

WITH THE BOARD.

The Absorbing Issue Hanging in the Scales.

SEVERAL ABLE ADDRESSES.

The Supervisors to Render Their Decision To-day.

As was expected there was a large assemblage in the Opera House yesterday morning to witness the presentation of the Local Option petitions to the Board of Supervisors and to listen to the discussion of the mooted question pro and con, although it was nearly 11 o'clock before the stream of spectators ceased to flow into the spacious building and Chairman Tutt called the audience to order. Chas. R. Hoppin was the first speaker to address the Board, and somewhat surprised the audience by making an able and even eloquent speech. He dwelt upon the temptation of the saloons especially to boys, and said that the only reason why he had refused to buy a lot and move his family into Woodland was that there was too great a saloon influence and there were a hundred other such cases. He spoke of and denounced the saloon influence in politics which was so great that a man could not be elected to office unless he pandered to the saloons. Said he; last election the Washington Young Men's Club came over from that town and offered their votes to the highest bidder; my party leaders bid on them, so did the other side. The other side had a Bank and they got 'em. He implored the Board not to ignore the question because it had been headed by the women, and related historical facts to show that women had led some of the greatest reforms in the annals of the world. He devoted a share of attention to Messrs. Baker and Clark, the attorneys for the saloon men, and gave both of them a few deep cuts. He alluded in ironical terms to Baker's advice upon raising children, when the question was before the Board the last time. He advised the W. C. T. U. ladies to appoint a committee to go to Mr. Baker's house and study his system of training children. (For the benefit of those who are not acquainted with Mr. B.

we will state that his genealogical tree has not yet put forth any branches.) He alluded to Mr. Baker as an artful dodger on the whisky and saloon question. Mr. Hoppin, he said, was once in the legislature and while there that amusing paper the "Vasp," brought out his caricature and named him the "Dodger." As to Clark, he was too big for a lawyer. He knew more than Justice Sweeney who had pronounced prohibitory law legal. He had learned his law at Winters—while keeping a saloon and selling what the boys termed "bug-juice." He then read an article giving the analysis of different liquors sold over the bar. After referring to the decision of the Supreme Court in the Pasadena case, Mr. Hoppin closed with a personal appeal to each member of the Board to cast his vote on the side of Prohibition.

OTHER PETITIONS.

Mrs. Hoppin then came forward with a petition from the mothers of Yolo county, and made a pathetic plea to the Board in their behalf. She said that the petition only contained 700 names as the county had not been canvassed to any extent outside of Woodland. She was followed by Mrs. Brownell, who presented a petition signed by the boys and girls under 14 years of age. Mrs. Brownell made a

W. C. T. U. COLUMN.

[Edited by Mrs. S. A. Huston, Superintendent Press, W. C. T. U.]

The following extracts are from an address given by Mrs. Emily Hoppin before the Third Annual Convention of the W. C. T. U. of Yolo county, April 19, 1889:

I do not intend to speak at length of what we have done, but rather of what we have neglected to do. The past is useful to us, only as we utilize its lessons for future work. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the high calling of God." A year ago we were in the midst of our local option work. You all know the result; but while it was disappointing, it was not without its benefits. It kept the idea of prohibition, although it was prohibition on a small scale, before the people. That could not have helped but to have been an educator, and it was an educator. It converted some who believed in high license to local option, and some who believed in local option to prohibition. The work last spring reclaimed some who had started on the downward path. No work that has done these things has been in vain. No one can estimate the value of one soul saved. But what in regard to the expediency of local option? The most thorough lessons are those taught by experience, and experience has taught us these things: Local option is useful as a means of arresting public thought. Men will work in local measures when they will not touch national measures. There is nothing wrong in the principles of local option. It educates men to believe in a higher standard. In small towns it might amount to entire prohibition. We must not despise the day of small things; and if a number of men are inclined to try to give us local option, I believe in our Women's Christian Temperance Union working with them. We have kept the question

of temperance and prohibition well before the people this year. You know a church without a minister is half dead. Effective church work is done only when you have a live minister who is always on hand with his wise, logical sermons, his kind helpfulness. So a Women's Christian Temperance Union is alive when it keeps the subject of temperance before the people. This must be done if we would be successful in our work. We cannot depend on ourselves always to do this, for we are all busy women with many home cares that must be attended to; neither have we sufficient talent to hold an audience; but we can send others to keep this question before the people. You have heard of Mrs. Ballington Booth who bears on her girdle, "Every hour for Jesus." We must do the same—every hour for Christian temperance. Did you ever think how much those words mean? It is not alone the temperance that abstains from alcohol and tobacco. It is Christian temperance. It is something that aims to take in Christ and His wonderful love; that tries to follow the rule our Saviour gave the young lawyer: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind, and thy neighbor as thyself."

It has been a grand triumph to have placed in the hands of the children text books that teach them of the evil effects of alcohol and tobacco. Now, if our W. C. T. U. could place in their hands the Bible, it would be a still grander triumph. Our California public schools furnish the "wood, hay and stubble" of which our children's characters are formed, but the gold and silver, which shall endure, are left out. I do not mean that the doctrines of any sect should be taught, but all sects agree on the fundamental principles taught in the Bible, and all ought to be willing to have a few verses read each morning and the children unite in the Lord's Prayer. Miss Willard suggests the preparation of a series of text books teaching the religion of the body, the religion of the brain, of the heart, and of the State, meaning the principles of peace and patriotism.

In connection with scientific temperance we must mention health. The superintendent of this department has ably presented this subject, but I want to emphasize the importance of teaching this department to the children of our schools and the women of the W. C. T. U. The beginning of many cases of intemperance can be traced to the table. We cannot blame a man so much for drinking, when we know he sits down morning after morning to a breakfast of muddy coffee, heavy biscuit and fried meat. Let us this year make a study of the most approved foods and most nutritious mode of preparing them. I can recommend to your use a health calendar, prepared by Mrs. Davidson of Vermont. The proceeds of the sale of this calendar, outside of Vermont, go to the Temperance Hospital; so by the purchase of this calendar, we not only benefit ourselves, but the hospital also, in which we all should be interested. We know that often the al-

cohol prescribed in medicines arouses a latent desire for stimulants, and ends in the patient becoming an habitual drinker. It should be the duty, as well as pleasure, for every woman in our organization to aid this work, even if it is only a mite she gives, for the importance cannot be estimated of demonstrating to the scientific world that disease can be successfully treated without alcohol.

* * * * But whether they repudiate us or not, we will have to stand by our pledge of loyalty, for their object is

is, How is best to help along the work? I don't believe it is any particular help to re-iterate, in regard to a political party, "I love you, I love you;" neither is it always a help to identify ourselves in a political campaign. We must study more the communities in which we live; but I believe on the whole, the most efficacious way in which we can work is to stand quietly to one side, that is, we who are of the rank and file; keep up our temperance agitation; stand by the action of our National; keep peace among ourselves; create a prohibition sentiment; and then we will hasten the day for which we long.

I believe that 1892 will see some great reforms in the manner of voting and reforms among the voters. Our papers, both secular and religious are advocating some parts of the Australian and French systems of voting; are advocating restricted immigration and more stringent naturalization laws. We are hearing a good deal, too, in regard to an educational test. I was greatly interested a few weeks ago in reading the methods of the French system. In this system the registration is not merely a sworn statement of one person, but must be the certificate of birth, which has been entered in the Mayor's office in the town where the child is born. There are, too, more than fifty criminal acts which incapacitate a citizen from voting, sometimes for life. If a man is arrested twice for drunkenness he cannot vote for two years. The keepers of gambling houses or brothels cannot vote. Tramps or thieves cannot vote for two years. While giving or receiving bribes, threatening having a man turned out of office unless he votes a certain way are misdemeanors, which keep a man from voting. If the ballot-box could be hedged in by the best of these systems and the educational test be required prohibition could win the day.

In the meantime our work is to sow broadcast by means of the press the idea of prohibition looked at from every light—social, religious, personal, political—secondly, teach the evils of license; and thirdly, do faithful work in all our departments. It behooves us to teach total abstinence, first of all to keep the teaching of our children at an enthusiastic point, and underlying all we must teach that government involves the highest principles of our nature * * * Let us work too, for equal suffrage with an educational test for both sexes * * * Personally I have never been in favor of so called Women's Rights, not that the principle was right, but the old prejudice against women votings cling to me. But last fall, when a brawny foreigner, who

could not write his name and had been here only long enough to be naturalized, said, after his ticket had been read to him by one of our women "Vell! Wim men are trying to runs everythings they don't know nothing nobow, there's plenty of beezness for dems' at home." I feel that I would like to see whether our host of cultured educated women could not vote as understandingly as such as he. Then when I remembered that the majority of our laws are made, not to restrain bad men but for good men, who need no laws. When I remembered that women pay taxes but have no voice as to how the money shall be expended. When I remembered how unjust property laws are, and above all how unjust laws are in regard to women personally, I felt that the franchise ought to be worked for by all of us. We who have good husbands, fathers and brothers do not realize the wants of those not so fortunate. These problems of equal suffrage and prohibition are larger now than the speck upon the horizon. They are dark black clouds that are growing larger and blacker. The day is coming when they will be forced upon the country. Yes! they are already before the country, yet when we stop to think how the liquor power lies entrenched behind the churches, we wonder how long it will be before the consciences of men will be quickened, how long before their eyes will be opened to the right. "What each one of us must do," Emerson says, "is all that concerns me, not what people think." This may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know your duty better than you know it yourself. It is easy in the world to live after the world's opinion. It is easy in solitude to live one's own." All honor to the men who have the courage in the world to live up to their convictions of duty, and who are great enough to keep in the midst of the crowd the independence of solitude. Many are willing in their homes to approve of the principles of prohibition. They daily kneel and pray "Thy kingdom come." It is easy there to stand by their ideas of right, but when they stand by the ballot-box it is not so easy to hold to their convictions. All honor to the men who verified their principle by their vote. As Emerson said "It is the difference between greatness and meanness." Our evangelistic department has taken a new departure this year to which I invite your attention. It is the course of study which embraces a four year's course. This department is under the supervision of Dean Wright, an able theologian, a learned scholar and a profound Christian. The training this course will bring us will not only train our minds but train our hearts also, for what we need especially, dear friends, is the spirit of consecration, and we can acquire this, not by rule and compass, by laying down rules to be followed, but the method by which we can attain this oneness with God, is summed up in a few words. "But we all with unveiled face, beholding as in a glass, the image of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."

The Bible is the mirror where lies the one perfect picture, that of our Lord Jesus Christ. He went about doing good to rich and poor, high and low. He was the same to the rich young man that he was to the lowly Magdalen. He had for the penitent no words of blame "Go and sin no more." The lustre of his life has been a steady glow, that radiating through nearly nineteen centuries of time, has grown brighter and

brighter, and we, aiming to be like Him, have not to study our imperfections nor lament over the past, but with "unveiled face, beholding the glory of the Lord as in a glass, will grow to be more and more like him." How up-hill it is some of us know, all of us know; "but faint, yet presuming, we go on our way." I wish every woman here would renew her consecration vow, and when we work let us not feel the work is done when we have secured members for our organization. Let us feel that we have taken only the first step when we have done this. The end is reached when our members have been led to Christ.

I like Miss Greenwood's ideas in regard to our meetings—that it is not best always to have the subject of temperance the leading one, but sometimes have gospel meetings where the subject of temperance is laid partly to one side, and the leading question is the heart-searching one, "Do you love Christ?" I believe in our county work we have talked, not too much about temperance, but too little about Christ. The chasm of intemperance is black and deep. It seems as though we were trying to reach the bottom with our hands. But if in our hands we hold the cross of Christ,

Never yet abyss was found
Deeper than His cross could sound.

Let us this year, dear friends, lay aside all malice and uncharitableness and the sin that doth so easily beset us, and let us have the resolution in our hearts every hour for Jesus. * * * I had far rather have it said at the close of our work that we had brought some soul to Christ than many to temperance, for the first includes the last.

To-morrow finds us in our several homes. May these two days have brought helpfulness to all of us for our lives, and if any of you have never known the pleasure of the Comforter may you find him soon. He stands tenderly calling to-day. I pray that each one may find him, and that we may all become in deed as in name, and in very truth, the Women's Christian Temperance Union, and as we go to our homes may we carry with us these words of one of our number:

We should fill the hours with the sweetest things
If we had but a day;
We should drink alone at the purest springs,
In our upward way,
We should love with a lifetime love in an hour,
If the hours were few.
We should rest, not for dreams, but for fresher power,
To be and to do.

* * * * *
We should waste no moments in weak regret,
If the day were but one.
If what we remember, and what we forget,
Went out with the sun,
We should be from our clamorous selves set free,
To work or to pray.
And to be what the Master would have us be,
If we had but a day.