

Ans.—If our membership will respond to the facilities for improvement afforded by this course of study, ten years will disclose an Order, to be a member of which will be a great honor, and then instead of seeking to conceal the fact of membership, everyone will keep it to the front, and on going to a strange place will not shy around until he feels the pulse of society as to 'Templary and its principles, but will make it the *front door* for entrance into society as well as business and influence."

19. Ques.—When did the first class graduate?

Ans.—At the end of 1891 the first class completed its course and received the educational degree.

20. Ques.—How many classes are there already formed?

Ans.—Three: 1892, 1893 and 1894; and a new one will be formed at the beginning of each year hereafter, the one formed at the beginning of 1893, being called the class of 1895.

21. Ques.—Can a person take the course in less time than three years?

Ans.—Yes; a student can receive the diploma and degree as soon as the required reading and the necessary examinations on the same are completed; such student being correspondingly advanced in class relationship.

22. Ques.—How shall one proceed to be matriculated as a student?

Ans.—Write to the Chancellor, inclosing a money order, draft or check for \$5.50 or \$3.50, as you want cloth-bound or paper books, with a registration blank signed, and you will receive the books free of expense and be enrolled as a regular student. Registration blanks will be furnished by the Chancellor at any time on application. Address,

S. B. CHASE, Chancellor,
Easton, Pa., U. S. A.

ONE LODGE ORGANIZE ANOTHER.

Can't your lodge organize a new lodge in some adjoining place during the next quarter? Some of your members can go there and arrange a public meeting, have it announced, and either your lodge go in a body or a committee, or delegation be sent by your lodge to occupy the time at the public meeting with speeches, recitations, music and other such exercises as will interest the people and lead them to want to organize a lodge or Temperance School in their place. What lodge will first make the attempt? Write the B. C. GOOD TEMPLAR what you are planning. We all pray for your success.

We want news from all the lodges such as will be of interest and profit to the Order.

CHANGELESS.

Our fairest fancies fade away
Like mists before the sun;
The friends we loved in Youth's bright day
Have altered one by one;
Our pleasures are but brief and few—
A while and they are fled;
And naught is ours unchanged and true
Except the faithful dead.

The children leave us, and no trace
Is left of that bright band;
But in each vacant cheerless place
Tired men and women stand;
Yet still some little ones are ours
That keep the smiles we know—
The smile we hid 'neath pure white flow'rs
One dark day long ago.

They grow not older with the years
That rob us in their flight;
Their eyes are still undimmed by tears,
Their laugh is still and light;
They come to us when sad and lone,
And linger by our side,
With childish prattle, all our own,
As on the day they died.

Some cruel day may see us mourn,
Our dearest hopes o'erthrown—
May see the heart to others turn
We fancied ours alone;
Our rarest treasures Life may steal
And ne'er again restore,
But the dead hearts are true and leal,
And changeless evermore!

ODE TO A POTATO BUG.

Come hither, red potato bug,
And frankly tell to me
What makes you be so ravenous,
And full of energy.

Is your sole purpose here on earth
To eat potato tops?
To sit and stuff your little hide
And spoil potato crops?

You seem to have no nobler aim,
No other work to do,
Than just to sit and eat and eat,
All day and a night too.

Now, he who only lives to eat,
And can no reason give
For being on this earth at all,
Is scarcely fit to live.

But there are bigger bugs than you
Whose lives are just as vain,
And whose existence on this globe
Is harder to explain.

—Punxsatawney Spirit.

"YOU CANNOT MAKE MEN SOBER BY ACT OF PARLIAMENT."

There is no lie so hard to kill as a half lie. If a lie is a lie, pure and simple, uncompounded, containing no admixture of truth, it is soon found out and exploded; but if it is half falsehood and half truth, it dies hard because of the truth, which gives it a measure of vitality which it never otherwise could have.

One of these mischievous lies which shallow people are never tired of repeating is that at the head of this article: "You cannot make men sober by Act of Parliament." We are glad to find the stupid fallacy exposed by Judge Wilkinson, of New South Wales, in a letter printed in the memorial volume of the International Tem-

perance Convention, held at Melbourne in 1888. He says: "To endeavour to prevent drunkenness seems to me a fit subject for legislation. For although men may not be made virtuous by Act of Parliament, there can be little doubt that Acts of Parliament can diminish—if they cannot altogether remove—the opportunities of temptation." The whole fallacy lies in confounding the words "virtuous," "sober," or "moral." You cannot make men *virtuous* by Act of Parliament, but you can make them *sober*. You cannot by this means change their *inclinations* or their *character*, but you can, and do, restrain their *acts*. An Act of Parliament says that when a man commits a certain offence he shall go to gaol; but when you get him in gaol you can cut off his beer and force him to be sober, so long as he is there, whether he will or not. What is this but making him sober by Act of Parliament? Carry this a step further, and pass a law that no intoxicating drinks shall be sold or used in a whole community, except as medicines—poisons—and you will (if the law is enforced) make all the people in it sober by Act of Parliament. Let us hear no more, then, of this miserable nonsense. If we do not want men to be sober, let us honestly say so; but let us not sneak out of it by pretending that we *cannot* make them so.

I wish to say a few words to the members of the order, and especially to those Brothers who have been victims of strong drink. We should try and avoid going around saloons. If we frequent those places, no matter how much we may try to avoid drinking while there, there will be some pretending friends (real enemies) who will urge us to drink, and even attempt to drag us up to the bar and try to force it into our mouths. The difficulty is, we do not say *no* with sufficient vim. When enticed to drink intoxicating liquors, let the *no* have a ring as if you meant what you said. We should not be afraid of hearing the truth about things, and when we realize the consequences which follow from the use of intoxicating drinks, it should be enough to constrain us to pause and think before we allow one drop of the awful stuff to pass the lips. Brothers and Sisters, let us devote more of our time and energies to put down this curse—strong drink. We pass through this world but once, and if there can be anything we can do to remove the cause of, and to alleviate the suffering of our fellow beings, let us do it now; let us not defer and neglect it, for we will not pass this way again.

J. A. McDONALD.