

Temperance Department.Polk County Temperance Alliance.

The Polk county Temperance Alliance meets at Independence Feb. 28, 1883, at 1 o'clock P. M.

Executive Committee met Feb. 8th, and appointed the following committees and program. Wm. Osborn, W. P. Conaway, Mrs. I. Vanduy, Miss Ella Butler and Mrs. Rev. Parker on arrangements and invitation.

M. L. White, Mrs. George Belt and Ira Smith, of Independence, Miss Jennie Rowell, Miss Brown and R. Shelley, of Dallas, Prof. J. Monro Powell, Miss Rosa Bentley and B. L. Murphy, of Monmouth on music, while, all singers are respectfully invited to sing.

Mr. A. Brown of Lafayette is respectfully invited to be present and lead the singing.

PROGRAM.

1 O'CLOCK P. M.

Opening by singing and prayer. Appointing committee on credentials and enrolling delegates. Music at frequent intervals.

2:30 O'CLOCK P. M.

Short address, by Mr. E. C. Hall, of Buenavista. Subject, Which would be the best policy, for Oregon to adopt *high license*, or to move for Prohibition. Followed by five minute speeches of members:

3:30 O'CLOCK P. M.

Music frequent. Recitation, by Miss Paradine Doughty, of Monmouth.

4 O'CLOCK P. M.

Miscellaneous business and adjourn.

7 O'CLOCK P. M.

Singing and prayer.

7:30 O'CLOCK P. M.

A short address, by Prof. W. E. Yates, of Monmouth. Subject, Should the temperance people of Oregon encourage the publication of a *temperance newspaper* that will advocate *Prohibition* instead of discouraging it? Followed by five minute speeches. Music. Any miscellaneous business and adjournment.

9 O'CLOCK A. M., MARCH 1ST.

Music and opening exercises.

10 O'CLOCK A. M.

Election of officers and appointing committees. Music.

11 O'CLOCK A. M.

Report of temperance work in various parts of the county.

11:30 O'CLOCK A. M.

Music. Time and place of hold-

ing next Alliance. Music. Adjourn.

1 O'CLOCK P. M.

Music and opening exercises. Essay, by Miss Nellie Collins, of Dallas.

1:30 O'CLOCK P. M.

Short address by Mr. Stephens, of Oak Grove. Subject, Should the temperance voters of Oregon organize for political work independent of the old political parties? Followed by five minute speeches. Music.

2:30 O'CLOCK P. M.

Opening question drawer and remarks. Music.

4:30 O'CLOCK P. M.

Resolutions and adjournment.

7 O'CLOCK P. M.

Music and opening exercises.

7:30 O'CLOCK P. M.

Address on temperance work by Dr. J. W. Watts, of Oregon City. Music. Miscellaneous business and adjourn.

All temperance organizations, S. Schools and churches of the county are requested to send delegates.

MRS. L. L. WHITEAKER,

Chairman Com.

A. W. LUCAS,

Sec. Com.

Miss Willard's Suggestions.

FOR MAKING TEMPERANCE MEETINGS SUCCESSFUL.

1. "Announce the meetings thoroughly from the pulpits and in the prayer-meetings, beginning the week previous.

2. Get a little hand-bill, giving some information about Miss Willard's work, and earnestly inviting the public to attend. Appoint a committee to call on two classes of persons:—those who do not usually attend such meetings, and those who sell and drink intoxicating liquors as a beverage. Especially visit saloons, hotels, and drug stores with a kindly invitation, informing all that Miss Willard deals with principles rather than persons, and abuses nobody.

3. Secure the publication, by all the daily and weekly papers, of these facts and of the added information contained in your hand-bill. If possible have this inserted as local news, not as an advertisement.

4. Make the church or hall where the meeting is to be held, as tasteful and attractive as you can with plants, flowers, mottoes, flags, etc.

5. Arrange for the usual devotional exercises of a religious meeting, including reading of the Scrip-

tures. Have good music; chorus-singing well prepared and conducted. The speaking will be twice as

effective if you will do your part in keying the audience to concert pitch. Sing the most enlivening Gospel Songs, for instance; "O Prodigal Child, Come Home." "Christ for the World we Sing,"

"Hear the Call, O Gird your Armor On," "Lift up Thy Voice with Singing," etc. Sing also some of the Hutchinsons' grand choruses as "The World is moving on;" or sing "America," "Battle Hymn of the Crusaders," "Song of the Ribbons," "Save the Boy," "The Home that used to be," "Carry me back to my Mother's Home," or any live hymn or song worthy of the great cause.

6. Charge no admission fee, but have your arrangements complete for taking the collection, some one of good sense being appointed to ask for it, and the collectors (ladies are the best) in their places and ready to begin without delay.

7. Have a committee of women ready, with pencil and paper in the hands of each, to follow the collectors, asking for names of those who will join the W. C. T. Union—gentlemen becoming honorary members by signing the pledge and paying \$1, and ladies by signing the Constitution of the Society and paying fifty cents. The same ladies can offer the pledge (without payment of fee) to any one present. Always aim at results immediate and definite, and remember success rarely happens; it is organized, pre-empted, captured by consecrated common sense.

8. Let all these efforts be "begun continued and ended in prayer."

N. B. Miss Willard comes to you in the hope of enlisting good women to join in the work of the Woman's National Christian Temperance Union, of which association she is president, and which, with its twenty-three auxiliary State Unions, is the largest society ever composed of, and conducted exclusively by women. It is the lineal descendant of the great Temperance Crusade of 1873-4, and is a union of women from all Christian churches, for the purpose of educating the young, forming a better public sentiment, reforming the drinking class, transforming by the power of divine grace those who are enslaved by alcohol, and removing the dramshop from our streets by law.

Have all arrangements as to who

shall preside, etc., made beforehand, so as to have no confusion or whispered consultations.

Please make out a full table of local statistics of the liquor traffic and also of your temperance work, and publish the same in the local papers one week previous to Miss W's arrival.

Let this table cover the following points: Number of schools of vice (*i. e.* saloons); number of teachers therein; annual cost; number of pupils graduated into police court annually. Offset this by number of public schools; number of teachers; annual cost; number of graduates; license money paid to town; cost of liquor traffic to town; amount of beer used, etc."

It is hoped that all interested will take note of these suggestions and be prepared to make the visit of Miss Willard a success.—*The Rescue.*

Consistency in Temperance Work.

J. F. FLOYD.

By a glance into the National Temperance Almanac, for 1882, it will be seen that the amount of cigars, cheroots and cigarettes consumed annually in the United States, financially considered, exceeds the total amount of fermented liquors of all kinds consumed by these same people during the same year, yet a large number of the temperance workers throughout the country have not one word to say against this intemperate habit of using tobacco as a beverage. Is this consistent? What is the meaning of temperance? Does it mean nothing more than abstinence from intoxicating liquors? Ministers of the gospel will stand in the pulpit and preach temperance to the people, and then walk out, buy twenty-five cents worth of cigars, spend the rest of the day with their heels, perhaps, as high as their head, puffing the offensive smoke into God's pure atmosphere, and vainly imagine that they are doing a grand work in the reformation of the world! Just think of it! I have actually had Christian ministers to sit down to talk temperance to me with their mouths so full of the poisonous weed that they could not speak plainly, and in every case, I confess, I was more disgusted than edified. When a temperance lecturer comes along and talks eloquently about the evils of intemperance, for an hour and a half, and calls on every body