

Good Templar Department.

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The next Session will be held in Detroit, the fourth Tuesday in May, 1879.

OFFICERS OF THE GRAND LODGE OF NEW BRUNSWICK.

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E. S. Steeves, General Supt. of Juvenile Temp'lars, Elgin.
The next Annual Session will be held at Fredericton, N. B., July 1879.

Subordinate Lodges under the jurisdiction of the Grand Lodge of New Brunswick.

- EAST ALBERT LODGE, No. 4, Hillsboro, Albert Co.
Robert M. Taylor, Lodge Deputy.
- FREDERICTON LODGE, No. 21, Fredericton, York Co. Charles W. Wallace, Lodge Deputy.
- INTERNATIONAL LODGE, No. 23, meets every Tuesday Evening in Good Templar Hall, King Street.
Robert Bartlett, Lodge Deputy.
- SEVEN STAR LODGE, No. 24, meets every Thursday, in Good Templar Hall King St. C. H. Hill, Lodge Deputy.
- WELLINGTON, LODGE, No. 27, Little River, Buctouche, Kent Co.
Simpson Kay, Lodge Deputy.
- TRUE REFORM LODGE, No. 28, Sackville, Westmorland Co.
James Stewart, Lodge Deputy.
- UNION REFORM, No. 29, meets every Thursday in Bostwick's Hall, Portland.
R. A. C. Brown, Lodge Deputy.
- MORNING STAR LODGE, No. 31, Hillsboro, Albert Co.
Alexander Smith, Lodge Deputy.
- BEAVER LODGE, No. 32, Richibucto, Kent Co.
Allan Haines, Lodge Deputy.
- TILLEY LODGE, No. 33, meets every Monday in Orange Hall, King St. Carlton.
John F. Ring, Lodge Deputy.
- TRUMPH LODGE, No. 36, South Rockland, Dorchester, Westmorland Co.
Richard Delahant, Lodge Deputy.
- EVENING RETREAT LODGE, No. 37, Westmorland Point, Westmorland Co.
William Miner, Lodge Deputy.
- DORCHESTER LODGE, No. 40, Dorchester Westmorland Co.
Thomas Colwell, Lodge Deputy.
- GOLDEN STAR, No. 41, Hopewell Hill, Albert Co.
Ezra S. Woodworth, Lodge Deputy.
- EVENING STAR LODGE, No. 43, Salem, Hillsboro Albert Co.
H. B. Steeves, Lodge Deputy.
- GOLDEN RULE LODGE, 44, Fredericton, York Co.
W. H. Carman, Lodge Deputy.
- RISEING SUN LODGE, No. 45, Caledonia, Albert Co.
James Reid, Lodge Deputy.
- TRUE BLUE LODGE, No. 46, Bass River, W. Ford, Kent Co.
J. W. D. Marshall, Lodge Deputy.
- FALMOUTH LODGE, No. 47, Moncton, Westmorland Co.
John S. Bonnell, Lodge Deputy.
- PHOENIX LODGE, No. 48, meets every Wednesday in Mission House, Portland.
A. D. G. Vanwart, Lodge Deputy.
- VICTORIA LODGE, No. 49, meets every Monday, in Sparrow's Hall, Germain St. C. Sparrow, Lodge Deputy.
- ELGIN LODGE, No. 50, Elgin, Albert Co. R. V. Spence, Lodge Deputy.
- SILVER FALLS LODGE, No. 51, meets every Monday, at Silver Falls School House.
William Clarke, Lodge Deputy.
- MAINTIME LODGE, No. 52, meets every Friday, in Good Templar Hall, King St. William Cameron, Lodge Deputy.
- MANSBRIDGE LODGE, No. 53, meets every Tuesday, in the School House, Missee.
Thomas Toner, Lodge Deputy.
- BAY VIEW LODGE, No. 54, meets every

Thursday in the School-house, Red Head.
Capt. Henry Anthony, Lodge Deputy.
GUIDING STAR LODGE, No. 56 meets every Monday in Mission Hall, Portland.
D. Orum, Lodge Deputy.
PRIZE BANNER LODGE, No. 57, Upper Sackville, Westmorland Co.
C. E. Lund, Lodge Deputy.
LORNE LODGE, No. 58, Johnstone, Queen's Co.
R. B. Akerly, Lodge Deputy.
FOREST GLEN LODGE, No. 59, Pollet River, Westmorland Co.
J. W. Colpits, Lodge Deputy.
ALEXANDRA LODGE, No. 60, meets every Friday, Douglas, York Co.
Wm. Johnston, Lodge Deputy.
REFORM CLUB LODGE, No. 61, meets every Friday, Woodstock, N. B.
Daniel Chandler, Lodge Deputy.
CABLE LODGE, No. 62, meets every Friday, Centreville, Carleton Co.
Geo. E. McClintock, Lodge Deputy.
BRISTOL LODGE, No. 63, meets every Saturday, Bristol, Carleton Co.
Geo. H. Baird, Lodge Deputy.

DEGREE TEMPLES.

ALPHA TEMPLE, No. 1, meets the first Wednesday of each month, St. John.
WESTERN STAR TEMPLE, No. 2, meets the first Thursday of each month, Carleton.
EXCELSIOR TEMPLE, No. 3, meets the first and third Thursday of each month, Fredericton.

JUVENILE TEMPLES.

INTERNATIONAL TEMPLE, No. 4, meets every Saturday in Good Templar Hall, King Street.
BANNER TEMPLE, No. 9, meets every Tuesday, in Orange Hall, Carleton.

The Claims of the Order of Good Templars

ON TEMPERANCE MEN, WOMEN AND YOUTH.

And what is the Good Templar organization?

Its Origin.—Humble indeed, in Central New York, in 1851. Its authors a few earnest young men, some of them reformed. Little did they anticipate to what it would grow. They wrought better than they knew. But the work is the Lord's, and is marvelous in our eyes.

Its History.—Starting with a mere handful of members, we find it soon spreading in the neighboring Middle and their adjacent Western States and into Canada, previous to the institution of the R. W. Grand Lodge in 1855; when there were about 1500 Subordinate Lodges, with 50,000 members, embraced in ten Grand Lodges. The next ten years, notwithstanding the intervening war of the rebellion and its inevitable losses, especially at the South, the Order advanced eastward into New England and westward into California; so that in 1865 the number of Grand Lodges was twenty, and the total membership over 80,000. The second decade was a period of unprecedented growth; and 1875 it had extended all over the world, into Europe, Asia, Africa, South America, revived in the late rebellious states in North America, introduced also into Australia and the islands of both oceans; with sixty Grand Lodges and a membership of THREE QUARTERS OF A MILLION. Surely, a reformatory Order, with a record like this, must possess great intrinsic merit!

Its Principles.—The following is the Platform adopted at the session of the R. W. G. Lodge in 1859:
1. Total abstinence from all intoxicating liquors as a beverage.
2. No license in any form or under any circumstances, for the sale of such liquors to be used as a beverage.
3. The absolute prohibition of the manufacture, importation and sale of intoxicating liquors for such purposes; prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
4. The creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy.
5. The election of good, honest men to administer the laws.
6. Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

The Pledge, which is life-long, prohibits even cider, wine and ale; and all the "lighter drinks," so called. The Order is not a political organization, but binds its members to an enforcement of its principles in whatever parties they individually choose, whether such parties be regular or independent.

Its Financial Basis.—Instead of relying on the uncertain munificence of wealthy friends, or the obnoxious passing of the contribution box, the Order adopts the regular payment of fixed fees and dues. A member in arrears is not allowed to sit in the Lodge. "Vouching for a member of ones own Lodge, as practiced in some Orders, is here unknown. None but contributing members of Subordinate Lodges, which generally meet weekly, can retain membership in the higher representative bodies, with their at least annual sessions. The Order is not burdened with a beneficiary system; hence the dues are moderate

and within the reach of all. It is pre-eminently a society for the people.

Its Educational Power.—By sustaining and distributing Temperance literature, the member are enlightened and confirmed in the fundamental truths of the cause; as well as by the often rehearsed Ritual, by literary exercises, discussions, readings, interspersed with appropriate songs and instrumental music; while the routine of its offices and the observance of parliamentary rules in the Lodges of different grades, train the members in the general forms governing well-conducted bodies.

Its Social Advantages.—Improving upon its predecessors and all beneficial societies, it does more than admit the able-bodied man; it is not even contented with admitting woman to a side degree, or has a mere visitor; and youth, after arriving at years of discretion, are also received,—all to full membership. Woman is acknowledged as an equal in sharing the honors and the labors of the Lodge. Thus the whole family circle may be present together. Visiting neighboring Lodges is encouraged and clearance cards facilitate transfers, when desirable.

Its Religious Influence.—No atheist can be a member. The Bible is acknowledged as the standard of faith and practice. With the broadest catholicity, all denominational differences are ignored. A chaplain is one of the regular officers, and all meetings are opened and closed with prayer. The first Rituals, on which all subsequent ones are founded, were the work of a devoted Methodist preacher. To save the young men from falling and to raise the fallen, to form and reform, to seek and to save that which was lost: such is its Christ-like mission. Hence the Order has always received the countenance and support of the moral and religious community.

In fine, an organization which, despite its humble origin, has such a progressive history; one which has such uncompromising principles, such a substantial money basis, such thorough educational power, such superior social advantages, such world-wide religious influence and such world-embracing missionary spirit, may fairly challenge the attention of all true men, women and youth.

Its claims upon Men.—Sobriety is essential to manhood, and indispensable to the safety and well-being of society. And this whether we regard a man as a useful member of the body politic, worthily sustaining the manifold relations of social life, or in his higher functions as an heir of immortality. His sobriety must, moreover, be intelligent; so that by example and precept he may demand and retain the innocent, as well as reclaim the erring.

Now it is to inculcate just this intelligent sobriety, and by the stern arm of the law and the logic of the ballot to secure this safety and well-being, that the Order of Good Templars exists. And where can a thorough-going teetotaler and prohibitionist find more congenial aid?

Its Claims upon Women.—Every argument proving the need of sobriety in man has ten-fold force in her case, who rocking the cradle, moves the world; as daughter, sister, wife and mother, molding with gentle but effective sway the characters of all within her sphere of influence.

And here again, the transcendent excellence of the Order is apparent, admitting her, as it does, to a full share of privilege and duty. Her presence and approval, her delicate but efficient co-operation, both in and out of the Lodge, alike with members and in the community at large: all these are of immense importance. Her sweet, attractive grace appears never more sweet and attractive, than when winning back to manhood and godliness him who, but for her, had gone down to a drunkard's dishonored grave. The keenest sufferer from the curse of drink thus becomes the most efficient human deliverer from its thralldom; a work in which the Lodge will give her full help and countenance.

Its Claims upon Youth.—Our argument is still cumulative. In view of the susceptibility, inexperience and impulsiveness of budding manhood and womanhood, the need of the most pronounced total abstinence and prohibition is increasingly imperative.

To supply the principles which shall control impetuosity, instruct inexperience and rightly influence the whole character, the Order of Good Templars is admirably adapted. In the Lodge room the youth meets as in the family circle, with parents, brothers and sisters, relatives and friends, bound together by a common interest in this cause of all mankind. The youth of both sexes, with generous rivalry, measure their abilities with comrades of their own age. Strength and beauty are thus combined in symmetrical proportions, and lifelong attachments often formed, whose effects reach out into eternity.

Reader! Will you not unite your influence with ours in the Lodge room.

"Welcome, welcome to our Order! We shall need your help and care, In the harvest fields of Temperance You shall have a rightful share."

Subscriptions for the WEST-SIDE REVIEW may commence at any time.—Now is the time.

Send us SIXTY CENTS for one years subscription.

Things to Remember.

By A. S. DRAPER, G. W. C. T.

1st. That a member can never be permitted to sit in lodge unless he is square on the books.

2d. That degrees and honors once acquired, are never lost so long as a member remains in good standing, but that a violation of Art. 11 of the constitution, or any break in membership, even a suspension for nonpayment of dues, works a forfeiture of all degrees and honors.

3d. That a Clearance Card is only good for a year, but that an Ancient Templar's is good until used.

4th. That one holding a Clearance Card has no right to sit in lodge, even though he may have the password, but is subject to the discipline of the lodge granting the Card until he unites with another lodge.

5th. That the initiation fee must in no case be less than fifty cents, and the quarterly dues in no case less than fifteen cents.

6. That a member cannot be suspended for non-payment of dues until six months in arrears, nor expelled till twelve months in arrears, and then only after having been given two weeks' notice in writing.

7. That all votes in cases of discipline must be by ballot, and that a two-thirds vote is necessary to find a member guilty or impose a penalty, and that a two-thirds vote means two-thirds of the votes cast.

8. That a penalty must in all cases be imposed for a violation of obligation. The re-obligation is not a penalty, but may be so considered in case of violation of Art. II, by a vote of the lodge.

9. That a member may be punished, even to the extent of expulsion, for contempt in open lodge, without any reference to a committee, provided that proceedings are commenced at the same meeting at which the contempt was committed.

10. That no member can be compelled to give his reason for voting a blackball, but if it can be proved that he does so maliciously, or with intent to injure the lodge, he may be punished therefor.

11. That when a charge is preferred it is to be read in open lodge, only omitting the name of the accuser.

12. That a member of one lodge cannot prefer charges against a member of another lodge.

13. That a member of one lodge cannot visit another lodge as a right, only by courtesy.

14. That a member cannot be compelled to pay dues during suspension.

15. That an appeal upon a question of law may be taken from the decision of a W. C. T. to the lodge, and from the lodge to the G. W. C. T., etc., but not from a W. C. T. to the G. W. C. T.

16. That the decision of a lodge upon a question of order is final.

17. The W. C. T. of one lodge can give the password to a member of another only when satisfied that he is entitled to receive it and on the request of the W. C. T. of the other lodge.

18. That an officer against whom charges are preferred has the right to exercise all the functions of his office until the time of final action.

19. That a W. C. T. has the right to vote upon all ballots, but in no other case unless the result is a tie.—*The Good Templar Gen.*

East Albert Lodge, I. O. G. T.

MR. EDITOR:—

3rd MAY, 1879.

Our Lodge-room is nightly well filled with ardent workers, who, after attending to the necessary routine of business make it an aim to interest and instruct each other. The entertainments are varied and interesting, and some are very instructive, and the improvement in matter and style is very noticeable. To-night after receiving the reports of Officers and attending to the other preliminaries, the G. W. C. T., proceeded to initial the Officers for the ensuing term. As soon as the Officers were installed, the Lodge was closed and a chairman appointed, and then was developed the cause of the screen concealing the platform and the general confusion of the furniture of the room. I wish to say it was a feast both for mind and body, which our committee had planned and too much praise cannot be bestowed on them for their self-sacrificing efforts. Suffice to say. The speeches were good, the dialogues and recitations excellent, and the lunch beyond all praise. You correspondent feels satisfied that the untiring zeal for the preservation of the young from the paths of vice and intemperance, must be like "the bread that is cast upon the waters which shall be seen after many days" or like "the seed cast upon the good ground which will bring forth much fruit."—*Temperance labourers work on for the salvation of mankind.*

B.

THE R. W. G. L. will meet in Detroit, Mich. on the 27th of this month. We are not sure that there will be present at it a representation from our Grand body, although it would be desirable to have one at the session in that capacity.

If you like this paper prove it by sending in your SIXTY CENTS.

Dancing.

A Good Templar Lodge was never intended to be a dancing club. The Order does not assume to determine the propriety or impropriety of dancing. But inasmuch as there are many members opposed to it, and inasmuch as dancing is no essential help to or part of temperance work, the Order says we will not have anything to do with it, and lodges that engage in it forfeit their charter thereby. It ought to be so. A lodge which finds it necessary to turn itself into a ball in order to keep up an interest has far outlived its usefulness and become a discredit to the Order. And yet there are lodges, or rather there are many members of lodges who continually seek to evade this wise determination of the Order. The ways they devise to accomplish it are numerous. If half the brains that are sometimes employed upon a scheme for getting up a dance in connection with a lodge, were employed for the direct benefit of the lodge itself it would be far more successful and enjoyable than it is.—*True Citizen.*

Independent Order of Good Templars.

Grand Lodge of Louisiana.

OFFICE OF THE GRAND SECRETARY, NEW ORLEANS, LA., April 19, 1879.

In Fraternity:

At the Fourth Annual Session of the Grand Lodge of Louisiana, held in the city of Baton Rouge on April 8th and 9th 1879, it was ordered: "That the Grand Secretary be instructed to issue a circular letter of thanks from this Grand Lodge to those whose contributions assisted us so materially during the epidemic of 1878."

We feel that words cannot fully express our obligations to those who through miles of intervening space, felt the sympathetic throbs of Charity for their Brethren in a grief and disease stricken community. It was with trembling and uncertainty that application for assistance was sent out, yet our Faith was ardent, and our hope strong.

The response, full and substantial, was instantaneous. Brothers and Sisters from all sections of the Continent labored earnestly in our behalf, and contributions were copious. The total receipts amounted to \$871 15, which sum alleviated untold misery and assisted unspeakable distress.

Our obligations to those of our beloved Order who thus came to our assistance, cannot be forgotten, and our earnest prayer is that the Divine Distributor of all good may vouchsafe a bountiful remuneration for the bread thus cast upon troubled waters.

In Faith, Hope and Charity,
W. W. CHASE, JR.,
Grand Secretary of La.

Supplies and their Prices.

Sold by the Grand Secretary to subordinate Lodges, for the benefit of the Grand Lodge:

Charters, - - - - -	each,	\$1 00
Rituals, - - - - -	"	80
Ode Cards, - - - - -	"	6
Officers' Cards, - - - - -	"	10
Clearance Cards, - - - - -	"	12
Constitutions, - - - - -	"	6
Degree Charters, - - - - -	"	1 00
" Rituals, - - - - -	"	90
" Officers' Cards, - - - - -	"	7
" Ode Cards, - - - - -	"	12
Chase's Digest, - - - - -	"	1 35
Blank Proposition Books, - - - - -	"	50
" Treasurer's Order Book, - - - - -	"	50
" Treasurer's Receipt Book, - - - - -	"	50
" Financial Secretary's - - - - -	"	50
Receipt Book, - - - - -	"	50
Notice of Arrears, - - - - -	"	50
Charter Fee for Charter & Books, - - - - -	"	7 00

Orders for supplies must be addressed to the Grand Worthy Secretary, and should in all cases be accompanied with the money giving the name, number of the Lodge, and the name of the person to whom the supplies should be directed. All orders should have the Seal of the Lodge affixed.

Money for Supplies, &c., sent by Draft or Post Office order, payable to the Grand Worthy Secretary, or in a Registered Letter, will be at the risk of the Grand Lodge, and not otherwise.

Address—
D. CHURCHILL,
P. O. Box 42, St. John, N. B.

"West-Side Review"

JOB

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THE Proprietors and Publishers of this Journal would respectfully intimate to the "Good Templars" and the public generally, that they have every facility with which to execute all kinds of

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