joy has come to many a night-weeping mother; women have had their dead raised; and the laborers themselves have seen higher and deeper into the wonders of a wonder-working God. Friends are numerous; pastors and churches are now allies; public sentiment gaining; saloons and institutions open for work; the enemy trembling; and above all, the hand of God is visible in the battle.

The death-angel has come to one of our most gifted and earnest workers, Mrs. Hannah E. Chace. One who sat beside her in her last hours writes, "she hoped till the very last that she might be allowed to work again for the Master. Her soul was filled with love: 'I love you all—*everybody*;' she said. After a

season of prayer, in which we had earnestly plead with God to prolong her life, she looked earnestly into my face, saying: 'What does He say?' I answered, 'Forever with the Lord.' With a sweet smile she responded: 'Thy will be done.' In giving directions for her funeral, she asked that 'Forever with the Lord' might be sung."

The officers and earnest workers of this Union were: Mrs. Mary C. Johnson; Mrs. Caroline E. Ladd; Mrs. Mary E. Hartt; Miss Albina Hamilton; Mrs. J. Bowman; Mrs. S. A. Merrill; Mrs. L. D. Oakley; Mrs. R. L. Wycoff; Mrs. E. Squires; Mrs. H. B. Spellman; Mrs. K. E. Cleveland; Mrs. Bayless; Mrs. E. L. Conklin; Mrs. Wilder; Mrs. Watson; Mrs. Field; Mrs. Thomas; Miss Ludlow; Mrs. Duncklee; Mrs. Allen; Mrs. Blakely; Mrs. Annie S. Hawkes (author of "I need Thee every hour"); Miss Lizzie Green; Mrs. Marinor; Mrs. Harmon; Mrs. Stout; Mrs. Philip Phillips; Mrs. Holman; Mrs. Crocker; Mrs. Tremaine; Mrs. Reynolds; Mrs. Goodrich; Mrs. Richardson; Mrs. Thorn; Mrs. Acker; Mrs. Dr. Bond; Mrs. Swanson; Mrs. Bartlett; Mrs. Alford; Mrs. Griffing; Mrs. Higley; Mrs. Tate; Mrs. Hemmenway; Mrs. Hutchins; Mrs. Ressique; Mrs. Dickinson; Mrs. Trask; Mrs. Langford Palmer; Mrs. Tilney; Miss M. E. Winslow; Miss Meacham; Miss Meserole; Miss Greenwood; Miss Slack; Mrs. Eyer; Mrs. C. F. Ketchum; Mrs. H. B. Jackson; Mrs. T. W. Ladd.

In the year 1876, Mrs. Mary C. Johnson, the efficient and talented President of the Brooklyn Union, visited Great Britain and Ireland, and spent six months in successful work in drawing-room and public meetings. Her efforts to help forward the cause of gospel temperance were richly blest. She addressed during her absence 121 audiences, and

conducted forty-one prayer-meetings. Her work was chiefly among the upper classes, and her drawing-room and lawn meetings were attended largely by the nobility. Mrs. Johnson, who is a cultured Christian lady, was received everywhere with great attention, and the American women have reason to be proud of her record abroad, and the National Union that one of her officers so ably represented her in the higher circles of Great Britain.

By special request of the writer of these pages, Captain Oliver Cotter has written out the following history of his conversion, and his legal work:

CAPTAIN OLIVER COTTER'S CONVERSION AND WORK.

On Thursday afternoon, April 12th, 1874, Mrs. A. Wilder and Mrs. Richardson, of the Ladies' Union, first called on me, and found me in my saloon, behind the bar. The barkeeper and several gentlemen were present. I was in the act of drinking liquor with the gentlemen present. These two agents of Christ inquired for the proprietor. I responded. They said: "My *brother*, we have called on you to inquire and to talk to you about your soul's salvation, and about this business *you are in*."

I immediately quit my company, and invited them into the reading-room attached to the saloon, and entered into conversation relative to my business. It was then a *novel* and rare thing to hear and see two such fine, respectable, highly-cultured ladies, strangers then to me, take such a deep interest in me, and particularly in my soul's salvation, that word my *brother* still coming from their lips

every time they addressed me. For over an hour they remained in that reading-room, and before leaving both of them knelt in prayer. I felt then, for the first time, that I was a sinner, and needed God's forgiveness, and that I was in a bad business, and that for seven years I had been making drunkards by law, and was blind to the sin and iniquity I was every day heaping on my soul: for I was running *five different saloons*, four in Brooklyn, and one in New York; was the Secretary of King's County (Brooklyn) Liquor-Dealers' Society—2,500 strong, with $10,000 in our treasury, to work for the devil. Was chairman of the executive committee, and stood high among my friends in the trade. For six years I worked faithfully for Satan, as the secretary. On Friday, the 13th, two other ladies called on me, same saloon, 358 Fulton street, Brooklyn, and again pleaded with me by exhortation and in prayer. Same, on 14th, Saturday. It was then I broke down, and gave my consent for a saloon prayer-meeting, next evening, Sunday, April 15th, 1874, which commenced in the reading-room of the saloon, seven and a half P. M., and ended at eleven o'clock, nine of my customers and myself being present. Ten Christian women marched in, two by two, as the disciples of old went out, and commenced the services with the hymn, "Nearer, my God, to Thee." We all signed the pledge, relying on God to help us keep it. The whole of us were soundly converted, and all of us are to-day living evidence of God's goodness. Not one of us has fallen, but have

grown in grace. So you see that each Christian woman had a trophy: ten came, and ten were converted, the liquor-dealer and his customers. All are working for the Master. It was a powerful meeting; the Holy Spirit was there in great power. The saloon was closed, never again to be opened. Not sold out; no, no. That would be compromising with God. I never could do that. I destroyed all the liquors I had, and counted my redemption good pay for the loss of the filthy stuff. And I now thank God for a Union of Christian women in Brooklyn, through whose instrumentality I was saved and cleansed in the blood of the Lamb—clothed, and in my right mind.

Persecutions then awaited me from all sides—friends and foes. The devil commenced; the society, of which I was an honored officer for six years, commenced; the wholesale and retail liquor-dealers commenced; my house, that cost me $9,000, I lost; large amounts were offered, my house to be given me back, if I would resume the business again, but I would not give in; my brother turned against me, and said I ought to go to the poor-house. My time won't here permit me to go into detail of what I suffered. God's grace was sufficient to keep me through it all. I put my hand to the plough—He kept me from looking back. Glory be to His holy name!

Being left almost penniless, and not willing to take anything from any one, only what I could earn by the sweat of my brow, I set out

for New York city, relying on God and trusting Him. I found an humble situation in a mercantile house. When asked for my reference I told the merchant (who I found afterwards was a Christian man) that he must take me just as I was, gave my history, etc.; he took me by the hand and engaged me. I was six months in his employ, when I was called through him and others who are now with me, all members of the same church (Dr. Budington's), into the legal work, the history of which would fill several volumes. At this time I cannot go into a full detail of the work which God has done through me, in Brooklyn and elsewhere. Suffice it for me to say, when I commenced the work here, in 1874, we had 3,110 saloons, now we have less than 1,500, still getting less; the Woman's Christian Temperance Union has helped also.

I have been in the States of Connecticut, New York, New Jersey, Pennsylvania, Maryland, District of Columbia; also in over 150 cities, and villages, and towns in New York, Connecticut, and New Jersey; and have inaugurated the legal work and addressed meetings, besides a large amount of correspondence—all this in the past three years.

I was President of a Reform Club for two years; have organized Reform Clubs on the gospel plan in other places, all of which has been for the honor and glory of God. I never had a day's sickness; never was better in my life, spiritually and temporally. The Lord

provides and gives me more than I ask for. My faith is in my Redeemer; His grace has kept me. I rely not on man, but on God's precious promises. I believe them all; I trust God for everything. The legal work and the gospel work go together. God has blessed me abundantly in the work; and I know he has called me into this kind of work. I would have been murdered long since if the work had been of myself; therefore, I know it is His work. How sweet the knowledge I have derived from the many hair-breadth escapes I have had from the cursed liquor traffic, and the enemy of Christ and His work, who oftentimes assailed me. Divine Providence protected me; therefore, I always go out in His name, and for Him, and Him only, so that He should get all the honor and glory.

BINGHAMPTON, NEW YORK.

I gather the following facts from the report of Mrs. H. Morris, Secretary:

Our Woman's Christian Temperance Union was organized in the spring of 1874. The first meetings for prayer and consultation were fully attended, and with it praise went up to God for His blessing on the Temperance Crusade. We felt that God was present by His Spirit, inditing our prayers and efforts. Our inquiry was, "Lord, what wilt Thou have us to do?"

A special day of fasting and prayer was observed. Our sisters met together in one place; and every hour had its separate leader through the day. A large number present pledged themselves before God to a life-work in the temperance cause. This spirit has

animated our Union ever since.

The first year of our work the drug stores, saloons, and other places were visited, and urgent appeals were made, to induce the occupants to desist from selling intoxicating liquors as a beverage. The druggists uniformly denied that they sold the article except for mechanical and medicinal purposes, and were all ready to sign the pledge.

A committee from our Union have visited the Board of Excise several times, and presented a petition from 1,300 of our citizens to grant no licenses. All the inducements that could be presented to them in the most solemn manner, drawn from three worlds, seemed to have but little weight upon them.

Our Union has met for prayer many times, feeling that no earthly arm could save us, and that God's strength must be extended. He alone could save. And in answer to our prayers, Mr. Robinson came, held meetings, and labored personally, with great success. Some five thousand pledges were taken, and the good work has been going on ever since. Mass-meetings have been held two and three times a week.

At the request of some of the reformed men, a religious evening meeting has been kept up by our Union. They feel and know that Jesus can alone save them from everlasting ruin, and they are trying to lead Christian lives, and are doing all they can to bring their associates to temperance and to Christ. So that this work is a religious one—a gospel revival. Souls, that were fast sinking into the drunkard's grave, are now redeemed, and a new song put into their mouths, even praise to their Redeemer. Towns

all around us are participating In this great movement, and are sending to Binghampton for speakers.

A juvenile temperance society, a young men's temperance union, and a young ladies' blue ribbon society are among the outgrowths of the Woman's Christian Temperance Union. The blessed Lord has indeed heard our prayers. We need more faith, more earnest workers, and more of the blessing of God, for the warfare against intemperance in this place. But we rejoice and bless God that He has so wonderfully visited us in mercy and love, and that He has shown to those who profess not His name that this is His work, and He is mighty to save.

POUGHKEEPSIE, NEW YORK.

We glean the following facts from a report sent by Maria A. Wiley;

In response to the invitation given through the daily papers, a large audience assembled at Temperance Hall on Tuesday evening, April 7th, 1874. Mrs. Deyo, of Dutchess county, addressed the meeting, stating the object of the movement, which was to help the rum-seller out of his evil business. There were ministers and representatives from all the denominations present, and favorable to the movement, and the Lord was evidently with us in this beginning of our action.

A letter was read from Messrs. Brown & Doty, druggists, stating they were willing to pledge themselves to sell no liquor except on physicians' prescriptions, and for medicinal purposes.

An invitation was given to the women present,

who were willing to begin this movement, to signify it by rising. Seventy-five arose; and notice was given that a woman's prayer-meeting would be held in the chapel of the Congregational Church at three o'clock, on the following day. Sixty-five women were present at the meeting next day. The meeting was one of deep solemnity and heart-searching. We consecrated ourselves to the work in response to a question proposed by our leader, "Are we *ready* for anything?"

Another large meeting was held in the evening. The Lord poured out his Spirit. Large mass-meetings continued to be held in the churches each evening. Encouraging reports were made. Committees were appointed to visit property-holders, drug stores, groceries, and hotels, asking them not to rent their property as saloons, or sell intoxicating drinks. A petition to the Board of Excise was also circulated, that the license be hereafter withheld from the one hundred saloons, that were such a curse to the city. Notice was sent us of the voluntary surrender of some of the liquor-dealers. The first from George M. Frazier, 61 Main street, wherein he states, in a letter which was read at one of our public meetings, that in five years he had been ruined by selling rum, and intended to discontinue the business. He also inserted the following notice in the daily papers:

> "*Anticipating the Ladies' Crusade*, the undersigned surrenders without a call. Hereafter the Mansion House, 61 Main street, will be conducted on the temperance plan. We offer first-class accommodations to both custom and transient boarders. Meals furnished at any time.
>
> "G. M. FRAZIER."

An impressive incident occurred about this time.

William St. John, proprietor of the Exchange Hotel, sent in a letter, which was read at our fifth mass-meeting, April 11th, wherein he announced he had given up selling liquor, and would never, *never* enter the business again; that he believed it to be wrong, and was doing much evil. He was taken sick soon after, and died the 17th of April.

The Catholic priest sent us a letter of encouragement, saying his heart and prayers were with the movement; he was willing to be present at a meeting, on neutral grounds.

The committee of fifty ladies, who had been canvassing the city with petitions to be presented to the Board of Excise, completed their work by April 29th. The total number of signatures of citizens and real estate owners was 3,966; of property-holders alone, 867. A large number of signers to the total abstinence pledge was obtained at the same time; 149 signed it in the White House shoe factory.

Some who had rented their buildings for liquor-selling agreed not to rent them for that purpose again. Appeals to mayor and common council were presented by a committee of ladies, asking for the enforcement of the laws prohibiting the sale of liquors on Sunday, and to minors. But this was discouraging work, for we found the Excise Board had no regard for our petitions, for they granted 130 licenses in June, that year. Some had delayed applying for license until they knew the result of the appeals to the Excise Board, and the limits of the power of that body. Statements had been made to the Excise Board and common council of the violation of the excise law; but they were in some instances evaded, and in others treated with an indifference which left the impression that the laws

would not be enforced; but we had pledged ourselves for life to the work, and no one felt inclined to give it up.

We visited the poor drunkards' families, and from there we went to the saloons that had the legal right to make them such.

In most places the ladies were treated respectfully. They went in companies of two or three, and generally called on the family first, or on the proprietor at his home,—in some cases, only one called,—and by gentle, friendly remonstrances, many promises were made of reformation. Some promised to leave the business if other occupation could be furnished them. We were rewarded for a time by seeing some saloons closed on Sundays. A few voluntarily abandoned the business, and others were persuaded, and now, after three years, have not broken their promise. But very few had the moral principle to abandon a business which was sanctioned and encouraged by the law, and our only alternative was to work on diligently in the line of moral suasion, trusting in the Lord.

Forty-three saloons were visited during the summer and fall, but all in a quiet way. The temperance pledge was circulated in Sunday-schools, factories, and on Bible and tract districts, and hundreds of names obtained.

Several ministers, one of them the Roman Catholic priest, and other gentlemen of influence, met with the executive board again on May 9th, to give counsel as to the most effective measures to carry out our purpose.

The petitions had been presented by a committee of twelve ladies, on May 4th, 5th, and 6th. They

were politely received, but no encouragement given of their aid in the temperance work.

Two Friendly Inns were established. Some of the most forlorn and ragged boys who were cared for, and for whom we found employment, walk our streets to-day well clothed, and industrious members of society.

Seven Sunday-school temperance societies were organized in the spring and summer of 1875, auxiliary to the Woman's Temperance Society. A juvenile temperance union was organized, November, 1876; number of children on roll-book, 160, though we have had as many as 200 at one meeting. On the 30th of August we treated the children to a picnic. We went to a beautiful grove, just south of the city, and spent the day very pleasantly, many of the parents of the little ones accompanying them.

GENEVA, NEW YORK.

The Society reports the following:

The Geneva Woman's Christian Temperance Union was organized April 22d, 1874, with twenty-six members. Of the original number twenty remain; present number, fifty-two. Became auxiliary to the State Union, September 30th, 1875.

Our work for the three years has not been Western Crusade work, but trying to create public opinion in favor of temperance; using our influence against license and for prohibition, distributing temperance tracts and papers, holding mass-meetings, and inviting temperance lecturers, as our means allowed; sustaining without fail one weekly prayer-meeting,

and for a time two—both still continue; occasionally distributing temperance literature in saloons and hotels; laboring with individuals and families of drunkards. All this time working and praying with no apparent success, “hoping against hope,” but with never failing faith in our faithful God, believing firmly that He would yet answer our prayers, and make our work apparent. At last the answer came. The reform movement with us was the culmination of all these years of work and prayers.

As God caused the “Western Crusade” to be the great lever to “open the door which no man can shut,” and thereby inaugurating the great temperance movement not only all over our own land, but throughout Christendom, so I believe this reform work is but another door opened to still greater work, setting forever at rest the question, Can drunkards be reformed? and also, Will temperance principles finally triumph? involving in it, as it does, the same glorious principles of the gospel and temperance combined.

About six months since a Reform Club was organized, numbering now about 200, many of whom have come from the lowest depths. A few have been converted, but we are looking and laboring for the salvation of them all. Over 2,000 have signed the pledge during that time, many of them youths and children.

We have two beautiful club-rooms, furnished nicely; have quite a library already, and papers and innocent games. These are a continued resort for many who would otherwise visit saloons. Already the damage to saloons is estimated to be a hundred dollars per night. One saloon-keeper remarked, “he did not know whether it was the blue ribbon or hard

times, but something affected his business."

Our work is now almost exclusively through this channel, assisting families, and contributing in many ways to their welfare. We gave them and their families a dinner on the 4th of July, a scene which had never been witnessed in this place before. Truly it was a dinner on the gospel plan: over six hundred men, women and children were fed, and many more than twelve baskets full sent out the next day.

So we are working and praying, and hoping to see the day when there will be no liquor sold in our beautiful village.

PEEKSKILL, NEW YORK.

A. M. Stewart furnishes the following facts:

The Woman's Christian Temperance Union of Peekskill was organized on the 19th of January, 1875, with about fifteen members.

Although the attendance has never been large, the prayer-meetings have been characterized by great earnestness and fervor of spirit.

It has been utterly impossible to arouse the villagers to a sense of their danger, though we had three wholesale liquor establishments in the place, and forty or fifty saloons where the young men congregated, and spent night after night in drinking, gambling, etc.

There has been considerable quiet saloon visiting by wives and mothers, who have had the sting of the serpent in their own families, but no organized systematic crusading in that direction.

Public sentiment is becoming more awake to the

importance of saving the boys and young men of the community from the grasp of the destroyer.

We have made complaints against several saloons, by watching the persons who visited them, and sending their names to the district attorney of the county, who was, of course, obliged to subpœna them as witnesses against the places, and bring them "before a jury for trial." Some would swear falsely, of course, but there is honor even among thieves and drunkards, and some would testify to the truth. In that way we have brought the village into a great commotion, and have succeeded, we hope, in arousing fathers and mothers to watch their boys. Great consternation was manifested by parents when they found that their sons were in the habit of frequenting the low places, and joining the drunken revelries, so we feel that good has been done by this effort. Quite recently, by the help of a noble woman, who is driven to severe measures by home sorrow, another of these dark dens has been complained of, and the proprietor brought to justice; she appearing to testify in the court-room, after he had sworn falsely. This place is closed. Others are being watched, and the dealers will be brought to justice before long.

We have now about fifty or sixty members of our organization, but only few that have time or inclination for outside work; but when we remember how feeble we were in the beginning, and how coldly Christians, generally, have looked upon our efforts, we feel like thanking God and taking courage.

Mrs. Allen Butler, President of the State Union, gives the following summary of work accomplished in these three years:

Nearly all the cities and large towns, and very many of the smaller ones, have active Woman's Temperance Unions. Three counties, Herkimer, Ontario, and Onondaga, are thoroughly organized, having a Woman's Temperance Union in nearly, if not all, the villages and hamlets. Many of the towns are being swept thoroughly by the tidal wave that is rolling over the land. Some of the villages are driving the entire traffic, with its attendant evils—licentiousness and crime—from their midst. Some of the dealers are taking the pledge, and giving their stock of liquors to be consumed by the midnight fire kindled for the purpose; while the ringing of bells, and shouts of praise to God, attest the joy of the people.

Petitions have been circulated, and thousands of signatures obtained and sent to Congress and the State Legislature, imploring their interposition in behalf of our suffering people.

New Unions are being formed, Friendly Inns established, and Juvenile Societies organized. Reform Clubs and Bands of Christian Brotherhood have been formed in some places, and are doing a good work in securing the enforcement of the laws against selling intoxicating liquors without license, and at such times, and to such persons, as are forbidden. Many places have been closed entirely, especially in the cities of New York and Brooklyn, where both men and women have labored untiringly since the commencement of the Crusade, with wonderful results; more regular saloon visiting having been done there than in any other part of the State; yet some of this has been done in most of the cities, and in many of the villages. There are towns in our State that have had "no license" for years. One has had

none for thirty years, another for seventeen years.

Different bodies have been visited with very encouraging results, especially medical societies, some of which have pledged themselves as a whole not to use alcoholic liquors in their practice at all, having found substitutes that are safe and entirely sufficient.

The press and the pulpit are giving their aid as never before. The children of the Sabbath and public schools are being reached; and, altogether, the work is most successful and promising.

VERMONT, NEW HAMPSHIRE, AND RHODE ISLAND.

CHAPTER IX.

VERMONT.

As this State had a strong prohibitory law, there was not the demand for temperance work as there was in most of the other States.

There were no open saloons to visit, and the jails were comparatively empty, and the moral atmosphere healthy.

I have travelled extensively over Vermont, but have never seen an open saloon, or a drunken man, or a squalid home.

In the spring of 1875 I visited Montpelier, the capital of the State. At that time the jail was empty, there was no almshouse, and I could hear of but one poor family who needed aid.

A few years ago, the county of which St. Johnsbury is the county-seat had twenty-three distilleries. Now there is not a distillery or a saloon in the county.

Mr. Hepworth Dixon, an English gentleman of repute, who travelled and lectured extensively in this country in 1874, and who was not an abstainer, paid a beautiful tribute to the Vermont prohibitory law,

after visiting St. Johnsbury and other parts of the State:

“Not a public house exists in all St. Johnsbury, nor can a mug of beer or a glass of wine be purchased openly by a guest to whom wine and beer are portions of his daily food. No citizen is allowed to vend intoxicating drinks on any pretext, or to any person. In the village we have two guest houses for the entertainment of such as come and go our way. We avoid such words as tavern and hotel, as too much savoring of the past old times, when every man might drink himself into a mad-house, and his children into a jail.

“Our tavern is a house. No bar, no dram shop, no saloon defiles the place, nor is there, I am told, a single gambling-hell or house of ill-repute.

“Intoxicating drinks are classed with poisons, such as laudanum and arsenic; but as poisons may be needed in a civilized country, under a scientific system of medicine, laudanum and arsenic are permitted to be sold in every civilized State. Such is here the case with brandy, beer and wine. A public officer is appointed by public vote. The town lays in its stock of brandy, beer and wine, which is carefully registered in books, and kept under lock and key. These poisons are doled out at the discretion of this officer in small quantities, very much as deadly night-shade and nux vomica are doled out by a London druggist.

“In going through Fairbanks’ Scale Manufactory, I noticed the several classes of artisans. Five hundred men are toiling in the various rooms.

“The work is mostly hard; in some departments, very hard. The heat is very great. From seven o’clock

till twelve, from one o'clock till six—ten hours each day—these men are at their posts. Yet the men engaged in these manufactories are said to drink no beer, or whiskey, or gin. Drinking and smoking are not allowed on the premises. I am told that these five hundred workmen really never taste a drop of either beer or gin. Their drink is water, their delight is tea. Yet every one assures me they work well, enjoy good health, and live as long as persons of their class employed on farms. As year and year goes by, more persons come to see the benefits of our rule. Said Colonel Fairbanks: 'The men who formerly drank most are now the staunchest friends of reform. The men who used to dress in rags are now growing rich. Many of them live in their own houses. They attend their churches, and their children go to school.'"

Mrs. J. M. Haven, President of the W. C. T. Union of Vermont, gives the following facts in connection with their work:

When the mighty wave of the Women's Temperance Crusade came sweeping over our land, our band of six hundred organized temperance women heard more emphatically than ever before the Master's call to the women of America—yea, his trumpet call so loud and shrill that many who had been comparatively deaf to His earlier calls were aroused.

When the Women's Convention was called in Cleveland, in November, 1874, which resulted in the formation of a National Union, Vermont responded, and a full delegation from that State was present.

A State organization was effected February 17th, 1875.

We are working slowly, but I believe surely. We

are a wonder unto many, it being so unusual here for women to get up anything that looks like thinking and acting for themselves. We met the greatest opposition from our own sex.

Several juvenile societies have been organized.

The Reform Club movement, which is accredited to the women, is doing a great work for inebriates and their families.

We were aroused to feel the importance of throwing our influence more positively on the side of temperance, because of the violation and disregard of the prohibitory law, which a wise Legislature had given our State.

Though there is still a disposition to evade the law, there is not one-eighth of the amount of liquor used there was twelve months ago; indeed, some say, the reduction covers twice that time.

There is a hue and cry that “prohibition does not prohibit.” But I am sure it does in a good degree: the sale is not openly and freely made.

I know some who have been obliged to abandon the traffic. One man in Rutland, who had quite a capital in liquors, has gone out of the business entirely, and goes to church every Sabbath. His partner has also given up selling lager beer. I have heard that he says the women killed him.

Numberless dodges have been resorted to by those who are determined to sell.

One man had a tin can fitted to his body, in which he could carry a quantity of liquor, supplying his customers (by a tube carried in his pocket, connecting with the can) as he chanced to meet

them.

Great secrecy is practised and brains are racked to the utmost, to devise ingenious methods of concealment. A sink is an indispensable piece of furniture in every saleroom, where the bottle, jug, or pitcher can be emptied at a wink from some interested devotee, from without or within; maybe by the prosecuting officer himself. Mind you, the vile stuff is not lost after all—a pipe conveys it into an underground cistern or tank, and it is dug out again in due time, just as pure and palatable as ever.

At the last session of our Legislature a nuisance law was granted in addition, but our people are unable to determine whether dens foul with everything that would be perfectly revolting to any clean heart or hand, can truthfully be pronounced a nuisance. It would be decided in a moment by any sane man if money were not involved.

But I think Vermont will come out all right, on the Lord's side, which of course will be on the side of prohibition and total abstinence.

ST. ALBANS, VERMONT.

In the year 1873 the ladies of St. Albans, Vermont, formed an association called "The St. Albans Woman's Association for the Promotion of Temperance."

They appointed a committee to ascertain the number, locality, and ownership of all places where intoxicating liquors were sold—to converse with the owners, and urge them not to let their premises for such purposes; also to ascertain the number of families suffering from the use of intoxicants.

There were one hundred and sixty signed, as being in sympathy with the movement.

Three hundred ladies signed a pledge, neither to use, buy, nor sell intoxicating liquor, and that they would do all in their power to banish its use from their land.

A company of fifty ladies called upon the proprietor of the "Welden House," a first-class and beautiful hotel. They spent some time in the house, conversing with him. They then proceeded to one of the worst saloons, and stayed until the keeper promised to shut up his saloon, which he did immediately, and went into another business, which he followed about a year; but it proved more laborious and less lucrative than rum-selling.

His wife complained that she could not now keep a piano, or indulge in other luxuries. So he opened another saloon, which brought him once more into prosperity.

But at the present writing his prosperity is past. The man has deserted his family, and his debts and dishonesty have made him worthy of the prison.

After this the ladies divided into small parties, and visited various other places, conversing earnestly with rum-sellers, and with drinkers.

A better moral sentiment prevails, the law is being enforced, and the friends of temperance hold the fort.

NEW HAMPSHIRE.

The laws of this State are favorable to temperance, but many whose duty it is to enforce the law are in

sympathy with the law-breakers, as in other States, and in defiance of public sentiment intoxicating liquors are secretly and sometimes publicly sold.

There has, however, recently been a great change in public sentiment, and thousands of drinking men have been gathered into Reformed Clubs.

CONCORD, NEW HAMPSHIRE.

The following interesting report of the long continued work of the women of Concord, New Hampshire, is from the Corresponding Secretary, Alma Jane Herbert:

The Concord, New Hampshire, Temperance Society for many years held its annual meeting, presenting some popular speakers on the afternoon of Fast Day, in the old North Church.

On one occasion not far from 1840, if not prior to that date, the ladies were invited to repair, at the close of the service, to the “Brick school-house” near by. The room was closely packed, and then and there they organized a Woman’s Temperance Society. I have consulted the lady then chosen secretary, who perfectly remembers the fact, but nothing of the phase of the work that came before them, nor how long the organization was maintained.

On the 4th of July, 1837, all the Sunday-schools united in a celebration and collation. For thirty years the use of wines and liquors at parties, calls and on the dinner table was almost unknown, so thoroughly was the early work done. There were always a few exceptions, and the number is not largely increased at the present time.

Our Women’s Temperance Union was organized

February 24th, 1873. So far as I personally know, very little of what the Western women call Crusade work was done in New Hampshire. But I can report only from Concord.

The great tidal wave awoke new interest in the cause, at a time when all seemed dark and discouraging. Owing to the differing circumstances our most earnest women felt such methods to be less hopeful here, and also less hopeful in the larger towns, where liquor-dealers are unknown and trouble is more likely to gather than in the smaller villages.

We organized in February, 1873; and in March a committee of five or six ladies were sent to visit the apothecaries from whose soda fountain respectable young men too often take a step beyond and downward. All declined to sign a temperance pledge, or a pledge to cease selling, though one did for a little time. All were courteous, as were the liquor-dealers, to whom at the next meeting of the committee was sent with the same result, though they did not visit some low “bush dens.”

They left with proprietors a printed order the mayor had granted them directing all illegal places of sale to be closed.

Meanwhile the city government had been petitioned to enforce the law, and consult and advise with us upon the subject; and, in course of time, one of the members found leisure to attend and speak. As the signatures of very many citizens, who favored such enforcement, were secured, various conferences with the citizens were held.

Several complaints were entered and warrants taken out, and the committee of ladies patiently

endured the martyrdom of the police court, surrounded by a crowd of vile men, set on by liquor-dealers to create disorder and make rude comments. In September two dealers were reported as under $200 bonds for the next term of court, when a court ruling and the difficulty of procuring proper witnesses closed this avenue. However, much prayer and varied efforts had charged the whole atmosphere with germs of life-thought. And as the most thrifty plants sometimes grow outside the cultured garden bed, we accept our noble Reformed Club, numbering between two and three thousand, as the wave sheaf-offering of the coming harvest, since J. O. Osgood, of Maine, first came to Concord, accredited to our Woman's League. We have a Juvenile Temple of Honor, numbering several hundred.

Between two and three hundred names are attached to our pledge; honorary members, lifted above giving and doing it is to be supposed, since the earnest-working members scarcely count thirty.

PORTSMOUTH, NEW HAMPSHIRE.

The Woman's Temperance League, of Portsmouth, N. H., was organized February 3d, 1875. During the early winter of that year, Mr. B. F. Thorndike conceived a plan for arousing an interest among the citizens in behalf of temperance. His idea was to hold a protracted temperance meeting, to continue eight successive evenings, and employ the best speakers that could be obtained. He submitted his plan to several well known friends of the cause, who all admitted that if such a series of meetings could be held, much good might result therefrom; but one and all declared it an impossibility to raise sufficient

funds to sustain such an unheard-of scheme.

But Mr. Thorndike determined that the meetings should be held, and *unaided and alone*, he has the honor of being the first to inaugurate such gatherings. In addition to employing the best temperance orators that could be obtained, he secured the services of Mr. S. B. Spinning, the celebrated Rhode Island vocalist, to sing. Mr. Thorndike also arranged for two afternoon meetings: one to be a children's meeting, the other a meeting for the ladies of the city, with a view to organize a society for practical temperance work. All the meetings were largely attended, and such an interest awakened in behalf of temperance, that its influence will be felt for many years to come.

Thursday afternoon, January 28th, 1875, was the time set apart for the meeting of the ladies. Mrs. B. F. Thorndike entered heartily into the work; and, on that Thursday afternoon, the Temple was well filled with ladies and gentlemen, including several clergymen. The meeting was addressed by Rev. Messrs. Goss and Hebbard, and Mrs. White, of Concord.

February 3d, a society was formed, called the Woman's Temperance League of Portsmouth.

From that humble beginning, the League has grown to be a very efficient and influential body of workers. They have been foremost in every effort that has been made to ameliorate the condition of suffering humanity.

The League had the wise forethought to see that, if they would successfully carry forward any good work, the society must be placed on a correct financial basis; and, to this end, their laws stipulate

that each member shall pay a certain sum weekly.

One of the first acts of the League was to divide the city into districts, and send committees to visit every house, for signatures to the total abstinence pledge. In this mission they were very successful. They also united with the Seaman's Aid Society in establishing a Seaman's Home, which includes reading-room, restaurant, and lodging-room. The Home has been of great practical benefit to seamen, and to many others, by furnishing meals at a low rate; and many laborers on the wharves and in the vicinity have taken coffee, when heretofore they had indulged in intoxicating drinks.

The League soon became interested in the reform movement, which was accomplishing such wonders in other places.

With a view to interesting the citizens of Portsmouth in this great undertaking, the League invited the Dover (N. H.) Reform Club to visit this city and hold a meeting. About three hundred, mostly reformed men, came. They were met at the depot by a band of music, escorted around the city, furnished with a collation, and proceeded to the largest hall in the city, where an enthusiastic meeting was held, the reformed men of Dover relating their thrilling experiences with the drink demon. At that meeting many names were added to the pledge. The League paid all the bills, even the chartering of the train.

So persistent and earnest in their work were the ladies of the League, that ere long they were instrumental in forming a Temperance Reform Club in Portsmouth, which soon gathered in a large number of the intemperate of both sexes, and at the expiration of a year the roll of the club numbered

over 2,500 names, about one-fourth of the whole population.

Portsmouth being a seaport city, quite a number of men are engaged in deep sea-fishing; and to awaken an interest among this class of persons, and to create a generous rivalry, the League advertised to present a large temperance flag to the fishing crew of not less than eight men, who first came forward in a body and signed the pledge. At a large and enthusiastic public meeting of the club, two crews presented themselves at the same time, and amid cheers and rejoicings, signed their names to the total abstinence pledge. One flag was presented the same evening, the other at a meeting one week after. Mrs. B. F. Thorndike, President of the League, presented them with well-timed and earnest remarks, with the request that at every port visited, the temperance flag should wave at mast-head. So highly did the fishermen prize the gifts, that each crew, at a subsequent meeting, presented the League with choice tokens of their esteem.

Very great service was rendered by the League in fitting up and decorating a hall for the Reform Club head-quarters; and in presenting the club with a library of more than 200 volumes of the choicest temperance literature; also, aid has been given to the families of destitute reformed men; clothing, provisions, and fuel having been judiciously distributed; and in this benevolent work they find much to claim their attention.

The Woman’s Temperance League is composed of ladies belonging to all religious denominations, and although their name is not “Union,” yet they live in union and harmony together, letting their *works* bear evidence of their Christian unity.

RHODE ISLAND.

Early in March, 1874, a few Christian women of Providence, whose hearts had been deeply moved by reading the accounts of the great uprising of their sisters in the West against the rum traffic, called a meeting, inviting all ladies interested in the cause of temperance to come together and prayerfully consider their duty in regard to the work to which God had so clearly called the women of this land. A large number of ladies from the various churches in the city were present. A most profound solemnity prevailed throughout the meeting. Many fervent prayers were offered. The presence and power of the Holy Spirit was manifest, and all felt that God was calling to action. A meeting was appointed for the following day, and from this the interest increased, and large meetings were held daily for several weeks. Requests for prayer were sent in by wives, mothers, and children for their intemperate husbands, sons, and brothers. Never before had we so keenly felt that our help must come from the Almighty arm.

The traffic was legalized in our State to a fearful extent. Its emissaries were plying their vocation on every corner of our streets. In no way could we turn to avoid the sickening spectacle of misery and woe that followed in their train. The community were indifferent, or hardened to it. Ministers, discouraged, had left it to politicians, and a general apathy prevailed. Intemperance was fearfully increasing, dragging down to certain destruction many of our noble men. What were we to do? In the language of Jehoshaphat, we cried, “O, our God, wilt *Thou* not judge them? for we have no might against this great company that cometh against us. Neither know we

what to do, but our eyes are upon Thee." Prostrate before the throne, we besought Him, with strong crying and tears, to interpose in our behalf. Intemperate men came to our meetings, asked for our prayers, and signed the pledge. Rum-sellers were made especial subjects for prayer. This was known to them, and they looked for our appearance on the streets. But the Crusade, as conducted by our sisters in the West, was not deemed advisable in so large a city as ours. A few ladies, however, went forth in a quiet, unobtrusive way, without attracting attention on the streets, and visited a large number of saloons, distributing tracts, exhorting and remonstrating with rum-sellers, and their customers, sometimes praying with them.

We were generally respectfully received, and attentively listened to. One lady, nearly eighty years of age, went alone into every saloon in Pawtucket, a town of twelve thousand inhabitants, that licensed a very large number of places for the sale of liquors. A man recently arrested for selling liquor without a license was visited by one of our ladies while he was awaiting his trial in prison, when he told her he was one of the rum-sellers visited by the ladies in his saloon, and the face of that aged lady, and the words she uttered, had come up before him ever since, and that he often had resolved to give up the business, but he knew not what else to do; he repeated her exhortation, and said he should never take up the business again. One of our ladies who said she would do anything for the cause but visit saloons, hesitated no longer when appealed to by an almost broken-hearted mother (the widow of a Congregationalist clergyman), who had just learned that her son, her sole dependence, was drinking in saloons. "Go," she said, "I beg of you, and ask them not to sell liquor to

my *boy*. Something must be done: I cannot bear it." God gave the message, and her appeals in behalf of suffering wives and mothers brought tears to eyes unused to weeping and some promised that they would not sell liquor to young men without first remonstrating with them. One rum-seller said that on no account would he let his boys drink what he was selling to other men's boys. Prayer-meetings were also held in the police court-room, and the poor victims of rum awaiting their trial in the station, and the roughs who were loitering about, were invited in and brought under gospel influence. The pledge was circulated among them, and some signatures obtained; but the good done by these and the saloon visiting, eternity alone shall reveal. Though we are not without evidence that some from that time have walked in newness of life. Near the commencement of our work, we districted the city, appointing committees in each district to carry the pledge to every house, asking that intoxicating beverages be discarded for culinary and social purposes, A good many signatures were obtained. A property-holders', physicians', and druggists' pledge were also circulated.

It was suggested by our friends that it would be well for us to memorialize our Legislature, which was then in session, asking for a restriction to be put upon the sale of intoxicating liquors in our State, as a means of promoting the cause for which we prayed. We learned that they were to adjourn the next day. There was but little time for action. We went out from our meeting, and during the evening secured the names of five hundred women to our petition.

After a short service of prayer, in the morning, about fifty ladies slowly and silently marched, two

by two, to the State House. The importance of our mission, and the uncertainty of success, overwhelmed us with sadness. The burden of that hour we shall never forget. It seemed like a funeral march to the graves of thousands of rum's victims, while the wailing cry of suffering wives and more than orphaned children were ringing in our ears. We were a band of retiring women, unaccustomed to publicity, and we timidly shrunk from the seeming boldness of the step we were taking; but believing that we were in the path of duty we went on, sustained by a power not our own, and presented our request. We were kindly received by the honorable gentlemen, and a hearing granted us.

A mass-meeting of women was held, the 13th of April, and a City Women's Temperance Union was organized. Expecting that our petition for prohibitory law would be considered at the May session of the Legislature, we secured the names of ten thousand women of the State, and, at a day appointed for a hearing, twenty-three ladies of Providence went to Newport, carrying the names, and listened with prayerful attention to the discussion. It was long and fierce. The rum power had rallied all their forces to defeat the bill. They had left no stone unturned to win their cause. It was kept along, day after day, and, as a last resort, they moved to carry it over to the January session, which would effectually kill it. The vote was taken on the movement, and announced a tie. Immediately all eyes were anxiously fixed upon the President of the Senate, whose vote should decide the question. Rum's advocates looked triumphant, for they felt quite sure the vote would be in their favor. We committed our cause to Him "who doeth all things well," and calmly watched and waited. 'Twas but a moment. Of that moment, and

God's purposes in it, you will better understand, as we have, by the following quotation from a speech recently delivered by the *then* President of the Senate, *now* his Excellency, Governor Vanzant, of Rhode Island, before a temperance convention held in this State. He says—I quote his words:

"I sat in your Senate chamber, as its temporary presiding officer, when the so-called prohibitory law was before it for its action. The question was upon the postponement of the law until the January session. The clerk of the Senate handed the roll to me, for which I was utterly unprepared, and announced a tie vote. The whole thing then rested marvellously, magically, and wondrously on me. By education and association, I was conservative—I doubted the influence of the so-called sumptuary legislation, because I had been brought up in that school. But, my friends, in one *moment*—for it came upon me in a moment—it came upon me just as the face of nature is revealed to the gazing eyes of a looker-on, in the darkness of the night, when the sky is black, and there is a flash of lightning exceedingly luminous, and he sees new dangers that he was before unaware of. My mind moved with inconceivable rapidity, and a train of thoughts, something like this, passed before me, like a weird panorama: I looked back to the days of my youth, and I saw those who started out with life full of bloom and happiness fallen at my side, the victims of this great Moloch. I saw society disorganized, deranged. I saw men who honestly and with Christian faithfulness lifted their hearts and aspirations to God, and they were dragged down into the mud, and slime, and filth of corruption and degradation by this same power. I saw the fairest happiness of woman soiled and ruined. I saw little

children degraded and ignorant. And I read in the faces of the little band of *earnest women*, who so intently watched and waited my action, the hope of a triumph of right over wrong. I made up my mind to cast my vote against the postponement of that law. I did so, and have never regretted it. By that vote, ladies and gentlemen, I stand or fall. This," he said, "is the first opportunity I have had to stand before an audience of temperance men and women, and thank them for what they have done for me."

In January, 1875, the Women's State Temperance Union was organized and made auxiliary to the National Union.

In the spring the rum power was again dominant. And the prohibitory law was repealed, and a license law enacted in its stead. This was discouraging to us, and some were ready to abandon the field to the enemy. But a *few*, who believed that God had called them to the work, kept the ball moving. Quietly and silently they went about visiting the intemperate in their homes and in prisons, circulating temperance literature, and in many ways endeavoring to cultivate temperance sentiment among the people. The number who rallied to the work in the fall, after the summer vacation, was very small. Many felt that they had spent their strength for nought, and surely had no might against so great an enemy. Scarcely enough came together at the weekly prayer-meeting to claim the promise, that "where two or three are gathered in my name, there am I in the midst of them."

The propriety of disbanding was discussed. A meeting was called to consider it. Only three or four felt interest enough to come. A great burden was laid upon us; and, although the enemy had the field, we

resolved not to retreat.

We kept on praying, until God appeared for us. After about three months persistent effort, Dr. Reynolds consented to give us two days from his time in Massachusetts. The day previous to his coming was observed as a day of prayer for God's blessing on his work. Meetings were held all day. A large hall was filled with the earnest workers of the city, and the meeting was one of great power and interest.

The right chord had been struck. Men who had been reformed took hold of the work in earnest, and carried it on with wonderful success. The largest hall in the city was soon too small to hold the crowd that came to the meetings. Large numbers signed the pledge, including many talented and influential men, some of whom had long been slaves to intemperance. The old Providence club was resuscitated, and rallied to the work, going over the State telling the story of their redemption.

There are now twenty-seven Reform Clubs in the State, with an aggregate membership of 8,500. More than 23,000 adults have signed the pledge, besides a large number of children. The work has overflowed into adjoining States, and nearly 6,000 pledges have been taken in border towns by our workers.

The whole State seems to be aroused, and the prospect is encouraging beyond precedent. The fear that some of our ladies entertained, that we made a mistake in appealing to law, is entirely dispelled, since it is so clear that, though our prohibitory law was repealed, God was fitting a noble man to honor Him and His cause in the highest office of the State.

Our Union is efficiently organized, and the women

of the State seem to be waking up to more earnest work. Though we can write thus encouragingly, still there are hard battles to be fought before the right shall triumph. The harvest is great, and the laborers few; yet when we look back to the commencement of the so-called woman's movement, we can but exclaim: "Behold what great things our God hath wrought!"

I am indebted to Mrs. S. Clough, Corresponding Secretary of the State Union, for the above facts.

MASSACHUSETTS.

CHAPTER X.

I am indebted to Mrs. L. B. Barrett, Corresponding Secretary of the State Union, for the following report of the work in Massachusetts:

The temperance reform of the present decade, undertaken by the women of the West, quickly awakened a kindred spirit in the minds of the women in the East; manifesting itself in the winter of 1873 and 1874, in frequent meetings for consultation and prayer. As the result of which, twelve organizations were effected in March and April of the latter year, Worcester taking the lead, followed immediately by South and East Boston. In the month of May, Mrs. M. A. Livermore, of Massachusetts, just returned from her lecturing tour in the West, on the invitation of Rev. J. T. Beckley, of the First Baptist Church in Boston, addressed the ladies of the city. Her thrilling description of the wonderful scenes of which she had been an eye-witness resulted in the appointment of a temperance prayer-meeting in Warren Avenue Baptist Church, followed by daily prayer-meetings for weeks, and continued by weekly meetings during the summer months. In the early fall so much interest was manifested that it was deemed advisable to call a meeting for concerted action. Such a meeting was called at Worcester in October, being the first Woman's Temperance Convention held in

Massachusetts. Mrs. Susan A. Gifford presided. The unanimous opinion of the ladies convened was that a State Union should be formed. Accordingly a call was issued urging the women of Massachusetts, who were known to be foremost in all great moral reforms, to be mindful of the wonderful temperance movement already begun in the land, and to help lift up the standard against the enemy. Three hundred delegates responded, representing fifty-four towns. Thus was formed, out of the twelve existing organizations of the State, the Woman's Christian Temperance Union of Massachusetts, with Mrs. S. A. Gifford as President.

The first year of work will be remembered as a year of preparation. The women of Massachusetts were anxious for the safety of their homes and their loved ones, yet so strong was the force of habit and education that they shrunk from the publicity this work involved. It was a time of prayer and consecration. The ruling desire was to know the Divine will. The question was ever in thought as to the methods which should be employed to make the State organization successful and permanent. In looking back over achieved results, we can see that these seasons of prayer and conference were not in vain.

The State Union has followed the general plan submitted by the committee at its first annual meeting. An agent was put into the field for the purpose of organizing Unions in every town and village where Christian women could be gathered for that purpose. Vice-Presidents were appointed in every county to have the charge of the work of their counties, to interest the community by means of public lectures, mass-meetings and conventions, and

to report at the quarterly meetings of the board. This board of officers, consisting of our present President, Mrs. M. A. Livermore, together with the Secretary, Treasurer and an executive committee of seven ladies, form a working force for active service whenever requested.

Through this systematic effort the report of the year ending October, 1876, was as follows: Eighty Local Unions, with a membership of more than eight thousand; thirty-one Juvenile Unions, with eight thousand members; seventy Reform Clubs, composed entirely of men who were previously moderate or immoderate drinkers, having an aggregate membership of more than thirty thousand. Eleven county conventions were held during the year, and over $19,000 were raised and expended.

Most of the Unions held weekly prayer-meetings of their own, and many sustained three and four gospel meetings weekly.

We have had an increase of forty-three Unions this year, making our present number *one hundred and twenty-three*. We have held twenty-three county conventions, opened several friendly inns and coffee rooms, the largest one in Boston having forty lodgers. Gospel temperance meetings have been successfully maintained in connection with Reform Clubs in two-thirds of our Unions, and very many conversions have been reported. The Local Union of Boston makes a specialty of these gospel prayer-meetings, holding nine a week.

In this report of our work a few points are worthy of special mention. Before the Centennial celebration of the battle of Bunker Hill, a committee of ladies visited the Mayor of Boston and requested that the liquor-saloons should be closed, which request was

granted, and the day was noticeably free from the disgrace of drunkenness. A hearing was granted the W. C. T. U. of Boston before the Legislature during the session of 1877. The visit of President Hayes to Boston and the "interview with Mayor Prince," requesting him not to provide wine at the city banquet, is known throughout the nation. We deem it one of our most successful attacks upon the enemy. It would take too much space to enter into the details of our work, abundant as they are in interest. Perhaps a recital of the manner in which the work was carried on in one town will serve to illustrate the spirit of zeal in our State. One woman, after attending a county convention and becoming deeply interested, returned to her home, gathered Christian women about her, organized a Union, drew the inebriates into a Reform Club, and the young lads into a Boys' Union. She also formed a Juvenile Union. All these different Unions held weekly prayer-meetings. Finding the Reform Club subjected to strong temptations through the saloons, she, with others, circulated a petition for the appointment of a special policeman to enforce the law. Nearly one thousand signatures were obtained. It was presented to the town authorities, and by persistent effort the request was granted, and in the space of six months all liquor-saloons were closed in the town.

The most noticeable feature of our work, however, and the most promising for the future, is its deep religious character. If, as in the past, we rest upon Divine support, the future will be rewarded with success.

WORCESTER, MASSACHUSETTS.

Mrs. S. A. Gifford, Vice-President of the National

Woman's Christian Temperance Union of Massachusetts, adds the following items of the work in Worcester:

"I called a woman's meeting at Friends' Meeting-house, February 27th, 1874. It was attended by about three hundred women. This was the first meeting called in Massachusetts after the news of the great work in the West had reached us. It was a most blessed meeting. The hearts of the women were touched as never before. Another meeting was held on the 2d of March, which resulted in the organization of a society of which Mrs. Gifford was elected President. Since that time a Young Woman's Union has been formed, which numbers about one hundred members, and a Reform Club, numbering fourteen hundred; also a large Juvenile Union." Mrs. Gifford is still the President, and is pushing the work.

PROTEST AGAINST WINE-DRINKING AT PUBLIC DINNERS.

The visit of President Hayes to Boston offered an opportunity to the city of Boston to honor him by a public banquet, arranged by Mayor Prince as the chief executive of the city. Knowing the prevailing custom of furnishing intoxicating liquors on such occasions, a committee of the Woman's Christian Temperance Union, consisting of Mrs. Livermore, Mrs. Barrett, Mrs. McCoy, and Mrs. Richards, waited upon the mayor on Friday, June 22d, to ask him that no liquor be furnished at the public expense. The following extract, from the Boston *Journal*, contains the memorial presented, and the conversation which followed between Mayor Prince and Mrs. Mary A. Livermore, President of the Union. It will be noticed that the memorial made no reference to prohibition, and that the digression which led to a discussion of

that question was made by the mayor, who seemed unwilling to discuss the custom of social drinking, but finally avowed himself a moderate drinker, and defended the habit.

THE INTERVIEW.

Mrs. Livermore began the interview by saying:

We come, Mr. Prince, as the delegation from the Woman's Christian Temperance Union of this State, an organization composed of 12,000 women of the State, largely representing the religious sentiment of the community; and at a meeting of the executive committee of this Temperance Union, which has been held this week, we were chosen a committee charged to present to you the following memorial, which I was instructed to read as it has been printed.

Mayor Prince—Thank you. I shall be happy to hear you.

THE MEMORIAL.

To his Honor the Mayor of Boston:

DEAR SIR—At a meeting of the executive committee of the Woman's Christian Temperance Union of Massachusetts, we, the undersigned, were chosen a committee to wait upon you with the following petition:

In behalf of the Christian women of the city and of the State, we ask you, respectfully but earnestly, to direct that no intoxicating liquors shall be furnished at the expense of the city when the banquet is given by the city of Boston in honor of the President of

the United States.

The painful assumption that there is need of this petition is based upon the fact that upon similar occasions in the past, liquors have been thus furnished. We believe the time has come for a change in this custom. All over the land there has been, during the past few years, a great revival and increased growth of sentiment in favor of total abstinence. The work of reclaiming the drunkard has been entered upon by men and women in whom a holy ambition for the uplifting of humanity has been the inspiring incentive, and the blessing of Him "who came to seek and save that which was lost" has crowned their efforts with grand success.

But the satisfaction which has attended these efforts to rescue the perishing has been marred by the consciousness that others were steadily drifting down into the same degradation. Much as we may desire it, it is impossible to stop the intemperate use of liquor by the masses while moderate drinking is fashionable in the best society. There will be whiskey-drinking in the slums of the city so long as there is wine-drinking in its palatial residences. The pernicious social drinking customs of the day, which are ruinous to so many of the sons of the Commonwealth, are not wholly the outcome of the appetites and habits of their victims—the fashions of the best society are largely responsible for them.

An occasion of this kind affords an opportunity for exerting an influence for

good or evil, such as is rarely offered. This banquet is to be given by the city of Boston in honor of the chief magistrate of the nation. *Can* he be *honored* by the observance of custom which is closely linked with debauchery and disgrace, and which has led so many of our best citizens into shame and dishonor? How can we urge total abstinence upon the masses, to whom it is the only safeguard, if the city of Boston gives respectability to social drinking customs by sanctioning them on this august occasion?

Allow us, clear sir, respectfully to remind you that the authority given you to provide for the entertainment of distinguished visitors to our city, carries with it great responsibility. The drinking customs of society will be strengthened or weakened, as you refuse or grant them your official sanction on this occasion, and the virtue of our homes—the greatest interest of any city —will be helped or hindered by your decision in this matter.

In presenting this memorial, we are certain that we utter the Christian sentiment of the city—the wishes of those who have labored most heartily to rid society of the curse of intemperance. We give voice to the desire of tens of thousands of the women of Massachusetts—wives and mothers—who launch their sons with trembling anxiety upon the temptations of the great city, and who faint with fear as they trust their daughters to the young husbands they have chosen, knowing how drinking habits can

blight the most promising future.

And because the usual custom of furnishing liquors on great public occasions shocks the moral sense, not only of a majority of the women of the Commonwealth, but of a large proportion of its men, we pray you to take such action that this banquet may be undefiled by a social custom which is the relic of an age of sensuality, when the civilization was ruder and less noble in its moral tone than that of our time.

So shall the city of Boston establish a distinguished precedent for all similar occasions everywhere, and the chief magistrate of our nation be truly honored, by an observance of that righteousness which exalteth a people.

MRS. MARY A. LIVERMORE,
" ELLEN M. RICHARDS,
MRS. L. B. BARRETT,
" E. MCCOY.

Committee of the Woman's Christian Temperance Union of Massachusetts.

BOSTON, *June 22d, 1877*.

RESPONSE OF THE MAYOR.

I merely would say at this moment in response, that whilst I agree with you ladies and those you represent in respect to the horrors of intemperance, and I do not believe there are any words in the English language sufficiently adequate to describe

those horrors, I differ entirely with you and those you represent with reference to what you say in respect to total abstinence. In the first place it is the part of wisdom to regulate what you cannot eradicate. We have tried two prohibitory laws and found they have not succeeded in accomplishing their objects, and I may say in this connection that I myself thirty years ago, or nearly thirty years ago, was in the Legislature when the Maine liquor law first came up, and voted for it for the purpose of trying it, and it proved an utter failure. I can understand how enthusiasts expect to make angels of men and women, when we are told we are somewhat lower than the angels, in their earnestness to effect good objects, and want very much indeed to prevent the people from drinking any intoxicating beverage. The motive is honorable to them, but in my humble judgment, and I say it respectfully, it shows utter ignorance of human nature and the laws that rule human conduct. We shall never have an era of total abstinence, in my judgment.

Mrs. Livermore.—We admit what you say in reference to the prohibitory liquor law.

Mayor Prince.—It is not true that the great people of this Commonwealth, as urged here, are in favor of prohibitory legislation, as shown by the issue at the polls; and these prohibitory people seem to be "growing smaller by degrees and beautifully less."

Mrs. Livermore.—We are not advocating a prohibitory liquor law in this memorial.

Mayor Prince.—But you say total abstinence.

Mrs. Livermore.—The inability to enforce the prohibitory liquor law arose from the absence of public sentiment behind it to compel its enforcement.

Mayor Prince.—I differ from you there.

Mrs. Livermore.—Is not a law always enforced when there is a public sentiment behind it?

Mayor Prince.—Yes.

Mrs. Livermore.—Then the reason this was not enforced is because there was not the necessary public sentiment behind it.

Mayor Prince.—You cannot create that public sentiment.

Mrs. Livermore.—That is what we are trying to do.

Mayor Prince.—And your motives are honorable and trustworthy. I have been thinking for thirty years how to manage this question.

Mrs. Livermore.—We have been thinking of it also for thirty years, as we are not young women.

Mayor Prince.—I understand that. If you can satisfy me that the great desideratum can be accomplished you will find me on your side, as I think there is no language adequate to express the horrors of intemperance. You cannot accomplish your object because it is not right it should be accomplished. I believe in temperance in all things. I believe wine was made to be enjoyed by man, and the fact that he abuses this thing is no argument against its use.

Mrs. Richards.—Is it not moderation you mean?

Mayor Prince.—Yes. Most of our people do use, and moderately use, wine. Take all the wealthier classes of Boston, they use wine; are they drunkards?

Mrs. Livermore.—No, sir. But I think they are responsible for any actual drunkenness.

Mayor Prince.—Hasn't there been a great change come over the community in regard to drinking? Formerly, a party could be seen tipsy and not lose the esteem of his acquaintances, but now if a man is seen drunk his character is ruined.

Mrs. Livermore.—The fact that there has been this change is an argument for a greater change. While we are working among the lower classes throughout the State in our reform clubs, we are perpetually met by the objection from both men and women, "Why should we give up our whiskey any more than those persons of the higher society should give up their wine?"

Mayor Prince.—That is no argument.

Mrs. Livermore.—But they are on a lower plane, and we are accustomed to copy the manners and customs of those above us. I believe the time will come when it is possible for those who wish to drink wine to say, "We take our stand on the basis of Christianity, which demands of us that for the sake of others we should forego the pleasures and delights which are innocent to us in themselves, but which are so injurious to others."

Mayor Prince.—In my judgment, the Prohibitionists have set back the temperance movement by their action.

Mrs. Livermore.—We are in favor of total abstinence, and are not discussing prohibition.

Mayor Prince.—That is bringing metaphysics into this, which I did not expect. To go back to the point from which we diverged, in respect to the President's entertainment: the city of Boston desires that every honor should be paid to the President because he is

our President.

Mrs. Livermore.—We share that feeling.

Mayor Prince.—And I am determined that nothing shall be left undone which can contribute to that result. Now, to give the President a dinner without giving him what is usual—

Mrs. Livermore.—He never drinks wine; he has never taken a drop of it in his life.

Mayor Prince.—That may or may not be.

Mrs. Livermore.—That is the statement of his wife.

Mayor Prince.—He is to be permitted to do just as he pleases, but there are other gentlemen who will be with him, members of his cabinet and others, and they ought to receive what they have a right to expect to receive, and it is customary on such occasions to give wine, and I propose to give it, and I think it my duty to give it. I represent the citizens, and my personal character is sunk in my official position, and whatever my constituents expect me to do on that occasion I shall do—whatever is fit and proper to be done. I may say in this connection, that if I were to give a dinner in my own house I should give wine.

Mrs. Livermore.—That is a different affair, and we could not interfere; but it is because you are acting in an official capacity, and because the city has made you responsible.

Mayor Prince.—Don’t you agree with me in this proposition, that I ought to do what the citizens expect?

Mrs. Livermore.—Whom do you mean by citizens —men and women?

Mayor Prince.—I mean the people who live in the city of Boston; that is my notion.

Mrs. Livermore.—If you should do what the people in Boston, the men and women, require you to do, you would not give wine.

Mayor Prince.—You make that assertion. What is the evidence that the people of Boston don't wish me to give wine? Satisfy me upon that point and then I may take a different view of it.

Mrs. Livermore.—That is our opinion.

Mayor Prince.—What is it based on?

Mrs. Livermore.—We have attended the meetings that have been held during the winter.

Mayor Prince.—The fact is, that wine is generally used in the city of Boston.

Mrs. Livermore.—By a small proportion of the citizens.

Mayor Prince.—I beg your pardon. I think I am conversant with the habits of the people of Boston; I have lived here nearly sixty years of my life.

Mrs. Livermore.—But the majority have not the means to purchase wine.

Mayor Prince.—You ladies are enthusiasts. I am glad to say it, because all orders are benefited by the enthusiasts. You would not accomplish anything if you did not go into it with zeal and spirit, and if you don't get all you propose to get, such enthusiasm will enable you to get half a loaf if you cannot get a whole loaf. You have done a great deal of good, and will do more, but you will never accomplish total abstinence, never in the world; I don't think you ought to. I give you my opinion. I have five children,

and have wine on my table every day of my life.

Mrs. Livermore.—I hope you will never rue it.

Mayor Prince.—But none of my children will drink it. I think, however, if I told them they could not drink it they would try to drink it.

Mrs. Livermore.—When six hundred of the market people last year sat down to dinner, to the surprise of everybody they abjured all intoxicating liquor, wine and everything else, and it was strictly a total abstinence festival.

Mayor Prince.—I am invited to a great many entertainments and dinners, and am almost tired out by attending them, yet I have never seen one without wine.

Mrs. Livermore.—When the boot and shoe men were here three weeks ago they went down the harbor, and wine was furnished freely all through the entertainment, and there are little stories circulating in reference to excessive drinking on that occasion.

Mayor Prince (emphatically).—I take this occasion to brand that statement as wholly untrue. I was present, I caused the entertainment to be given, and when the bills were sent in for the wine I was perfectly astonished to see what a small amount of wine was drunk; and I take the occasion to say, that there was not a man on board that boat that was in any way affected by the wine he had taken; and if any citizen or any voter doubts it he can call at the auditor's office and see the bills for the wine. People say these sort of things in the excitement of partisan feeling I suppose. Whilst, as I said before, I have great regard and respect for these parties who are endeavoring to reform the world, although I have

very little faith they will accomplish all they expect to accomplish, yet until I am satisfied that the citizens of Boston do not want me to give wine I shall give it. Satisfy me of that and I shall be very glad not to give it, as I want to save all the money I can. Thanking you, ladies, for calling, and trusting I have not said anything in the excitement of the moment which can be construed as discourteous, I wish you good-morning.

Mrs. Livermore.—We have nothing to complain of on the score of discourtesy, but are sorry you cannot see the matter in the light in which we view it. We stand on a moral platform.

Mayor Prince.—That is the platform to stand on. Good-morning, ladies.

Ladies.—Good-morning.

The facts connected with this appeal were extensively published. The press and the people were generally in sympathy with the committee of ladies, and the course of the mayor, and some of his utterances, were severely criticized. The city council, a short time afterward, crystallized the aroused moral sentiment of the city into law, forbidding the expenditure of public revenue in wines and liquors for dinners and entertainments. So a substantial victory was won.

MAINE.

BANGOR, MAINE.

I am indebted to Mrs. C. V. Crossman and Miss Mary Crosby for the following facts:

The Woman’s Temperance Crusade, of Bangor, has

seen the same heart-breaking needs, the same appalling dangers, and the same impotence of human strength alone for the deliverance of our people, that have moved our sisters in other cities of the land. We have known no strength but the love of God, but we have faith to believe that He will at length deliver from the curse of alcoholic drink.

The early messages that came of the wonderful work that was being done in the West, thrilled deeply the hearts that had suffered.

In March, 1874, a little band of women and several clergymen of the city, and other sympathizing friends, met in a public prayer-meeting for strength and consecration. Successive meetings followed, the citizens joined in observing a day of public fasting and prayer; and in three weeks after the first call, an organization was effected, and a definite work was undertaken.

The ladies divided into small companies; each band had their streets to visit, and thus the city was thoroughly canvassed.

March 26th, a committee waited on the city council with the petition asking that the prohibitory law might be enforced.

This law, which has stood upon our statute books for a score of years, has at no period been absolutely successful in preventing the sale of alcoholic drinks as a beverage in *all* the communities over which its authority extends, but is, like the laws which prohibit swindling, burglary, and assault, broken.

They were received by the council with every token of respect, and listened to with attention and deference. Mrs. Benj. Plummer made the opening

address, which was responded to by the mayor, who assured them that the matter should receive the most careful attention of that body. He then invited the ladies to speak freely. Several responded in eloquent words that will long be remembered.

Notwithstanding their kindly reception by the city council, however, their answer was delayed until April 14th, and when received, the expectations of the petitioners were greatly disappointed.

Having petitioned the council, and canvassed the city, saloon visiting was commenced April 25th. Earnest and persuasive words were used, but not one of all the number visited was induced to give up his dreadful and unlawful traffic. Almost any body of women would have shrank from prosecuting further this Crusade against intemperance. But not so with these women; failing with the vender, and with the city government, to accomplish what they had undertaken, they commenced their work with the victims—those whose strength of mind had been destroyed by the too free use of ardent spirits, and who were in their own strength unable to cast off the shackles that bound them.

And what more fitting place to begin than the police station and jail? With words of encouragement and sympathy, they carried hot coffee and food. No man was found inside the prison walls so low or degraded, but that he received a friendly shake of the hand, a “God help you.”

This work was carried on at intervals for several years.

Often through the heat of summer, and the cold of winter, one or more of these women might be seen going on their mission of mercy to the jail.

So great were the temptations around them to lead them from their good resolutions, that the ladies determined to open a room for their accommodation and safety. And the “Bangor Reform Club Reading-Room,” the first of its kind established in the world, was opened. Its first motto was, “Malice toward none, charity for all.” And this is still the motto of many of the Reform Clubs of the State of Maine.

The fitting up and the running expenses of this room for the first year were paid by the Crusaders. This reading-room is an honor and a blessing to the city.

One of the ladies says: “Here, during the winter afternoons, the Crusaders meet to make and repair garments to protect the unfortunates from the bitter cold. Every Sunday evening we hold a prayer and promise meeting in these rooms; men come that you could not induce to enter a church, but it is not long before they are ready to join the church.” Thus the meeting becomes a stepping-stone to the church.

“We find that men who have been rescued from intemperance and its kindred vices are not satisfied with their own redemption, but from the gratitude of their hearts become laborers in the vineyards, cast their nets, and become fishers of men.”

This is the secret of the success of the Reform Clubs in Maine.

Dr. Henry A. Reynolds was induced to sign the pledge at one of our public Crusade meetings. “Dare to do right,” was his motto. And the first work he did after signing the pledge was to persuade others to do the same.

Men who have signed the pledge, when the old appetite for liquor is aroused, flee to this room and

divert their minds from the desire for drink by reading and receiving good advice and encouragement from men and women who are always to be found there ready to help those who would, in all probability, fall in with bad associates, and eventually break their pledge.

The Reform Club numbers four hundred and fifty, two hundred of whom are members of the Catholic society. Many of the members are away in different States, but are true to their pledge.

Our members have gone out to other towns—Hampden, Newport, Oldtown, Ellsworth, and elsewhere—in some cases organizing societies, and giving aid and encouragement to societies already formed.

It is not out of place here to mention the encouragement and support which we now have, in the greatly increased vigor and efficiency in the enforcement of the prohibitory law. This is done under the administration of the "Sheriff enforcement" act, so-called—an amendment to the law of a few years' standing, which makes it the duty of the sheriff to seize liquors, upon complaint.

The vigorous enforcement of the prohibitory law we may justly claim as one of the results of our movement, though brought about by no direct efforts of our own. The towns in the upper Penobscot valley have greatly felt the benefit of the legal as well as the moral movement.

We have met with difficulties and failures, but in the retrospect they are as nothing to the successes, and we can but thank God and take courage.

From a small spark a large fire has been kindled,

and may it burn until there is not one drop of intoxicating liquor to be bought in our State; and not until then shall we give up the battle.

AUGUSTA, MAINE.

I am indebted to Mrs. C. C. Hunt, Corresponding Secretary of the Woman's Christian Temperance Union for the State, for the following report:

Our organization was quietly effected, and every duty has been by its members as quietly discharged; and, after the lapse of one year and three-quarters in this conflict with rum, we feel that the work has but just commenced.

We organized, through the appeal of Mrs. Sergeant, President of the State Union, January 25th, 1876.

About this time a Reformed Club was organized. A soliciting committee, of ladies of different denominations, was appointed, to secure funds to meet the necessities of the work. A sufficient amount for furnishing a club-room, with an excellent library, a large number of magazines, and files of the latest papers, was secured.

Out of this fund we also expended a considerable amount in relieving the sick of families made destitute by the great curse.

A committee was appointed to call upon the saloon-keepers, and urge them to abandon their traffic.

In this respect no success was achieved, and knowing that the open doors were in direct violation of the laws of the State, and desiring that the arm of

the law might be stretched forth, the ladies were not slow to sign warrants against liquor-dealers.

And, much to our satisfaction, in the month of August, 1876, *seven* of them were sent to the county jail. And still more was our rejoicing, when last winter the Legislature rendered the penalty for liquor-selling so severe that at the present time it is almost entirely abandoned.

Our city marshal has rendered us great service, in searching out and bringing to justice these offenders. We look forward to the coming winter, when the petition of Neal Dow will, if received by the Legislature, declare the liquor traffic to be a *felony*, and to be subject to the same laws.

We recognize the power of prayer, to which we attribute the real success which has come to us; we stand on the solid rock, with our sisters throughout the United States.

Committees, consisting of four or five ladies, hold religious exercises, distribute temperance and religious tracts.

At the beginning we did not fancy that the paths were all *flowery*, and that the strongholds would crumble at our approach; or that every woman in the city would consider it her highest glory to join us in this labor. Yet a goodly number have come up in the spirit of the Master, and rendered much service in the cause, so much needed at their hands.

Our determination is firm to adhere with perseverance to the work we have undertaken; and, above all, to look to Him who has promised to direct the steps of those who put their trust in Him.

STROUDWATER, MAINE.

Mrs. L. M. N. Stevens furnishes the following facts:

In regard to crusading in Maine, we being protected by a law, which, if we demanded its enforcement, would be sufficient, hardly felt the need of appealing to the rum-seller in the same way as though he was licensed or upheld by public favor or opinion. In our State the man who sells liquor is, and has been for years, considered a criminal.

He does not do it thoughtlessly or ignorantly, hence the hope of converting him was very much less than in other places.

Still there are a few instances in our State, where sellers have been made to see themselves, as good people see them, and have left the miserable business; but these cases are few, compared with those who have persisted in their evil course against prosecutions, fines, and imprisonments, until finally they have been *driven* to yield to the law.

It may not be uninteresting to tell what I have done in this line. In our quiet village, two and a half miles from Portland, there has been a rum hotel for thirty years—for the last fifteen years kept by the same man.

Three years ago, when we women began to have our first public meetings here, I saw with pain that those people who had never been much troubled with this hotel, did not regard it as a nuisance.

The proprietor was a good-natured fellow, *called* kind by some.

How should they be brought to look upon this man as I did? I said in a public meeting, referring to the

place and the man, perhaps he is a good man, perhaps he is thoughtlessly doing this terrible thing. Suppose we visit him, and talk with him? Who will volunteer? One of our first ladies agreed to go with me. We went. He listened to us, promised to very soon give it up, came to our meetings occasionally, once arose and asked for the prayers of Christian people to help him, etc. We left nothing undone. He was daily visited by influential men and women, who talked and prayed with him, and if he sold at all at that time (and he probably did) it was done very slyly.

Soon his wife, a woman of his own kind, sickened, and died after a week's delirious sickness, during which she constantly begged for mercy, saying the officers were coming to search, begging of her husband to sell no more rum, etc., etc.

Then we thought the work was done, but were still vigilant, day after day, not bringing him where we wanted to see him.

We soon saw signs indicative of his base hypocrisy, and although he sells more slyly than ever, still the place is here and he is in it.

You may ask why has not the law closed it before this?

During the last two years, he has paid about $2,500 in fines, been once imprisoned and is now in bankruptcy, and no doubt will be indicted before the grand jury, which will effectually wind him up. Now here is the point: I do not feel that one visit or one prayer was lost that was made at that place.

We carried the public along with us; those who never believed we could prevail on him to do better, were more indignant than ever; those who did

believe in him at all were interested and at last disgusted and as indignant as their radical neighbors. The officers of the law felt that they were supported as never before, and worked better and more effectually.

Our Woman's Christian Temperance Union of this place was the first in the State, and has done a wonderful work. We hold weekly public temperance meetings throughout the year, save the month of August.

The influence that goes out from us I know is powerful. Ministers, lawyers, and physicians do not refuse to come and help us from Portland, whenever invited, and we have been favored with many friends from abroad. Much has been done in our State, but much remains to be done. Many are indifferent, enjoying the dear blessings which prohibition brings, without realizing it. It is our mission we feel, to make them *realize* it, as well as to lift up the fallen, of which we have many even in our State.

On the road which goes through this place from Buxton to Portland, a distance of nineteen miles, there were, thirty years ago, sixteen tippling shops; now there is but one, and this the one I have written about.

No stranger can get a drop there, or any one, unless known to be true to the rum cause, and then it is secreted sometimes in deep holes in the cellar, sometimes near the hog-pen, etc., etc.

It is curious how they evade the law so long.

No change has brought this about, save the "*Maine law*."

It is impossible to buy a glass of liquor. And in our

cities they have to sell so secretly, and under such trying circumstances, that their very faces speak, “The way of the transgressor is hard.” I thank God, that this is so. My courage was never better than to-day, and I intend always to go on in this work for the Master.

PORTLAND, MAINE.

I am indebted to Mrs. George E. Taylor for the following statement of work:

What with the conventional restraint of the women of New England, and the work so zealously accomplished in the interest of prohibition here, time had to be taken to consider by what means we should be marshalled into any line of appeal and action. Two or three upon whom flashed the revelation of the divine purpose, which supported the women of the West in their novel protest and venture, waited upon God, and proved, in quiet personal efforts, that in answer to prayer the lowest and most unfortunate might be redeemed; and they speedily dedicated themselves to a more public declaration and service in the line of mission work; and none of it, we believe, has come to the ground. The most impregnable and insolent haunt of vice was broken up, and the leader and head of the house at last saved, and the whole thing buried out of sight.

Greater freedom of evangelistic effort was soon accorded here, as elsewhere, to woman, in the sudden revolution of public opinion, and these visited the jail, and one came to lead a social Sunday service there on alternate weeks for a year, and most interesting were the results. At that time the prisoners had no work, and this service was followed

up by their weekly visitations, and many were brought to the knowledge of the truth as it is in Jesus. Some are living respectable lives among us; others are meekly serving out their term at the State prison; while one, whose mind opened wonderfully to the truth, and was strangely ennobled by it, not seeming to belong to his old self and his kindred, has been translated to the kingdom, the sceptre of which is a right sceptre, and its throne forever and ever.

Waiting and watching our opportunity, the time came for a call to the ladies of this city to what proves to be an independent local work. With an organization of five hundred members, and its various projects supported by every church here, the "Woman's Temperance Society" of Portland, on the 4th of July of the Centennial year, initiated its coffee-house work, serving for the day the multitudes who flocked from the country to the celebration, and realized its first favor and encouragement to a permanent work.

Though a very much lectured people on the subject of temperance, it has not been from a woman's standpoint; and they believed that our fastidious, and of course intelligent community, would bear a little more of the right sort, and some very superior lectures added to our fund and character as an organization. On the 1st of January, 1877, we opened a coffee-house. We have sought from the beginning to make an impression upon refined as well as other circles here, and prevent for another generation any revival of the social drinking customs of polite life, to protect our own young men, clerks, etc., from the temptation of "tonic beer" and stronger drinks served slyly, or in other fashion, at our eating-houses, as well as to recover those who

had fallen into this vice. The prosperity of that coffee-house it would take time to record. Its pecuniary exhibit is wonderful, for in these nine months, what with favor of one sort and another, the generous service of the ladies, and donations, we have in the bank about fifteen hundred dollars, with which to open, as we contemplate, a *Friendly Inn*.

The work has been embellished with a *Flower Mission*, under the care of young ladies, who make up, with special interest, bouquets; now with the most carefully selected fragrant flowers for the blind; and then the brilliant and beautiful for the hospitals, asylums, jail, etc., along with the street distribution of loose flowers to children and others who rarely see or handle any.

We have also here a *Diet Mission*, with head-quarters at the coffee-house, served by ladies devoted to it, who prepare, at their own homes, nourishing food and delicacies for the sick, answering the call of physicians, clergymen, or other responsible parties in behalf of the sick and unfortunate.

This society also supports a mission at the city station-house, employing a woman to look for those of her own sex who are committed there through fault of drunkenness, or vice of other sort, or accident.

The story of this whole work of the Woman’s Temperance Society of Portland would fill many chapters of a book. There are most interesting incidents connected with every branch of it; and to a good many the coffee-house has been a place of decision and reform; the poor and distressed, and the helpless victim of his own weakness and folly, have

been comforted by it; and with its elegant appointments it appeals to the patronage of everybody, and has carried us leagues ahead in the controversy of this principle of total abstinence, and laid the foundation, we believe, of a good work for a generation.

OLD ORCHARD BEACH.

The first temperance camp-meeting, as far as is known, ever held in the world, was on this beautiful camp-ground. The workers of the Woman's Temperance Union have been there, and helped to make that first meeting, and all subsequent ones, successful. The Governor of the State, accompanied by other State dignitaries, is always present to speak at the opening meeting. Neal Dow, the sturdy temperance champion, who has done more than perhaps any other man to make the liquor traffic unlawful and disreputable, attends these meetings, and his temperance trumpet gives no uncertain sound. All classes are represented, from the highest officials of the State to the lowest drunkards of Portland, a seaport town, where, even against law, liquors can be smuggled in and sold secretly. The reformed men of the State come to these gatherings in crowds, and take a prominent part in the services.

MICHIGAN.

CHAPTER XI.

The facts in regard to the work in Michigan are gathered from their Centennial volume.

The book is very voluminous, and contains a complete record of the work, and is beautifully gotten up on uniform paper, and embellished with pictures.

This volume, which was prepared for the Centennial, and is to go into the State Historical Society, has been kindly sent that I may gather the most important facts connected with the history of their work for this book.

Michigan had a prohibitory law, but public sentiment was not sufficiently aroused to enforce it, and the liquor-dealers of the State pursued their traffic, in defiance of the law, openly. The Woman's Temperance Crusade, and the more recent labors of Dr. Reynolds and his coadjutors, have entirely changed the aspect of affairs; the entire liquor business seems to have been effectually broken down.

ADRIAN, MICHIGAN.

After holding prayer-meetings for some time, and canvassing the city for signatures to the pledge, a

mass-meeting was held in the Opera House, March 9th, 1874. This proved one of the largest and most enthusiastic meetings ever held in the city. The immense building was insufficient to contain the crowd, and the Presbyterian Church, which was opened for an overflow meeting, was filled in a few moments. These meetings were addressed by the leading men and women of the city. Work was at once entered upon; after some discussion the ladies commenced their visits to the saloons, under the leadership of Mrs. Daniel Benedict, Mrs. William Benson, and Mrs. Norman Geddes. Two hundred women in solemn procession filed slowly out of the house of God into the streets, and into the saloons. All business for the time was suspended. Women crowded to the windows; men gathered in masses in the street, all gazing silently as the band proceeded on their mission. The saloon-keepers, who did not expect them, looked on with confusion and alarm; the hotels and some of the saloons were visited, the proprietors receiving them with respect and deference, and at all these places religious services were held.

Public sentiment in favor of temperance seemed to be rapidly increasing, and words of encouragement came to them from the surrounding country, and delegations were sent out to the neighboring villages to organize the work. Many women, who for years had in silence borne the curse of strong drink in their own homes, were led to hope for better days, and came timidly forward to urge them on.

On the 17th March, the band visited Towl’s saloon. Mrs. L. R. Damon and T. P. Thompson, the leaders, were admitted, and the door immediately locked. The band which remained on the street became

alarmed for their safety, thinking they were forcibly detained. Great excitement prevailed throughout the city; business was suspended, and an excited multitude gathered about the saloon, filling all the adjacent streets. The women inside, unaware of the excitement in the city, continued their prayers and pleadings with the proprietor until eleven o'clock at night. As the band still remained at the saloon, the proprietor wanted to know what he had done, and what the women wanted of him: immediately the band sang, "Dare to do right, dare to be true." Again he came to the door, and exclaimed, "I'm tired of this! yes, I'm tired of this!" Immediately the ladies responded in song, "There is rest for the weary." At last he could endure it no longer, and fled from the place. A few days afterwards the saloon was closed.

The next morning, Tuesday, March 18th, pickets were stationed at every place where it was known that intoxicating liquors were sold. This was very destructive to the business of the saloon-keepers, as under the public sentiment then existing, but few had the hardihood to frequent these places. The success of the work began to be most cheering. North Main street, almost entirely abandoned to liquor shops, and at night ablaze with the light of its saloons, was now in darkness. Other parts of the city showed like results. On the 20th March, the doors of nearly every saloon in the city apparently were closed, and the open sale of intoxicating liquors had nearly ceased; some of the dealers had signed the pledge.

The annual city election occurring the 6th of April, an all-day prayer-meeting was held in the Presbyterian Church, and a mass-meeting held in the evening at the same place. Every saloon was

picketed. The result was a quiet, orderly election. Women, who had learned to look on election days with dread and terror, reported to us with gratitude, that their husbands had returned to their homes sober, for the first time in many years.

The picket system was discontinued, and vigilance committees appointed to gather up evidence with a view of prosecuting the violators of law. The State law was prohibitory, but a city ordinance provided for license. A petition was presented to the city council requesting them to make the sale of intoxicating liquors in violation of law a forfeiture of their license, but the council declined to act in the matter, and all efforts were of no avail.

On the 2d of June a band of ladies visiting a saloon on north Main street had scarcely entered, when the wife of the saloon-keeper angrily ordered them to depart, and before they could leave the place, hastily locked them in. Here the ladies were detained, thirteen of them, from five o'clock in the afternoon until eleven o'clock at night. At a signal from the woman a motley and excited crowd of saloon and barkeepers, and their associates and companions, besieged the building, filling all the street, and keeping away all who would approach to assist or even to communicate with the imprisoned ladies, and there they remained, surging about with oaths, and jeering and threatening demonstrations lest the ladies should escape. Within the rear room of the saloon, and separated from the band only by a half partition, was another crowd of barkeepers, a German Catholic priest, an alderman and others, half-inebriated, singing, drinking, and shouting with boisterous profanity, influencing and inciting the proprietor and his infuriated wife against the band,

and filling all the room where the ladies were with suffocating clouds of smoke. And so the band was kept most of the time in darkness, all communication with their friends cut off, no ventilation of the foul atmosphere permitted, while resort was had to every means, short of personal violence, to harass, annoy, and intimidate these imprisoned women, until by the interposition of the mayor they were released.

This was the answer of the saloon-keepers to the prayerful, tearful appeals of the best Christian women of the city in behalf of temperance.

Early in the progress of the movement it became evident that many of the saloon-keepers could not be reached by moral suasion, and that law must be resorted to for the suppression of the traffic. A large number of suits were commenced, the business men of the city backing up the movement by a subscription of $3,000. Delegations of ladies from the Union attended nearly all these public trials. The anti-temperance people became very bitter and vindictive, and openly manifested their hostility. Several of the ladies attending these trials had their dresses cut and despoiled by persons in the crowd, and one gentleman, a Mr. Brown, who assisted in the suits, was murderously assaulted with a knife in the hands of a woman.

The ladies finding it impossible to secure the services of officers who would perform their duty under the law for the suppression of the traffic, finally abandoned this branch of the work.

There were three hundred and two members of the band, and two hundred and thirteen meetings were held during the first year, and $693.43 expended in the work.

The number of licensed saloons in the city when the Union first sent out its praying bands was fifty-two; in less than ten days from that time all these were virtually closed, and remained so for more than six weeks. The result was, that our jails soon became empty for the first time in the history of our county, with one exception only, which occurred in the early settlement of the State. The average jail and criminal expenses of the county previous to the temperance movement was $1,000 per month, *but during the time the saloons were closed these expenses were only $50 per month*—a saving per month of $950.

The women now saw the importance of organized and persistent work, and prepared for a long conflict. A reading-room was opened, a juvenile society was organized, and by systematic work the business is gradually being overthrown.

More recently a reform movement, under the leadership of Dr. Reynolds, has drawn tens of thousands of drinking men away from the saloons. This has crippled the saloon-keepers hopelessly. Many of the leading men of the State and politicians have signed the pledge, and now give their moral support to the Woman's Temperance Union and the Reform Club; so victory is assured. One of the Vice-Presidents of the National Union, Mrs. Jane M. Geddes, is one of the prominent and efficient workers of the society.

LANSING, MICHIGAN.

On the 24th March, 1874, the first public meeting was called; about sixty women were present. On the following Sunday, a union service was held in the Opera Hall, which was tendered free of charge. The

hall was crowded, and the meeting enthusiastic. The town was canvassed with a view of securing the co-operation of business men for the immediate suppression of the traffic. Seven hundred dollars were subscribed to aid the women to carry out legal measures. The saloons were visited, but the proprietors refused to sign the dealers' pledge. In reference to the opinion which the dealers themselves held in regard to their occupation, but one dealer was found in the length and breadth of the city who said he considered his calling honorable.

The Rev. David Crosby, of the first Baptist Church, by his own personal efforts, raised and placed in the hands of the Union $1,200.

The work was continued by mass-meetings, saloon visiting, personal appeals, and tract distribution, until May 5th, 1874, when the legal work was commenced. The women attended the trials, which were held before Justice Green. The stairway leading to the court was dark, the room illy ventilated, and furnished with wooden benches. Yet not one case out of the twenty-eight was tried between May 5th, and September 24th, that the women were not present. Undismayed and unflinchingly they sat in the court-room with its repulsive surroundings, in the summer afternoons, with the sun beating in at uncurtained windows, though the thought of cool parlors at home tempted them. The following summary will show the general line of work and the results up to September 24th, 1874:

Summons issued, forty-four; trials had, twenty-eight; withdrawn, by pledge to quit, three; convictions, twenty-three; acquittals, two; disagreement of the jury, three; no trial on account

of justice being sick, four; suits on docket for trial, twenty-three. Results: convictions of men, twenty; convictions of women, three; saloons closed up to date, six; saloons remaining in the city, twenty-eight; fines imposed, $750; fines paid, $175; cost imposed, including attorneys' fees, $419.63; costs collected, $109.48.

The legal work aroused a spirit of anger. It was reported that one saloon-keeper said that there was nothing to fear as long as the women remained in the church to pray. Under the heavy blows of the Woman's Union the saloons in Lansing decreased in six months from forty-one to twenty-eight, and the traffic remained crippled, until the State Legislature repealed a prohibitory law, and enacted a tax law; under this fostering care of the State authorities, the hope and business of liquor-dealers revived.

But the women are not discouraged or defeated. A Reform Club and a Young People's Society have been organized, and a reading-room established; and by systematic and persistent work, they are pushing the battle and expect the victory.

JACKSON, MICHIGAN.

In the month of February, 1874, Rev. J. H. McCarty, D. D., pastor of the first M. E. Church, issued a call for a union temperance meeting, to be held in the Methodist Church. Responsive to this call, the pastors of nearly all of the orthodox churches came together, with their working members.

There was a very enthusiastic meeting, and for several days such meetings were held. Finally, the ladies were encouraged to organize and begin

Crusade work. The pastors promised their hearty support and encouragement. The ladies organized a society known as “The Ladies’ Temperance Union,” of Jackson.

The ladies visited some saloons, but without any perceptible results. The saloon-keepers knew that they had the support of the majority of the business men of the place, and so were coolly defiant.

A large and enthusiastic meeting was held, March 12th, in the Opera House, and the clergy committed themselves unreservedly to the work. The exercises consisted of speeches and songs, and Mrs. L. E. Allen, President of the Union, read the following original poem, in which is embodied the experience of a lady living in Jackson:

“Pale were the lips which uttered this story, not long ago,
And the eyes were dim with a sorrow which cometh from human woe;
And the words came low and broken from the torn and bleeding heart,
Where years on years had rankled the pain of a poisoned dart.

“’Twas a fearful night in the winter, the winter of sixty-four,
When round my lowly dwelling the wild winds beat and tore;
The rain which in daylight had fallen had turned to a frozen sleet,
And lay like a sheet of silver adown the desolate street.
’Twas long and long after midnight, I waited and waited alone—

None, none but my God to be near me, and list
to my desolate moan.
My light shone out in the darkness, my fire was
burning bright,
For my husband, my erring husband, was out in
the fearful night.

“And colder I grew in my terror—I had waited
so long, so long
(For my heart to the wreck of my idol still
hopefully, tenderly clung).
Then I thought I heard his footsteps come
staggering on through the gloom,
And they sent a chill to my heartstrings like the
threat of a terrible doom.
And nearer they came, and nearer, and paused
by the outer door,
And I heard a voice and footstep I had never
heard before.
I opened the door affrighted, and saw but a
stranger face,
Where the flush of the fatal wine cup had
crimsoned and left its trace.

“‘Come, hasten!’ he said, ‘good woman, your
husband is dead with drink,
And the man who sold him the poison has a
heart as black as ink,
And he swears he will turn him helpless out
into the storm to lie,
When he knows that out in the tempest alone
he would perish and die.
Perhaps if you went to his rescue, and
whispered a word in his ear,
He might waken from out his stupor and
hearken the message to hear.
You never need fear to trust me, for I am my

own worst foe;
But I hated to see him lying all dead and cold in the snow.'

"So I wrapped my garments about me, to shield me as best I might,
And went, with a drunken stranger, out into the pitiless night—
Down through the streets of the city, down to the haunts beneath,
Where the soul is chained to a monster that clingeth and clingeth till death.

"Oh! the sight that darkened my vision, may you never witness, I pray,
For there lay the one I had promised to honor, and love, and obey.
He opened his eyes in wonder as he heard the unwonted sound
Of my voice in that den of terror, and dizzily looked around.

"Then the little of manhood in him came out in a flush on his face;
And, upheld by myself and the stranger, he staggering left the place.
Fiercely the storm king assailed us, and pierced us through like a knife;
But we thought not of storm or tempest, for we fought for a human life.

"Home where the lamplight waited, home to a living death
(For life in the soul is not cherished by giving or taking of breath),
And I sat in my helpless sorrow and pleaded and prayed to die,

For death were a hundred-fold sweeter than the
living agony.

“So many a night have I sought him, ’twixt
midnight and break of day,
And out of that place of torment have led him
reeling away.
Oh! those fearful walks in the darkness, I can
never, no, never, forget;
And the glimmer of starlight splendor sends a
shudder over me yet.

“Then he went to his country’s rescue, himself
but a tyrant’s slave—
And the wreck of his noble manhood now
sleeps in a nameless grave.
While my heart was crushed and bleeding, my
cry was, day by day:
‘How long shall the wicked triumph? how long
shall Thy people pray?’

“So the plaintive story ended, so the pale lips
paused to say:
‘Say to the women of Jackson there is need for
them to pray.’
Ah! need, for the cry is ringing from city, and
hamlet, and plain,
While we feel the silent pleadings of the
millions that are slain.
Need! for the fight grows fiercer, and madly the
red wine flows;
And the record is growing longer—the record of
human woes.

“How long, O Lord, shall Thy children sit idle,
and fearful, and dumb,
While thousands are falling around us, all

ruined and wrecked by rum.
Let the bondage of self be broken, and set all
Thy people free,
Till the world shall be rid of this evil, and
brought to a knowledge of Thee."

The Hurd House saloon was among the first visited. The clerk received them politely, but the crowd on the street were disposed to be abusive. A saloon-keeper made a mock prayer, which was so vulgar that he was afterwards arrested for the offence. A total abstinence pledge was circulated, but very few of the prominent business men, or church members would sign it. So low was the temperance sentiment that nearly all of the drug stores sold liquor by the glass, to whoever wanted it, regardless of law or order.

The law which required the saloons to be closed on Sunday was openly defied and scoffed at. The ladies sent a petition to the common council, requesting the enforcement of the Sunday law; but it was laid upon the table, no attention whatever being paid to it.

A vigilance committee was appointed, and a number of saloon-keepers were arrested for breaking the Sunday law. They were tried before the courts, and, although abundant and reliable proof was produced, yet judge and jury conspired to render a verdict of acquittal.

Outdoor meetings were held during the spring and summer, under the supervision of Mrs. Mary T. Lathrop and Mrs. A. H. Brown, both of them indefatigable workers in the temperance cause.

The daily meetings were continued for about three months, after which they were held weekly. These

continued for a while; but the churches were so indifferent, and public sentiment so opposed, that after a while the meetings were abandoned entirely.

But of late there is a new interest being awakened on the temperance question, and may God speed the day when this nation shall put this great enemy of intemperance under her feet, and shall stand before the world purified and saved.

GRAND RAPIDS, MICHIGAN.

A Woman's Prohibition Society was organized in this town in 1872. The circumstance leading to this action was the wrongs and sufferings of a woman of intelligence and culture, whose husband was a victim of the drink habit. The existence of this society was maintained up to the Crusade. The heroic little band, with fresh hope and courage, renewed their work. One public house turned out its bar, one wholesale grocery gave up the liquor trade, a few small retail saloons were shut up; sixteen out of eighteen signed the druggists' pledge.

Many who professed Christianity withheld their aid and sympathy: none were quicker to see this than the saloon-keepers, and taking advantage of this indecision, the liquor ring sent out its messengers, with the threat that business and political patronage would be withheld from all who had anything to do with the temperance cause. Covert threats were also sent out, warning persons of danger to their property; and men of wealth and influence, some of them pillars in the church and society, sold their principles, allowed their convictions to be silenced, and even went so far as to desire their wives to discontinue their open connection with the Woman's

Temperance Union. There were honorable exceptions, however—men who stood by their principles.

Noble and influential women of the city, who had formerly been active in the Woman's Prohibition Society, stood aloof, having no faith in the present movement.

In all these discouragements, the earnest women engaged in the work only saw the valley of humiliation through which they must pass before they ascend to the mount of victory.

Mrs. M. L. Bois is the President, and Mrs. E. S. Eggleston, Corresponding Secretary.

COLD WATER, MICHIGAN.

After several preliminary meetings for prayer and conference, a mass-meeting was held, April 16th, 1874, at the M. E. Church. Twelve ladies passed through the audience and secured 177 names as workers, which was soon augmented to 200.

The men said they were ashamed to have the women do the work, and formed a committee for the purpose of doing the work themselves. The women waited patiently, then sent a committee to inquire as to their success. They told the ladies to keep quiet, that they were doing all they could, but it took time to accomplish such a great work. What the men really did was to give the liquor-dealers thirty days time to quit the business, or in other words, to give them that much time to perfect their arrangements to sell secretly. Not a single saloon was closed, and now they tell the women tauntingly, that they did not intend to close the saloons, but took this means to

prevent the women from working. But amid all these discouragements, the women are pushing their work, trusting in God for the victory.

Mrs. Dr. GEO. FERGUSON, Secretary.

EATON RAPIDS, MICHIGAN.

The work began in this town in March, 1874; the first visit to the saloons was by a committee of six ladies; soon afterwards they went in a body. One of their visits was to a first-class hotel, where they asked the privilege of prayer; the landlord objected, said he would have no noise or excitement in his house, as his wife was very sick, but all the time he was making a great noise himself. “Very well,” said the leader, “we will have a season of silent prayer,” to which he replied, “Pray away, that’s your privilege,” and turning, walked to the other side of the room; at a wave from the leader’s hand, they all knelt on the office floor; the rustle of their dresses attracted his attention; he turned and came to them like an enraged tiger. A lady (her husband at that time was drinking terribly), whose countenance was indicative of a broken heart, was kneeling in front of the others. The enraged proprietor caught this pale, trembling, heart-broken Christian lady, and hurled her with violence against the rest, saying: “Get out! I won’t have it: get out, get out.” Rising as quietly as possible the ladies passed out, the proprietor busying himself pushing and scolding those in the rear. The ladies were sad, but not disappointed. The next day double the number convened for action.

Not many months passed till that beautiful house lay a mass of charred ruins. The next day the leader of the band, the marshal of the village by her side,

visited the Spring House; after singing and prayer, the mother-in-law of the bartender, who stood beside the proprietor, opened her mouth, and the Lord filled it with a stream of eloquence most touching, most pathetic. Fifteen minutes after they left the room the proprietor closed out his bar, saying, while the tears ran down his face, “No one need ever tell me again there is no power in prayer.” The whole community seemed aroused, by seeing the procession of ladies; others could not bear to look at them; men who did not consider themselves temperance men declared they could think of nothing else night or day; ministers who had lacked interest became radical. At length it was thought wise to petition the village board: accordingly a committee of eight ladies presented a petition. Their prayer was granted, and the marshal instructed to order the bars closed the next morning. From that time until the change in the law, liquor was not sold openly and defiantly. During the first week of the license, or tax law, there were more drunkards on the streets than in the six months previous.

Mrs. IRA TURNEY, President.

Mrs. J. E. SWEEZEY, Secretary.

NEW BOSTON, MICHIGAN.

The following incident led to the commencement of the work in this place. A lady died in Ohio, who had formerly lived in New Boston, and whose son was still living there, on the ancestral farm, but he had learned to love the fatal cup, and his career had given his mother much sorrow. She was in the Crusade of Ohio, and it was her purpose to go to New Boston and inaugurate a Crusade to save her

son. But God called her home, and her husband brought her body to be buried there, and told the story. A deep interest was aroused, and the Christian women felt called to take up this work that the mother had laid down.

There were, at that time, two saloons and one tavern in successful operation in the village. Two of them did more business on the Sabbath than on any other day of the week; gambling was constantly practised in all; and the minister, as he passed to his church, could count more men and boys about the tavern doors than he could in the church. The women commenced by ascertaining how many in the village and vicinity were willing to give their aid and influence. All professed themselves more than willing. A committee was appointed to visit the saloon-keepers, and talk kindly with them, and urge them to give up a business that was ruining themselves as well as their unhappy victims. Two agreed to close their doors if all would; the third, a German, who kept a den that for vileness could hardly be surpassed, was determined to sell in spite of them.

It was ascertained that less than $75 would purchase all the liquors in the place and close out the saloons, but the temperance men objected to it, and the women abandoned that project. Mass-meetings and saloon visiting continued, and such enthusiasm was aroused, that two of the saloonists moved away, leaving only the defiant, law-breaking German in the business. He was backed up by a man of considerable influence, who received from the government a large salary, as a sort of pseudo revenue officer. The ladies went *en masse* to the saloon of this German. He received them with considerable trepidation, and

would have run away, but for the loungers in the bar-room, who detained him; but his wife, an ignorant and depraved woman, soon appeared on the scene, and commenced like Saul of Tarsus to breathe out threatenings and slaughter. When this man's courage would falter, under the earnest appeals of wives and mothers, the bar-room loungers would jeer and offer insult, to break the force of their words. They found there not only opposition, but an atmosphere of corruption and vice, and real danger, but they did not falter. On visiting the place again, they found two gray-headed old men, both of whom had held the highest office in the gift of their fellow-townsmen, one of them the pseudo revenue officer before mentioned. They were just in the act of drinking at the bar as they entered. No words can do justice to the scene. They knew that the women were on the alert for evidence to convict the liquor-seller, and they might be used to convict the man they were laboring so hard to sustain. They tried to hide themselves behind each other, or behind the stove, or anything that promised to protect them from view, the little band of determined women being between them and the door.

Having secured sufficient evidence they determined to prosecute the German dealer. They called upon the temperance men to subscribe each a small amount, but with one accord they all began to make excuse, except two; the merchant pleaded that he had no shutters to his store front; the doctor thought it would hurt his practice; the politician feared loss of votes; the farmer dreaded a girdled orchard, and it was only after long marching and much pleading that $10 was secured to fee an able lawyer, who undertook this case for that. The day of trial arrived. They went in force to an adjoining

town, where the case was to be tried before an honorable temperance justice of the peace.

Their witnesses nearly all disappointed them; some, they had reason to believe, perjured themselves. The jury retired at nine P. M. One, two, three hours passed away, and no verdict. But just as the hands of the clock in the county school-house, where the trial took place on this Saturday night, pointed five minutes to twelve, the jury appeared and announced, amid the most solemn stillness, the verdict, “Guilty.” The justice, with an eye on the clock, pronounced the sentence—a fine, or imprisonment till the fine was paid. With happy hearts they started for their homes, feeling that victory was about to crown their efforts. But the authorities did not enforce the collection of the fine, and the drinking, gambling, and Sunday desecration continued. Again they arrested him for keeping his saloon open on the Sabbath. He was tried before a resident justice, a professing Christian. The man pleaded guilty, and was fined only five dollars. He was delighted, and exultingly paid his fine. Again they arrested him for allowing minors to gamble in his house. He was tried before another justice, a man who had said he would sacrifice five hundred dollars, and move away, if that very house was not closed. The dealer pleaded guilty, and was fined three dollars. The man laughingly declared he could well afford that, as the previous Sunday he had made from his gaming table thirty dollars.

The women were now thoroughly convinced that the men who had so loudly talked temperance could not be depended upon. The town board had promised to stand by the ladies in their efforts to suppress the illegal traffic; but in the first case the

fine was not collected, and in the other two they were too small to be felt, although imposed for grave offences. The next Sabbath the passers-by, on their way to church, were pained, as usual, by the open doors, sounds of dice, card-playing, and swearing, as though it were all perfectly legitimate. As the traffic was sustained by the officers of the law, the ladies deemed it unwise to continue the legal work.

During all this time the vile spirit of rum manifested itself in lawlessness and deeds of violence. One of the workers was the wife of a merchant, who was moving his building from one lot to another. The whiskey party gathered near the place; rum flowed as free as water, and a fight occurred that beggars description. Infuriated with the vile stuff, they seized sticks and clubs, and struck friend and foe alike. Women and children rushed to the rescue, and then fled in terror from the scene. One mother, who recognized her son among the combatants, was with difficulty restrained from going to his rescue. His young wife, regardless of the fast-falling blows, rushed to his aid, and the poor, beaten wretch, unworthy of so much womanly sympathy, was finally saved from what might have been a fearful death. The merchant received friendly warning that his building was in danger of being fired. On the night of the 3d of July, the whiskey party placed three anvils within eight feet of the glass front of this man’s store, and loaded them with gunpowder, and fired them, knowing at the time that the husband was absent, and that the wife, with her three little children, one an infant, was in the house alone. The yell of disappointed rage that broke from them as the smoke cleared away, and they found that not one of the large lights was broken, made night hideous. About an hour later, one man, more noisy

than discreet, shouted, in drunken tones, “Let’s fire the blind man’s store!” The object of their fiendish malice was totally blind, and had been brought up amongst them from childhood, and was every way worthy of their respect, his only fault being earnest devotion to the cause of temperance. Failing to otherwise injure his building, they defaced it by writing, during the night, offensive epithets in large letters. On one occasion they bought a keg of beer, and built a bonfire in front of his house, and with orgies that would have graced pandemonium, drank it to the dregs.

A large stone was thrown through the window of a sleeping-room in the house of another member of the Union with such force as to break the plastering on the opposite side of the room, and greatly endanger the sleepers. Two of these disturbers of the peace reaped their reward within a short time. Leaving the tavern intoxicated one dark night, one journeyed north, the other south, on the railroad track. One fell through the bridge into the dark river below, and his body lay there a week before it was known what had become of him. The other was found the next morning in a culvert, a mangled corpse, by his own daughter, who had been sent by the anxious wife and mother, after a night of sleepless anxiety, to search for him.

And still the wives and mothers weep, and watch, and pray, for still the fearful work of ruin goes on. The ladies attribute their failure to the cowardice and instability of the temperance men, who have made their village a reproach and a by-word in the land.

PORTLAND, MICHIGAN.

On March 30th, 1874, a citizens' temperance convention was held at Bower's Hall, presided over by Dr. M. B. Beers. At this meeting Rev. A. March, Presbyterian, suggested that the ladies should assist in forwarding the cause of temperance. They needed no second invitation. A meeting was held the next morning, and the town districted and canvassed for names to the several pledges.

April 2d, 1874, a lawsuit against a saloonist for unlawful sale of liquors was instituted by the village board. The ladies attended the trial. Defendant was convicted and fined $25. When the decision was announced, the ladies sang "Glory Hallelujah," and the criminal joined in the chorus. The saloons, hotels, drug stores, and all places where liquors were sold, were visited. The front doors of the saloons were locked, dealers absent, business seemed to be closed. The man, who was tried and fined $25, afterwards gave up the business and signed the pledge.

April 14th, 1874, out of a population of fifteen hundred, eight hundred had enrolled their names on the pledge. The five saloons in active operation at the beginning of the Crusade were all closed; hard cider banished from the restaurants, and the druggists pledged to sell only for mechanical and medicinal purposes. The women thanked God and took courage. Liquors were reshipped or sold by the sheriff. Only one of all the saloonists visited talked defiantly and insultingly. He was promptly arrested and dragged before Justice A. J. Southard, there to answer for his misdemeanor. All his courage forsook him, and under the pretence of seeking a witness in the hall, he left the court-room, dashed down the steps, and away, and was lost to the court and the

town. The next day two of the ladies, Mrs. Smith and Mrs. Showman, took the train in which he was making good his escape. In great terror, he thought of jumping from the cars, but was restrained by a friend. He is now honestly laboring in an adjoining town for a livelihood.

The effect, however, of the tax law was to revive the hopes of the liquor party, and make it more difficult to resist the tide of evil. But these noble women are holding the fort, and hopefully persevering in their labors for universal sobriety.

HATTIE E. S. COLE,
Chairman of Committee on History of Woman's Temperance Crusade.

HOWELL, MICHIGAN.

A society was organized at this place, April, 1874. Saloon visitations followed. At first every door was closed against the women, and meetings were held on the sidewalks. No indignities were offered to the ladies except at the hotel of Mr. Johnson, but he was arrested and taken to prison. After this, the saloon doors were opened, and we held meetings in the saloons for ten days, when all the saloon-keepers agreed to close. The ladies were bound to believe these promises, but every art that wicked men could devise was resorted to, to carry on the traffic secretly. When interrogated in regard to the reports, they would invariably deny that they were selling. A committee was appointed to obtain evidence, and at the session of the grand jury, June, 1874, over one hundred witnesses were sworn, and testified to having drank at the saloons after the promise was given to the ladies to quit selling. Every saloon-

keeper in the village was indicted. They were required to give bail, and there it ended. A number of suits for violation of the law were held before a justice of the peace, E. B. Gregory. All were lost by the disagreement of the jury, except one. The board of supervisors withheld the fees of Squire Gregory, because he was a temperance man.

All hopes of accomplishing anything in this direction were cut off. The ladies, though defeated in human courts, were as determined as ever. Tracts were written and printed, and distributed throughout the town and county. Temperance prayer-meetings and mass-meetings were held, a children's organization was formed, and petitions and pledges circulated, and still they work on and pray on, and victory is crowning their efforts.

Mrs. R. V. HUNTINGTON,
Mrs. H. G. W. FRY,
Mrs. S. T. LYON.

ALLEGAN, MICHIGAN.

The ladies began in this town, February 19th, 1874, by sending a postal card to each of the saloon proprietors, urging them in the name of law and order to cease their illegal traffic, assuring them that if they did not do so, more decided measures would be taken. The town was canvassed for workers, and on Wednesday morning, March 4th, a consecration meeting was held at the Presbyterian Church. From the church they marched to Cook's saloon, and finding the door closed, they held their prayer-meeting in the street, singing as their battle-song, "We're listed in the holy war, battling for the Lord;" and, "I'm glad I'm in this army." From thence the

band proceeded to H. S. Strong's saloon. Above the door was a black placard bearing the words, "Closed for Prayers." The ladies were admitted, and treated with deference. All the saloons were visited. At the close of the week there were two less saloons. Another man returned his stock of liquors, and engaged in other business. The proprietor of the City Hotel, being notified by the owner of the building to cease the sale of liquors, stated that he had decided to keep a temperance house. A German saloon-keeper was visited: he was very uncivil and abusive, and went on with the sale of liquor in their presence. The ladies entered complaint before Justice Babbit, and by his own admission he was convicted as a common seller, and fined fifty dollars and costs. Other suits followed, seven of them damage suits for large amounts. In the meantime the Crusade band continued to visit saloons, and hold religious exercises, and by the fourth week the saloons were virtually closed. A petition was presented to the common council for a prohibitory law, but the council dallied, deferring action from week to week; a committee of ladies waited upon them with a petition, signed by two hundred of the best citizens, urging prompt action, but when action was taken, it was adverse. This gave great encouragement to the liquor-dealers. Strong, who had temporarily abandoned the business, rented a building, and flaunted from an upper window the American flag dishonored by the black token of defiance. The ladies visited him, but as he expressed a determination to go on with his business, they purchased some of his liquors, and held him to trial before Judge Babbit, but being defeated they carried it up to the Circuit Court. Strong paid his fine without trial. In a short time twelve other dealers reopened their saloons.

They were so cautious in the beginning, that it was difficult to obtain evidence; but in a short time the ladies commenced suit against all in the business; some were gained, others lost, or the jury disagreed.

Through all the discouraging circumstances they still maintain their work, and pray and wait for victory.

M. T. McMartin, Secretary, prepared the report from which I have gleaned this.

IONIA, MICHIGAN.

A meeting was held in the Presbyterian Church, the 15th March. At this meeting it was affirmed that there were one hundred men ready to sustain the cause, but when their zeal was put to a test it was found there was scarcely one who was true. The ladies organized and visited the saloons; some of the saloon-keepers were moved to tears, and expressed a regret that they were in the business. One dealer, when they asked the privilege of praying in his saloon, said: “If there is any of you without sin, let her pray.” The ladies, feeling that they were in the right, did not hesitate to offer prayer. One prominent wholesale dealer said, that if there were thirty business men in the city who desired that he should close his saloon, he would comply; others made the same promise; *the thirty men, however, could not be found*. The ladies then petitioned the common council: *their petition was laid on the table*. Undismayed the ladies then went out into the saloons, and forbade the sale of liquor after the 1st of May, which so intimidated the dealers, that no liquor was sold publicly for several weeks. During the time, agents from liquor-houses visited the city, but were

unable to sell a single barrel for three months. One of these agents offered a prominent lawyer $1,000 if he would desert the cause of the ladies, and come out in favor of the saloonists, which, be it said to his honor, he steadily refused to do. While liquors were not sold publicly, the ladies were confident that it was sold with closed doors. They decided to employ a detective; Mr. Willlngton C. Page offered his home as head-quarters of this official, and when suits were brought against the saloonists, such an excitement was created, that Mr. Page was obliged almost to risk his life in behalf of the detective. The detective proved to be a failure, which greatly discouraged the ladies in their active work; yet their prayer-meetings and efforts are kept up, and the subject is kept before the people. Three of the saloon-keepers have gone to try the realities of another world; two have sold out, and two have abandoned the business.

HUDSON, MICHIGAN.

During the excitement caused by the Crusade in Ohio, the women of Hudson became interested in the temperance movement, and some time in February, 1874, formed a society known as “The Ladies’ Temperance Union.”

The object of this society was to develop a better public sentiment, and by directing attention to the great evils of intemperance to promote the cause of temperance.

About one hundred ladies joined the Union, and worked ardently.

The pastors of the different churches gave their support, and did all in their power to help on the good cause. It was soon discovered, however, that

there was an element of conservatism manifesting itself, and many of the workers were influenced by it, and fell away. But there was a faithful few, who, believing that this work was not of *man*, but of God, worked right on.

The town was canvassed for signers to the pledge. They met with much opposition; but about seven hundred signers were secured.

On election day the ladies visited the saloon-keepers, and urged them to close their saloons. Some of them did as the ladies requested; but when they refused, pickets were left on watch, so that if any did drink they would have to do so in the presence of the ladies. At one place they were ordered by the proprietor to leave, who gave them just three minutes in which to do so. But one little woman, with a good stock of moral courage, refused to leave, maintaining that it was a place of public resort, and that if her husband and brothers could come and stay there, so could she, and she would do so.

Several saloons closed; but one place where they promised to close, but did not, the ladies went on picket duty. The proprietor sent out for a lot of rowdies, and offered segars free to all who would smoke. They smoked until the people outside thought the place was on fire. The ladies were asked to leave, but declined to do so unless the saloon was closed. Finally, when the men could stand it no longer, the saloon was closed.

The ladies entered suit against a saloon-keeper for selling to a young man contrary to the prohibition law, and won the suit; the saloon-keeper having to pay the fine and costs.

The ladies did not do much saloon visiting, but

have quietly worked on in whatever way they felt that the Lord called them.

Nearly all owners of real estate signed a pledge not to rent their property to be used for the purpose of selling intoxicating liquors. One saloon-keeper, on going to pay his rent, and renew his lease, to his disgust, found that his landlord had signed the woman's pledge, and could not let him have it. A lawsuit ensued, but the saloon-keeper was ejected, and the room thoroughly cleaned and repainted, and the first use made of it was for a strawberry festival given by the ladies of the Union.

There is a better temperance sentiment here than when the Union was organized. The temperance workers are watching and praying for a day when the friends of temperance can praise the Lord who giveth the victory to those who trust in His almighty power.

MORENCI, MICHIGAN.

March 18th, 1874, the ladies organized a Woman's Temperance Union, with their membership numbering thirty-seven, which was subsequently increased to over one hundred. After some preliminary work, they began to visit the saloons, but the proprietors all refused to sign the pledge. These visits to the saloons continued till March 28th, when three of the principal dealers signed the dealers' pledge. There was great joy and thanksgiving over this. The next day being Sabbath, a praise meeting was held. In the midst of the praise meeting, a gentleman arose and said that he had been informed, that in violation of their pledges, in less than ten minutes after they left, the dealers were

selling. One of them was present, and was appealed to. He personally denied it, and said that he would rather beg than sell intoxicating drink; but afterwards they proved this man guilty of selling in violation of his pledge.

The dealers were prosecuted, but the work was greatly hindered by unfaithful officers. The women are looking to God, and with strong cries and tears are pleading for the overthrow of this traffic.

Mrs. E. G. DAY.

FLINT, MICHIGAN.

A young lady in this city who had consecrated herself to the Foreign Missionary work, and was very much beloved for the purity of her life and her Christian zeal, coming out of the church one night, just before she left for heathen lands, a man addicted to drink accosted her and gave her ten dollars. She with others commenced praying for his conversion, and shortly afterwards he went to the pastor of one of the churches, and with deep emotion asked, "What shall I do to be saved?" He was saved, and the church was stirred with interest for others. Still no one thought of organizing for the work, until the proprietor of the City Hotel sent an invitation for a prayer-meeting to be held in his sitting-room. This was regarded as a very peculiar request coming from him; the house was considered the lowest place in town—a whiskey den. His wife was a Roman Catholic. A lady volunteered to go and see if he was in earnest; she found that the invitation was given in good faith, and that the wife concurred; an appointment was made for the next morning, but when the ladies went to hold the meeting, none but

ladies were there, and the proprietor could not be persuaded to enter the room. Out of this movement grew the Crusade.

A meeting was called, a society organized, and the ladies held a series of mass-meetings in the Presbyterian Church for about a week; but on Saturday night following these gospel mass-meetings, the church was fired by the hand of an incendiary. The people were astonished and indignant; they decided at once to commence the Crusade. Their first visit was to the saloon where they had held the prayer-meeting, but they were not admitted. They went from saloon to saloon day after day, until whiskey-selling and whiskey-drinking were exceedingly unpopular in Flint. Mrs. C. Morrison bought the stock of liquors of one man who was willing to sell out, breaking the first bottle herself. As the liquors were emptied into the gutter, a poor, bloated wretch, scooping the dirty stuff in his hands, drank it, utterly regardless of the filth it had passed through. Some one told Mrs. Morrison she had "paid too much for that liquor." Looking him earnestly in the face, she replied, with great composure, "I know that, sir; I should have been cheated if I had only paid twenty-five cents."

One dealer turned his saloon into a temperance restaurant, but was still greatly influenced by the liquor-dealers. Prosecutions were commenced, but efforts in that direction were found to be useless. The ladies are praying and waiting, hopefully, patiently, for the coming victory.

Mrs. E. CLARK, Secretary.

LESLIE, MICHIGAN.

The women of this town, aided and encouraged by the pastors of the several churches, organized April 1st, 1874. A canvass of the town was made for pledges. A petition, largely signed by the citizens, asking for a prohibitory ordinance, was presented to the city council by a committee of eighteen ladies. It was graciously received, but never acted upon.

April 23d, the ladies commenced saloon visitations. Their first visit was to Daniel Mitchell's, who refused admittance, but conducted them to his hotel; so their first meeting was held in the Allen House. Other saloons were visited during the day. On the 25th, they went from the prayer-meeting with the purpose to visit every saloon. At the Metropolitan saloon, Mr. Mitchell himself rudely helped each lady out of his saloon, but they continued in prayer on the pavement, unconscious of the jeering, mocking crowd gathered about them. To the eye of faith, to-day, as in Joshua's time, giants become as grasshoppers. At the second saloon, they were reluctantly admitted, and allowed to hold their services without violence.

At one hotel, McDaniels, the proprietor, ordered the ladies from his waiting-room into the parlor, and did not hesitate to push them over some who were already kneeling in prayer. At a drug store where liquor was sold in all quantities, the ladies were refused the privilege of prayer. Of course the devil was very much insulted, and raged and foamed, because his business was interfered with; but the grace of God was sufficient for His workers. That evening Mr. Brown, the proprietor of the best hotel in the town, sent in a notice, to be read in the church, that he had closed his bar. The large audience arose and sang, with the Spirit,

"All hail the power of Jesus' name."

On Monday evening, April 27th, every bar was closed, and with joyful hearts the workers gave to their God all the glory; for the same power that stopped the mouths of lions closed these gates of death. But in the midst of victory and thanksgiving, one of our leaders and counsellors suddenly became fearful, and full of sympathy for the rum-sellers. He feared a mistake had been made on the part of the women in not waiting for the rum-sellers to become converted. So he began to prophesy that the work would not last, which comforted and encouraged the enemy, and brought sorrow and trouble to the friends of temperance. But only one saloon continues to sell, and they are laboring and praying for its overthrow, and they expect that saloon will be closed, if not through the mercies, by the judgments, of God.

Mrs. HENRIETTA TAYLOR, President.
Mrs. PHEBE EARL, Secretary.

DOWAGIAC, MICHIGAN.

The work began in this town in the spring of 1874. An organization was effected April 24th of the same year. Mass-meetings were held in several churches alternately; liquor-dealers were visited, and urged to abandon their disreputable business, but with no results. Finally the prosecution of liquor-dealers under the prohibitory law was determined upon. Ninety-eight temperance men came forward and pledged their influence in the movement. A committee of gentlemen was appointed to assist the ladies in securing information to convict the law-breakers. The prosecuting committee worked with

great zeal, but were constantly embarrassed, and often thwarted, their persons and property being in danger from the cowardly and malicious attacks from the rum-seller and the band of ruffians and robbers who stood ready to do his bidding. As vigilant and zealous as were these prosecutors, they were more than matched by the whiskey-sellers. A rumor was started that the taxes of the county would be largely increased by these trials, with a view of alarming tax-payers. The following figures from the official records will show how baseless this assertion was. The fines and collections secured through the Crusade were $803.85; while the costs to the county were only $148.02; leaving a balance, $655.83. Thus it will be seen that the experiment of enforcing the prohibitory law was not a failure. No less than five of those who were selling, when the work began, had been effectually closed up, while the others were forced to transfer their business to prevent action that would take them to the county jail.

The passage of the tax law, which was equivalent to the repeal of the prohibitory law, again gave the rum-sellers hope, and once more the front doors were thrown open, and the work of death carried on publicly. But the women are earnest and hopeful, and are longing and waiting for the time when a great people in their wrath shall decree the overthrow of rum.

Mrs. SARAH M. FARR, Secretary.

COLON, MICHIGAN.

The ladies of this place went into the Crusade work with heart and hope, being well backed up by the men, who promised to furnish money for

prosecutions, and to protect them from insult.

One instance is worthy of notice. It was town-meeting day, and three ladies were sent to the hotel to try to get signatures to the pledge, and to persuade those who came in not to drink. Their presence very much incensed the proprietor, who sent out for segars and offered them free to all who would smoke with him. A number of half-drunken, low fellows, complied with his request, and soon the room was dense with smoke, but the ladies paid no attention to it. Cayenne pepper was then put upon the stove, and, finally, asafœtida. The men coughed and sneezed, and had to rush out in self-defence, but strange to say, not one lady either coughed or sneezed the whole five hours they were confined in the room.

They have succeeded in elevating public sentiment, and know that they have effected permanent good in their town.

MISCELLANEOUS.

The work of the Crusade was carried forward with more or less success in the following towns: Tecumseh, Rockford, Rollin, Clinton, Ann Arbor, Hillsdale, Olivet, Mason, White Pigeon, Whitehall, Big Rapids, and Hart.

During the year 1877 Dr. Reynolds labored in Michigan. The work began at Adrian, the home of Mrs. Geddes, Vice-President of the National Union, who aided greatly in securing its success. Tens of thousands of men of all classes signed the pledge and donned the red ribbon. Reform Clubs were organized in nearly every town, and such was the enthusiasm that followed, and so thoroughly aroused were the

masses of the people, that the Legislature of the State passed a concurrent resolution, by a unanimous vote, thanking Dr. Reynolds for the services he had rendered the State, in emptying the jails and almshouses, and in lessening crime and disorder. Many of the men who fought against the Crusade, and helped to sustain the liquor-dealers, are now pledged temperance men.

Mrs. J. M. Geddes reports nearly two hundred Reform Clubs, with a constituency of a hundred thousand; public sentiment strongly on the side of temperance; pulpit and press favorable; churches and ministers co-operating; unfermented wine almost universally in use; temperance societies in a flourishing condition; and reading-rooms connected with most of the Reform Clubs.

WISCONSIN, MINNESOTA, IOWA, AND MISSOURI.

CHAPTER XII.

WISCONSIN.

MRS. S. J. STEELE, Vice-President of the National Union, says:

By the persistent aid of the women of our societies in some localities, the voters have been able to elect non-license boards, and there is a growing sentiment throughout the State in favor of such legislation. The cause has been presented before the State S. S. Convention, Congregational Association and State Christian Assembly at Geneva Lake. The tone of the press is improving, and churches are more pronounced in their advocacy of active temperance work. Five temperance reading-rooms are connected with as many Unions, and at Racine a self-supporting lunch-room is added; and a boys' reading-room, which is well patronized by the class for whom it is designed.

RIPON, WISCONSIN.

I am indebted to Mrs. C. B. Woodward, and the Ripon papers, for the following facts:

Ripon is a bright little city of about four thousand

inhabitants. Being the seat of Ripon College, many cultured families had settled here to avail themselves of the unsurpassed educational facilities afforded by this institution, which, in addition to the usual endowments, has an observatory, a fine telescope, and an astronomical clock. Like other Western cities, there is a large German element. In common with other towns, the blight of the liquor traffic is found here.

Feeling the bitterness of this curse, Christian women had watched the progress of the Ohio Crusade with mingled emotions of fear and hope, and while it gathered volume and strength, felt that they could never engage in a work so unwomanly. Yet conscience whispered, “If God makes that work your duty, you will not refuse.”

The ladies responded to a call for a meeting, and preliminary steps were taken for the formation of a society. Other meetings resulted in the organization of the Ripon Woman’s Temperance League, Mrs. E. H. Merrill, of Ripon College, being President. At one of the first meetings an invitation from a saloonist was received, for the ladies to hold a meeting in his saloon. Volunteers were called for. All honor to those who first stepped into the then untried waters, namely, Mesdames Harris, Strong, Wirt, Sherman, Jones, Cunningham, and Miss McAssey and Miss Chittenden. They went out, as they go who offer sacrifice, and those who remained knelt in solemn awe and implored God to protect and bless these their sisters. The meeting was successful, for surely the presence of the Lord was with us.

Invitations from other saloons were responded to, and the praying band increased in numbers, until it counted forty, seventy-five, and one hundred. Mrs.

Wirt, Mrs. Merrill, and Mrs. Smith were appointed leaders. A room on the street was provided, from which, after an hour of prayer, the band would issue, two and two, receiving the salutations of the brethren who had assembled to pray during their absence, and await their return, bringing with them a multitude that always followed. Then an hour or more would be spent in singing, prayer, and appeal, mostly by the women, who soon found that upon them God had laid this work.

Often, the very women who had declared that they could not go to the saloons would be seen marching with the band, and kneeling in a saloon. Women who had never even tried to speak or pray outside of their own homes were moving rough men to tears with words of tender eloquence. Every afternoon the city was thronged by eager, wondering crowds; and many wept as the consecrated ones passed by, with calm purpose and measured tread.

A report for a Milwaukie paper says, March 30th:

“Ripon seems likely to vindicate a claim to be the leader in the temperance war in Wisconsin, being the theatre of the first organized effort in this State to quell intemperance by what is known as ‘the woman’s movement.’ Besides the eagerness everywhere apparent to read the latest published accounts, private letters are received from all quarters, asking for information on all points.

“It is but justice to the ladies to say, that no woman has violated any propriety, on account of which she need, on mature reflection, to be ashamed. The saloons, during the meetings, have been crowded with rough and unfortunate men, but the ladies have uniformly commanded their attention, the larger part of the meetings being given to little

temperance addresses. During these appeals the attention has been absolute, the stillness profound, and eyes that rarely weep have been filled with tears.

“A band of ladies kneeling on the street, praying Heaven that the venders of liquor would quit their business, while not more than a hundred feet from them, on the other side of the street, a crowd of excited men are ‘devising ways of baffling the traffic at the polls,’ is a sight, the like of which few have seen.

“To see these same women enter an underground room, filled with men of low desires and aspirations, and with song, prayer, and pleading, in a few minutes reduce them to the state of teachable children, standing waiting for orders, with their hats under their arms, is a lesson well worth the learning. These things are seen here, and a hundred others, that no one can tell with the force they carry to the eye. To some, these things wear the aspect of sublimity; to others, of fanaticism and bigotry. This gentleness and persuasiveness of appeal has re-enacted a scene memorable of old: ‘The poor have the gospel preached to them.’ This one result has probably paid for all the cost thus far. The most persuasive and gentle preaching has reached the rudest ears, and if some are not reformed, it is safe to say that others will be better men for the rest of their lives.”

But some have been reformed, and some converted.

“Another patent result is the effect on public sentiment. Men are taking sides in a way to suggest the force of the old Washingtonian revival; and many that were before half-and-half on the subject, now chivalrously and openly declare for the cause of the

ladies. And this avowed sentiment is now focussed on the saloons and their incorrigible supporters, in such a way as to deal most stinging rebuke. It is known that the sample gentlemen are deeply troubled, some of them ashamed, and would doubtless quit the business, if they did not hope this storm would soon blow over."

Many young men, and old ones too, feared to enter a saloon, lest two or three ladies might call and find them there; and one evening a rumor that the ladies were going to make the rounds, was sufficient to empty every saloon in the city.

"Mrs. Cook and Mrs. Graham expressed 'a firm determination to trust in God and go forward, even if arrested,' as was then threatened and expected. Gentlemen were in full sympathy, 'and in a few minutes pledged $1,080, and any further amount that might be needed to protect and defend the sisters.'

"An enormous mass-meeting was held, which, perhaps, was the most extraordinary ever held in this section of the State. Addressed by Mrs. Tracy, Mrs. Haire, Mrs. Woodward, and Mrs. Cook. President Merriman, of Ripon College, dealt out facts and arguments, right and left, with a closing appeal to voters, which will not soon be forgotten."

A petition to the liquor-dealers, signed by nearly six hundred names, was presented to them, but in vain. Pledges for business men were signed by many. An intemperate man, "who must stop or die," signed this pledge and was saved. Personal pledges were circulated, and young ladies fell into line with their pledges. As the city election drew near, the excitement increased. Being shut out of the saloons, on the plea "that the ladies were ruining the

business," the Crusaders knelt on the pavement, using great care about obstructing the way.

One day a German, with consternation depicted on his pale face, and with drooping figure, muttered, while a lady was praying before his saloon: "What sall I do? If dese vomans keeps comin' here I must go away!" A druggist, who sold liquor covertly, was literally prayed out of the city, and retreated in confusion, selling his stock, for "those Amazons had ruined his trade, by making him so conspicuous." The meetings increased in interest and solemnity every day, while the streets were thronged with people and teams. The liquor traffic decreased seventy-five per cent. The mayor sympathized with the work, and insured order by the presence of a strong police force, while the band was out, although some of the saloonists encouraged men to disturb the meetings, and gave liquor to such as wished, without charge. One day, finding that a saloonist was encouraging men to jostle and incommode those who were kneeling, two ladies stepped into the doorway, at his side. "Sir, will you be kind enough to close your door?" He continued to open it, to let men in and out, by thrusting his hand behind the ladies. "Sir, shall we pass right in?" "No! No! Mein house is mein castle. You go not in. You go not too far!"

"Then please keep your door shut." He carefully obeyed. At another time a respectable (?) man urged his horse upon the band as they were marching.

The animal broke the carriage in his frantic opposition to the oaths and lash of his master. It was said, "an angel" restrained the horse. And his owner declared that "those women would not scare ——!" Not a breath came quicker, not a foot faltered, or missed step, but on swept the consecrated ones, with

placid brows, and gentle mien; and quietly the voice of singing and prayer was heard before a saloon underneath the hotel owned and occupied by this man's son.

On election day, April 7th, the Crusaders spent the hours of voting, in prayer at their room; and in quietly visiting voters and circulating tickets. Two of them called on an old man, sick, poor, and intemperate.

They solicited his vote for temperance; a saloonist and satellite enters; one lady retires, and the new visitors speak in honeyed words to their victim; while engaged in convincing "Josh" of the importance of voting for his liberty and his cigar, a carriage appears at the door, and the ladies invite "Josh" to ride. The combat becomes warmer and warmer; soon another vehicle appears; this has no lady-driver. "Josh" must decide; "Josh" reflects; thinks of the life the saloon men have led him, and agrees to vote the temperance ticket. The lady and "Josh" ride; they arrive at the polls; the poor man is too weak to ascend the stairs; but the ballot-box can go down-stairs to "Josh," which it does, and he deposits a temperance ticket; his last work. The Crusaders cared for his comfort a few weeks, then followed him to his burial.

A large importation of voters defeated the temperance ticket, and whiskey was jubilant.

The new council was visited, and addressed by Mesdames Smith, Wirt, Jones, Harris, and Haire, petitioning that body to use its power to lessen the liquor traffic in the city. Their pleading was in vain; inasmuch as the majority of the city fathers favored the use and abuse of intoxicants. Neither could the Crusaders hope for protection as heretofore.

But undismayed the ladies continued the meetings before the saloons, although greeted with bells, gongs, etc., by the now exultant saloon men. Threats of arrests and of riots were frequent. An alderman said to one, “I don’t like to have you go where we can’t protect you.” “Sir, I call upon you as a city officer to protect me: I shall infringe no law.” He advocated license.

The point long mooted of placing a watch on saloons was tested, three ladies volunteering to sit in one for fifteen minutes, which they did. The proprietor led them out one by one, taking the greatest care to do so in the most gentle manner.

Patrols, consisting of ten ladies in each, of seven bands, were organized for street work. Many amusing incidents enlivened the work, which was continued as long as the heat of the summer permitted. Many men lost their morning bitters through vigilance of the early morning watch. Many baskets were carried, ostensibly for shavings or groceries, long before shop or grocery was open. Men who were out often apologized for being on the street so early, and saloonists were kept in a state of agony, at the loss of their morning trade, and watched the lady patrol from every corner. At one saloon a large dog was ordered to guard a piece of meat that was laid on the walk. When the two ladies walked close by him, he wagged his tail in recognition of the hand that caressed him at a saloon meeting; but he bit the next passer-by.

Eggs were dropped from upper windows, but failed to hit. Dirty water and sprinklers were got ready, but failed in execution. Threats of pitfalls and broken limbs were heard, but no one was injured.

Early in the work pledges of $10 were solicited

from ladies, and about $700 was obtained, with which a room was rented and furnished for a free reading-room. Papers and good popular reading were provided, and the library of the Young Men's Christian Association was loaned to the room.

A gospel temperance meeting was instituted in the reading-room, in the winter of 1875, and with few interruptions has been continued with increased interest until the present time. An open meeting is held under the leadership of Mrs. Woodward, with Mrs. Sherman, singer. Young Christians who like to "*sing for Jesus*," kindly assist in vocal and instrumental music, winning the attention and presence of many Sabbath loungers.

During the last year, a record of requests for prayer, with their answers, has been kept. God has honored this record by answering seventy-five per cent. of the requests written there. On one occasion three men requested the leader to record their conversion, in answer to petitions placed there. Mention might be made of men reclaimed and converted, of saloons obliterated, and of noisy demonstrations silenced; but it is enough to say, that earnest Christians utter the prayer of faith, taking God's promises just as they are given: and they find them "yea and amen."

A Band of Hope was organized in the spring of 1875, which soon numbered about 200 members, and is a pleasant and profitable meeting for the children.

The Crusade is still moving on, though constantly changing in mode of work and action. The principle is active, and, like the woman's "leaven," will permeate the whole mass of human thought. The reading-rooms, the social organizations, the gospel

meetings, and bands of hope, are all necessary branches of *one noble work*.

Men and women of to-day can never stand where they did three years ago. Public sentiment has been and still is fast deepening and widening—each day receiving new additions of light and power. The growing and alarming necessity of *cleansing* the fountain, of legislating on the great sin and curse of the times, is now freely acknowledged.

"The evidences of the Crusade cannot be obliterated." Its full results can never be estimated in earthly numbers, or sketched with mortal pen, but must be left to eternity to disclose.

MINNESOTA.

Mrs. M. J. Hackett, Vice-President State Woman's Christian Temperance Union, reports:

Local Option prevails in Minnesota. The tone of public sentiment and of the press is favorable to temperance.

The Sons of Temperance and Good Templars have organizations in all towns of any considerable size. Reform Clubs have been organized during the past five months in all the large towns, and there are a few Juvenile Temples.

The Woman's Christian Temperance Unions in the State number 271; $1,009.35 have been raised by the local Unions; two temperance reading-rooms have been established, and three petitions circulated. In the Sunday-school 17,000 children have been pledged.

The main work of the year 1877 has been done

through Mr. Thomas N. Doutney, brought here by the Women's Unions. Never before has there been such activity in the cause.

In towns settled by Americans there is usually a public sentiment in favor of temperance, and in larger towns, since Mr. Doutney's work began, the prevailing feeling inclines toward Prohibition. The Sunday-School Temperance League now numbers 17,000, having obtained 7,000 pledges the past year.

IOWA.

Mrs. J. H. Stevens, Vice-President, reports:

Seventy-five auxiliary Unions. The total membership is 2,000.

Seven thousand four hundred and seventy-one have signed the pledge since 1876; thirty juvenile organizations have been formed, with over 3,000 members.

Over $2,000 have been raised by the Unions; $247 paid to the State, $38 to the National Society. There are twenty Temperance Reading-Rooms, one Friendly Inn or Coffee-House.

Mrs. M. J. Aldrich has been employed as State Organizer. The Reform Clubs are multiplying. These are doing a grand work—searching saloons and emptying whiskey-barrels. They know just where to find and how to deal with whiskey.

Petitions have been prepared and circulated widely. Frequent conventions and mass-meetings have been held; public conventions by reformed men; temperance sermons by the clergy; weekly temperance prayer-meetings—all these efforts have been made not without success.

The Conferences of the M. E. Church have been visited, also of the United Brethren, the Presbytery, the Congregational State Association, the State S. S. Assembly, the State Medical Society, and the State Agricultural Society, all with success and encouragement, save the last-named.

As a rule, unfermented wine is used in the churches for communion purposes. The Good Templars are actively engaged in the work.

Taken all in all, the cause of temperance in Iowa has gained twenty-five per cent. since 1876.

The Secretary reports:

A correct record of the results of the Crusade in Iowa must include its influence upon the legislation of the State.

The law is nominally prohibitory, but beer and wine of home manufacture are exempted from this prohibition. Municipal corporations are, however, allowed to regulate or prohibit the sale of these liquors. In those sections of the State where the women have been most earnest and persistent, there the law has been the most clearly prohibitory, and its execution the most thorough. In some instances women in large numbers have gone to the courts during the process of suits brought under the liquor law. They have sat quiet listeners, while men who were sworn to defend the constitution and laws of the State of Iowa have, with oily tongue and plausible speech, “justified the wicked for a reward.” But judge and jury, by the presence of Christian women, have been reminded that they were responsible to the Higher Law, and that a day of final reckoning wilt come, in that court from which no appeals are taken.

In one instance the women had been instrumental in the prosecution of a druggist who was known to sell to minors. They attended the trial in large numbers. In order to put them to inconvenience, and to obtain a trial before a justice more favorable to the liquor party, the druggist took a change of venue to a justice of the peace who held his court in a little farm-house some four miles from the county-seat.

Thither, through rain and mud, the women went. During the progress of the trial, one witness, hardly more than a boy, denied ever having taken a drink at the place in question. A comrade who had drank with him, and was astounded at his wilful perjury, sprang to his feet, and with livid face and trembling lips exclaimed: “Oh, Charley, how can you lie so?”

The scene in that little room, that was *supposed* to be a court of justice, was mockery. Faces paled and hearts stood still, as the terrible lengths to which this iniquity will carry its allies appeared. But the scene changed in a moment: conscience was silenced—appetite and avarice regained the reins.

“The wicked flee when no man pursueth.”

In one little town, where a Woman’s Christian Temperance Union had been organized, and in much fear and trembling had held one meeting, the whiskey men had nominated an unprincipled man for mayor. Hearing of the women’s prayer-meeting, they withdrew the nomination, saying, “We never can elect that man if the women are going to work.”

MANCHESTER, IOWA.

I am indebted to Mrs. J. H. Stevens for the following report of work:

As we met for our monthly missionary meeting the first week in January, 1874, a lady presented a paper containing an account of a wonderful temperance work just commenced by the women in Hillsboro', Ohio, remarking that she did not know as it would be appropriate for the occasion; to which the president replied, "It may aid us to do missionary work at home, perhaps as much needed as in heathen lands;" and her heart leaped for joy, as in memory she went back thirty years to a little hamlet among the Green mountains of Vermont, where she went out to solicit aid to clothe some poor children for the Sunday-school. Everywhere she met this response: "D., and G., and A. ought to be made to clothe them, for they take all the earnings of their fathers for *rum*." In reply she said, "Let us tell them to their faces what we say behind their backs: it may do more good."

We wrote a petition, obtained the names of nearly every woman in the place, then carried it to the dealers, and with favorable results.

Some twenty-five years later, she tried to do the same work in Manchester, Iowa, her new home; here her heart was pained at the havoc whiskey was making in society, especially among the young. She wrote petitions to the dealers entreating them to give up their deadly work; she asked aid in circulating them, but the ladies all said, "It will do *no good*," and for want of faith the petitions had lain by for five years; yet she still trusted that God would, in his own time and way, open the way for effectual work to save the poor inebriates who were thronging our streets.

And, now, most welcome was the intelligence that women in Ohio had dared to declare war with the

monster intemperance. We read it with deep interest, and decided to present it next day at our Ladies' Aid Society; we did so, and after consultation we agreed to meet in the parlors of the M. E. Church, to prepare for action. After organizing, one of our first resolutions was, that we would work as Providence opened the way, seven days in the week, and fifty-two weeks in the year, against this demon.

We prepared a petition to the dealers, praying them to desist from their terrible work. A committee was appointed to canvass the town for signatures, but just here we were met by this difficulty: can we ask the dealers to give up their lucrative business, for which they have paid their money into the public treasury, when we are sharing the benefit of their ill-gotten gains? We wrote a second petition to the city council, imploring them to receive no more *license money* into the public treasury, thereby making us responsible for the crimes we had aided them to commit. We obtained one hundred and thirty names to this petition, and went *en masse*, about fifty, to the council, then in session, and presented it. They were surprised, but treated us courteously, referred our petition to a committee, and there it rested.

A committee of eight ladies was appointed about the 1st February, 1874, to carry the first petition, containing a long list of names, to the dealers, some ten or twelve in number, some of whom gave us hope of success and all treated us kindly.

From this time we held daily and weekly prayer-meetings, and mass-meetings often, the clergy and most of the Christian men co-operating with us, which aroused an opposing element, and frequently the battle waxed warm; for while we petitioned, prayed, sung, and published in the press, we also

prosecuted many for violating the law.

Toward the last of April, 1874, encouraged by the success of others, we decided to go *en masse* to the saloons, petition, sing and pray, which we did frequently, until about the middle of May, when nearly all of the dealers, who had not unconditionally surrendered, said if the suits pending could be withdrawn, or favorably settled, they would quit the business. Amicable arrangements were made, and the women sung the doxology over their conquests.

But we soon learned that our foe was not to be conquered so easily; avarice, appetite and law united to give their power to this dragon. The liquor interests outvoted us.

The council agreed to resuscitate the beast with deadly wound, and it was not long before it seemed invigorated afresh to plot and execute more hellish deeds than ever. This called for faith and patience on the part of the workers; some faltered, but a faithful few toiled on, believing that if we could not remove the difficulties, perchance we might undermine their defences; if we could not close the saloons or save the drunkard, we might save the children and youth. Our hearts and hands have often been strengthened and encouraged, as we have welcomed trophies from the ranks of the enemy.

We have now a flourishing Band of Hope, a lodge of Good Templars, and last but not least, a Reform Club, numbering more than one hundred and sixty; for all these things we thank the Lord. But we have learned by past experience that it is not safe to *stop* to rejoice over victories, while the enemy is still in the field, lest while *we wait, they work*, and by-and-by

we have no victories to rejoice over.

May we each and all so fully share the Divine anointing, that, through our instrumentality, many may yet be saved, and the enemy be forced from his last hiding-place, the protection of law.

WILTON JUNCTION, IOWA.

I am indebted to Mrs. S. B. Rider for the following facts:

When the Crusade movement reached us, a mass-meeting was called, and a committee of six ladies appointed as leaders to canvass the town, which was under whiskey rule. The town had about 1,600 inhabitants, with five saloons in *good running order*.

The question of a petition for an ordinance of prohibition was warmly discussed. Public opinion was for license, as far as could be discerned by human eye, and having had some experience a year or two previous in trying to get a petition before the council, we thought to wait on the mayor and other members of the council, asking them if they would support such a measure. They finally assured us that if we could get a majority of *legal voters within the city limits*, to sign a petition, asking that the license ordinance be repealed, a prohibition ordinance should be granted.

Resting on the honor (?) of the honorable board, our committee thoroughly and carefully canvassed the city, and much to our surprise, and greatly to our joy, we found, on comparing the list of the number of voters enrolled, that we had a large majority, and these names, in nearly every case, had been cheerfully given to the petition.

We carried with us a pledge, which we also presented with the petition, receiving many signatures. We visited the saloon-keepers, presenting both petition and pledges, which were refused. We asked them if they could be induced to give up the business. Some of them promised to consider the question, others told us to go home and get dinner for our husbands.

When the time arrived for presenting the petition to the mayor and council, a party of forty ladies marched double-file to the council chamber, followed and supported by a number of our best citizens, as well as by many others. We were courteously received by this honorable body, and Mrs. I. K. Terry addressed them, presenting the petition signed by the voters. Much to their chagrin the council found, after investigating every name, a large majority in favor of prohibition. "*Sold*," was plainly depicted on every face, for they had pinned the committee down to the small point of legal voters inside the city limits, not thinking we would succeed. However, they promised to grant the petitions, voting on it while we were present, and then the ladies retired.

A few months must yet pass before the licenses already granted would expire. So we prayed, worked, and hoped on, only to be insulted by three of the licenses being granted the 1st of August.

When we inquired what it meant, the mayor said he could never get a quorum when they wanted (?) to discuss the subject. Albeit, the recorder, who was the only one who stood by his word, wrote the ordinance, signed it, but the mayor always had something else on hand when it was presented. An indignation meeting was held, and the board were

loudly denounced, even by members of their own party, for all the voters knew of the promise given to the ladies.

Our vigilance committee was on the alert during the summer, and one of our druggists was indicted for selling liquors to minors, but we failed to do anything with him.

Hoping to secure a temperance council in the spring of 1875, our ladies met in caucus with the gentlemen, nominating such men as we thought would work for the welfare of the community.

On election day five brave women held a prayer-meeting in a room above the ballot-room, then adjourned to the street to work for their ticket, which they did faithfully all day, others joining them. But at night the license party had a majority of *one*, and that was afterwards confessed to be illegal. But our temperance men did not take interest enough to contest the election, so it went by default, and so until last spring (1877) we were under whiskey rule.

I must not forget to tell you of an amusing incident that occurred on that election day. The leaders of the license party were making every effort, buying votes in every imaginable way, while I must say, to the disgrace of the temperance men, the women worked *alone*. A wealthy, drinking, license man, not knowing the ladies were at the polls, undertook to support by his arm, a poor, bruised, and degraded Irishman to the polls, walking slowly and confidingly by his side, until within a few steps of the window where they cast ballots, when, to his dismay, he discovered the ladies in groups, with hands full of tickets, handing them out to the voters. He stared in amazement, and all at once comprehending the situation of affairs, he dropped the poor man’s arm, and suddenly

disappeared around a corner, leaving the Irishman bewildered on the walk, with not a friend to explain, and with a mind too much muddled by drink to carry his ticket to the box. Suffice it to say, neither were seen at the polls that day. Quiet reigned about the polls all day, and we were treated with the utmost respect.

Last March the license party divided, and so we have a temperance board now.

VILLISCA, IOWA.

Early in January, 1876, the ladies secured the services of Brother Murphy. About five hundred signed the pledge; a Reform Club was organized; and, on January 5th, a Woman's Christian Temperance Union, with forty-four members.

We secured a building that had formerly been a saloon, adjoining another one; and what had once been the house of midnight revelry was now a house of prayer; and over the *same counter* coffee and lunch were given by temperance women, the ladies taking turns in keeping the room open evenings.

We remained there until the saloon-keeper's license had run out, and he could not renew, as we had a no license board. Then we secured a more eligible place, on the public square.

There was a man led to sign the pledge through the instrumentality of our Union, who would not go to hear Mr. Murphy. A few of us went to his house, held a little prayer-meeting, after which he and his family signed the pledge, and he has kept it; and now the home that was once so desolate has many comforts.

We secured the passage of an ordinance removing screens from saloon doors and windows; and when that was done the billiard saloon left, that had been selling sweet cider.

Our Reform Club is a healthy one, the Woman's Christian Temperance Union and Juvenile Society acting in concert. We have now one thousand names to the pledge. Although this year we have a license board (secured by illegal votes), yet we hold our ground.

We have one hundred and twelve volumes in the library.

We have raised in money, since organization, near $250. We hope we have sown seed that in after years may spring up and bear an hundred-fold. Reported by the society.

VINTON, IOWA.

I am indebted to M. E. Gaston for the following report of work:

The Woman's Christian Temperance Union was organized April 17th, 1874. The attendance was good, and much interest was manifested for several months.

We did not crusade any, but called on persons to desist from renting buildings for saloons, and persuaded venders to quit the business.

We canvassed the town with the pledge, and secured many names. There were ten saloons in full blast. The prayers offered by our Christian men and women were fervent, but still the traffic was carried on in defiance of the temperance sentiment.

Our society thought prayers and works combined might mitigate the evils surrounding us.

By this time the enthusiasm of the majority had died out, and a small number of praying women resolved to enforce the liquor law of our State.

At one drug store the liquor was emptied in the street. Two others we prosecuted, but found it impossible to find witnesses or lawyers to crown our efforts with success.

The temperance sentiment was gaining ground, and the city council ordered a vote to be taken, and by a small majority it was decided not to license saloons. One saloon-keeper moved outside the city limits, and the balance quit the business. But Satan always finds workers: beer clubs were formed to evade the law. We employed counsel to close the beer traffic.

At the expiration of the first year, another vote was taken, and a large majority again decided against license. Our town of three thousand inhabitants had gained a reputation for sobriety and morality over any other county-seat in eastern Iowa.

In the meantime, a new city council, after three months of power, ordered another vote to be taken, and a majority decided to raise the city revenue by licensing the soul-destroying evil to curse us again. We all felt this to be unjust, but what could we do?

Three saloons were opened.

We have raised $800 for the prosecution of our work. We have had a reading-room open for one year, hoping to save the young men from the evil associations of the saloon, and create a higher standard of morals in our vicinity.

Our organization still exists, with about twelve earnest, praying women, who, with the eye of faith, still look to God and hope for good results. God's promises are sure.

CLINTON, IOWA.

I am indebted to Mrs. M. B. Young for the following facts:

In the month of October, 1873, the women of Clinton were moved in spirit to organize a temperance society, with Mrs. J. E. Foster as President, and named it the Woman's Aid Society for the suppression of intemperance.

Our city was cursed by the illegitimate sale of intoxicating drinks, and the women thought they could—better than the men, who had their business interests—pursue these saloon-keepers with the lash of the law. We met weekly, and prayed much, as well as discussed matters connected with the work we had taken in hand. During this year, and in 1874, we brought charges against several saloon-keepers, and got judgment against them. We also held mass-meetings to stir the people, and create a temperance sentiment. We attended court while poor, distressed wives were trying to get damages out of saloon-keepers for selling whiskey contrary to law to their drunken husbands, and in nearly every case the saloon-keepers were punished.

About this time we had a committee wait upon the judge, expressing desires that the full extent of the law should be meted out to offenders. The same committee waited upon the district attorney, urging upon him the necessity of seeing that the papers were promptly served upon these criminals. Of

course all this had the effect of enraging saloon-keepers and their sympathizers, who threatened desperate things. And indeed about this time our President, Mrs. J. E. Foster, who is a lawyer, and was engaged in several of the prosecutions, had her home burned down in the night, and she, with her husband and children, escaped only with their lives. It was supposed to have been the work of an incendiary.

We circulated a petition, which was largely signed by our citizens, asking our city council to repeal the license on beer and wines; and although our petition was not answered, still it got a respectable hearing, and they doubled the license. This was a questionable improvement, but it showed that sentiment was rising, and they must consider it.

In 1875, our meetings were not so well attended, and our society relaxed effort, a good many of the members getting discouraged at not making more manifest progress; but a few held on, and in the fall of that year they concluded to send for Mr. Murphy. The ladies rallied, canvassed the city, carried bills to every house, urging people to come out and hear this temperance apostle. The result was, the largest hall was filled to overflowing, and hundreds could not get in. He gave three lectures, and a wonderful awakening followed. After paying all expenses, we had a fund left, with which we opened a reading-room, on the 1st of January, 1876. We received donations of books, pictures, and some furniture, as well as journals and papers from citizens. During winter, we kept it open all day and evening; in the summer, evenings only.

In February of this year (1876) we adopted the constitution of the Woman’s Christian Temperance Union, and also its name, since which time we have

been auxiliary to the State Union.

Our system of raising money was by districting the city, and appointing collectors to solicit monthly subscriptions for the support of the reading-room. This, with an occasional public meeting for its benefit, has been sufficient for all purposes.

Mrs. Foster found it necessary, on account of having to be much out of town, to resign her position, and Mrs. Brindell took her place.

We keep a pledge-book in the reading-room, in which over 600 names have been signed. Some have broken and renewed their pledge, but very many have been reclaimed, who prove steadfast.

We have not done much saloon visiting, but we have distributed tracts through the saloons, as well as through the city. We also got our Iowa temperance law printed, and distributed it, to enlighten the people as to what power they already possessed to hold in check the saloon-keeper in his heartless work of selling drink to minors and drunkards.

The ministers have greatly encouraged us, by frequently preaching temperance from the pulpit, especially before elections. Religious service is held every Sabbath in the reading-room. Since we opened the reading-room, January, 1876, until August, 1877, we have received in money $658.91.

We still meet once a week for prayer and consultation, and once a month for business. With all our labor, saloons still thrive, and men go down to drunkards' graves, while "moderate drinkers" hurry in to fill the gaps. We intend to labor on, and as the years roll by, the temperance public shall learn more

and more how to utilize this power, and every hand, as well as every heart, shall help to turn the current of sentiment in favor of total abstinence. But until then we must watch and wait, labor and pray.

MISSOURI.

Mrs. Mary M. Clardy, Vice-President, W. N. C. T., reports:

The law of the State is for license, and the press is anti-temperance. The attitude of the political parties is also opposed to prohibition and temperance legislation.

The churches and clergy seem lukewarm, in their advocacy of active work, though during the past few weeks, owing to the presentation of the interests of the Woman's Christian Temperance Union before several religious bodies, the outlook is more hopeful. In Missouri, as in all Southern States, public sentiment is strongly against the public work of women, and this is an embarrassing feature in the effort to establish Unions throughout the State. During a recent Sunday-School Convention, one gentleman having a large supervision of Sunday-school interests, laid down the law of the land, that a woman might be allowed to teach an infant class in the Sunday-school, but must not speak or pray in public.

Still, temperance women are not utterly cast down, but promise hard work for God and temperance.

Two friendly inns at St. Louis, not under the care of the Woman's Christian Temperance Union, are well sustained, and prayer-meetings are kept up at these places with good attendance and results. Thus

far, individual effort, alone, has thrown its tiny pebble at the giant, Intemperance, but organization is sure to be the outcome.



MRS. MARY C. JOHNSON,
First Recording Secretary Woman's National Christian Temperance Union.

CARTHAGE, MISSOURI.

The Crusade in Carthage was a success. The rage of the saloon-keepers, and the results, moral and political, all indicated it.

For more than ten weeks the good women of that little city, led by Mrs. H. R. Miller, wife of the Methodist pastor, carried the battle to the enemy's gate. Almost every evening they held meetings at the saloons, singing, praying, reading the Scriptures, sometimes addressing the crowds themselves and sometimes securing the services of ministers to preach.

They suffered nameless and almost innumerable indignities. At their first appearance they were assaulted with tin horns blown in their faces, *which horns were bought and paid for by the mayor of the city for that purpose*. A saloon-keeper caused fiddling and dancing by roughs, while the women sang and prayed before his saloon. Another with a force-pump and hose threw water by the barrel on them, while they sang and prayed in the street before his establishment. The women protected each other as well as they could, some standing over the praying woman, and taking the water while she prayed. The storm was braved heroically, and they, undismayed, retired. They were also assaulted with stones, good and bad eggs, but still they persevered, and success attended their work. As they could not be suppressed with violence, the mayor and council undertook the work by law. They enacted an ordinance forbidding them to pray on the sidewalks, and requiring them to go ten feet from the sidewalk into the street. They obeyed; sang and kneeled in the mud in the street. But the indignation of the citizens at the action of the council caused them to meet together the next morning and repeal the ordinance.

Three weeks more passed, and such was the success of the work of the women that the council met and passed an ordinance forbidding singing, praying and preaching on the street, on any week-day or night, without consent of the mayor, under penalty of from twenty to one hundred dollars fine for each offence. This the women regarded as an act striking down their dearest liberties, and they raised the standard of revolt. The same evening of the passage of the ordinance, fourteen ladies, accompanied by Revs. Miller, of the M. E. Church, and Pendleton, of the Baptist Church, moved to a saloon and sang, after which Mrs. Miller and Mrs. Dr. Wilson prayed. They were then arrested and marched to the police judge's office, whither they went, singing:

"All hail the power of Jesus' name."

Their names were taken, and all released to appear next morning for trial. They proceeded to the street, moved in front of a saloon, commenced singing again, and were immediately arrested. The ladies were then tried, but released on a technicality, which also bore on the case of the ministers, but was overruled. The indignation of the masses was aroused at the base treatment of the women, and the authorities dared not fine them in consequence, as they declared their intention to go to jail rather than pay a fine. They continued to sing and pray on the street. The council repealed the ordinance, and the good work went on. It was thought that the county, on a direct issue, could be carried for temperance. A powerful temperance sentiment was created by the work of these women.

CALIFORNIA

CHAPTER XIII.

The friends of temperance in this State, after a long and earnest conflict, secured the passage of a Local Option law by a decided majority.

This law provided that on the call of a certain number of voters a special election should be held and a vote of the town be taken, for, or against license. At several points signal victories had been gained; the temperance women of the State giving active aid and sympathy to the cause. Sallie Hart, a young lady of San Francisco, of unusual ability and irreproachable character, was very active and efficient at the temperance meetings and at the polls. Her life was threatened, and she was warned to desist or suffer the consequences. But she was too heroic to quail before the enemies of her country and her race, and in the conflict that followed she came near losing her life. The very same class that has for years committed outrages on the Chinese would have torn her to pieces if it had not been for the courage and untiring efforts of the police, and a brave band of temperance men and order-loving citizens.

The first great victory was at Oakland. This city is one of the most beautiful places in California. It is situated just across the bay from San Francisco, and is embowered in flowers, and shaded with live oaks.

These beautiful trees are always fresh and green. It had become a city of elegant residences, but the beer-trade was ruining it, property was depreciating, and the property-owners were almost unanimous in the desire to banish the drinking-saloons.

Oakland was the third city of the State. After doing all they could do preparatory for the contest, the women went to the polls and worked all day. Their methods were novel and taking. They had a large tent, where a free lunch was spread. Tea, coffee, and everything that was elegant and inviting were provided. Barrels of ice-water were at hand, so that no man should have an excuse to go to the drinking-saloon to quench his thirst.

Bushels of bouquets were in readiness, and ballots "*Against License*" in hand, and all who would accept the ballot got a bouquet and a pleasant "Thank you."

The liquor men were confident that they would have a *large* majority, but the ladies turned the tide, and a victory for temperance was gained.

A grand mass-meeting was held in their tent in the evening, and the temperance people and the property-owners of Oakland were jubilant. The Saturday following, the ladies went in force to Brooklyn, a neighboring town, and aided in gaining another victory. The work went on gloriously throughout the State.

Dr. Jewell, of Howard Street M. E. Church, San Francisco, preached a stirring sermon from the text: "Rise up, ye women that are at ease, hear my voice, ye careless daughters; give ear to my speech." Isa. xxxii. 9; with a view to arouse the women for work in that city.

On the 2d of July, 1874, an election, under the

provisions of the Local Option law, was held in the proverbially quiet town of Alameda, California.

I gather the following facts from well-authenticated accounts:

"During the day of the election, the place was invaded by an army of men from San Francisco, organized in the interests of liquor, who, by mob-violence, took possession of the streets and avenues to the polls, and committed the most outrageous insults to American citizenship, both to men and women, that have ever yet been known in all the history of the State.

"From the course pursued by the organized liquor interest in San Francisco, under whose auspices the outrages at Alameda seem to have been committed, it is evident that the liquor interests of our whole country have combined to resist *all* law, social, moral, and civil, whenever and wherever such law interferes with their degrading business.

"The *facts* of the Alameda outrages ought to be made known to every citizen of the State and the country. They show, as nothing else has ever shown, the animus and purpose of the 'whiskey interest.' Sensible, sober people, want to know the truth."

The *Evening Post* dared to publish the facts. It has exposed the falsehoods so widely circulated, and has denounced the outrage and the perpetrators in leading editorials of great force and merit.

THE REIGN OF TERROR INAUGURATED.

The scene as described in the Chronicle and Post next day.

"Not far from the middle of the day, the train from

San Francisco arrived and deposited upon the street one hundred and fifty members of the San Francisco German Saloon-Keepers' Society, headed by the United States Fourth Artillery Band. Instantly it was seen that there was trouble ahead. The delegation was composed mostly of young and irresponsible men.

"They at once formed in line, and being joined by as many more already in the street, they started for the polling-place to the music of the band. When the procession dispersed, a large throng at once crowded on the corner near the polling-place. 'Down with Sallie Hart!' they shouted, and at the same time pressed in around her. Fortunately several powerful gentlemen happened to be near her, or she would inevitably have been crushed in the excited mass.

"'Go home, you little red-head!' 'Get out of this, and go home!' was the cry. The crowd pressed, and swore, and hooted, and yelled, and shrieked. 'Down with her!' 'Drive her off the street!' 'Give her a kiss; that's what she wants!' 'Don't let her speak!' In vain did the poor girl cry, 'For shame, gentlemen!' In vain did her few friends surge, and squeeze, and try to force an opening for retreat. In vain did the police shout and brandish their clubs. The crowd only hooted and howled their insults all the more. Finally, a narrow passage was made, and through it the girl was half-dragged into an adjoining store."

Thence, after a few moments, she was escorted by a strong cordon of police and temperance men to the ladies' tent. The crowd caught sight of her as she left the store, and at once surged and pressed around, their yells and gestures increasing each moment in violence. Slowly the young lady and her escorts made their way to the tent, unable to resent or stop

the torrent of vile epithets which assailed them. Once inside, Sallie sat down almost exhausted, but the crowd were not satisfied. They yelled fiercely, “Take Sallie Hart home or we’ll tear down the tent!” “She shan’t stay here!” “Say, you old Gibson; take her home, do you mind, or we’ll kill her.” With these remarks, the vast throng shook their fists and swore they wouldn’t quit the spot until Sallie Hart and every other woman had promised that they would not again show their faces. The temperance men, headed by Dr. W. R. Gibbons, Dr. Densmore, Mr. Gibson, Mr. Hurlburt, and others, at once took measures to protect the tent and the ladies in it from violence. A strong force of police was instantly summoned, who drew a rope around the entrance and endeavored to keep the excited crowd outside.

One old lady of at least sixty years, with silver-gray hair, splendid black eyes, and a commanding figure, ventured out in the belief that her age and appearance would command an outward show of respect. She took a bundle of No License tickets and a small bouquet, and got as far as the street, near the polling-place. The hooting crowd made for her and she was surrounded in a twinkling. “Go home, old woman,” they shouted; “go home and mend your husband’s breeches!” Then followed a series of yells and groans and cat-calls, interspersed with cries of “Sour kraut,” “Limberger,” and “Go it, old granny!”

Whenever the old lady would open her lips to speak, she would be instantly set upon, and her voice completely drowned. But she held out bravely. Mounting a piazza, her great black eyes flashing with the rage of a pythoness, she hurled defiance at the jeering crowd and tried to shame it into decency. One man filled his cheeks with tobacco-smoke and

blew it into her face. Another spat on her dress; a third trod on her feet, and all pushed and jostled her in a most unmanly way. Finally, when some one in the crowd hurled an atrociously obscene epithet at her, the old lady burst into tears and shrank away in disgust.

About half-past two o'clock a litter was rigged behind a building, a five-gallon demijohn placed on it, and alongside the demijohn was laid an effigy of Sallie Hart, dressed in black. In the mouth of the demijohn was stuck a stick, from which flew a black flag. The litter was lifted to the shoulders of a crowd of men with evergreens in their hats. An immense procession was formed, and preceded by the band playing the "Dead March in Saul," it marched back and forth in front of the temperance tent, amid the hooting and jeering of the multitude. An effort was made at this time to drown the din by singing the Hallelujah chorus, but the effort was a lamentable failure. The funeral procession marched to a pile of sand near the tent, where, amid the waving of hats and hoarse cheers of the throng, the "body" of Miss Hart was prepared for interment. The litter was lowered to the ground, a hole dug, and then, strict silence being enjoined, Louis Kehlmeyer intoned *a burlesque of the Catholic burial "service."*

The *Evening Post*, on the day after election, contained the following:

The brutal outrages perpetrated by German whiskey men, who went over to Alameda yesterday, and insulted, mobbed, and drove off ladies who had as much right there as themselves, will arouse a feeling of indignation in the heart of every right-thinking American citizen. California has always been noted for her chivalry to women, and every

Californian's face must burn that such an outrage has been perpetrated in a California town. Things have come to a pretty pass when a lot of vile brutes who have no respect for womanhood themselves, can publicly insult ladies in the grossest manner; compel them, under threats of violence, to get out of their way, and openly burlesque the most solemn ceremony of a Christian church.

Our laws, and the American sentiment, which is deeper than all laws, guarantee to every woman who conducts herself in an orderly and decent manner, immunity from insult and outrage. To the American mind there is in womanhood a sacred right and essential privilege, recognized even by the lowest and most brutal, which gives to every woman exemption from insult and outrage. This sentiment the brutal wretches who insulted and drove off the ladies at Alameda, yesterday, appeared to have defied with deliberate intention. How far the general association of liquor-dealers may have been responsible for it we do not know; but the German Liquor-Dealers' Association, which went to Alameda in a body, and their fellows on the ground seem to have deliberately made up their minds to drive off the ladies by whatever stretch of brutality was necessary. One of the Germans had a double-barrelled gun, with which he marched in the procession, and several of them had pistols. One lady said that a man in the crowd spit upon her, and another that she had liquor thrown in her face. Another lady was seated in a buggy when the whiskey men marched past her with the black flag, which they placed over the grave that held Sallie Hart's effigy; and one of them shook the flag in her face and said, "Death to temperance!"

Judge J. Russell said he had been in California, and had travelled a good deal in it, having roamed over the coast in early days, from this city to the mouth of the Columbia river, and visited many of the mining camps. He had never seen so rough a crowd as was present at Alameda. Mr. N. A. Hillyer said the obscenity was frightful.

"I took an old lady by force from the crowd, and put her into the barber's shop for protection. I saw men poke sticks under the old lady's dress and raise her clothes as she stood on a tea-box before the mob. I also saw the mob bury Sallie Hart in effigy, and the black flag rising above the grave. I heard profanity and obscenity from the mob. I have been in all kinds of society, in Catholic and Protestant lands, but I never heard anything like the profanity used on that occasion. A pistol was drawn on me for remonstrating against license."

STATEMENT OF REV. O. GIBSON, OF SAN FRANCISCO.

At the Alameda election, from morning till night, the air was filled with profanity, obscenity, and the most outrageous insults to pure American womanhood—not by citizens of Alameda, but by the representatives of the "German Liquor-Dealers' Association," of San Francisco.

From twelve o'clock to three P. M. I remained in front of the temperance tent, aiding the friends in efforts to defend the women in the tent from being overrun and outraged by the howling mob which surrounded and threatened them. At three o'clock I passed, quietly and alone, to the office to send a telegram. On coming out of the office, I was at once

surrounded by a large crowd, who seemed to be waiting to take the cars. My presence was the signal for howls, curses, and threats, such as: “Gibson, the old rooster, send him home.” “Go home, d—n you.” “You don’t vote right.” “We don’t want you here.” “We Germans be the most intelligence peoples.” “You Yankees be d—d fanatics,” and so on. I did not undertake to discuss the question with such a crowd. But they pressed upon me—one man from behind kicked me, another struck me, and then an effort was made to push me down. At last, the police succeeded in opening the crowd, and I passed out.

The crowd followed, howling, for the distance of one whole block; then the police succeeded in getting me into a store, and I passed through and escaped out of their hands.

On returning to San Francisco, per four o’clock boat from Oakland, attended by five other persons, some of whom had only been to Oakland on business, a party of the Alameda rioters followed us in the streets of this city, up as far as the post-office, with jeers and cat-calls, making such a demonstration as to call many people to the shop doors to see what was going on.

Mr. J. N. Webster, in the *Post*, of July 9th, says:

Mr. John Gunn, one of our best and most respected citizens, had his coat torn off his back because he dared to advocate the right.

Sallie Hart remained on the field, doing all the good she could, until there were *certain signs* that they intended to kill her, when she was taken away.

William F. Kellett, in the *Post*, of July 12th, tells us:

At Alameda, on last Thursday, scenes were enacted which are absolutely unparalleled in the history of our elections, and with which the opinions of the parties therein had nothing whatever to do. Yet in some of the papers not a single word of censure has been uttered, while some have actually justified them. That murder was not committed was because the threatened did not dare to lift a hand, while other things were done which would almost have justified the death of the offender on the spot, and which I cannot name, however remotely.

AFFIDAVIT OF OFFICER KRAUTH.

I told the reporter about the crowd hooting and yelling, and trying to get into the ladies' tent, and endeavoring to create a disturbance all the time, and trying to pick quarrels with the people and police. I told him that the rope around the tent was cut seven times, and gave him other information of a similar character. From the time the San Francisco crowd arrived, there was one continuous scene of disgraceful riot, until they left, late in the afternoon. I believe there were two trains of cars, with eight cars each, all filled with people, who came from San Francisco and Oakland; and we had but fifteen officers to try and preserve order. It was impossible to arrest anybody, owing to the crowd, and all that we could do was to prevent fighting. I have read the report of the occurrences at Alameda on the day of the local option election, as published in the *Post*, and it is substantially correct.

F. K. KRAUTH, JR.

Subscribed and sworn to before me, this 13th day of July, 1874.

SAMUEL S. MURFEY, Notary Public.

These outrages passed unpunished, and the whole liquor force rallied against the Local Option law. They were not willing that majorities should rule, but determined to force drink, against the express will of the people, upon them, and compel the protesting legal voters and tax-payers to submit to a depreciation of the value of their property, and support the paupers and criminals, the result of their traffic.

They therefore carried a case to the courts, and obtained a decision, that *the Local Option law was unconstitutional*. A wide-spread opinion prevailed at the time that the court was corrupted; but there was no redress. Nothing was left but to work, and pray, and wait, till the public sentiment was strong enough to master the rowdyism of society, and hurl from power the officials that truckle to the base demands of the liquor oligarchy.

OREGON.

I gather the following thrilling facts from a published account by Mrs. F. F. Victor:

A meeting was called at the Baptist Church, Tuesday, March 10th, to consider the methods used in the Crusade movement. From this time on, meetings were held daily, morning, noon, and night. The subject of temperance was discussed from every possible standpoint, and, after much thoughtfulness and prayer, the ladies decided to visit the saloons. The gentlemen organized a society to assist the ladies.

On the 17th of March, a printed appeal was sent to

the liquor-dealers, copies of which, in large type, were posted around the city. The ministers of the town, Revs. Medbury, Baptist, Atkinson and Izer, Methodist, and Eaton, Congregationalist, by frequent and stirring addresses, and in every possible way, assisted the ladies.

The first visit to saloons was made in small companies, two and two, going quietly. In most of the places they were politely treated, Mr. Moffett being the exception. Two elderly ladies, mothers in Israel, called at his door to leave the dealers' pledge, when the brutalizing influence of the liquor business upon those who sell was conspicuously exhibited. When they entered, Mr. Moffett, on the alert, without giving them time to announce their errand, seized them each rudely by an arm, and thrust them into the street, exclaiming, "Get out of this. I keep a respectable house, and don't want any d—d wh—s here."

Long and earnest prayers had given these women a preparation which Mr. Moffett had not calculated on. Mrs. Reed, one of the two thus insulted, turned and looked up over the door to ascertain what sort of a place, kept by what sort of a man, this might be, and the name struck her with horror.

"Walter Moffett!" she exclaimed. "Can this be Walter Moffett? Why, Walter Moffett, I used to know you; and I prayed with your wife for your safety, when you were at sea years ago!"

"I don't want any of your d—d prayers; I want you to get out of this, and stay out. That's all I want of you. I don't keep a wh—e house."

If any suppose it does not require an utter consecration to prepare pure-minded ladies to

encounter such base and ruffianly assaults as these, they are in error; for the most patient and persistent laborers in this field are meek and quiet Christian women, who have seldom or never spoken aloud in their own churches; humble women who have never essayed to lead in anything, not even the fashions.

After this quiet canvass, the ladies visited the saloons in force. Often the saloons were closed against them, and they were compelled to hold their services on the street. This only brought them the larger audiences. Often, too, they were assailed by abusive language, and even roughly handled. This, too, opened the eyes of many to the brutalizing effects of drink, and led them to declare, that if that was what whiskey brought men to, they would never drink another drop.

At the Oregon Exchange very often, when a visit from the ladies was anticipated, some ridiculous or scandalous performance was gotten up, to divert them from their purpose; such as a man fantastically dressed, *a la* negro minstrels, dancing, drinking from a bottle, etc. One of the worst places visited was kept by two women. With these the ladies felt they must succeed. On their second visit, as the ladies approached, one of the women flew in a rage to close the door; the other woman objected, and they were admitted. One of them was penitent, and listened tearfully to their words, and promised to lead a different life.

At one German saloon the proprietor rushed out when he saw the ladies coming, and swinging his arms and shaking his fists in the most excited manner, exclaimed: “Vot you vant here? You shust go vay! Get off mine sidevalk! Vat you come here so mooch, braying and singing, and making my license

so pig? You shust go vay! I vill not haf it! Vat you vant? You make a church of mine house! Ruin mine pizness! No, no, you can do dat; you moost come here no more. You shust come here vonce more, you vill see vat I vill do mit you! My Piple says you moost not bray on de street corners, but you moost bray at home. You go home to bray."

The band commenced singing a hymn, and the irate German retreated into his saloon. As they were passing on, he gazed after them as if horror-stricken:

"Vell if dere is not a burty young girl mit dose vimmen! Vot a shame!" Probably, he thought, a hurdy-gurdy house a better place for a "burty young girl" than "mit dose vimmen."

At the more respectable houses they were treated with civility, and were allowed to hold services in the saloons and the billiard rooms, and no drinks were sold during their stay. But from the beginning of the Crusade, the opposition of the liquor-dealers, both wholesale and retail, was steady and united. Secret meetings were held from time to time to consider the most effectual means of combating the growing temperance sentiment. The loss of money and the loss of reputation was the burden of their complaint. What transpired in these secret sessions can only be judged by the plans they adopted publicly. It seemed to fall to Mr. Moffett's share to try the effect of fire, water, and noise, in "abating the nuisance of prayer and singing." On one occasion, when the ladies visited the Web Foot saloon, Mr. Moffett made such demonstrations as drew about them a great crowd of people and obstructed travel. This was just what he desired, as it gave him an excuse for calling in the police, who were ordered to disperse the crowd, meaning the women. One of the

officers, acting on the instructions given him, began not only to order away the women, but laid violent hands on them, and, without respect to the gray hairs of some, pushed them rudely about, bruising the shoulder of one lady against the post of the awning.

As they were compelled to yield to force, without a word of remonstrance they started back toward the church. But one lady put her arm through the officer's arm, and told him with much firmness, that if *she* went, *he* should go too! to which he was constrained to submit. The occasion was improved to the edification of that officer, who was met at the church and confronted, not with Crusaders only, but a goodly number of indignant friends.

The next day they were out as usual, and were arrested before the Web Foot saloon, and taken to the city jail, where they spent a couple of hours in prayer and song, to their own refreshment, and the delight of the other prisoners. Counsel was not lacking who volunteered to defend them. A special session of the court was called, Messrs. C. W. Parish and H. Y. Thompson appearing for the accused. After a hearing of the complaint, Judge Denny decided that there was no ordinance under which they could be held, saying, in substance, that had there been such an ordinance it would have been illegal, as the Constitution of the State of Oregon and of the United States permitted every person to worship God according to the dictates of his own conscience.

The arrest of the ladies created, of course, a strong feeling of indignation in the community among their friends, and rejoicing among their enemies.

On the afternoon of the 16th of April, 1874, the Crusaders, sixteen in number, paid another visit to

the Web Foot saloon. But no sooner had they appeared in front of his place, and asked permission to pray and sing there, than Mr. Moffett blew his policeman's whistle, and by means of gongs, drums, hand-organs, etc., collected a large crowd which soon entirely surrounded them; in this situation they maintained their calmness and endeavored to carry on their devotional exercises. The noise of gongs and drums, tin cans and hand-organs, together with the murmurings and shoutings of the mob, was so great that they were not heard even by themselves. But still they sang and knelt in prayer, keeping a serene and joyous trust in God.

The scene which was then and there enacted rivalled pandemonium. Many of the friends of the ladies anxious for their safety hurried to the place, augmenting the crowd already collected, thereby increasing the apparent danger. A large proportion of those present were street idlers, some of them roughs and blackguards; but even the roughest, if not intoxicated, felt the course Mr. Moffett was taking to be uncalled-for and outrageous, and were disposed to fight in behalf of the women.

The ladies, on their part, could not be heard, even in remonstrance. To escape from the crowd would have been nearly impossible, if they had made the effort. But they did not make the effort. Their faith in the protection of God, and His very presence with them, never wavered. Although they could not communicate with each other, because of the roar and clamor of the mob, each one of them felt so firmly impressed with the sense of security in Divine assistance, that not one of them betrayed or felt any fear. Pistols and knives were drawn, furniture thrown about, and windows broken. One lady was struck by

a tumbler thrown out of the saloon, and another had a pistol held at her head by Mr. Moffett himself.

This strange scene was prolonged from half-past two o'clock in the afternoon until six in the evening —until the gong-beaters, drummers, and organ-grinders had become exhausted, and the mob was weary of its own riotousness. When the way was cleared, the ladies took their leave, having endured for three and a half hours such things as would commonly have driven them mad with fright, or caused them to faint or go into convulsions. If there are those who do not believe in Divine interposition in certain cases, here is a problem for them to solve.

More than one man that day was convinced of his sins; and quite a number of drinking men declared themselves converted to temperance, simply by witnessing the depths of degradation to which the habit of selling liquor could bring a man.

The wife of an Irish drayman said to a friend of the Crusaders, "My husband is a drinking man, and many is the dollar he has spent at Moffett's, but he says he will never buy another glass at that place."

Among the children whom Mr. Moffett was trying to press into his service was a little son of one of the Crusaders. Being told to beat a drum, he took the sticks and threw them among the crowd. On being threatened with punishment if he did not recover them, he ran in among the crowd as if to look for the lost sticks, but instead made his way to his mother, who was kneeling in prayer, and remained by her side until she left the place.

It may be asked, what were the police doing all this time?

On the previous occasion Judge Denny had

dismissed the complaint, so it seemed of little use to arrest the ladies, and they allowed Mr. Moffett to conduct his riot in his own fashion.

On the following morning they visited the saloons, and in due time appeared before Mr. Moffett's; immediately a crowd was attracted to the spot in expectation that the scenes of the day before would be repeated. But they were disappointed. Mrs. Moffett was there with one of her children, and no disturbance was raised. She appealed to the ladies to leave her husband to his own ways; but was met by an eloquent counter-appeal by one of the band, whose father had perished by drink, and whose son, though carefully reared, was on the road to ruin from the same cause.

At half-past eleven, Chief-of-Police Lappens appeared, bearing a warrant, which, upon being shown to the ladies, they obeyed by accompanying him to the jail. An immense crowd followed to the very entrance of the building, to which the Crusaders gave no heed, but entered, singing,

"All hail the power of Jesus' name."

At one o'clock P. M., the court convened. The usual dock was filled with ladies as well as half the usual audience-room outside the bar. The charges against them were made by Mr. Moffett, for "wilfully and unlawfully conducting themselves in a disorderly and violent manner, by making a loud noise, and creating a disturbance whereby the peace and quiet of the said city was disturbed." *Mr. Cronin* was Mr. Moffett's counsel, and Messrs. Parish, Northrop, and Shoup defended the ladies. This, as will be seen, was a charge made by Mr. Moffett himself, who had prepared for and conducted the riot himself, while

the ladies stood as silent witnesses of the scene. Mr. Cronin opened the case. Mr. Gibbs responded. He said processions had marched through the town, blockading the streets; the gospel had been preached to listening crowds at the street corners; Chinamen had come out on the public thoroughfares, beating gongs, exploding fire-crackers, and making hideous noises; and for all this there never had been an arrest. It would be shown that if the peace and quiet of the city were disturbed, that they did not do it; that they broke nobody's window, harmed no man, woman, or child, and that they were not responsible for the beating of gongs, or the sounding of trumpets, and the hooting and howling of disorderly men.

Moffett was the first witness. I can only give a part of his testimony. Being cross-examined, he said:

"There was a great crowd, probably a thousand persons, two or three fights took place, and a man was stabbed. At the time the disturbance was going on, the women sung very loud."

"But did you see the defendants do anything?"

"They would not move when I asked them."

"What were you doing?"

"Trying to keep the peace." (Laughter.)

"Did you have a pistol to keep the peace with?"

"No, sir."

"Now I ask you if you did not have a pistol in your hand at the time this occurrence took place?"

"Yes."

"Then when you stated a while ago that you did not have a pistol, you did not state what was true?"

"I did not have it to keep the peace with, but for protection; they were stealing my property."

This is a sample of Moffett's testimony.

Allen Griffith testified for the defence, to having seen Moffett's barkeeper, Good, throw water, by means of a hose, on the sidewalk, at the saloon, while the ladies were present; also saw Good in a row—saw him close to the ladies.

Mr. Shoup.—What was he doing at that time?

Witness.—One of the times when he was particularly near to them he was holding a gong within a few inches of a lady's ear, and beating it very loudly. I saw him lift her veil at one time.

C. H. Williams spoke of having been attracted to Moffett's saloon, April 16th, by the noise of gongs and drum-beating.

Mr. Cronin (Moffett's attorney).—Was your wife among the ladies that day?

Witness.—She was not; I only wish she had been.

Mr. Cronin asked Thomas A. Royal, of the Portland Academy, another witness, if he had counselled the women not to go to Moffett's saloon.

He answered: "I have not, but I have asked my wife to go."

This, though a small part of the testimony, will show the drift of the trial, which lasted four days. The testimony was clear as to the pure moral character and good behavior of the women; the speeches for the defence of the women were able. The case was one of the clearest that ever went before an American jury.

Judge Denny briefly charged the jury, reminding

them that all they were called upon to decide, from the evidence, was, whether the defendants were guilty, as charged in the complaint, of wilfully and unlawfully making a loud noise, whereby the peace and quiet of the city was disturbed. They were also advised that it would be their duty to give the prisoners the benefit of any reasonable doubt. The jury was out several hours, but returned with a verdict of "guilty," but recommended to the merciful consideration of the court. Upon the request of Mr. Parrish, the judge consented to stay sentence till the next morning, to give defendants time to file a motion to arrest judgment. The motion to arrest judgment being overruled, the ladies presented the following protest:

"*Your Honor*: We do protest against any sentence being passed upon us, for the following reasons:

"1. That the verdict was contrary to the testimony, and to the charge of your honor, in that the testimony clearly shows, by numerous witnesses, that we were quiet and orderly in the midst of disorder and confusion. To such an extent did some of us preserve quiet, that we did not so much as open our mouths, either in song or in prayer, as your honor will observe by referring to the testimony.

"2. We, as temperance women, do earnestly protest against being sentenced on the finding of a jury composed in part of liquor-dealers, who, according to the words of their oath, had already prejudged us.

"If we may be allowed to mention the work in which we are engaged, we should like to do so. The crime being supposed to be in the intent, we would remind your honor that the husbands and fathers of

the land are being stricken down on every side by this vile traffic against which we wage war, and that the sons of the land are so beset by temptation that very many of them fall early into a drunkard's grave, and many more who live on, but live to disappoint the fond hopes which are centred in them, and which, but for this fell destroyer, they might fulfil. These evils, your honor, are not in far-off lands, but at our own doors, as that wife can testify, who a few months since went to a prominent saloon in this city and plead with the proprietor to sell her husband no more liquor, as her life was in danger whenever that husband came home under its influence, and she was coldly told: 'O, well, if I do not sell him liquor some one else will.' Of that other wife whose twenty years' experience has deprived her of everything the heart holds dear, 'but her trust in God,' whose husband can go and keep the books at this same saloon, and Saturday night take his pay in this cursed fire-water, and go to his home to make it such a hell upon earth that the children must be sent from the house and the wife remain in terror of her life. Such instances are not rare; and it is in behalf of these suffering sisters that we act. We have not power to amend the laws; but since the day when woman was first at the sepulchre, it has been her conceded right to pray, and this right we claim as inalienably ours.

"The jury have kindly recommended us to mercy; we ask no mercy—we demand JUSTICE."

THE LOGICAL CONCLUSION.

The judge, with evident embarrassment, replied that the jury had been fairly and "impartially selected in accordance with law." He also took occasion to advise the ladies not to attempt to

overcome the evil they were warring against by such means as they had been using, but to go to the "fountain head."

The penalty was five dollars fine each, or one day's imprisonment. The ladies refused to pay the fine or allow the gentlemen present to pay it for them, electing to go to prison. They were shown to their common apartment in the jail, and gave up their only weapon, their Bibles. There was an indignation meeting in one of the churches that night, and between eight and nine o'clock, fearing the people, an officer came to the jail and rudely ordered them to leave. The ladies hesitated about going out into the darkness alone, expressing a preference to remain, to which he replied, "I'm boss here; you leave." Thus thrust out, they made their way to the church. The first intimation the audience had of the release of the ladies was their presence in the church. Such enthusiastic cheering took place as had never been heard within those walls. When the tumult had subsided, some of the ladies made short addresses, in which they recounted the circumstances of their dismissal and their hesitating flight.

The Crusade work continued without any abatement of zeal. The liquor-dealers held meetings to devise means to protect their rights. Their doors were closed, and the women met with universal coldness and hardness. Mr. Moffett persisted in his open insults, treating the ladies with great personal indignity. At last forbearance gave way, and Mr. Moffett was arraigned for insulting conduct toward Mrs. H. B. Stitzel. The case was tried before Justice Ryan, with a jury of liquor-men. Mr. Moffett was discharged. Another complaint was entered by Mrs. Alice Fain, for assault, by making her ill by burning

some poisonous substance in her face. In both these cases Mr. Moffett was defended by E. A. Cronin, who seemed to be inspired by the spirit of his employer, and grossly insulted the ladies by telling them, in his speech, that he believed they were as base and corrupt in heart "*as any woman in this town, no matter what her calling or character*." The jury in this case, which was tried before Justice Crich, consisted of four liquor-men and two Germans. Moffett was again discharged.

An enthusiastic meeting of ladies was held, and able speeches were made, and published. The better class of citizens, and the Congregational Church, in council, gave the Crusaders their formal indorsement. In the meantime the usual work of visiting the saloons went on; petitions were circulated; and public sentiment thoroughly aroused.

On the 18th June, the mayor approved an ordinance, which had been secured mainly through their influence, raising the license from $50 to $100 per quarter, and requiring $1,000 bonds to keep orderly houses, with some other restrictions. This aroused the liquor-men to still greater opposition. One gentleman, whose wife was connected with the Crusade, was notified to take his wife off the street or suffer the loss of his business, through the enmity of the liquor association. "Very well," he replied, "it took a higher power than I to place her on the street, and it will require a higher power to remove her. If you want to ruin my business, you can try it. I will certainly fight yours as long as I live."

But they had many kind words, and much to encourage them in their difficult work. Mrs. A. C. Gibbs arose in a ladies' meeting one day, and told the Crusaders, for their encouragement, that during a

visit to Puget Sound, from which she had just returned, she had learned, to her surprise, that the temperance movement had produced the best effects over there. In a conversation between the captain of a Sound steamer, and other gentlemen, it was asserted that the liquor traffic had fallen off one-third; that he knew it by the less amount he carried on his boat. Also, that whereas all the men on his vessel used to take their grog, none of them did so now; and that a drinking-stand, kept on one of the wharves for the express convenience of this class of men, which used to make a profit of twenty-seven dollars a day, dwindled in its receipts to three dollars, and finally closed. Such a fact was certainly encouraging, as a result of four months of labor, no matter how arduous.

MURDER IN A SALOON.

On the Saturday evening immediately preceding the city election, at nine o'clock, a certain lady was reciting to the audience at the church an incident that came under her notice four years previous, of a woman's shooting a man in a Portland saloon because he failed to vote as he was instructed, after having been furnished free drinks for a month at her place.

Almost at that very moment, a murder was being perpetrated in a place of similar character, but under somewhat different circumstances. In this case the woman had only given the murderer drugged liquor enough to make him either stupid or crazy. Unfortunately it had the latter effect, and to save herself from his pistol she had called on the police, and officer Schoppe entering at the moment when the deadly instrument was raised, was instantly shot

fatally, and fell.

Here was a pointed example, if such were wanting, of the criminality of the saloon business. It *might* be made use of to influence the election on Monday. But it was not; because it happened late Saturday evening, and on Sunday, at one o'clock, the man was buried out of sight!

THE ORDINANCE AGAIN.

When the new councilmen came in they found the ordinance increasing liquor licenses signed by the mayor, and ready to go into effect with the commencement of the quarter beginning July 1st. An effort was immediately made to get an ordinance passed reducing licenses to their former rates; but this was prevented by the mayor, two of the old councilmen and one of the new.

Then followed a petition from fifty-six liquor-sellers and eighty-seven others, to have licenses reduced to fifty dollars per quarter, and such pressure brought to bear upon the council that the mayor notified the temperance people that unless they sent in a counter-petition, the council might not be able to withstand it.

Accordingly a counter-petition was circulated, and one hundred and thirty names obtained, of the heaviest tax-payers in the city, who were *not* liquor-dealers. Both petitions went before the council. That same evening an ordinance was passed and approved by the mayor, reducing licenses to fifty dollars! It contained, it is true, some provision for bonds being given; but how soon may we look to see even that repealed?

What is this power of whiskey that makes men disregard everything else?

An attempt was made to pass a law against singing and praying in the street, but it was not successful. The council did, however, ordain that no drinking-houses should be kept by women. I add the names of the noble women of Portland, who consecrated themselves to this work, and pursued it so successfully, notwithstanding the apathy of the masses, the corruption of the courts, and the ruffianism of the saloon-keepers:

Mrs. M. A. Mitchell; Mrs. Helen Sparrow; Mrs. J. H. Reid; Mrs. Jane Pierpont; Mrs. J. S. Briggs; Mrs. Josephine Ritter; Mrs. A. R. Medbury; Mrs. Catherine Sparks; Mrs. Mary C. Holman; Mrs. M. Quackenbush; Mrs. G. Shindler; Mrs. Maggie Wilson; Mrs. Charlotte Jean; Mrs. S. D. Francis; Mrs. H. V. Stitzel; Mrs. Rachel Clark; Mrs. L. F. Turner; Mrs. M. E. Sutherland; Mrs. E. C. Hall; Mrs. E. Watkins; Mrs. W. B. Fain; Mrs. E. O. Corson; Mrs. N. S. Swafford; Mrs. Dr. Atkinson; Mrs. G. W. Izer; Mrs. J. Smith; Mrs. T. F. Royal; Mrs. Lucy Patton; Mrs. J. F. Jones; Mrs. W. P. Jones; Mrs. E. Richards; Mrs. Kimberline; Mrs. Lillie; Mrs. J. R. Robb; Mrs. M. M. Smith; Mrs. Emma Morgan; Mrs. Murray; Mrs. Connell; Mrs. J. A. Robb; Mrs. L. L. Bond; Mrs. Lizzie Fletcher; Mrs. J. F. DeVore; Mrs. O. B. Gibson; Mrs. Dr. Sawtelle; Mrs. Wm. Roberts; Mrs. Benj. Thomas; Mrs. L. Blackstone; Mrs. A. Allen; Mrs. F. Pierce; Mrs. J. Stitzel; Mrs. A. Hurgren; Mrs. G. W. Traver; Mrs. Morris; Miss J. Pumphrey; Miss L. A. Mitchell; Miss Mary DeVore; Miss Orra Sparks; Miss Sarah Sparks; Miss Olive Padget; Miss Mary Harrington; Miss Mell Cranston; Miss Marion Francis; Miss Ida Francis; Miss Helena Holman; Miss Mary Test; Miss Eliza Richards; Miss

Edith Sutherland.

NEW JERSEY.

The work in this State began in the city of Newark, April 16th, 1874.

Newark was the largest town in the State, and a stronghold of the liquor traffic. But the fire kindled there has spread from town to town, till the whole State rings with the watchword of the Woman's Temperance Union—"*New Jersey for Christ and Temperance*."

NEWARK, NEW JERSEY.

The call that brought the ladies together was anonymous; but though thus unexpectedly called to face the responsibility of the temperance work in a great, wicked city, they were too loyal to God and the cause to hesitate.

They prepared themselves for the work by a special and entire consecration, and waited before God for an open door, and the voice of command.

The work came to them in a most unexpected manner. At the close of one of their meetings, a forlorn, miserable-looking sort of a man came dragging his feet along just within the door, and tumbled into the chair that was near, being then somewhat under the influence of liquor. After sitting a few moments, he arose with some difficulty to his feet, and commenced speaking quite indistinctly, as if rather talking to himself. The first words that could

be understood were, “I am a poor, miserable, lost, wretched and drunken engineer, and I am drunk now; do you think that I can be saved?” He then went on to tell of his dreadful life, how for over twenty years he had been drinking, ruining himself and family till he had become a worthless vagabond, and was lost and ruined both soul and body forever. While standing in a half-bent attitude describing himself and his wretched condition, in most piteous tones, the heart of every individual who had remained there was melted in sympathy. He said he did not know why he came into that room, or how he came there, but that a conviction of his guilt and ruin came over him the moment that he entered it, and while thus speaking, he commenced to sob and weep aloud, saying: “Will you pray for me?” Trembling and excited he got on his knees, and in the agony of despair he prayed that God would save him. Those who were there to pray were bowed low in the dust, as never before, conscious of the power and presence of the Holy Spirit, all remaining on their knees in prayer, till he yielded his heart to Jesus in penitence and tears, when he, a saved and sober man, testified to the riches of Divine grace which could reach and rescue even a great sinner like himself. And on that morning of the 8th of May, 1874, he left the hall, which he entered in such darkness and misery, with the light and peace in his soul which Jesus only can give. To His dear name be all the glory!

This small band, who continued to wait on the Lord, were enabled on that May morning to erect a signal of praise over this first marked and wonderful display of the marvellous power of God to save, and His readiness to hear and to grant an immediate

answer to prayer.

Some of the very worst-looking men would most strangely find their way into that meeting without knowing how or why they came. Almost as soon as they entered and heard the voice of prayer, they would rise and ask to be prayed for as poor lost sinners, and continue in prayer till they found the Saviour. Others were invited or led in, even when intoxicated, and were eventually saved.

As the work progressed, evening meetings, cottage-meetings, and Tuesday afternoon services were established in different places at the houses of inebriates and reformed men, which were well attended, and were successful and blessed in their results.

The number of workers was small, and the difficulties great, but God was with them.

I take the following from a report of the work:

On the second Sunday in January, 1875, Mr. John Garrabrant (who had been an instrument in God's hand of great assistance to us) invited Mr. William Souter (who was called the drunken tailor) to come to our meeting. He came, forlorn and helpless as if about giving up; he thought and felt himself, that there was no use in trying. He was induced to get on his knees with us, and was told to sign himself to Jesus. The Holy Spirit then and there commenced the work in his heart, and from that moment he began a new life, and broke off entirely from his evil habits, and became a changed man, giving his heart to the Saviour. Oh, what a glorious day for him! Our rejoicing for a good while over him was with trembling; but oh, how we have blessed God for such a triumph of grace, ever since! A new beacon of hope

and light was erected, and what an encouragement it was for perseverance in earnest and united prayer for that class of men! New ones found their way into these meetings, which awakened a greater degree of interest and earnestness in the work.

Among the first of these special cases was the coming in of a man, rather small, but with such a black and wicked sort of expression of countenance as one would instinctively shrink from. He seemed in every way strangely repulsive, but my eyes were riveted to him as he took a low seat just back of the door, holding his head down as if to hide himself in his soiled and shabby garments. He came invited by the Bible reader, who met him in the morning. He was cold, and as he said thought he could get warm in there, but thought of nothing more.

Very soon, as I watched him, he became very uneasy, moved about until he arose to his feet and began talking of his miserable life, and of the terribly wicked and abandoned condition that he was in. He said that he had been drinking, and was drunk when he came in there; but said he, I will never drink again, no, never; while I live I'll never touch another drop. Is there any mercy for such a vile wretch as I am? And then dropping to his knees he began to pray for himself, and cry to God for mercy. He was truly and deeply convicted of his guilt as a sinner, and sought earnestly to know the way to a better course of life, and to give his heart to Jesus. Prayer was offered for him, and the meeting closed; but as he still remained I was unusually impressed to speak to him. But as I approached him, he was so forlorn and disagreeable from being steeped with rum and tobacco, that the first thing I asked him was, if he would give up his tobacco as well as strong drink.

Laying my hand on his shoulder, I said, “Will you, my poor brother, give up everything and make a full surrender of yourself to Jesus, and become pure and clean, and not offensive and repugnant as you are now?”

“I will give up the drink, but can’t say I will tobacco, for I don’t think I could.”

I urged the point; he demurred, but finally said he would try.

“No use in trying: you *must* do it; say you *will*,” I still urged.

“But it would not do for me to give up all at once when I have been chewing two papers every day, and often a good deal more, besides smoking: it would make me sick to break right off.”

“Not if Jesus helps you,” I said, “and He *will*. In your own strength you can never do it; in either case in His strength you can. Now promise me you will.”

“If I promise you,” he said, “I *shall* do it, for bad as I am I never tell a lie.”

“Then promise me, quickly,” I still urged; and never shall I forget the look he gave me, as for a moment he bowed his head, and then, as he raised it in trembling earnestness,

“Give me your hand,” said he, seizing it as with a grasp of desperation. “Now I promise you, God helping me, that never from this time will I touch tobacco or drink again. Now I have promised, I shall keep it.”

Earnest prayer was offered, and from that moment our brother, William N. Clark, became a sober, renewed, and changed man.

What human power could have annihilated in an instant the appetite and all desire for strong drink or tobacco in any form, where it had been almost a life-long habit, indulged in without restraint day and night, obtained at any and every sacrifice? Who can doubt that a will like his was at that time brought into and held in subjection by the will and strength of Omnipotence? He was enabled to surrender himself, soul and body, into the hands of Jesus, and he left the hall, never more to touch, taste, or handle those two accursed things. His former appetite and love for both from that moment was so turned into hatred of the sin and its evil results, that his voice was raised in denunciation wherever he went. His whole life, since that hour, has been given in efforts to bring others from the degradation and wretchedness of sin, and to win them to Jesus.

So many young men were now interested that it was deemed advisable to organize a reform club, to bind them more strongly together. Such an organization, in connection with the Woman's Temperance Union, was completed on the 4th of March, 1875. This club has now over 600 members.

A Sunday-school was commenced, and is still in progress.

The 4th of July occurring on Sunday, in 1875, there were rumors of preparations already in progress to celebrate it as on any secular day, in parades, processions, martial music, and other public demonstrations. Some of the ladies of the Union resolved, after taking it to God in prayer with great earnestness and humility, to take a bold stand, and go as a committee to the City Hall, and petition the mayor to interpose in behalf of a God-fearing people, and sustain the honor of His law, "Remember the

Sabbath day to keep it holy." It was said by many, "It will do no good at all; matters have gone too far." But it did do good. The suggestion was very kindly received, and Mr. Perry's decided and prompt action not only entirely suppressed the threatened fearful desecration, but gave us one of the most peaceful and quiet Sabbaths that we have had in this city for many years.

On the 8th of September, 1875, at the regular meetings of our Union, we set apart a little season, just at the hour of twelve, for united prayer to God. And this noon-day concert of private prayer has been observed by our Union since that day, when, by the uplifting of the right-hand, as requested, to signalize the sacred compact, it was thus ratified by every member present.

Surely God, the Almighty God himself, has allied Himself to this cause, not only in the treasure of His grace, but in the treasury of His means also, to carry it on with; for it is a marvel how we have been supplied and carried through such heavy expenses as came upon us from time to time, and are able to-day to say joyfully, that we owe no man anything. Not unto us be any of the glory.

An humble service, if the calling to it is of God, is a high, a holy calling. In the death of Judge Stanboro, December 5th, 1875, we lost one of our firmest friends. He was enabled, at the age of seventy-two, to give up entirely the use of tobacco in every form, although it had been a habit freely indulged in for sixty years. He kept quiet on the subject till he could say, after the experience of months, that he was a happier and better man without it.

One of the reformed brothers who had received his

special care and attention, and who had never seen a Christian die, watched with him till the hour of his departure, and caught these his last words, as they fell from his lips: “Oh, those blessed women—God bless them!” “Oh, precious Jesus!” and immediately expired.

In the winter of 1876, a Juvenile Society and Bands of Hope were started, and have been well sustained. Several branches also have been formed auxiliary to the Union.

Mrs. Bundage adds the following incidents:

G—— A——, a young man having all the advantages necessary to place him in an honorable position, his friends giving him a liberal education, was a student of law. But rum, that great curse, laid him low many times, and finally he became a confirmed drunkard.

One day a minister of this city brought him into our temperance meeting, suffering with delirium tremens. His blood-shot eye, bloated, purple face, trembling limbs, quivering body, and look of despair, showed that rum had almost finished its work. The hardest heart was moved to pity.

One of the sisters of the Union seated herself by his side and talked with him. At last he said, “My God, cannot you do something for me?” The sweat stood in great drops on his brow. She told him just there to ask Jesus to help him, and He would; how He could cure his disease, and cleanse from all sin. As he became more quiet, he told of his wicked life; how his mother could not keep him any longer, as she kept boarders, and he would do anything to get a drink. Whenever she gave him a new suit of clothes, he would go to New York, exchange them for an old

suit, and go home intoxicated. A young lady gave him a glass at a party, and urged him to drink. Till then he had never drank.

Christian friends surrounded him, and pointed him to the Lamb of God. In pity, love, and faith, they bore him to the mercy-seat. They prayed for him as one prays for his own soul. The Mighty to Save heard, and cast out the demon rum, and he was saved from that hour.

Kind friends watched with him that night, and he was restored to his widowed mother, whom he had often found at the midnight hour kneeling at his bedside, pleading with a covenant-keeping God for her only son. He has since shown, by his walk and conversation, that the work is genuine.

Mr. H. had a wife and six children. Like many drunkards, he was often very abusive, and would take the little pittance his wife earned and spend it for rum, leaving the children crying for bread and shivering with cold.

At one time he sent a man to tell his wife he was arrested, and she must get some money some way so he would not have to go to prison. She did so, and he spent it for rum with his accomplice. At times he was very wretched and in despair, and made attempts to hang himself, and was prevented only by the untiring care and watchfulness of his devoted wife. One night, coming home, he made up his mind, as they would not let him hang himself, he would cut his wife’s throat first, then the children’s, and lastly his own. Before going to bed he slipped a razor in his coat-sleeve. His wife saw him do it, and stealthily left the house with her young infant, walking half a mile in the cold wintry night, through the snow and sleet, with only a thin shawl wrapped round herself and

babe, to the house of her father-in-law, where she stayed all night. The father-in-law asked her why she did not leave him; if she would do so he would take care of her and the children, and send her husband to an asylum. She answered: “I cannot leave him; he is my husband, and your son, the father of my children.”

He said to her: “I fear you will all be murdered some day by his hand.”

When the husband found all was still, he arose to accomplish the murderous task he had contemplated. He saw the children sleeping quietly together, and searched for the mother. Not finding her he concluded it was not best to kill the children, as she was gone. He says it makes him shudder now when he thinks what might have happened if the enemy had put it into his mind to kill the children first. When his wife came home in the morning he asked her why she did not stay home. She looked up, with tears streaming down her cheeks, and replied: “Father, I have no home any more.” This touched his heart.

When one of his children lay a corpse he borrowed money to bury it, and stopped at a rum-shop to get a drink, and stayed until the money was all gone; and his child was buried by charity.

The Woman’s Christian Temperance Union heard of this man, and one of their number visited his house every week for eighteen months, leaving tracts with the family. After a while he looked for the tracts and the visits. Suitable clothes were promised him if he would go to church. He was deeply convicted of sin, and sought the Saviour, whom he found able to save, even to the uttermost. He has since stood firm

and unwavering. For six months he was chaplain of the first Reform Club of Newark, which office he filled very acceptably. He has been called to several places in this State and in New York, to tell of his wonderful deliverance from the appetite and curse of rum.

September 8th, 1877, he buried another child; but what a contrast in the man's family and home!—the home now pleasant and neatly furnished, the family happy even in their sorrow, and the body of the little one lying in a neat coffin with a wreath of flowers marked "baby;" the man loved and respected—a kind Christian husband and father.

Surely gospel temperance pays well, even in this life.

We might speak of our gospel temperance work in the jail: how the prisoners sought and found the Saviour, the Lord giving us a trophy the first meeting; of our bands of hope and young ladies' league; cottage prayer-meetings, saloon visiting, etc. But time will not permit, and the half we do not know here. A true record of it is kept on high. It is a blessed work. Unto Him be all the praise and glory forever.

ROSEVILLE, NEW JERSEY.

The society in Roseville is an outgrowth of the Woman's Crusade work. As the news came to us of the Temperance Crusade in the West, a woman of the Roseville Church heard God calling her to join this army. Then the cry went up to Him, "Lord, what wilt Thou have me to do?" The Lord answered, "What thy hands find to do, do with all thy might." The next Sunday, by the direction of the Holy Spirit,

temperance tracts were distributed among my Mission Sunday-school class, with a prayer to heaven that they might send conviction to some hearts in those seven families which this class represented. The next week these homes were visited. Upon entering one house, the mother remarked, “I am so glad you have come, for my husband wants to see you; he read the tract you sent on Sunday, and has been very thoughtful since then; says he would like to be a better man.” “Why,” said she, “he used to own two nice houses, and we all had plenty; but now we are living in these rented rooms. He has no work, and I do not know what is to become of us, for we are using up the last of our hard earnings. He will go with holes in his shoes, and just *any way*, and spend his last cent for rum; but he is such a good man when he is sober.”

Just then the husband, Mr. Jones, entered the room. He was a fine-looking man, but the mark of the beast was on his brow.

The conversation then commenced about his pretty children, and my desire to know more of them and their parents; he smiled sadly as he remarked, “They have a good mother, but I am not the father I ought to be.” Then we talked of the follies of a drunkard’s life, all of which he knew only too well; but how to break away from the habit that had chained him down with a death-like grip was the problem he could not solve.

He listened with joy to the “good news” of redemption through Jesus’ blood. How Jesus came to seek and save the lost; then he told me of a dear minister brother in heaven: how his last prayer on earth was for him (his wayward brother); then of a praying mother who had gone home to glory; then of

an aged praying father and a gentle loving sister whose constant prayers were for him. “Yes,” he said, “I seem to be wading through prayer, knee-deep, to hell.” God was working upon his heart. There was a hushed feeling in all that room. We felt God’s presence there, and when the invitation was given to kneel in prayer, there seemed to be a responsive echo in each heart; even the little two-year-old girl, knelt in a frightened sort of way, by her father’s side, and as the petition went up before the Throne, one could imagine the angels tuning their harps a little higher. Yes, there was rejoicing among the white-robed throng over one poor sinner, who had turned from his evil ways, and was learning the new song, “To Him who loved us, and washed us from our sins in His own blood.”

We then walked together to our pastor’s study, and there he promised, with God’s help, never to touch intoxicating drinks, but to serve the Lord all the remainder of his life. Two years have rolled away since that memorable 3d day of September, and he is one of our most consistent Christian men, a good citizen, and an earnest temperance worker. Many poor, rum-blinded souls have been brought to the feet of Jesus through his faithful efforts, and in his home you will find peace and plenty.

Mr. Jones’ conversion was soon noised about. Women told their neighbors of the wonderful change that had come over him, and many a sad-hearted wife wished that somebody would talk to her husband; and somebody did carry the wonderful news, “That Jesus is mighty to save,” until ten men had become converted.

They and their wives were banded together into what is now called the “Gospel Total Abstinence

Society." Socials were held at their homes once a week, until they became so large we were forced to hold the meetings in the Mission Chapel. Two years have elapsed since this society was organized and in God's hands. It is founded on "The Rock of Ages," and has been greatly prospered. We now number about three hundred and fifty members. Fifty-four have been converted to Christ.

Among our prominent workers are three ex-beer-saloon-keepers; also one who was confined at the prison for drunkenness, while we were holding our usual prayer-meeting at that place. He was a miserable, bloated German, who came, after his release, to the meetings, as he lived in close proximity to our work.

The kind, tender words of the women, and a tract called the "Bird-Charmer," set him to thinking. How he entreated us, in our little Friday evening meeting, to pray for him; and we surrounded him after the meeting and never gave him up until we saw him standing with us on the "Rock of Ages."

One year has elapsed since his conversion, and instead of the once wretched home, he is living in quite a large house, all neatly furnished, and his family of eight children are all walking in the narrow way. Through his effort two men, who had been very hard drinkers, were converted. They were won by his consistent life at the work-bench. Now they all sing together all day long, in that Catholic hat shop, the Moody and Sankey hymns. These three men are consistent members of our Roseville church.

Our organization is situated in the upper part of Newark. It is supported entirely by the Roseville Presbyterian Church, and is one of the revolving wheels in the church machinery for saving souls. It

has filled a great many otherwise empty pews.

The above facts are reported by Mrs. F. T. Wiggins.

LAMBERTVILLE, NEW JERSEY.

The women arose *en masse* in this town, and with a petition, signed by a large majority of the citizens of the place, went to the council chamber and urged that the saloons be at once closed. The demand was so well backed up by influential names on the petition, and the presence of prominent citizens, that it was acceded to at once, and rum was banished.

Many of the young men reformed, and some of them were saved and brought into the church.

But the dealers who had been driven out established themselves on the Pennsylvania side of the river, and as there was a connecting bridge, the point was accessible and convenient, and they went on with their deadly work. The people of the little village protested, and held mass indignation meetings; but the intruders, lost to shame, defied public sentiment.

At the next election for city officers there was a hard contest, but the temperance people held their own, and kept rum out. They still watch and pray, and hold the fort.

RAHWAY, NEW JERSEY.

A good work was accomplished in Rahway. Sixty-five women signed the “iron-clad pledge,” which solemnly bound them not to use alcohol in any way, not even as a medicine, and not to patronize any hotel or grocery where it was sold.

The result of this action was that some of the grocers disposed of their liquor at once, and invited the patronage of temperance people.

Six meetings are held weekly, the ministers attending in a body the Thursday evening meetings, to which they have been specially invited.

In the outskirts of the city, at Bloodgood Mills, a branch Union was started, and a reading-room established, with good results. There is also a temperance work among the colored people.

Many have, through the labors of the faithful workers, thus been brought to Christ.

The Reform Club numbers seventy-seven, most of whom are “steadfast, immovable, abounding in the work of the Lord.”

I glean the following facts from the annual report:

JERSEY CITY, NEW JERSEY.

Meetings are held in Jersey City, Bergen, Hudson City, and Greenville, all within the city limits.

The grocers have all been visited, and urged to give up the sale of liquors. One man, who is a member of church, was found, who sold liquor by the bottle, in his grocery. When remonstrated with he insisted that he was doing right, and refused to give up that part of his business. One grocer gave up the sale of liquors, and the ladies now have a temperance grocery, which they feel in honor bound to sustain.

MOUNT HOLLY, NEW JERSEY.

Mass-meetings are held every Sabbath afternoon, beside evening meetings during the week.

Appeals have been made, both personally and in writing, to the judges of the court, by whom licenses are issued. By this means one man who applied for license to open a beer saloon was prevented.

There is a growing interest, and an improved public sentiment in this place.

NEW BRUNSWICK, NEW JERSEY.

The work, which began in this town through the influence of one woman, lacks neither earnestness nor perseverance.

Meetings are held regularly, and from the converts a Reform Club has been started.

HACKETTSTOWN, NEW JERSEY.

The saloons are all closed, but the ladies continue their meetings, and are vigilant lest the enemy should obtain entrance.

At the seminary in that town, ninety young ladies and gentlemen were induced to sign the pledge.

Trenton, Elizabeth, Burlington, Beverly, Washington, Millstone, Madison, Cedarville, Long Branch and a score of other towns are holding the fort against fearful odds, and some of them are gaining substantial victories.

Mrs. M. C. Noble, who has travelled much over the State, and has with Mrs. M. R. Denman, the President of the State Union, been abundant in labors, adds the following:

Early in the fall of 1876, there was a vigorous campaign opened against intemperance in the lower part of the State of New Jersey, and prosecuted through the counties of Atlantic, Salem, Cumberland and Monmouth, with great success, arousing Christian people of all denominations to active labor. God blessed the labor of His servants most wonderfully, and we feel confident that in answer to fervent prayers and persistent effort to rescue the perishing and lift up the fallen this great awakening over our State has come. To God be all the glory.

To show the spirit of this work let me give one or two instances. It was wonderful to see the hearts of Christians so stirred up to work in all ways, and by all means, “so that some might be saved.” One afternoon there came into Temperance Hall at Trenton, during the great revival there early in the winter of 1877, a poor out-cast, a woman, who in consequence of evil ways had been imprisoned, but who now was drawn to the hall by some unknown influence. She came again and again, and finally signed the pledge and said she kept it. I can never forget a scene which occurred at the close of one of our meetings. A pure-spirited girl, one of Trenton’s fairest daughters, whose heart was full of the constraining love of Christ, approached this woman and in low tones began to talk with her in regard to her soul’s salvation. After a few moments we saw the two, one pure as the blood of Christ alone can make, and the other covered with sin and shame, move to a remote corner of the room, and bowing together so their faces nearly touched, we saw the one earnestly pleading with God for His pardon for this poor erring sister. Oh, what a sight! Angels must have stopped in their flight to witness a scene like this. We passed noiselessly away and left them alone with God and

the angels.

Another: There was a man who had been a hard drinker most of his life, and was bringing his aged mother to her grave in sorrow. All efforts to save him had failed, and it seemed to all who knew him that he must fill a drunkard's grave. A Christian lady anxious to work for the blessed Master, and to save this man if possible, thought of this plan. She would write him a letter praying that God would touch his heart. She did so, addressing him as "brother," and signing herself his friend. She invited him to the Temperance Hall that night. The word "*brother*" arrested his attention. He said, "Is it possible that there is one who cares enough for me to call me 'brother,' and that one, a lady? I will go to the hall." He did so, signed the pledge and became an earnest worker in the cause of temperance.

Others of similar character were brought into our meetings and were saved; broken down family altars were rebuilt, and many new ones set up, we trust never to be abandoned.

It was blessed to bow with these saved men at their altars of prayer, where in many cases children had fled from their drunken fathers in terror. Now they would sit upon their knee while God's word was read, and all bow together in humble prayer.

Through the influence of these gospel temperance meetings many saloons have been closed; cider mills abandoned; and thousands of precious souls have been saved, thereby turning aside the streams of death which bear down to ruin so many of our fellow-beings.

God very signally owned and blessed the work at Elizabeth City, N. J., and though not so many signed

the pledge as in other places, yet the work was carried into the churches, and pastors and people united in the great work of saving souls, and all felt when the meeting closed that some had been brought to the saving knowledge of Christ.

MARYLAND.

Years ago, when a war-cry rang out in the land, thousands of womanly hearts thrilled responsive to the call for sympathy, for aid, and prayer. And when, not long after, another battle-cry pealed out in thunder-tones, when the voice of the Crusade, as the voice of many waters, came surging from the West, our hearts answered to the call, and everywhere throughout “our Maryland,” woman’s lips caught up the battle-cry, “For God, and home, and native land!”

Fired by the enthusiasm of the noble women of Ohio, touched by the spirit of sacrifice which nerved them to deeds of heroism unsurpassed by any on historic page, we, of Maryland, saw, as never before, our responsibility as Christians, realized that “we were our brothers’ keepers,” and, listening to the Spirit’s call, resolved to do whatever (God blessing our efforts) we might towards helping “the bound-in chains” to be free!

Never before had we seemed to hear as in our very midst, all round about us, the wail from breaking hearts, women weeping over the degradation of their first-born, their poor misguided Absaloms. We saw our own darlings in our sheltered homes, shielded, loved, and blest, and, as never before, felt that it was required of us to seek out in their wretchedness the drunkard’s children—little children who scarcely knew what childhood was, looking out upon life with

scared and wondering faces, crouching to earth, or hiding away at footsteps on a stair—uncertain, stumbling footsteps, heralds of night hours of vigil, of abuse and desolation.

Women suffering a living death, in degradation, poverty and woe, struggling, toiling far into the night, to earn their children bread; these seemed to look to us with pitiful, tear-stained faces, for help, for sympathy, for prayer.

Thus moved by the example of our sisters of the West, awakened by the voice of the Holy Spirit, we began to ask, "What is *our* duty? What can *we* do? Shall we stand idly looking on, while souls die that we might help to save? Shall we dream away our lives, fold our arms in peace, and give thanks that none of our beloved ones are in that army marching down to death?" The answer came back, "No! a thousand times no, no!"

"What, then, should we do?" Wait for protection from our lawgivers, help that might never come!

Nay, to the mighty Lawgiver, the Judge of all the earth, we resolved to carry our cause; to the mighty in battle we would fly for deliverance; taking courage when we remembered that "Greater is He who is for us, than all they who are against us."

Day after day we met for solemn consecration, for prayer, seeking wisdom from on high, that, led by the Holy Spirit, we might put into active form our yearning pity for the victims of intemperance, their sorrowing families, and desolated homes.

In the spring of 1874, a band of Christian women under the direction of Mrs. Francis A. Crook, and Mrs. Dr. J. Carey Thomas, of Baltimore, associated

themselves together under the name of “The Woman’s Christian Temperance Union.”

During the spring and winter, prayer-meetings were held two and three days in the week in the different churches of the city; for in this work Christian women of all denominations met and worked, wept, and prayed together “one in Christ.”

Cottage meetings were held in the suburbs of the city, in private houses, and even in houses of shame; dens of infamy where our pure women went, as the disciples of old, two and two, in little companies, quietly, lovingly, earnestly bearing the Master’s message of salvation, binding the “whosoevers and the whatsoevers” into a staff to bear up and on the poor sinning, sad, despairing souls, that heard them with new hope. God wonderfully blessed these efforts. Souls were reclaimed, and more than one lifted up by Christian women’s loving hands. These, their fallen sisters, were led to Him who saveth to the uttermost whosoever will come.

Responding to a call issued by the President of the Baltimore Union, the women of the city and State met in convention, November 9th and 10th, 1875, in this city, to plan for the future extension of the work.

The result of this gathering was the organization of “The Woman’s Christian Temperance Union,” of Maryland, auxiliary to “The Woman’s National Christian Temperance Union.”

The following officers were elected, and at each succeeding annual convention, unanimously re-elected:

President, Mrs. Frances A. Crook, Baltimore; Vice-Presidents, Mrs. Simon Parkhurst, Baltimore county; Mrs. Dr. James Carey Thomas, Baltimore,

Congressional District; Mrs. L. H. Cochren, Frederick county; Recording Secretary, Mrs. E. B. Murdock, Baltimore; Corresponding Secretary, Mrs. Georgia Hulse McLeod, Baltimore; Treasurer, Mrs. Alice Brooks, Baltimore.

Through the years of 1875-76, the Union has pressed forward, overcoming many obstacles, but quietly and persistently commanding attention and respect, creating a still increasing sentiment in favor of temperance.

We can chronicle no grand victory, rejoice over no signal success, but we are glad to know that from meetings held week after week, month after month, often through great discouragement, good has resulted. In public halls, in churches, in private houses, in cities, towns, and villages, seed has been sown which God has blessed. Some souls have been saved, some fallen ones reclaimed, a few bars and rum shops closed. Into every open door of opportunity our sisters have gone with their sweet message of love. Among the seamen—the old weather-beaten tars, the young just starting out on first voyages—on the deck of a man-of-war they have sung, and talked, and prayed. The memory of a meeting thus held, one Sabbath afternoon, will, by some, be long remembered. The first to sign the pledge, and place his name upon the prayer-roll, was an English boy, whose heart some spoken word of mother-love had touched.

That was his last Sabbath upon earth. A fall from the yard-arm resulted in almost instant death. Held high in esteem by officers and mates, he was buried with naval honors. Tributes of respect, fragrant flowers, were heaped upon his coffin. A record of these tokens of friendship the boy had won, and a

lock of soft brown hair were sent to his mother far away, and are all that is left now to comfort her.

His life voyage was early ended, and we believe his ship is safe in port, where the storms never come.

Temperance literature, papers, tracts, books, and leaflets were frequently distributed. Articles bearing on the interests of the cause were, from time to time, inserted in local journals. Letters were written to those who could be reached in no other way.

From our city pulpits each year were read appeals from the Woman's Christian Temperance Union, urging their sisters to banish from Christmas and New Year's festivals, and social gatherings, wines and other intoxicating drinks. These appeals were not altogether vain. Every Christmas tide the song of the Angel of Peace sounds louder and clearer. Christmas is a joy to some homes, where its gladness had been long unknown, and fewer hearts are saddened by long, weary watches, at that joyous time, for reeling forms, tottering steps, blaspheming tones.

Auxiliary Unions have been formed in Baltimore and Howard counties. In a village in the last-named county, by the earnest, persevering efforts of one true Christian woman, the sale of liquor has been abandoned by the shopkeepers, to whom it had always been a profitable investment.

In Glencoe, Baltimore county, a juvenile auxiliary has been formed, which promises to be a valuable acquisition.

Pledges have been taken to some extent, but in this form of our work we meet with much opposition.

Several hundred signatures have been obtained to

petitions ready for the approaching session of our State Legislature.

Delegates were appointed to the National and International Conventions. The latter was attended by the President, Vice-President, and Corresponding Secretary of the State, and by the Treasurer of the Baltimore Woman's Christian Temperance Union.

A public meeting, with appropriate farewell services, was held in honor of Mrs. Margaret Parker, President of the Woman's International Temperance Union, and addressed by her on the eve of her departure for Scotland.

In April and May daily meetings for reformed men were presided over by members of the Baltimore Union during the Temperance Revival Meetings, under the direction of Colonel Hoy, and some of the men then rescued from ruin have been encouraged and assisted in their every effort towards a maintenance for themselves and families, to whom they had been almost lost.

This is Maryland's brief record, far more brief than we could wish, but "We have done what we could." Still hoping, praying, working, watching for the brighter day we know must come, when four thousand liquor-saloons shall no longer be a blot on the beauty of our city, when not one shall be found in our State from its eastern to its western shores, and when we shall rejoice in the fulfilment of the promise: "The way of the wicked He turneth upside down."

We have still much to regret, much which grieves and saddens us, but we have much for which to give thanks.

We are still an undivided band. The Angel of Death has spared our ranks; the Angel of the Covenant has led, blessed, and strengthened us. We reconsecrate ourselves to the work, looking forward, not backward; up, not down.

Only the smallest of the polished stones have we to bring, far outshone by sister States, yet may we find in the glad by-and-by, that in the hand of the great Master-Builder, we have found a place, and aided in the completion of the whole, the perfect mosaic formed of millions of gems, trophies won for the Master by those who love His name, and watch for His salvation.

THE TRYST OF MARYLAND.

IN THE TWILIGHT.

At the hour when God's Beloved
Sought the lonely mountain side,
Breathing out His supplications
In the calm, still eventide,
Let us bow in every home,
Praying, in faith, "Thy kingdom come!"

Thus spake one who loved the Saviour,
Weeping over sin and woe;
Hearts and lips a hundred answered,
"Thou say'st well, it shall be so."
To Him who hears, we'll always say
That prayer at dying of the day.

So, each twilight, they are praying,
Matron, maiden, wife, and child;
Father, in great mercy, hear us,
Stay this torrent fierce and wild;

Like a flood 'twill overwhelm,
If Thou dost not take the helm.

Stay the torrent in Thine clasping
  Hands, that seek the cup to drain;
Show them Death is in it lurking,
  Bring them to the light again—
Bring the wanderers home once more,
The Lord our Shepherd, we implore!

Stay the torrent, whisper now
  To each ruler in the land,
Man, where is thy brother?—where?
  God will ask him at thy hand!
Rouse each conscience! oh, awake
Souls that sleep, their peace to make!

Send a voice unto the dreamers,
  Sleeping upon beds of down,
Bought with tears of wives and mothers—
  With the price of many a home;
Loud be it as a trumpet's tone,
Prepare to meet thy Judge—alone!

Let Thy kingdom come, our Father;
  Save the souls so far from Thee;
Cleanse the earth from this pollution;
  Set the bound-in spirit free.
Thy kingdom come! Thy kingdom come!
Hear our prayer in heaven Thy home.

Courage! ye wives, who toil and keep
  Watch with night, so sad and lone,
Courage! 'tis very dark and drear;
  But with morning, light shall come.
Kind hearts grieve with you to-day,
And for you God's children pray.

Mothers, they who were your pride
Almost break your hearts to-night.
They have wandered far from home,
Far from you, from God, from right.
But comfort you; God sees and hears;
His hand shall wipe away your tears.

Little children, sad and weary,
Knowing less of joy than tears,
Do you think, amid the shadows,
No one heeds your griefs and fears?
God your Father, little ones,
Loves you, and His kingdom comes!

Christians, pray for rescue, pleading
As if hours were moments left—
Pray as you would pray in dying,
That from earth this curse be swept.
Pray in the twilight—yea, alway—
Lips, heart, and soul, oh, Christians, pray!

Reported by Mrs. Georgia Hulse McLeod, Corresponding Secretary.

CONNECTICUT.

NEW MILFORD, CONNECTICUT.

I gather the following facts from reports and letters sent me by Mrs. M. A. Stone, the efficient President of this local organization, and of the State organization, and Vice-President of the Woman's National Christian Temperance Union:

The ladies of this place, hearing rumors of the strange work in the West, began to question in their minds whether something ought not to be done here.

We had men here who were selling without license, keeping their houses open on the Sabbath, and selling to minors, contrary to the law regulating liquor traffic. Finally, two of the ladies, after consulting the leading men of the place, decided to call a meeting.

The meeting was held in the Congregational chapel, March 17th, 1874. Other meetings followed, and a petition was prepared and circulated for signatures, requesting the liquor-dealers to give up their business. Over a thousand signatures were obtained. A committee of ladies presented the petition to every saloon-keeper, urging them to give up their vile traffic; but in vain. The petition and signatures were published, and the ministers of the town invited to preach sermons on the subject, the following Sabbath, which some of them did.

The subject was agitated so thoroughly that the liquor-dealers, knowing they were defying the law, called a town-meeting, and asked the town to give them license. The ladies held a prayer-meeting, in a chapel close by the place where they were voting, and with prayers and tears besought God not to permit them to have license. None who were there can ever forget that meeting. While they were still praying and crying to God, a kind brother came, and, opening the door gently, said, “We have a majority of sixty-nine votes against license,” and closing the door left us to ourselves. A thrill of joy ran through every heart. It would be quite impossible to describe the scene—some cried for joy, some thanked God for answered prayer, and all realized, as never before, that God was on their side. The ladies continued their meeting with great enthusiasm.

The liquor-dealers stopped selling for a time, and

then called another town-meeting; and the ladies called another special meeting at the same time and place as before. Their meeting resulted in *no license* again—the ladies meeting in joy and thanksgiving to God, who had again given them the victory.

Some time elapsed before the liquor-dealers rallied for another conflict. This time they applied to the County Commissioners for license. The ladies sent a committee to the County Commissioners, to protest against it, on the ground that they were not fit persons to be intrusted with license, as they had, for more than a year, been selling contrary to law. Petitions from citizens were also sent in, and the liquor-dealers were again defeated.

For some time they kept quiet; but as they continued to sell, the men decided to prosecute them, and in due time they were all convicted but one, who claimed that he had not violated his promise to the ladies, and had only sold for medicine (he kept a drug store). The suit against him was withdrawn, the rest paid their fines. Finding themselves thwarted on every side, they appealed to the Legislature, and by the cunning devices of scheming politicians secured the Local Option law, which was made so strong in their favor that the County Commissioners had no longer power to use their own discretion in granting license to those who might apply, when the petitioner had complied with the terms provided by law. At the next election the town voted license. But the women continued to work, and in 1876 the town again voted *no license*.

A young people’s meeting was organized: D. W. Ives, President; A. S. Beecher, Secretary. The society increased in numbers rapidly, and there are now more than two hundred members. A Colored People’s

Temperance Union was formed, which soon numbered over eighty members; and, last and best, a Temperance Band of Hope, with sixty-two members, twenty-four of whom have signed the triple pledge, to use no tobacco, no intoxicating drinks, and no profane language. A citizens' club sprung up spontaneously, as it were, without any action on the part of the ladies, and many who were considered almost past reformation joined it. They were assisted by the citizens in procuring a reading-room. Books, papers and pictures were furnished, and $150, to aid in the work.

In 1877, the town voted license again; but public sentiment is improving. All the societies are in active operation, and they are looking forward to the time when God shall give the victory.

EASTFORD, CONNECTICUT.

In the autumn of 1873, a mother was walking with her four children along one of the pleasant roads of Eastford. Much engaged and interested in their conversation, she failed to notice an object by the roadside, of which she would have gladly spared them the sight. Suddenly the boy clutched her dress with one hand, and pointing with the other to the prostrate figure, exclaimed, "Oh, mother, is he dead?" Looking in the direction he pointed, she saw a man, well dressed, about thirty years of age, lying flat upon the ground in the uneasy sleep of intoxication. His hat had fallen from his head, and the hot sun beat mercilessly upon his dusty face. "The man is not dead, but drunk," she said, in answer to his question. The boy drew nearer to his mother, and in a low voice said, "But he will die, won't he?" "Yes, some time; and after death is the

judgment," she added.

They wended their way homeward. The beauty of the scene was destroyed by the sight they had witnessed. A new feeling of responsibility was awakened by that afternoon walk. What could be done to protect the young, and rescue the old, from the ravages of intemperance? was the question constantly recurring to her mind.

During the following winter, the idea of a Woman's Temperance Union came to her mind; and feeling sure of the beneficial results of such an organization, she did not rest until one was formed, in May, 1874. The first meeting was held in a private parlor. About forty ladies were present; and after a season of earnest prayer, they banded themselves together, under the name of the "Woman's Temperance Union of Eastford."

The usual officers were chosen, and a committee appointed to canvass the town, and particularly to visit every woman, and get her co-operation and her name signed to the pledge. This committee performed their work faithfully; and at a meeting held in the vestry, June 17th, made their report, that none were left unvisited; they had met a cordial welcome at nearly every house, and had obtained *one hundred and eighty-two* names. It was voted to continue to circulate this pledge; also to organize a Band of Hope. This was done July 17th.

A public meeting was held in the Congregational Church, August 3d, which was crowded. The exercises were conducted entirely by women and children, and consisted of original addresses by the ladies, and singing and recitations by the "Band of Hope." After the exercises were concluded, a pledge was presented to the gentlemen for their signatures,

and received a majority of the names of those present.

Temperance tracts and almanacs were bought and distributed in the families; subscriptions were made to various temperance papers, both for children and adults; every means was taken to interest the public in temperance.

It was thought best to make an appeal to the men upon the importance of voting no license. This was done at a public meeting, held October 4th. At this meeting it was manifest that there had been a great change in public feeling upon the temperance question. The landlord of the village hotel had been visited, but he was protected by both town and government license, and for a time he remained unmoved. But temperance sentiment increased, and he was forced out, and the hotel became a temperance house.

At the next election, the town again voted license, and the hotel passed into the possession of a rum-seller. But it is no longer respectable in Eastford to sell rum, and, after the lapse of three years, there has been but two or three violations of the pledge.

The same officers still continue in the Union. The prayer-meeting is held monthly, and we are waiting God’s time, feeling sure that the day will come when right shall be might in the strength of the Lord.

PLAINVILLE, CONNECTICUT.

I am indebted to Mrs. G. A. Moody for the following facts:

During the summer and fall of 1874, after the ever-memorable Crusade of our Western sisters, the

Master seemed to be calling upon the Christian women of our State, saying, “Go, work in my vineyard.”

Meetings for prayer sprang up in various sections, almost simultaneously.

In Plainville, a small town of only fifteen hundred inhabitants, the minds of some of the sisters were thoroughly exercised in this matter. Some eighteen or twenty earnest Christian women held a meeting, and much interest was manifested.

Meetings were continued for several weeks, without any organization or much new effort. Earnest prayer was constantly offered: “Lord, what wilt Thou have us to do?”

Immediately after the formation of our State Union, in March of 1875, we organized at Plainville as a Woman’s Christian Temperance Union, auxiliary to the State and National Unions.

About this time our first work was given us.

The husband of one of our dear sisters owned a hotel, and rented it. This house seemed given to us to pray and labor for, that it might be redeemed from the curse of liquor-selling, and made pure.

It was built for a liquor-saloon or hotel, and for thirty years or more a constant stream of death and destruction had issued therefrom.

It seemed much to expect, but we knew that with our God all things were possible, and only being instruments in His hand victory was sure.

We had felt at first that we could never visit saloons, as our dear sisters in New York and the West had done, but we were led into this saloon almost

unconsciously. We conversed earnestly with the proprietor and his wife; with the young men we found there; labored with the owner, and looked to our great Captain for success. It was but a little while that we were called to wait: gloriously did the way open.

One of our Christian men, in a good business, bought out the hotel, and having completely renovated it from cellar to attic, opened a temperance hotel and boarding-house, which is constantly a source of comfort and pride to our town.

The first Sabbath after the house was thus opened a meeting for praise and thanksgiving was held in it, by the Women's Christian Temperance Union; and when we saw the place which had been occupied by the bar used as a platform—saw some three or four young men who had drank at that bar enroll their names, and heard the songs of praise, the prayers and testimonies for Christ in those rooms where the bacchanalian song had so long resounded, we could only say, "Behold what God hath wrought."

In giving in his testimony at that time, the new proprietor said he felt something almost like a hand upon his shoulder, touching him, and a voice telling him to buy the building.

We had none of us said anything to him about it, and did not know that he had any thought of such a thing, until we heard that he was bargaining for the property.

Since that we have many times visited saloons, sometimes to converse with the proprietors, sometimes to help a wife to rescue her dear husband.

God has also given us souls rescued from the power of rum—washed and made clean in Jesus'

blood. And just as I write, our hearts are rejoicing over a new work: the formation of a Temperance Corps (or Reform Club), by Mr. Warren.

It was one of the most earnest temperance meetings ever held in our town. Many who were never before pledged came forward—some, hard-drinking men. Seven such Unions have been formed in Hartford county.

In Bristol the dear sisters visited the saloons and conversed with the keepers. One of them was soon taken sick. He spoke of their visit, on his sick-bed, and said he should never keep a saloon again; but he was not spared to test his good resolution. They continue to visit saloons, as they feel they are led.

In Southington the women have held two prayer-meetings in one of their saloons.

I was privileged to be present at one of these meetings. Soon after it commenced the men came in from other saloons, until fifty or sixty men and boys were standing listening with earnest attention to the words of Scripture, songs, and prayers. Exhortations and personal appeals followed. The tears trickled from many eyes, and we expect results from that meeting.

And so the work goes on. It has been said by some that the Crusade was over, but in “the land of steady habits” we feel it has but just begun.

We, perhaps, move rather slowly, but now that we are started we intend to hold on in this work till every rum-shop is closed, every drunkard saved, and all our children are safe in the fold. In Plainville we have a Children’s Temperance Union, numbering seventy members. We have also presented a neat little pledge to each teacher in our Sabbath-school;

these are triple pledges, including tobacco and profanity, as well as intoxicating drinks. For we feel, that while we labor to reform men, it is very necessary that we keep our children from forming these dreadful habits. And so we labor on as the dear Lord leads, one hand lifted to the throne, the other linked in with the thousands of Christian sisters, forming a band that encircles the world.

And we shall never cease, while life shall last, to labor for Christ and humanity.

NEW HAVEN, CONNECTICUT.

A meeting was called, July, 1874, by Mrs. Rebecca A. Morrill. Only four ladies responded to that call. Other meetings were held in the Centre Congregational Church, and in the First M. E. Church. Of one of these meetings a lady says: “As I stepped into the church, eight were bowed in prayer in a room where a thousand people could have been seated. Only eight souls responded to the call for prayer for the success of the temperance cause, and I said, ‘Here am I, Lord: send me.’” But the meetings continued, and the work went on, and these women baptized by the Holy Spirit went out into the lanes and alleys of the city, into the homes of the drunken and the sinful, to tell the old, old story of Jesus and his love.

After some months spent in labor, a society was organized, and saloon visiting undertaken. While some of the women remained in the rooms to pray, others would go out into the saloons to invite men to the prayer-room. Each Saturday evening especially, this work was pressed with zeal. They were generally treated with respect, but sometimes forbidden to

sing, and asked not to remain long. In other places singing and prayer were allowed, and men stood with uncovered heads, and a profound stillness was observed during the religious exercise.

Most of the dealers admitted that they were doing wrong, and the drinkers that they were on the downward course, especially if they have become confirmed drunkards. There is, however, a large class of young men who see no danger. Sometimes they found fifty or sixty men in the saloons under thirty years of age. Many followed these women from the saloon to the prayer-room, and were saved by the power of grace, and are now in the church of Christ.

At Fair Haven, a beautiful suburban village, a wonderful work of grace was wrought. Very many too poor to ride in the street cars would walk two or three miles in the cold December and January evenings to be present at the place of prayer. Scores of these were converted, and a Union was formed at Fair Haven.

A glorious work was commenced among the children, and hundreds of children and youth were enrolled on their pledge-books. Neighborhood meetings were held, hundreds of families visited, and the interest of the people kept up by frequent mass-meetings. The membership now numbers about ninety.

STAFFORD, CONNECTICUT.

An earnest, persistent temperance work has been carried on in this town; Revs. J. H. James and N. D. Parsons taking the lead in the outdoor work. Prior to the election of 1875, women circulated the following appeal to voters: “We, your sisters, wives and

mothers, earnestly pray you, our brothers, husbands and sons, and legal protectors, to defend our hearts and homes from the desolation of rum, by voting *no license*." This petition was widely circulated in the village, and only three women out of 333 refused to sign it. The majority for license the year before had been 100, but the effect of this petition and their influence was to secure a no license majority of 124.

During the month of August, 1875, while an outdoor public mass-meeting was being held, a party of roughs and drunkards, who had been attending a horse-race near a bush tavern, came to the meeting-place and stoned the speakers, Revs. J. H. James and N. D. Parsons. But they went forward with the work, for the people of Stafford were aroused that such an indignity and outrage should be perpetrated in their midst.

One dealer in Stafford was a man of a great deal of influence. He persisted in following the business, notwithstanding the vote, and he had such influence over his customers, and used his money so freely, that it was difficult to get evidence; but the women prayed, and the men labored, and in due time he was in the clutches of the law, and the State fine was $300, and the United States fine $700, which ruined him financially and socially.

BRIDGEPORT, CONNECTICUT.

A Woman's Temperance Union was organized February 26th, 1875, only a few taking an interest; the society beginning with fifteen members; but the few continued in prayer and work till the fall of 1876, when they secured the services of Dr. Reynolds. During his stay a Reform Club of forty

members was organized. A room was opened for the Reform Club, in which the ladies also held their meetings. In connection with this a reading-room was opened, and a Sabbath-school organized for the reformed men and their children. Saturday evening prayer-meetings and Sabbath afternoon meetings have been held regularly and largely attended. Many of the men have been brought to feel their need of a higher power to help them resist temptations. The ladies have visited the saloons to some extent; some are visited every week. One man so visited gave up the business, and sent in a request for prayer. Men are brought from the saloons to the meeting; one man who had in this way been induced to attend the prayer-meetings afterwards got drunk, and was sent to jail, where he had time to think on the kind words of instruction given, and to give his heart to Christ. When released from jail, he went to the rooms, signed the pledge, and gave testimony of the power of God to save to the uttermost. He says that before his conversion, he had taken an oath on the Bible to stop drinking, and yet such was the power of appetite over him, that he would be drunk before night, but now the appetite has been taken away from him, and he hates the smell of drink. One man, sixty years old, who had been a saloon-keeper, and for many years a drunkard, was strangely drawn to their rooms, and was led to give up drink and tobacco in every form, and to consecrate himself to Christ. And still the good work goes on, and the interest is increasing.

HARTFORD, CONNECTICUT.

During the winter of 1875-76, a few of the Christian women of Hartford, Connecticut, feeling

distressed in regard to the extent of the use of intoxicating liquors in their city, felt it their imperative duty as followers of Him who came to rescue man from degradation and sin, to do all in their power to arrest the progress of this terrible evil.

Accordingly, an association was formed in January, 1876.

In the summer two places were opened by the Union for the free gift of cold water to the passer-by. So that the old excuse of men for drinking beer, or something stronger, because they could not find a place where they could get a good drink of ice-water in the city, might be removed.

In one of these rooms a young woman was employed, for a small compensation, to dispense the water, and temperance papers and tracts were also given to all who would receive them.

As the summer passed away and the colder days came, coffee was substituted for ice-water, and the small sum of five cents was charged for a cup of coffee with a roll; the ladies feeling that even the poor would have more self-respect if they paid for what they received. This little room was so well patronized, that the ladies were urged to add to their bill of fare, so that a cheap dinner might be furnished to people of small means. Soup and baked beans were added, and many poor laboring men were thus aided. A pledge-book was kept in the room, and temperance papers were placed upon the tables. On Monday evening of each week a temperance praise and prayer-meeting was held in the coffee-room, which, during the past winter, was very fully attended; sometimes there being sixty or seventy present.

A small melodeon was hired, and the music drew in many from the street. A large number signed the pledge after these meetings, and some cases of wonderful reformation have occurred. Most of those who promise to give up the use of liquors do it with the determination to lead a life of prayer and trust in God.

A small library of temperance books and stories is in one corner of the room, and young men and boys are invited in, evenings, to read; but as they have no room except the eating-room, they have not been able to carry out this part of the work as successfully as they hope to do at some future time.

Early in the work of the Union a committee was appointed to visit the jail, and the startling fact was ascertained that *more* than three-fourths of the prisoners, including male and female, were brought there through the influence of alcoholic drinks. The ladies were allowed to converse with the female prisoners, and good books and papers were left with them to read.

Another coffee-room, with lodgings connected, was opened in February, 1877, under the care of an earnest Christian man, who was to watch over and guard such reformed men as were permitted to board there. Owing to the *low* state of the treasury, only a small building could be hired, which accommodated but six or eight lodgers.

But want of means obliged the Temperance Union to give up this “Friendly Inn” in July last, much to their regret, for they felt it to be a centre of great good. The part of the city where it was located was filled with drinking-saloons. A temperance prayer-meeting was held in the room every Friday eve, and

the crowds who gathered in the room and about the door showed their interest in it. These meetings have been continued since the coffee-room was closed. Many have signed the pledge, and some hope they have commenced a Christian life through the influence of the meetings. Wall-pockets, with tracts and papers, have been placed by the Temperance Union in many of the fire-engine houses in the city, and also in the State hospital.

Slowly, but it is hoped surely, the little work goes on; clouds often gather over the pathway of those who are leading as well as those who are being led, but the humble work done in the name of the Master is laid with earnest prayer at His feet.

The ladies of the following towns have engaged in the work with more or less success, often battling against fearful discouragements:

East Hampton, Essex, Bethany, Deep River, Willimantic, Jewett City, West Haven, Danbury, and South Norwalk.

DELAWARE.

A good work has been done in Delaware during the last three years. Immense mass-meetings have been held in Wilmington from time to time, and petitions to the Legislature been extensively circulated. On Tuesday, February 16th, 1875, the Woman’s Temperance Union of Wilmington, joined by temperance women from other parts of the State, paid a visit to the State Legislature. It was my privilege to accompany the delegation and aid in the services. A special train was chartered, and two or three hundred went down from Wilmington, and the number was augmented at every station on the route.

The excitement in Dover was intense; as notice of this visit had been given, people from towns and neighborhoods within a circle of twenty miles crowded into Dover. The citizens of the town met and welcomed the Woman's Temperance Union, and provided entertainment.

At three o'clock, by previous arrangement, they proceeded in a body to the State House. The building was already filled to its utmost capacity, but the sergeant-at-arms cleared the way for the visitors. The members of both houses were in waiting, and received their lady visitors in a cordial and gentlemanly manner. As soon as the speaker called the house to order, Mrs. Stevens stepped in front and knelt in prayer. It was a solemn moment. Every head was bowed, and every heart throbbed under the searching power of the Divine Spirit, and many eyes were wet with tears, while she prayed to Almighty God for the deliverance of her State from the thraldom of the liquor traffic. The prayer was followed by the singing of two verses of

"Nearer, my God, to Thee."

Mrs. Smith and Mrs. Israel, of Wilmington, and the writer of these pages, were privileged to address the Legislature.

A mass-meeting was held in the evening, which was attended by nearly every member of both houses. One senator said, grasping my hand, "The effect of this will not be lost. There were some of us who could join your Crusade song in the beginning, but there are others who have been won to-day."

"I MADE HIM WHAT HE WAS."

About this time a saloon-keeper in Dover, Delaware, who patronized his own bar very liberally, stepped into a back room where men were at work about a pump in a well. The covering had been removed, and he approached to look down, but being very drunk, pitched in, head foremost. He had become so much of a bloat by the use of strong drink, that it was impossible to extricate him in time to save his life.

There was great excitement in the town. Men and women who had never been inside of his saloon before, were the first to rush to the rescue, and to offer sympathy to the bereaved family. As he was being dragged from the well, and stretched out dead upon the saloon floor, a wholesale liquor-dealer from Philadelphia stepped in. After the first shock at thus finding one of his good customers dead, he turned to a prominent lady, a Crusader, and said, pointing to the wrecked victim, “I made that man what he was. I lent him his first dollar, and set him up with his first stock of liquors, and he’s now worth $10,000 or $15,000.”

Looking him full in the face, she responded:

“You made that man what he was—a drunkard, a bloat, a stench in the nostrils of society, and sent him headlong into eternity, and to a drunkard’s hell. What is $15,000 weighed against a lost soul, a wasted life, a wife a widow, and children orphans?”

He turned deadly pale, and without a word left the house.

What is all the business and all the revenue to the millions whose homes are despoiled, whose children are beggared, and whose loved ones are sent headlong to a drunkard’s grave and a drunkard’s

hell? Let us put ourselves in the place of that mother, whose son is pursued day and night by this demon, till the hairs of his head become serpents, and live coals burn into his flesh to the very bone, and, fighting devils, he leaps out into eternity, and then ask, Are my hands clean? Do I love my neighbor as myself? Am I doing *all* I can to stay the tide that is bearing so many down, and may yet bear me down?

During the spring and summer of 1877, immense daily mass-meetings were held in Wilmington, in the Opera House, and in a large tent. The meetings were crowded, and 15,000 signed the pledge. Taken as a whole, there has been a great advance in Delaware within the last few years.

THE OUTLOOK AFTER THE CRUSADE.

CHAPTER XIV.

The Crusade was an assault on the liquor traffic all along the lines, by heroic, determined women, whose motto was, “Victory or death!”

Victory after victory was achieved, until the liquor oligarchy was driven from the open field into its strong defences. And then the women organized under the name of the Woman’s National Christian Temperance Union, and began a siege—a well-planned, determined siege, that has gone on with untiring zeal and energy for the last three years, and will go on till the last redoubt of the enemy is captured.

One by one the strongholds of the foe have been weakened; one by one the towers of strength are being taken down, till only one unbroken line of defence is left—*governmental protection*. The press, that mighty engine of power, that with its thousands of bands and wheels moves the millions to thought and action, has been mainly won to this cause. More than 800 newspapers have already agreed to give a column weekly to the temperance cause, at the request of the besieging party. And the press may yet reach John Bowring’s high ideal:

“But mightiest of the mighty means

On which the arm of progress leans,
Man’s noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress,
Mightiest of mighty is the press.”

The Pulpit has turned its heavy guns against the enemy. Thousands of ministers, who before the Crusade were silent and indifferent, are now champions of the cause.

The Church has been greatly purified, and Christian unity has been promoted, and the moral forces consolidated.

Fermented wine has been banished from thousands of churches, because the women in the temperance work, many of them polished pillars in the church of Christ, could not conscientiously partake of the alcoholic cup, or invite the men redeemed through their efforts to do so.

The Sunday-Schools are being reached. Temperance lessons have been secured in many of them, and through this means and regularly organized societies, tens of thousands of children are being trained to temperance principles.

The Public Schools have been visited, and many of the colleges of learning, and the work has been greatly advanced. This will be felt at the polls, and in our legislative hall a few years hence.

Medical Bodies have been visited, and their co-operation secured. The International Medical Congress, which met in Philadelphia in 1876, the most influential body of medical men ever convened, numbering four hundred and eighty delegates, many of them the ablest writers and scientists in the

profession, was visited by a delegation of ladies, and an official letter presented.

Other communications had been received, and had been laid on the table. But the letter from the Woman's Christian Temperance Union was not only graciously received and referred to a committee, but carried all the other communications with it for a respectful hearing and response.

The reading of the letter before the committee was followed by a round of applause, and the whole subject was carefully and scientifically considered. And I have heard nothing stronger on the temperance platform in opposition to the use of alcohol, than in that discussion. And the verdict against its use was unanimous, with the exception of *one* vote given by a man who receives special honors from the beer congress because of his advocacy of the use of beer. And this action was afterwards approved by the congress unanimously.

The following is the letter and reply:

To the Chairman and Members of the International Medical Congress:

HONORED SIRS:—I take the liberty, as a representative of the Woman's National Christian Temperance Union of the United States, to call your attention to the relation of the medical use of alcohol to the prevalence of that fearful scourge, *intemperance*.

The distinguished Dr. Mussey said, many years ago: "So long as alcohol retains a place among sick patients, so long there will be drunkards."

Dr. Rush wrote strongly against its use as early as 1790. And at one time the College of Physicians at Philadelphia memorialized Congress in favor of restraining the use of distilled liquors, because, as they claimed, they were “destructive of life, health, and the faculties of the mind.”

“A Medical Declaration,” published in London, December, 1872, asserts that “It is believed that the inconsiderate prescription of alcoholic liquids by medical men for their patients has given rise in many instances to the formation of intemperate habits.” This manifesto was signed by over two hundred and fifty of the leading medical men of the United Kingdom. When the nature and effects of alcohol were little known, it was thought to be invaluable as a medicine. But in the light of recent scientific investigations, its claims have been challenged and its value denied.

We are aware that the question of the medical use of alcohol has not been fully decided, and that there is a difference of opinion among the ablest medical writers. But we notice that as the discussion and investigation goes on, and new facts are brought out, its value as a remedial agent is depreciated.

A great many claims have been brought forward in its favor, but one by one they have gone down under the severe scrutiny of scientific research, until only a few points are left in doubt. In view of this, and the *startling fact* that tens of thousands die

annually from its baneful effects, we earnestly urge you to give the subject a careful examination.

You have made the study of the physical nature of man your life-work, and you are the trusted advisers of the people in all matters pertaining to the treatment of diseases, and the preservation of life and health.

You are therefore in a position to instruct and warn the masses in regard to its indiscriminate use, either as a medicine or a beverage.

We feel sure that, true to your professional honor, and the grave responsibilities of your distinguished position, you will search out and give us the facts, whatever they may be.

If you should appoint a standing committee from your own number, of practical scientific men, who would give time and thought to this question, it would be very gratifying to the *one hundred thousand* women I represent, and most acceptable to the general public.

I am, with high considerations of respect,

Your obedient servant,
ANNIE WITTENMYER,

President Woman's National Christian Temperance
Union, 1020 Arch street, Philadelphia.

September 6th 1876.

INTERNATIONAL MEDICAL CONGRESS,

PHILADELPHIA, *September 9th, 1876*.

DEAR MADAM:—I am instructed by the Section on Medicine, International Medical Congress of 1876, to transmit to you, as the action of the Section, the following conclusions adopted by it with regard to the use of alcohol in medicine, the same being in reply to the communication sent by the Woman's National Christian Temperance Union:

1. Alcohol is not shown to have a definite food value by any of the usual methods of chemical or physiological investigation.

2. Its use as a medicine is chiefly that of a cardiac stimulant, and often admits of substitution.

3. As a medicine, it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration, or for the enormous evils resulting therefrom.

4. The purity of alcoholic liquids is in general not so well assured as that of articles used for medicine should be. The various mixtures, when used as a medicine, should have definite and known composition, and should not be interchanged promiscuously.

Very respectfully,

Your obedient servant,

J. EWING MEARS, M. D.,
Secretary of the Section of Medicine.

ANNIE WITTENMYER, President of the Woman's National Christian Temperance Union.

The medicine-chest has been a stronghold of the liquor traffic, but this action rules it out of its long-cherished place.

The medical associations in very many of the States have been visited, and urged to discontinue the use of alcoholic stimulants, and have pledged themselves to do so.

The respectability of the drink traffic has been destroyed. No man who has any regard for his personal reputation would go into the business, or care to be seen coming out of a saloon.

And to stigmatize a business is to ruin it.

The State and National Legislatures have been appealed to, without any apparent result, further than to keep the enemy at bay, and secure a sharper rendering of the laws already on the statute books.

Where prohibitory laws existed, they have been strengthened. The granting of licenses in some of the States has been prevented, and in most of the States the laws are better enforced.

Liquors have been banished from the Presidential Mansion, and from the National Capitol building, and all over the land are less common at receptions and state dinners.

Ladies have had a gracious hearing before many of the State Legislatures, and before the United States Senate Finance Committee.

Hope has revived in the heart of many a weary wife and night-weeping mother.

The great Reform movement among drinking men, under the able leadership of Murphy and Reynolds, was made possible and successful, under the enthusiasm of this new dispensation of Gospel Temperance. And God has honored faith and prayer, as a remedial agent for the salvation of men from sin and appetite, throughout the land, as never before. But the richest blessings have come to the women themselves. In the complete consecration, the utter abnegation of self, needed for the work, they have reached a higher plane of religious experience. They have gained "a faith that will not shrink when pressed by every foe"—a moral heroism that can stand serene in the presence of ridicule, and contumely, and mocking.

Church doors have opened before them; the pulpit has welcomed them; the dumb have spoken with new tongues; and woman, rising to her grand possibility in the church, stands, to-day, centuries in advance of the position she occupied before the Crusade.

And say what men will about the Crusade, it was the tidal wave that lifted the temperance question to a gospel plane; it was the Pentecostal baptism that sent the women of all denominations out to plead the cause of God and humanity, with tongues of fire; it was woman's answer to the "prayer-test" of mocking scientists; it was the staggering blow that sent the rum power reeling towards its fall. And, under another name, it is honeycombing the entire drink system; undermining its heaviest fortifications; planting its magazines of power in every city and village; and the time will come when some hand of faith will touch the battery of heaven, and this iniquitous business will go down, socially, politically,

and legally, to trouble the nation no more.

But there will be many a hard-fought battle before the victory is won.

I cannot close this volume without calling attention to the relation of the foreign emigration to the liquor traffic, and to crime and pauperism.

Some of the best people in our land are foreigners, honored and trusted by all. So I want it clearly understood that no reference is made to that class of law-abiding Americanized citizens who came from across the seas to find a home with us, and who respect our institutions and obey our laws.

But we may not conceal the fact that *more than two-thirds* of the entire liquor business is in the hands of a low class of foreigners, although the entire foreign population of the country constitutes *less than one-sixth*.

A band of men connected with one of the Reform Clubs of Philadelphia, investigating this matter, made a thorough canvass of this city in the beginning of 1876, our Centennial year.

Many curious facts were brought to light by this private, quiet canvass, bearing on the criminality of the business and the persons engaged in it.

They ascertained that there were, licensed and unlicensed, 8,034 places where intoxicating liquors were sold.

The nationality of those engaged in the business in this city at that time was as follows:

Chinamen, 2; Jews, 2; Italians, 18; Spaniards, 140; Welsh, 160; Americans, 205; Africans, 265; French, 285; Scotch, 497; English, 568; German, 2,179; Irish,

3,041; unknown, 672; total, 8,034.

Of this number there were 3,782 which were directly or indirectly connected with houses of ill-fame. Of the 8,034 liquor-sellers, as nearly as could be ascertained, more than two-thirds had been inmates of prisons and station-houses.

Of the 4,805 inmates received into the House of Correction, Philadelphia, during the year 1875, according to official report, 2,234, nearly one-half, were foreign born, and 75 out of every 100 were drunkards.

Of the 12,462 adults received into the almshouses of Pennsylvania, in 1875, more than one-half, 6,847, were foreign born, and 5,422 were Irish and German; 77 unknown. We are slowly learning the fact that we are building jails and almshouses that ought to have been built in Germany and Ireland, and that America is rapidly becoming a sewer for the moral filth of Europe.

The liquor traffic of New York city is mainly in the hands of foreigners, and an undue proportion of arrests are recorded.

There were, as I learn by an official statement from the warden, 38,036 imprisoned in the Tombs, New York, during the year ending 1876; of this number nearly two-thirds, 23,842, were foreign born, 14,194, native born.

The work-house at Blackwell's Island, New York, received, during 1876, 22,845 prisoners, of whom 11,250 were men and 11,595 were women. Of these prisoners the commissioners say: "*Drunkenness was the immediate cause of the incarceration of three-quarters of the former and seven-eighths of the latter—the predisposing cause in the cases of all the rest.*" This

is official, emphatic testimony as to the effects of strong drink as a cause of crime.

All the mobs that insulted the women engaged in the Crusade were made up largely of a criminal class of foreigners who were dealers or drinkers.

The Alameda, California, outrage, which has no parallel in the history of civilized nations, was perpetrated by members of the "San Francisco German Saloon-Keepers' Society." One gentleman said, "It was simply hell let loose. It was a constant series of howlings, cursing and threats. I never witnessed such a scene of riot and confusion. The mob actually took possession of the town, and kept it all day, howling, yelling, and cursing, and evidently bent on inaugurating a reign of terrorism to keep temperance people away from the polls."

The sight of a lady was the signal for an outburst of obscenity and insult, and one lady, Sallie Hart, came near losing her life, because she had asserted her temperance principles. The mob were like a pack of hyenas; if they had succeeded in getting her into their clutches, they would have torn her limb from limb.

The *San Francisco Post* says: "What makes this outrage the more unendurable is, that all or nearly all of these women insulters and women mobbers seem to have been foreigners, who, welcomed here to equal privileges and the right to vote, presume to insult and mob American women, who choose in a peaceable and orderly manner to exert their influence in the settlement of a public question."

It makes every drop of patriotic blood in my veins boil to know that such things as are recorded in this book can be done under the flag, for which my great-

grandfather fought in the Revolutionary war, and for which my grandfather fought in the war of 1812, and for which three of my brothers fought in the recent civil war, and for which I have risked life many times.

I am for peace, but not when it means submission to the wrong—not when it means insult to the flag and the principles it symbolizes—not when it means the triumph of the mob element of society over honest worth, and the insult of virtuous American women. Then I am for war—war to the knife, and the knife to the hilt. Let the sword of justice come down like a surgeon's knife, and cut away all this putrid mass that is eating like a canker into the heart of the nation.

POLITICAL CORRUPTION.

I pass to notice briefly the corrupting influence of this class on our political life.

They have come to be a marketable commodity in politics.

They make terms with party leaders, and always in the direction of their own interests, without regard to the welfare of the country. And as so large a number of them are engaged in the liquor business, and control the votes of their customers, they have become the most dangerous merchandise in which we deal—a very powder-magazine under the bulwarks of the nation.

The Liquor Men's Advocate, exhorting its whiskey cohorts to act unitedly under the leadership of the bartenders, says:

"The good old German way of spending the

Sabbath don't suit their (the temperance men's) sublime taste. Five hundred million dollars passed through the hands of dealers in liquors during the past year (1873). This shows a powerful element, which, if united, might bid good-bye to the fanatical prohibition laws. Every saloon averages eighty regular customers, and these eighty customers have eighty votes, and, if properly managed, every bartender might influence these eighty votes to a given point, decided by bartenders *en masse*."

The bartenders, then, are to decide the great moral and political questions of this country by marching up an army of habitual drunkards to the polls.

This is not only the *plan*, but the *practice*. For proof of the truth of this, go to the polls on any general election day and see a hundred and fifty thousand men reel up to the polls and deposit their bleared, muddled ballots as the rum power dictates. Notice that the polling places are in or near saloons, and the moral atmosphere about them impregnated with tobacco, beer and whiskey.

To rescue this mighty power, the ballot, from the hands of men who have given up their manhood, and have lost self-control, and are degraded and crazed by drink, is the first duty of the government.

Let the privileges of the ballot be at once taken from all who can be shown on evidence to be habitual drunkards, until there is proof of thorough reformation. This will strip the liquor-dealers of their mightiest weapon in politics, and take out of our party contests the most combustible and dangerous element.

And what reasonable person can object to this? No man whose brain is muddled by drink, who has

brought himself down to the brute level, ought to be clothed with the power to decide the destiny of a great nation. If he is not capable of governing himself, he should not be intrusted with the duty of governing a great Republic like ours, where every man is a ruler.

And just here is the hiding of the liquor-dealers' power. Unmask this battery, and concentrate a mighty force that will capture it, and you take the enemy's heaviest guns, and its main political and social stronghold.

SABBATH DESECRATION.

The proper observance of the Sabbath day is our "dead-line" as a nation. And yet this very class of dealers and drinkers are aiming their heaviest blows at the American Sabbath.

In 1874, when this class came into power in Chicago, their first act was to repeal the Sunday law closing the saloons and beer-gardens on the Sabbath day, just as they have done in the other large cities where they have obtained power.

But this case was the more conspicuous because of the gross indignities offered to Christian women by the filth-reeking, villanous mob gathered from the saloons to insult them. It is this element that is laying violent hands upon the Bible, to hurl it from the place accorded it by the pilgrim fathers:

The Bible that came over in the Mayflower; the Bible whose teachings form the ground-work of English common law; the Bible which was read in our first Congress, and before which every officer of the government from that day to this has stood in

awe, and sworn fidelity to the Constitution and to duty.

George Washington, Daniel Webster, Judge Storrer, and other distinguished statesmen pronounce the public school, without the Bible, an absurdity and an outrage.

President Hayes, on one occasion, made use of the following strong language in regard to the Bible:

"To drive the Bible out of the school-house is a stigma and an insult. What is the witness-stand, the jury-room, or the judicial bench worth without the sanction of the Bible operating on the public? Degrade the book as unfit for our children to read in school, and its authority over the conscience is gone. This destroys the very foundations so carefully laid—the organic law. A single generation thus trained will be enough to accomplish that result."

These are brave, strong words in the presence of an aggressive foe. And we will do well to remember that the Bible is our magna charta of Liberty; our Public Schools the chief corner-stone of the Republic; and the sanctity of the Sabbath our strongest social bulwark. And that taking the Bible out of our public schools this generation, means bonfires of Bibles next generation; and the overthrow of our Public School system, the overthrow of the Republic a few years later, and the desecration of the Sabbath, the subversion of social virtue and good order, and the *degradation of woman*. In the presence of these facts is it not time for us to arouse ourselves, and take a firm stand for our American Institutions, while we are strong enough to cope with the power that threatens them? If those who come here to share the blessings of a republic founded on Christian principles, do not

like our institutions, they are not obliged to stay. We can better afford to part with them than we can with our Sabbaths, our Bibles, and our Public Schools.

PERSONAL LIBERTY.

As a defence, this class has raised the cry of *personal liberty*.

There is no such thing as personal liberty except among savages. In all civilized countries the dress, food, habits of life, and the business of the people are more or less the subjects of legislation.

People are restrained by law from appearing on the public streets, at watering-places, and in public assemblies without suitable clothing to cover themselves with.

Men may not wear women's clothing, and women may not appear in men's apparel. Some regard to common decency must be observed in public at least.

In times of pestilence many things are ruled out of the market. Men may not sell diseased or decayed food. Even the fish and the birds are protected against the ravages of men at certain seasons.

When a well or fountain is deemed unfit for use, the people are forbidden to drink of it, and a guard placed to secure obedience.

A druggist may not sell poisonous drugs, such as laudanum or opium, at his discretion.

In most of the States gambling is forbidden, and although a man may own the house in which the business is carried on, and the parties visiting the house may make no complaint, yet the officers of the law may step in, and the presence of the men and the

appliances are sufficient proof of guilt, and they are taken to jail. The lottery business is forbidden in some States. Obscene books, and pictures, and papers may not be exhibited or sold. Places of low resort may not outrage common decency, unless it is done secretly and unlawfully, as is often the case. Prize-fighters may not beat and bruise each other. A man may not burn his own house, or barn, or beat his horse. He cannot have the small-pox just when and where he pleases; he may be taken from his own house forcibly and put in a pest-house, or he may be detained in quarantine against his will. A grocer was tried and fined in Philadelphia, not long ago, for keeping Limburger cheese, because the people who lived next door were annoyed thereby; he was therefore forced by law to discontinue that business. A man owning a lot in a city may prefer to build a frame-house, but the town authorities step in and stop the work, and he is forced to build of brick or stone. He may not open a slaughter-house, or establish a powder-magazine where he pleases. He may not mint his own money, although he may have any quantity of silver or gold. He may not charge excessive interest. He is taxed; is subject to military duty, and hedged about from the cradle to the grave by-laws. The common good demands it, and there is no safety for life or property without restrictive legislation.

With equal justice and propriety, the government (State and national) has the same right to interfere with the liquor traffic. Every principle involved in all these restrictive laws underlies the demand for the abatement of liquor-saloons, and breweries, and distilleries.

The Brewers' Congress, in their effort to go down

to the bed-rock—the basal principles of our Constitution—and rivet beer upon us, raised this cry of personal liberty.

The people should not be deceived by it. There is no such thing as personal liberty outside of savagism, and the demand is not for personal liberty, but for a state of lawlessness.

And now, in conclusion, giving God the glory for our past successes, and for the wonderful preservation of those who walked with the Master in the furnace of the Crusade, let us work, and pray, and wait with faith for the victory that will surely come.

"For though women's hands are weak to fight,
Their voices are strong to pray;
And with fingers of faith they open the gates
To a brighter, better day."

SUPPLEMENT.

NEW CASTLE, PENNSYLVANIA.

The Women's Temperance League of New Castle, Pa., was formed April 8th, 1874. As our county was favored with the Local Option Law, our work differed from that in many other places. Instead of visiting saloons kept open by license, our only street work consisted in visiting the distilleries and stores of such of our druggists as would not sign our "Druggist's Pledge." Here we held prayer-meetings upon only four different occasions. This work was not begun, however, until the last of June, after having made a thorough canvass with our pledges.

In May, "Mother Stewart" visited us, and insisted upon the formation of a "Band of Hope." Feeling that if we could get the boys right, the men would be right, we undertook the work. This society has proved a marked success, comprising at present 900 members, while our league numbers 800. The meetings of the band and of the league have been continued with little interruption and with great profit, until the present time, 1877.

In the winter of 1877-1878, we earnestly co-operated with the reformed men in their work, though separate meetings are still held by the ladies and children.

MARGARET L. AIKEN, ex-Sec.

BUFFALO, N. Y.

I am indebted to Mrs. L. M. Kenyon for the following facts:

When the tidal wave of the Crusade reached Buffalo the people said, “What are we to do with this strange movement?” But God’s call was heard by his own children, and at His command who said, “Let there be light, and there was light,” the women went out into the highways and the hedges, bearing the glad tidings of salvation.

The women of Fredonia had preceded us in the work, and their fire kindled our enthusiasm. A meeting was held at the First Presbyterian Church to consider the question, as to whether we should unite in the work of the Crusade and try to save our city.

There had been formerly a ladies’ temperance society, but it had lain dormant for years. It was thought this might again be revived, and form a starting point for a new movement, but the president of that society did not feel that she could unite in the Crusade, and so an independent meeting was the result. God was with the women who engaged in the work, in a wonderful manner, from the very beginning. They went out into every part of the city two by two. In some sections churches were opened for their meetings. The saloons were visited, and the women sang and prayed, and read the Scriptures, and the power of God fell upon the people, and law-breakers and men hardened in transgression were seen to weep.

No regular plan of attack was made in the beginning, but the women went as the Holy Spirit directed. In course of time a Woman’s Temperance

Union was organized, auxiliary to the State Union, which has brought about a great change in public sentiment, although the opposition at times was very violent and often discouraging. But, sustained by an Almighty hand, they continued to push the work.

A committee of three ladies was appointed to visit the Board of Excise, and ask them to withhold license. That body answered they had done all they could, so the argument did not prevail. The mayor of the city fixed a time when the ladies should meet the Excise Commission, but when the hour arrived he was absent. The interview was unsatisfactory, as there was a division of sentiment and a lack of courage. A long petition was then presented to the city council, signed by over three hundred of our prominent business men, several hundred prominent women, and men of various occupations to the number of three thousand. But all their efforts were of no avail. Though disappointed and discouraged, they were not utterly cast down, but felt that God was with them, and still prayed and worked on. There were not wanting those who opposed the Crusade movement, and advised the women to stay at their homes, and hinted that those who visited saloons were crazy or fanatical. Yet the work of saloon visiting went on.

One incident in connection with this work was very touching: A saloon-keeper had a lovely daughter. She had heard of their visits to her father’s saloon, and upon the day she died, most eloquently did she plead with him to sell no more intoxicating liquor; never again to open his doors to sell, after they had carried her out to Forest Lawn. The father’s heart was touched, and he could not resist the pleadings of his dying child. He promised he would

close, and he did not again open his saloon, but soon found respectable business.

In one saloon there were about thirty men drinking and playing cards, and women were there in a state of intoxication. Permission to pray was asked, and granted; and the proprietor said, “Boys, take off your hats, while these ladies conduct their service!” And the audience was very attentive; sorrow seemed depicted upon their bloated faces, and their thoughts were no doubt lifted up for a time, at least.

In one saloon a woman was very angry, and used insulting and indecent language. Said we were spoiling her man’s business, and we had better stay at home, and just mind our own business; while the husband treated us kindly, and seemed ashamed of his wife’s conduct, and asked us to come again. Since then the man has failed in his saloon business.

The ladies held Gospel Temperance Meetings in the Friendly Inn of the Y. M. C. A. weekly, and one in Canterbury Varieties Theatre weekly. These meetings were productive of good. We had encouragement in our work from a man who was the owner of several saloons, and the proprietor of the Varieties Theatre. He gave us the use of the theatre, fire, light, and attention of the men attending to these things, and the thanks of the women are to-day given Mr. Humphreys for this favor. He opened his doors for the temperance women to hold meetings, and good impressions were made upon the minds of hundreds. Several public meetings were held, but the work has not been a decided success.

No large contributions of money have ever been received. The little given has been distributed with care in aiding the families of drunkards.

Election days have been days of prayer and fasting with them. “At one election, we believe,” says the writer, “one candidate was defeated because of our prayers.” He was a saloon-keeper. In the morning one of the women of our city said to him, “You will not be elected.” “Why not?” said the man. “Because the women of the praying band are in their rooms praying for your defeat.” “I’ll take the risk upon it, and you’ll see.” All day long we prayed and fasted; our room was full. In the afternoon a gentleman came in and said, “Keep on praying: there is confusion at the *polls*. Men are carrying their votes in their hands—have not yet voted: they are confused.” “Praise God, from whom all blessings flow” was then sung. Our meeting did not close till six o’clock. The saloon-keeper was not elected. During the day a *third* man had been put in and was elected. The saloon-keeper “cursed those women and their prayers.”

We have had assistance from the Good Templars of our city. They have extended courtesy toward us, especially making it pleasant for the gathering of our State Union. They have always encouraged us in our work. A committee of ladies visited the Roman Catholic bishop for the purpose of getting the ladies of that church to co-operate in the putting down of the traffic in Buffalo. He advised us to call upon them ourselves, as he did not control the ladies of his churches—in fact they did not take part in such organizations; but he most cordially received the committee, and said he would do all in his power to aid the people here to put down this curse of the church and State.

Voices cried unto us, saying: “When will deliverance come?” The reply was, “Wait patiently upon the Lord.”

Ministers were visited, and requested to use unfermented wine at the Lord's Supper. To this several responded favorably; others said: If a person is not so changed as to take his desire for strong drink away, he would fall just as quickly out of the church as in it.

Sunday-schools were visited, and the children in these and day schools pledged.

A Gospel Temperance meeting found many ready to listen. Said one man, "I have drank liquor for forty years: forty years of hell have I had. Why ask me to reform? I can't!" Mothers said, "Pray for my son! Oh, save him, Lord! by the help of these women."

A man who was a noted gambler, jig-dancer, negro minstrel and drunkard, gave himself up to the service of the Master, and went about imploring men to reform. His own old mother, a depraved woman, he was instrumental in saving.

The villages near us contributed their share of true Crusade fire, and in some cases the liquor-dealers were prosecuted, and injunctions put upon this accursed traffic. Angola, Eden, North Collins, Tonawanda, Buffalo, amid every discouragement, struck for a release from the license law, and, in a few cases, hotel and saloon-keepers did not renew their licenses.

No effort was made to establish Friendly Inns, but in the ward meetings men signed the pledge, especially at the Friendly Inn of the Y. M. C. A.

The wealthy women of the city were not generally enlisted, yet by the power of God many a young man was saved and many homes made happy. The Crusade fire is still burning, and only needs to be fanned to kindle a blaze of temperance enthusiasm.

XENIA.

During the second week of the Crusade, Friday was set apart as a day of fasting and prayer, services being held at the Presbyterian Church during the entire day. While this meeting was going forward, the ladies were on duty, and at nine o'clock the "Hole in the Wall," in the rear of the Ewing House, kept by Manus O'Donnell, capitulated unconditionally, and in a few minutes, more than sixty gallons of bad whiskey went to wash the sin-defiled alley of Whiteman; O'Donnell himself, amid the cheers of a thousand spectators, and the band of praying women, knocking out the bungs to give it flow.

It was a complete and unconditional surrender of a man of all his earthly possessions, acknowledging his wrong and throwing himself upon the public for support in some other calling. Still in the rear of this saloon was the "Den of Iniquity," from out of which, while yet the rejoicing proceeded, Warwick, the colored proprietor, was seen emerging with a little dirty white rag on a broomstick, bearing it aloft as a token of his surrender. Cheer after cheer went up; the ladies filed into his den, and brought forth his bottles and kegs of whiskey, and emptied their contents into the gutter. The proprietor of another saloon consented to close. His wife was temporarily absent; she was a woman who had a very vile tongue, and when she returned she was very indignant that the saloon should be closed, and immediately reopened it. The ladies renewed their visits, and while they were praying before the saloon, and she was indulging in a blasphemous tirade, one of the women was led to pray *that the Lord would still her tongue*. The prayer was answered.

She was afterward struck dumb, and remained so for two years, when she died.

Mrs. M. C. Bristow adds the following: Mass-meetings were held every evening; union meetings in which all our ministers took part; also a morning meeting which was largely attended not only by our temperance women and ministers, but by many of our principal business men. A mass-meeting was held Sabbath afternoon by the women. All these meetings were well attended until the month of April, at which time our city election took place. We had looked forward to this event with much interest: the parties, instead of being as heretofore Republicans and Democrats, were Temperance and Anti-Temperance. For mayor, the most important office to be filled, the friends of temperance nominated one of the best men in the city—Captain McDowell; not only an earnest Christian temperance man, but a man whom everybody respected. The other candidate was not only opposed to the new temperance movement, but one who habitually used intoxicating liquors. To our sorrow and disappointment Captain McDowell was defeated, and we were obliged to accept for our highest city officer one whom we had every reason to believe would do all in his power to oppose the progress of the temperance movement.

The women were out upon the streets that day in full force, and at one of our saloons a most shameful affair occurred. A middle-aged, highly respectable woman, a member of one of our bands, having become weary from long standing and frequent kneeling, seated herself upon the steps of the saloon of John Glassinger, a German, to rest for a few moments. She was immediately ordered by the

proprietor to leave the premises, and failing to obey as quickly as he thought she ought to, he kicked her off the steps by main force, and afterwards gave her blows, which confined her to her bed and house for several weeks.

The saloon-keeper was arrested, but being a man of means, gave bail, and when his case finally came up before the grand jury, they being entirely in sympathy with him, failed to find an indictment. And so for four years he has been permitted to pursue his unholy traffic, without let or hindrance. Times without number he has been arrested for selling to minors, and otherwise violating the letter of his license, but the judgment of our court has *always* been lenient in his case.

We read in the word "that, though joined hand in hand, the wicked shall not go unpunished." And just now it really seems in the case of this man, who has so long openly defied the laws of God and man, the words of Holy Writ are about to be verified. A few weeks since, in opening a beer barrel, the bung flew out and hit him in the eye, entirely destroying the sight of that eye. The other out of sympathy is also seriously affected, and there is every reason to believe he will eventually lose the sight of both eyes. His first exclamation after the accident was: "Now dem vimins will say, 'dis is a judgment from God for my selling liquor.'"

The day after the election it was a serious question with our earnest Christian women whether they should go out upon the streets or not, but after due deliberation they decided to do so. We met as usual at eight o'clock in the morning for prayer, formed ourselves into bands, and separated, each going to our appointed field of duty. We were very sorrowful

on that ever to be remembered morning: a deep solemnity and unwonted fervor was apparent in every prayer that was offered. In the language of the Psalmist, we were led to exclaim in our extremity, “Vain is the help of man; unto Thee, O Lord! we lift our waiting eyes.”

Shortly after our city election an opposing band was organized, composed entirely of Germans. Of all the saloon-keepers in the town, only five were Americans—two white, and three black.

This German “*Mocking band*” was organized for the purpose of disturbing and, if possible, breaking up the temperance bands. When we came upon the street and commenced our labors, they came also and commenced theirs; in derision they sang and prayed, and once in our presence took communion, in their mocking, profane way, using beer for wine. But these proceedings were kept up for only a brief period. Seeing that we were undaunted, and could not be driven from the field by this kind of persecution, they desisted, leaving us to go on with our services undisturbed.

The full bands were out daily for nine weeks, including picket work; but it was not in the nature of things that our labors on the street should continue. Some had already been obliged to abandon the work on account of failing health, others had young families requiring their time and attention, and thus from various causes one and another dropped out of our ranks.

During the month of July, the heat became so intense that it was deemed unsafe to go out in the day time, and meetings were held in the early part of the morning and evening.

Mrs. M. A. Wilson adds: “About this time a committee of liquor men visited our business firms to ascertain who were in sympathy with this Crusade movement, as they fully intended to withdraw their patronage from all who were.

“The number of workers at this time was reduced to about twenty-five. We held Gospel Temperance Meetings in various places on Saturday evenings, also on Sabbath afternoons. During the active work a Woman’s Temperance League was organized, with three hundred and twelve members, which has since been merged into the Woman’s Christian Temperance Union.

“The Sabbath four o’clock prayer-meetings have been held regularly since the Crusade. A meeting is also held Sabbath at three P. M. in the jail, where we have reason to believe very much good has been accomplished.”

Among those who took part in the prayer-meetings and the work were Mrs. Lowe; Mrs. Allen; Mrs. Monroe; Mrs. Moore; Mrs. Barr; Mrs. Hartwell; Mrs. Bedell; Mrs. Turnbull; Mrs. Marley; Mrs. Wilson; Mrs. Drees; Mrs. Bristol; Mrs. Wilson; Mrs. Luce; Mrs. Farber; Mrs. Finley; Mrs. Meredith; Mrs. Shearer; Mrs. Watt; Mrs. Day; Mrs. Good; Mrs. Williams; Mrs. Merrick; Mrs. Connable; Mrs. Ralston; Mrs. Shipley; Mrs. Conwell; Mrs. Hutchinson; Mrs. Ormsby; Mrs. Barlow; Mrs. Trotter; Mrs. McMillan; Mrs. Jacoby; Mrs. McPherson; Miss Williams; Miss Keaggy; Miss Allen; Miss Lauman; Miss Allison.

There were scores of others, whose names we were not able to secure.

A GENERAL REVIEW.

CHAPTER XV.

Organized Temperance Work is of recent date, and may justly be claimed, as one of the fruits of the Christian civilization of the Nineteenth century.

The first society was formed in Moroe, Saratoga county, N. Y., in the beginning of the nineteenth century, by two earnest men—a Christian minister and a Christian physician.

From this little beginning, a blessed tidal wave of influence has swept around the world, and Temperance organizations may now be found in every civilized and semi-civilized country on the globe.

One of the most singular facts in the history of this reform is, that more than fifty years of earnest effort was put forth by men, before women began to take very much actual interest in the work. The Good Templars were the first to open their doors, and invite, and secure their co-operation. But it was not till that mighty Spiritual cyclone that we call “the Crusade” swept over the land, that any large number of women came aggressively into the work.

With the power of this Pentecostal baptism upon them, and the heroism of a divine faith to sustain them, they were almost irresistible.

Timid women, unused to missionary work, went out as flaming heralds of the Cross, carrying the gospel of the Son of God into the saloons, and down into the slums of vice. And these ministrations were attended with wonderful power and success. Whole towns were cleared of the liquor traffic in a few days; hundreds of men who had been in the trade for years, closed their saloons, and renounced the business forever; thousands signed the pledge; many who were going down rapidly to ruin, reformed, and became champions of the cause; women unschooled in oratory, spoke with tongues of fire, moving the masses by their burning words of eloquence, and stirring society to its very depths.

As to what the result might have been, had the women continued on these lines of work, we dare not speculate. But this we do know, that just in proportion as they have had power with God, they have had power with men; and just to the extent that they have wandered away from the Divine source of strength, and “put their trust in princes and in the son of man, in whom there is no help,” to just that extent they have failed to secure unity and success.

The brilliant dash of the Crusade, that so discomfited the enemy all along the lines, was followed by organization.

The new society, which was called the Woman’s National Christian Temperance Union, was organized in Cleveland, Ohio, in November, 1874, by representatives from most of the Northern and some of the Southern States.

The growth of the society was unprecedentedly large. Branch unions were formed in all the large towns and cities, and in many of the villages of the land.

Soon the work extended beyond our own lines, and a Canadian Woman's Temperance Union, and a British Woman's Temperance Association were effected, which have extended the work to India, Africa and the Islands of the sea, so that wherever the English language is spoken, the names of these societies are a household word.

In the early years of the work, there was entire unity in the plans of these societies, which was one of the marks of its Divine origin. They all worked after the pattern shown them on the mount of faith.

Another evidence that the pattern was of Heavenly origin, is the fact that it was complete in outline, and that they were enabled to take such a wide view of the field, and grasp with such masterly hands, the instrumentalities to be used.

WORK AMONG THE CHILDREN.

In the very beginning, the importance of pledging and training the young was emphasized. This work has been pushed with great zeal and energy, till it has extended far beyond their own lines.

The society has, perhaps, fewer children directly under its training, but they are more carefully taught.

Regular training schools with every facility for scientific teaching, have taken the place of oral lessons and pledge signing, so common in the beginning when the children gathered by hundreds. And they have pushed the work beyond their own lines, out into the Sabbath schools, and into the Public schools and colleges.

A wonderful impulse was given to this thorough,

systematic training, by the publication of Dr. Richardson's Lesson Book, and Julia Colman's Alcohol and Hygiene, by the National Temperance Publishing Society of New York. So that in reviewing the past, it is safe to say that the general work has been greatly advanced.

TEMPERANCE LITERATURE.

As an important auxiliary in efforts to reach all classes, especially those who do not attend religious and Temperance meetings, the distribution of Temperance literature has been most helpful. The work from the very first has been pushed with zeal and persistence, and has gone steadily on, till the volume of literature produced and circulated gratuitously, is enormous. Instructive tracts and Temperance hand-bills are being distributed by *millions*.

Many of them are of high order, and contain the most reliable scientific information. These tracts may be found at railroad stations, post-offices, and work-shops, and at other points where men congregate; and, like the leaven the woman hid in the meal, is rapidly leavening the whole lump.

FRIENDLY INNS.

The need of a safe place of resort for the thousands, who during the Crusade were led by Divine power to abandon their cups, was deeply felt, and many of the Unions undertook to meet the demand.

They were well patronized by the classes for whom they were intended, and by others who felt an

interest in such generous enterprises. But owing to the labor involved, and the responsibility incurred, many societies, after a few years, turned the work over to private parties, who assumed all risk, and gradually these Friendly Inns became Temperance Restaurants, and Hotels for the accommodation of the general public, and a more respectable class of customers. There are but few of these institutions now, directly under the control of the society which inaugurated the work in this country so grandly.

THE PRESS.

The change in the attitude of the Press has been most favorable.

Before the Crusade, it was difficult to secure entrance for Temperance literature, into the secular newspapers of the country, and little was found in the religious journals. But the Crusade movement was so unusual and exciting, and the people were so anxious to secure the latest information, that correspondents were kept in the field, that the latest news might be furnished.

That the Press has maintained a more independent attitude towards the liquor traffic since the Crusade than ever before, cannot be denied. The friends of Temperance have a fair field; the newspapers of the country are as accessible to them as to the friends of the trade, and their contributions more often appear. Large numbers of papers have conceded a column weekly to the local unions, and they are edited by members of the society, while the regular Temperance papers have been much better sustained.

On the other hand, liquor-dealers have established their own organs, and the pen-fight, all along the

lines, waxes fiercer and hotter as the years go by.

The religious press is outspoken, and may be relied on in the coming contest, as a mighty power. The secular press, though divided, will grandly reinforce the work, as the question of the total prohibition of the liquor traffic comes more and more to the front.

YOUNG WOMEN'S WORK.

The organization of Young Women's Unions has not been general. But large numbers have come into the work as co-laborers with their older sisters, and a more decided temperance sentiment has obtained among them.

PRISON VISITATION.

The sick, and those in prison, have been visited; and many in jails, for crimes committed under the influence of drink, have signed the pledge, and been redeemed inside prison walls.

GOSPEL TEMPERANCE MEETINGS.

During the early days of the Crusade, while the breath of a Divine inspiration was upon them, the women inaugurated Gospel Temperance Meetings.

Their watch-fires, kindled in almost every village, glinted with light the darkest caverns of sin and degradation; and thousands, lost in the mazes of drunkenness, guided by their beacon fires, found their way to the cross of Christ, and to a new and redeemed life.

In no work has God's power been more clearly

displayed than in these meetings held by the women in the early years of their work.

These meetings had so much of Christ's gospel in them, and were so effectual in saving the ungospeled masses, that the name of Gospel Temperance Meetings was given them—a name that has become a household word among all Temperance workers in all lands.

The rude halls and mission chapels, where the workers held their meetings, seemed favored places of Heaven, where God let down His ladder, for the swift feet of the angels of mercy and forgiveness. Thousands were redeemed, not only from drunkenness, but from all their vile and sinful habits.

If we could turn over the pages of the Book of Life, we would find opposite many a name unknown to fame, the words of Jesus, in letters of living light, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

During the first three or four years of the work, these meetings for the reformation and salvation of the drinking classes, were most earnest and successful. During one year special reports showed that over *fifteen thousand* had been saved through these Gospel Temperance Meetings.

The Woman's Temperance Union was born of prayer, and must be sustained by prayer. When we substitute any other agency for prayer we will be shorn of our strength, and fall apart. Nothing but the Divine grace that comes in answer to much prayer can cement, in strong, enduring bonds, human hearts for such work as this.

As they gather about the cross to pray, they are

drawn nearer to the Master, and nearer to each other. The reflex influence upon the workers themselves, has been a most blessed result.

But as the years have gone by, the character of the work has somewhat changed. Gospel Temperance Meetings are still held, and drinking men brought in and saved; but the meetings are not so frequent, and are not so largely attended by crowds from the slums.

Bible Readings, and Consecration meetings, have become more frequent, and the workers themselves are seeking teaching. At the seventh annual meeting of the Woman's Christian Temperance Union, held at Washington, D. C., October, 1881, there were present 216 delegates, representing twenty-seven States, besides the District of Columbia and the Territory of Dakota.

The Treasurer's exhibit showed $2,557.69 received and disbursed; and the Corresponding Secretary's report showed a vast amount of work accomplished.

But, as large as the work may appear, we may not conceal from ourselves the fact that we have only touched the rim of the womanhood of this country, as yet. Millions of women are idle and indifferent, and thousands are under the power of the habit, or in the liquor business.

Unity of plans by which these masses could be reached, would greatly advance the Temperance cause.

One of the great needs of the country, and of this cause, is good, sober, intelligent mothers, who, with strong hands, would mould society in its beginnings.

If we would have good government in the country,

we must have good government in the homes where government begins.

Women are the governors of the race for the first and best half of human life. They are the character builders for the future generations, and we shall have won a great victory for the cause when we may count the mothers of the land on the side of the Temperance host, and their home teaching backs up legal enactments.

PROHIBITORY LEGISLATION.

We can no longer admit of compromise measures in dealing with the liquor traffic. The whole iniquitous business is wrong; a sin against God, a cruel crime against society, that no amount of revenue can condone. To admit that crime legalized is no longer crime, is absurd. The moral code is written not only in the Book of God, but on human hearts. Every fibre of soul and body is under laws that, violated, must meet the penalty, no matter how men legislate. And there is not one sentence in the whole moral code that does not fall upon the liquor traffic and traffickers in heavy condemnation. We must adjudge this crime as we would other crimes.

There is no ground to justify compromises. As well might we advocate a law making it *optional* with the people whether crime such as theft, or murder, or arson, should be committed under protection of law.

There is not a principle involved in English common law that is not violated by the emissaries of the liquor traffic. Human comfort and happiness, the safety of life and property, and the perpetuity of government, are involved.

As Temperance sentiment has increased, the demand for Prohibitory legislation has become more and more imperative, and the most radical measures are brought forward.

Prohibition by constitutional amendment has become the rallying cry in nearly every State. The people propose to take the matter into their own hands, and divest it of all political complications, and settle it on its own merits, by an exercise of their constitutional rights.

This seems the easiest, quickest, and most permanent plan that has ever been brought forward, and is in perfect harmony with our American institutions.

A decision by a majority of the legal voters of the State, in favor of putting Prohibition down in the bed-rock of State law, would carry the necessary public sentiment for the enforcement of the law.

The example of President and Mrs. Hayes in banishing liquor from the White House during one Presidential term, was most praiseworthy. And the beautiful tribute of the Woman's Temperance Union, was a suitable recognition of the heroic stand for Truth and Temperance, made by Mrs. Lucy W. Hayes. And the fact that during President Hayes' term of office the unused wine glasses gathered dust in the cellar, while the Bible was in constant use in the parlor, will stand out as a gem in history, long after the liquor traffic of the Republic is overthrown, and *Prohibition written on the door-post of the White House, and over the portals of the Capitol buildings*.

"The crisis presses on us,
Face to face, with us it stands,
With lips of solemn question,

Like the Sphynx of Egypt's sands;
To-day we fashion destiny—
The web of fate we spin,
To-day forever choose we,
Or holiness or sin.
By the future that's before us—
By all the lights that cast
Their dim and flickering beams across
The darkness of the past,
And by the blessed thoughts of Him
Who for our ransom died;
Oh, my country! oh, my brothers!
Choose ye the righteous side."

FOOTNOTES

[1] When the praying band went out for saloon visitation, the *brothers* remained in the College building in prayer-meeting, and at the close of every prayer, the College-bell was tolled.

Transcriber note

Spelling and punctuation errors have been corrected.

*** END OF THE PROJECT GUTENBERG EBOOK HISTORY OF THE WOMAN'S TEMPERANCE CRUSADE ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial

redistribution.

START: FULL LICENSE

THE FULL PROJECT GUTENBERG™ LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg electronic works

1.A. By reading or using any part of this Project Gutenberg electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set

forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg mission of promoting free access to electronic works by freely sharing Project Gutenberg works in compliance with the terms of this agreement for keeping the Project Gutenberg name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project

Gutenberg License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg License must appear prominently whenever any copy of a Project Gutenberg work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

> This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg™ License included with this

eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project

Gutenberg works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU

HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you ‘AS-IS’, WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR

FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg work, (b) alteration, modification, or additions or deletions to any Project Gutenberg work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg

Project Gutenberg is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers

including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg's goals and ensuring that the Project Gutenberg collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 41 Watchung Plaza #516, Montclair NJ 07042, USA, +1 (862) 621-9288. Email contact links

and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited

donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate.

Section 5. General Information About Project Gutenberg electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg eBooks with only a loose network of volunteer support.

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project

Gutenberg, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.