

SPECIAL

# SALVATION ARMY GAZETTE.

272, WHITECHAPEL ROAD.

LONDON, NOVEMBER 10, 1879.

PRICE ONE PENNY.

## ON OPEN-AIR WORK AND PROSECUTIONS.

THE following account of the trial of Captain Cadman shows, perhaps, more clearly than any description we could give upon what frivolous pretence, and upon what trumpery evidence, convictions are obtained against The Salvation Army.

No sooner had the work in Coventry been commenced by Mrs. Reynolds, in 1878, than an attempt was made to stifle it. Singing processions were interdicted. Our people processioned in silence. Then Mrs. Reynolds was charged with causing an obstruction, by standing in some street, and was convicted and fined, the fine being paid after she had been removed in custody. The magistrates had said they would not fine her if she would engage to hold no more open-air meetings, but this, of course, she would not do. The effect of this prosecution upon the town was wonderful! Universal sympathy was evoked. From court after court, in a town of 20,000, and in every square, with those little squares, some of them containing as many as 200 inhabitants, came earnest invitations to hold meetings, and here, half hidden from the streets, services were held till a large force, recruited from the very foremost ranks of Satan's army, had been gathered together. The work steadily grew and prevailed till huge processions could go singing along every street under the express sanction and protection of the police authorities. Indeed nothing in this record of facts must be understood as a reflection upon the excellent superintendent or the force, which has for months afforded every facility and assistance in their power. It must, indeed, be remembered that, throughout the whole country, the disposition of the police force is almost invariably to show every possible courtesy to all the honest citizens. Only here and there do we find men taking advantage of their position to treat us with haughty contempt, or to give us needless trouble, so far as their own personal power goes. But the police are only the agents of others; and the class against whose interests this Army wages the most deadly warfare are, alas, only too influential almost everywhere. We go into a town openly proclaiming our desire to close every public-house in it, and our success consists in the collection of congregations of the very persons who, if they were not listening to us, would be in the public-house. Can it be any surprise to anyone then to find that just as we succeed so does the opposition

to our work gather bitterness and force? And that opposition gathers almost invariably its strength and weight from the liquor interest, no matter whether the victuallers openly show themselves against us, or only operate through others.

In Coventry, recently, the opposition took a shape we never before experienced. After some unfavourable comments in the Town Council had failed to elicit a hearty response, and so had left our services uninjured, a regular force was formed which held mock meetings, and processions at the double, singing our hymns for miles, so causing the police a great deal of extra duty. Captain Cadman, after conferring with the Chief Constable, complied with his wishes in having silent processions, and in keeping his place of meeting nightly a secret, so as to prevent the roughs from coming to annoy. This, however, only led the latter to go as many as seven miles an evening, even visiting villages in the neighbourhood. The commotion caused by these men, simply "for a lark," was made an excuse for an attempt once more to stifle The

letter was written to Captain Cadman by the Town Clerk, by direction, it was said, of the Watch Committee; but certainly not with the knowledge of all the members of the Town Council. Being requested by a police officer not to lead a procession on the Thursday, when this letter was expected to be delivered, the Captain at once complied with the request. The letter did not arrive however till the Saturday, when, finding it to contain a demand for the entire abandonment of his work in the open air, the Captain could not possibly regard it. After holding his usual meetings that evening, he received a message from the Superintendent of Police, asking where his Sunday meetings would be held. He replied, with no idea whatever that a prosecution would follow, and the result is the trial we have now to report, and which contains in itself ample evidence of the nature and object of the whole procedure, *which is never designed to suppress any nuisance, but to bring our open-air work to an end, no matter whether it is liked or disliked by the bulk of honest folk.*

Our object in publishing this full report is, firstly, to call the attention of everyone to the shameful character of the attempts made against us, and, secondly, to put all our officers and men on their guard so as to make such attempts more and more difficult.

## COVENTRY CITY PETTY SESSIONS.

### THE TRIAL OF CAPTAIN CADMAN

WEDNESDAY, OCT. 22nd, 1879.

Before E. DERVES, Esq., and F. WYLEY, Esq.

[A short-hand writer was specially engaged that a full report of this case might be obtained.]

ELIJAH CADMAN, Evangelist, Cope Street, was summoned on the information of Police-Sergeant Golby, that "he did, at the parish of the Holy Trinity, on Sunday, the 19th inst., wilfully cause an obstruction to a public thoroughfare here situate, called Queen Street, by holding a religious service in the said street, and thereby causing a crowd to assemble in the said street, and the said Elijah Cadman did remain stationary there for twenty-five minutes, during which period the said Elijah Cadman continued to hold such services as aforesaid."

Mr. T. BROWETT (Town Clerk) appeared in support of the information.

Defendant conducted his own case, and pleaded "Not guilty."

The Town Clerk in opening the case said:—The information in this case is not laid in a spirit of attack upon the defendant, or upon the Salvationists, but there is an objection to permitting obstructions to the streets, and a necessity of preserving the peace of the city. In the course of last week the disorder in the streets had risen to such a height that it was deemed necessary to convene a special meeting of the Watch Committee, and I was instructed to address a letter of warning to the defendant. The letter was in these terms:—

Bayley Lane,

17th October, 1879.

Sir,—At a meeting of the Watch Committee yesterday upon the Salvationist processions nightly parading the streets of the city, and causing, or accompanied by, riotous disorder to the obstruction of traffic and terror of the inhabitants, it was ordered that I should address a letter to you as leader of the Salvationists here, urgently calling upon you to cause such processions to be at once discontinued; and I have to caution you that, in case of default, you will be held strictly responsible.

Yours obediently,

THOS. BROWETT,

Town Clerk.

Mr. ELIJAH CADMAN,  
Cope-street, Coventry.

N.B.—This letter, it was expected, should be delivered on Thursday, the 16th, but was not received by the Captain till Saturday, so that he had not the opportunity to reply before the Sunday.

Proceeding:—The TOWN CLERK said: I received no reply to that letter; but yesterday the defendant called upon me, and explained that, although he had not replied, he had, to some extent, modified those processions so as to meet, in some degree, the wishes of the Watch Committee. The information in this case is not for an obstruction by a procession, but it is for a street obstruction of another kind. The defendant, on Sunday, assembled a great number

of persons together in Queen-street, and held a service in that street, which continued, as said in the information, for something like half an hour. It is not necessary to point out to the magistrates that the public streets are not intended for such a purpose: they are intended to be used for the free passage of the public on foot, or with horses and carriage, and used, in fact, as a free highway; and it was quite inconsistent with free and uninterrupted use of the streets that they should be occupied by a body of persons, whether for religious worship, political agitation, or anything else, from day to day, and for a considerable period of time. Of course, attendant upon these street obstructions, there is a good deal of excitement and a good deal of noise. The meetings of the Salvationists were not only earnest, but they were very energetic and very demonstrative; and, to quiet people, they seem somewhat exceptionally tumultuous, and they disturbed very much the inhabitants in the street where they took place. The authorities received complaints from inhabitants of their homes being disturbed in this way; and three of the inhabitants of Queen-street, who were annoyed and suffered, will be here to-day to speak of the conduct of the defendant and the annoyance they suffered. I don't for a moment suppose that defendant acts with any evil design against the public peace; but, design or not, it is certain that, for a long time past, the public peace has been disturbed, and that a perfectly intolerable state of disorder has prevailed from day to day in the streets of the city. The defendant, I believe, is known by the title of "Captain;" and he, as the leader of this religious sect, is responsible for these continual street obstructions and disorder. It is in his hands, and he is able at any time to put a stop to these practices. It is entirely under his own control; and a further continuance, since my last letter was addressed to him, of the offence is really inexcusable, if I am to understand that it is his settled purpose to inflict this nuisance for an indefinite time upon the city.

The Magistrates' Clerk:—Your letter only refers to obstruction.

The Town Clerk:—Obstruction takes the form of a procession; and this is another kind of street obstruction.

The Magistrates' Clerk: I think you must prove the delivery of the letter to the defendant.

The following witnesses were then called:—

Police-sergeant Thomas Golby on his oath said:—On Sunday, the 19th inst., I was on duty in Queen-street at two o'clock in the afternoon. I was by myself, and saw a crowd of persons extending across the street shouting at the top of their voices, and making other noises. People were standing at the doors of their houses all the way up the street. Altogether there were from 150 to 200 people assembled. Captain Cadman, the defendant, and his people were in the street from two o'clock until twenty-five minutes after. The Captain was in the ring, started the proceedings, and kept the people in order. During the time the army were there a man named Jackson, also a Salvationist, came and started singing also, so that there were in fact two parties obstructing the street. Jackson's party went one way, and the defendant's procession another, both singing and shouting. There was a flag in the middle of the ring which bore some reading, but he could not say what it was.

Cross-examined by the defendant.

You are Thomas Golby, I suppose?—I am.

You say you were in Queen-street on Sunday, the 19th, at two o'clock—were the whole of these 150 or 200 people standing there the whole of that time?—There were not so many at the commencement as at the finish. You started your performance before I got there.

Did you see any people go into the ring that you knew, and speak?—I saw thirty there—two Jackson's, a man named Arthur Smith, and another named David Laxon.

N.B.—Neither of the Jackson's nor Laxon spoke at all in Queen-street. One of the Jackson's is not a speaker as yet.

And you consider we caused an obstruction?—I do.

What do you call an obstruction?—Anything where people cannot pass.

Did you see any people want to pass?—I did.

Did you stand there the whole of the time?—I was walking up and down the street.

And you swear that you saw someone that wanted to pass and could not?—I do.

Do you swear that no one could pass without crushing through the crowd?—I do.

Were the footpaths blocked?—There were persons standing about the footpaths.

Did anyone come to you and ask you to endeavour to stop the proceedings in the street?—There was.

Are you prepared to swear that?—I am. And a person named William Clarke is here who complained.

Did you go to the "Gloucester Arms" public-house?—I did.

Did you ask Mr. Gardner to make complaints against us?—I asked him to come as a witness and he said he would rather not, as he did not wish to be mixed up with it.

Did you not go a second time to the "Gloucester Arms," at night, with two police officers, to Mr. Gardner, and he still refused to come?—I did not bother again. I saw a man who said he would come up as he considered you a nuisance.

Did Mr. Gardner complain of our being a nuisance, or did he say, We like to hear them?—He said nothing of the kind.

Did you go and canvass the street for witnesses yesterday?—I did not.

Did you send some one else?—I did not. I was not in Queen Street yesterday, neither did I authorise any one else to go and seek for witnesses.

The thirty persons that went down the street: will you swear they were a mob?—They were altogether as thick as they could be.

Thirty persons?—Quite that.

Was there any rabble or rowdyism in the service?—Very little.

Did they shout or pray; or were they singing?—Jack Jackson will be a witness, and the other men will also be a witness.

The Magistrates' Clerk: Mr. Cadman, the charge against you is conducting a service in the street, thereby causing an obstruction. Please confine yourself to that.

Defendant: I say these persons were not there the whole time.

Cross-examination continued:

Sergeant Golby, you don't mean to swear that that party were there for twenty-five minutes, do you?—They left seventeen or eighteen minutes after two; you were there for twenty-five minutes.

Have you ever used any vulgar or profane language with respect to our proceedings?—I think not, because I have always been of opinion that you do good.

You will swear you have not used bad language?—I will; it is not my habit to do so. (A voice: I have heard you).

N.B.—We have the names and addresses of two men who say they heard such language.

Defendant: That is all I have to ask you.

Police-constable Beck, on his oath, said: I was in Queen-street on Sunday last, previous to Sergeant Golby arriving there. The defendant collected a crowd of people and held a service there. I stopped twenty-five minutes, and went away with the first troop under Jackson.

N.B.—How do these assertions hold together with the sergeant's statement, that he was there at 2 o'clock? the sergeant having stated that Jackson's troop left seventeen or eighteen minutes after.

Whilst I was there the street was obstructed by the defendant and the persons who were with him. Their behaviour was very disorderly. In my opinion there could not be any religion about it, because they were shouting to such an extent that they became red in the face, and froth was issuing from several mouths

(laughter). Whilst several were singing or praying, as they call it, several voices were calling out. There was great confusion. Could hear the noise they were making at least 250 yards away. The defendant opened the meeting and assembled the people around him.

The Magistrates' Clerk: How did he open the meeting?

Police-constable Beck: He commenced by saying that they had got Moody and Sankey from Leicester.

The Magistrates' Clerk: Defendant held the proceedings in fact?—Yes.

Cross-examined by defendant: You say you saw the Salvation Army in Queen-street on Sunday?—Yes.

Did you see any obstruction to traffic?—Yes.

Did any vehicles come up and try to pass?—There were no vehicles up or down the street.

Foot passengers had to turn and go back again. The foot passengers had to turn and go back again.

Will you swear the footpath was blocked with persons, so that people could not pass without asking permission?—I don't think they asked anyone. They had to go.

Will you swear they had to go back?—Yes; because I saw them.

How many people were assembled in Queen-street on the day named?—I cannot say.

Were there fifty?—Yes; more than a hundred.

Would there be one hundred and twenty?—There would be over two hundred persons.

Did they stand orderly in a ring, or in a mob sort of way, anyhow?—They stood all across the street.

Filled the street up?—Yes.

Did you order the Salvation Army to move on?—No.

Was it your duty?—We had no instructions.

Were you authorised on Sunday to watch our proceedings, and prefer a charge against us?—No, I was not.

Have you ever seen us stand in the streets of High Fields before the day named?—Yes.

Did you ever ask us to move on?—No, because I had no instructions.

Did anyone complain to you of the obstruction on Sunday, several persons?

Did more than one speak at once, or shout as you suppose?—When?

During the time of service?—Yes.

Did you hear anything else said besides Moody and Sankey?—Yes; you stated that you were going to the Factory, and invited people to come.

Was anything said about recommending people to amend their lives?—I am not positive.

Defendant:—That will do.

N.B.—We should think so. This one answer alone is surely enough to dispose of all the evidence of this man in the mind of anyone acquainted in the least with the Army.

William Clarke said, on his oath, I am a shopkeeper, and reside at 11, Bath-street. On Sunday last, after having had dinner, I went upstairs to lay down to have a "nap." As soon as I got there I heard the Salvationists keeping up their row, and I went downstairs again. I could not have slept if I had tried. There was a large crowd in the street; and if I wanted to have passed I should have had to turn back. I could not give any idea of the number, but it was enough to block the street. The "Army" left a few minutes before half-past two o'clock. I saw the defendant. He took a prominent part. The Salvationists' proceedings was an annoyance to me in my house. Of late it has occurred every other Sunday, and a few Sundays since they had a fiddle with them.

Cross-examined by defendant.

How far is your house situated from the place named where the obstruction was?—The length of seven cottages. There is a dead wall at the end of our house.

Is there a house at the corner of Bath-street?—Of course there is.

And is there from that house a dead wall?—No.

Are there any cottages?—There are.

How far was we from you?—If I was to say

50 yards it would be saying a lot more than it was. It is not so.

Did you hear any particular noise on Sunday?—Of course I did.

Was it a disagreeable noise?—It was a disagreeable noise. I consider myself you are a regular nuisance.

Did you see Golby there?—I did.

What did that officer say to you?—I spoke to him. I asked him when the nuisance was going to be put down.

Are you well known in that neighbourhood?—I am.

How long have you lived there?—Many years.

Have you ever been disgraced?—I shall not answer that question.

The Magistrates' Clerk: You must answer any question affecting your credit.

Have you ever been before the magistrates?—I have.

Have you heard people complain of the Army?—I have.

Did you attempt to go past on Sunday?—I did not.

You were not obstructed?—No, I was not; but I was annoyed.

You have not interfered with us, have you?—If it was continued I should interfere.

Defendant: That will do.

The Town Clerk: I have several other witnesses, but I won't trouble the magistrates further.

Mr. Norris: You had better call Mr. Stringer, he is a good witness.

Joseph Stringer, on his oath said: I am a weaver, and reside at 15, Queen-street. I was at home on Sunday last, and stood at my door. I saw the defendant come up the street with a body of people. They started service about two o'clock, singing and praying, or what they call it, and remained there for twenty-five minutes. The noise they made was tremendous, and aroused all the neighbours. I could not say how many were assembled. They filled all Bath Street. I did not attempt to count them. It was an obstruction in the street.

Cross-examined by defendant.

Did you see the service in Queen-street on Sunday, the 19th?—Yes.

What time did the Army get there?—Just as the clock was striking two.

Did you consider we caused an obstruction?—I did.

How many persons do you suppose there were there?—I cannot say.

Was there twenty?—Yes: three twenties.

Was there 100?—Yes: and a good many more.

Were they standing near your door?—About 40 yards away.

Who asked you to be a witness against the Salvation people?—I was subpoenaed as a witness.

You did not wish to appear as a witness, did you?—Yes.

Did you volunteer?—As soon as I was asked.

You volunteered to be a witness. Would you have come unless you had been told you would be summoned?—I was subpoenaed.

Did you complain to anyone about us?—I told Golby on Sunday that it was a nuisance you keeping up such a row every Sunday. I have very much to complain. I send my boy to school, and he is enticed to stay away through the conduct of your party.

*N.B.—The previous witness said "every other Sunday." This "good witness" doubles the number.*

Was there a large number of people shouting or creating a noise, or did the noise emanate from a lot of boys?—You were shouting coming up the street. Yourself and another were walking backwards, fighting one another with umbrellas.

Will you swear we were fighting with umbrellas?—Yes.

*N.B.—Was it not a pity further to cross-examine this "good witness?"*

How many?—Two.

You consider it was about twenty-five minutes after two when we went away?—Yes.

Your house is about forty yards away?—Yes.

Do the Salvationists visit you every Sunday?—I won't say that.

Have they been there twice, thrice, or four times during the last seven months?—That I cannot answer.

*N.B.—Though he had said before this that they came every Sunday! As a matter of fact, they had stood in this street just twice since Captain Cadman has been in Coventry, and had processioned through the street a few times in the same period.*

Did you ever say to anyone that you had no complaint to make about the Salvation Army?—No: I said it was a nuisance for people going about so.

Have you told any person that you did not want to appear against the Salvationists?—No.

Did you say anything to that effect?—No. (*Then why was he subpoenaed?—Ed.*)

This was the case for the prosecution, and Defendant then stated: I should like to state, in the first place, that I am very sorry that anything of this sort should have occurred, and that we should have met together on this very serious occasion. I have been in Coventry now nearly nine months, and during that time I have had the most peaceable meetings that possibly could be held in any town with the class of people we have to deal with. We have held our open-air services in Hill-fields on Sunday afternoons, and generally every other Sunday, but—

The Magistrates' Clerk: You must confine yourself to the charge of obstruction on Sunday.

Defendant: I should like to make a few general remarks upon the whole case.

The Magistrates' Clerk: You cannot. It is simply the dry legal subject of obstruction on Sunday that we have to deal with.

*[What a pity the Town Clerk was not told this when he addressed the Court.—Ed.]*

Defendant: On Sunday, about two o'clock, we went into Queen-street, and our people began gradually to come up from two to twenty-five minutes after. As on other occasions, they stood in a triangle which was not more than fourteen feet wide, whilst Queen-street was forty feet wide, and Bath-street the same width. There was room to pass six abreast on the right hand side of Queen-street going up, whilst on the other side a few people were standing on the footpath at the corner of Bath-street, but still there was room to pass on that side. The number present that day, which was a very stormy one, would be something like fifty, and when we had reached that number I sent No. 2 Battery away. We work as an army, and we take the name in a similar way, and are known by that. I sent about thirty away at a quarter past two to do their march for the afternoon.

Whilst I was in Queen-street no conveyance attempted to pass, and there was no one, as far as I could see, that attempted to walk by. If they had, there was ample room. If this street had not been a very wide one, and almost the last in the town, and one along which there was very little traffic, I should not have gone there. I have shown no hostility to the authorities throughout our proceedings. I have tried to prevent obstruction in every case, and have conferred over and over again with the Superintendent on the matter. When he has requested me not to go to certain places because the people complained, I have refrained from going there; and when affairs took what he termed a serious course, I again did what I could to prevent a breach of the peace. I have done all I can to reach the fallen, degraded drunkards, thieves, and harlots; and, thank God, He has saved hundreds. I deny that our Army is a nuisance. And we have done everything we can to maintain the peace of the city; and it has only been during the last month that the peace and quietness of the city has been disturbed, and then not by me. We march by drill, and we march in order. I have stopped the singing and—

The Magistrates' Clerk: I must again remind

you that the charge is one of obstruction on Sunday.

Defendant: It will be for your benefit and the benefit of the court that I should so speak. The first commencement of any disturbances was after what was said in the council. Then things commenced and a certain gang of riotous boys paraded the town, but committing no serious damage. I have conferred with your superintendent, and have arranged with him to suspend the singing in the streets, and that all we shall do will be to meet in our open-air places, the Pool Meadow, Dead Lane, and other places, and as soon as we have held our meeting to disperse there and then. I have since conferred with the Town Clerk, the Mayor, and the superintendent, and have expressed my willingness to meet them in every way in order to preserve the peace. I admit the law does not allow obstructions, but no one has said "you must not stand in any bye street." I would not break the law and as I have been allowed for nine months to stand a few minutes in those back streets, I considered I was doing perfectly right. I have never been requested to move on and I never said I would not go. If the Mayor had said anything with respect to standing, I should have understood him. If he had said I was not allowed to stand in any street in the town I should not have taken the privilege I have. I have had the protection of the authorities of Coventry, and for which I thank them, and in return I have afforded them all the help I could. I have now been engaged in my work fourteen years, and this is the first time I have been summoned.

The Magistrates' Clerk: You must not go into that, Mr. Cadman.

Defendant: The evidence that has been produced against me has been a kind of a conspiracy. One of the witnesses was compelled to come against me; but a gentleman has told me only this morning that that very witness has said he had nothing to say against us. I consider, and I have witnesses to call, that we caused no obstruction; and I don't think all the time we have been in Coventry you can say we have wilfully obstructed any person; and I think I can prove by the evidence I shall call there was no obstruction on the day named. On Saturday night, Mr. Norris, the Superintendent, sent his compliments to me, and said he should like to know where the Army would be on Sunday, so that we could have an officer with us. I sent back word to say where they would be the whole of the day. I thought the Superintendent intended sending a man with us to protect us, and to see that no one interfered with us. I will not delay you any further, but will proceed to call my witnesses.

The Magistrates' Clerk: Do you desire to call witnesses?

Defendant: Yes, Charles Harris.

Charles Harris, on his oath, said: I reside in Norfolk Street, and am a watch case maker. I was in Queen-street on Sunday, the 19th October. I should not think there were more than 130 persons present at the service. I saw Golby there on that occasion and another officer. I did not speak to them. I do not consider that the Army caused an obstruction, and there was abundance of room for people to pass. I saw no obstruction on the footpath but two or three men lounging about. There was plenty of room for a carriage and horse to pass in the road. If any individual wished to walk by he could have done so without asking the people assembled for their permission. The Salvationists were standing in the centre of the road. I heard no complaints. I was there about twelve minutes. There was no counter attraction, and the meeting was one of the quietest ever held.

Cross-examined by the Town Clerk.

Are you one of the officers of the Salvationists?—Yes, I am the secretary.

How much of the breadth of the street did you occupy during the service?—I don't know the width of the street.

How far across the carriage way did you stretch?—We occupied all with the exception of four or five feet on either side.

Could a carriage pass?—Yes.

With safety to the people?—I think so.

So far as you occupied the street you were so close together that nobody could go through your congregation?—No one offered to. If a cart or carriage had come down we should have made way.

William Cole, on his oath, said: I am a builder, residing in New-street. I was in Queen-street on the Sunday in question. I did not consider the Army caused an obstruction. There was room for persons to pass by without any difficulty, and without asking permission to pass on the causeway. The causeway was clear. I should think there was about one hundred people there. I did not see any one attempt to go by or complain about us. I consider there was room on either side for passengers to pass.

The Magistrates' Clerk:—What was the crowd doing?—The crowd were stationary upon a portion of the carriage road. I was there a quarter of an hour.

The Magistrates' Clerk: Mr. Cadman, in point of law, you cannot obstruct any portion of the road, and it is useless you calling any more witnesses on that point.

Defendant produced a long list of signatures which were added to a kind of memorial, and sanctioning his preaching in the street.

The Magistrates' Clerk: That does not matter. It would be just the same if you had the sanction of the whole place.

*N.B.—Of course it would in this Court! but it will interest others to know that out of 68 residents in the street where this "nuisance" occurred, 54 wish the services to be repeated, 11 are neutral, and only 3 object to them.*

Defendant: The case has been most fully gone into, and I am satisfied with the witnesses that have been called on my behalf. I don't think it necessary to call more, but wish merely to state that I am most willing to conform to the law, and am anxious to come to an understanding with the magistrates.

The Chairman: What are you prepared to assure the bench? DO THE MAGISTRATES UNDERSTAND THAT YOU PROPOSE TO DISCONTINUE THE PRACTICE OF PARADING THE STREETS, SINGING, &c., IN ALL ITS ENTIRETY?

Defendant: Do you mean that we should discontinue holding our services in the open air?

The Chairman: IN THE STREETS.

Defendant: I undertake not to stand in any street to cause an obstruction in future. I will not take the liberties I have hitherto. I will stand on waste ground. The Pool Meadow is granted to us. We have used that a great deal, and I suppose we must use it a little more.

The Town Clerk said: I do not exactly understand the defendant's undertaking. He says he will not hold any congregation for service in the street; but he does not say we will not in future parade the streets with processions, and I apprehend he would consider, if that undertaking was accepted, that he would still be at liberty to occupy any piece of waste ground near the street or any corner, no matter how short the distance from the street. If that was allowed, a great crowd would assemble there, stretch across the street, and so cause an obstruction. It is our duty to administer the law, and we cannot make a bargain of what shall be done and what shall not be done. [Then why have asked?—Ed.]

Defendant: I undertake this: to arrange with your superintendent as to the places where I shall stand. I won't obstruct the streets. I cannot say fairer than that; and I promise to only hold meetings in such places as will be legal and right.

The Town Clerk: All the Chief Constable desires is perfect quiet and order in the streets. If we can have a complete assurance from the defendant that he will conform to the law, and do nothing but what other people are allowed to do, namely, walk through the streets in an orderly way, there is an end of the matter. WE CANNOT CONSENT TO PROCESSIONS OR CONGREGATIONS IN THE STREETS, OR THE USE OF VEHEMENT NOISES IN THE STREETS. If it is the pleasure of the Bench to adjourn the case for a

short time, to see what the conduct of the defendant was in the meantime, I am willing to acquiesce.

The Magistrates' Clerk: Unfortunately there is a plea of "Not guilty."

Defendant: I am charged with an obstruction which has not been proved.

The Magistrates' Clerk: That is the only charge before the court.

Defendant: I don't think you will have anything to complain of in the future.

The Magistrates' Clerk: What the Magistrates wish to know, Mr. Browett, is whether you will be satisfied with the undertaking to cease causing an obstruction in the future?

The Town Clerk: Processions and congregations.

The Magistrates' Clerk: We cannot go into that.

The Town Clerk: I will be content. I assume defendant's honour will be pledged, and that he will not in future annoy the inhabitants.

The Chairman: Mr. Cadman, the Magistrates are clearly of an opinion that you are guilty of the obstruction laid to your charge and we are anxious to ask you what guarantee you will give us as to your future proceedings.

Defendant: I will guarantee, sir, not to obstruct or stand in any place, to cause an obstruction by any meeting, that I may hold in the future.

The Chairman: The object you have in view may be the best in the world, and the magistrates and authorities were quite ready to give you credit for it; but, at the same time, you must conform to the laws laid down for the administration of the city, and not cause annoyance to the inhabitants. The magistrates were not prepared at present to inflict a fine upon you, but will adjourn the case for one month to see what your conduct is in the meantime.

Defendant: Then you will hold me as a criminal for a month. I don't like that, and it is better to settle the case at once.

The Magistrates' Clerk: You are entitled to have the case disposed of at once. Do you so wish?—Defendant: Yes.

The Chairman: Then the magistrates give their judgment at once. You will be fined in the sum of 5s. and the expenses; in default 14 days' imprisonment without hard labour.

Defendant: I shall have to go then.

Captain Cadman was removed in custody, and was followed to the railway station by thousands of people; but just before the train started for Warwick he was set at liberty, the fine having been paid by someone at the very kind suggestion of the Superintendent of Police, who was well aware of the commotion that such an imprisonment would produce.

The services have been conducted since in the same manner as before. But on the Sunday afternoon, instead of standing in any street, the main body of the Army were taken into a court, where they had been requested to hold service, and brethren were sent in couples to walk through various streets preaching as they walked, and falling in as the procession of the main body came singing along. The result was naturally to arouse more attention to the gospel than ever; but this was perhaps the least valuable result. The effect of this special effort upon all engaged in it was to inflame their hearts with a warmer love and zeal than they had ever felt before. May the good example lead to a glorious multiplication of the work throughout the land!

## LEAMINGTON.

### IMPRISONMENT OF CAPTAIN MAYCOCK WITH HARD LABOUR.

(Copy of a Letter to the Home Secretary).

URGENT.

Head-Quarters of the Salvation Army,  
272, Whitechapel Road, London, E.  
October 18th, 1879.

To the Right Honourable the Home Secretary.  
Re Thomas Maycock.

SIR,—I have the honour to lay before you the case of Thomas Maycock, a Captain in this Army, now imprisoned at Warwick.

He was a watchmaker, in a respectable position, in Coventry, previous to his employment in this work, and was under the doctor's hands at the time of his conviction, so that he is by no means fit, physically, for the penal treatment he has to endure. Upon this account, as well as upon consideration of the work in which he is engaged, we ask for some mitigation of the sentence of one month's imprisonment, with hard labour, passed on him for an alleged obstruction in the streets in the prosecution of his duties.

We do not wish at this time to raise any further question as to the repeated attempts thus made against him, with a view not to the modification or the regulation, but to the entire suppression of the open-air services, which are so important and necessary to the success of this mission amongst those who attend no place of worship. The congregations of this class gathered in the Circus and the Factory, used respectively on Sundays and week days, sufficiently demonstrate the value of the means used to reach, with the Gospel, persons confessedly untouched by any religious agency. The fact that the principal witnesses for the prosecution were publicans, is an indirect testimony also to the effect of our operations.

We allude to these facts merely to explain why our people have found it absolutely necessary to refuse payment of the fines and costs, amounting to £3 8s., imposed on Mr. Maycock, with the option of a month's imprisonment.

Already refused permission to stand still and preach at any spot out of doors, our people at Leamington are content to do so walking along at a good pace: and they are then charged with causing obstruction. Even this, or whatever else might be laid upon them, they would gladly bear rather than abandon the work in which they are engaged, so long as health and strength remain for it.

But we cannot think that anyone, away from local influences, can for a moment sanction such a punishment as has been inflicted for such an offence.

We shall be happy to supply any further information desired.

Yours faithfully,

G. S. EAILTON,  
Secretary.

Mrs. MAYCOCK, knowing how weakly a condition her husband was in, went and saw him on the Saturday, and paid the amount necessary to set him free. She was not a day too soon, for he had become utterly exhausted so as to be unable to walk. After resting Sunday with a friend at Warwick, he was taken back to Leamington on Monday evening in an open carriage, a procession of some 2,000 persons following; and the Salvation Factory being crowded that evening, as also was the Circus on the Sunday, when he founded upon the circumstances of his imprisonment an address upon the fate of those who neglect God.

The repeated prosecutions of Captain Maycock, as well as the savage sentence passed upon him, show how strong a feeling exists against the work, to suppress which is the real object kept ever in view. IN FACT, WHEREVER THE ARMY IS PROSECUTED IN CONNECTION WITH ITS OPEN-AIR SERVICES, IT WILL BE FOUND THAT THE OBJECT OF THE PROSECUTION IS TO PUT A STOP TO THESE SERVICES, AND NOT TO PUNISH OR PREVENT ANY MERE ERRORS OR EXTRAVAGANCES ON OUR PART.

If it be our duty to carry on this great work, we can only meet these prosecutions in one way. Pains and penalties we must face and bear as far as in us lies; but whatever we do or do not, we must not, cannot, will not, cease firing!

## GENERAL ORDER.

The desire shown in many quarters to suppress our open-air work by various means, makes it necessary that increased care should be shown by all our officers and men to avoid giving any opportunity for the enemy to take advantage of, and at the same time that they

should use the utmost skill, as well as the utmost diligence, in carrying on the war.

1. Remember that no good end can ever be served by a conflict either with the roughs or with the police. The best officers are those who can most desperately attack the largest number of people with the least amount of disturbance of any sort from them.

2. Remember that you go into the open air to make people hear something about Jesus; and unless they do hear, the object of your going is defeated, no matter how much effort you may put forth, or how bravely you may endure persecution. It is very useful at times to your corps to have to face overwhelming opposition; but, as a rule, avoid any meeting which is not likely to be effectual for good to others. If you know that a mob will assemble on a certain evening, at a certain spot, to oppose you, the sensible plan is not to go to that spot at the time they expect you, but to go elsewhere, or even to give up a meeting or procession now and then rather than have a riot, which can do no one any good, and is certain to keep many away from your services.

An army ought to be a body so disciplined and led as to outwit and overcome a mob anywhere, and not to be continually disturbed and interfered with.

3. Remember that the police are never disposed to get into any sort of trouble, and that if, therefore, any officer becomes involved in any dispute with them, it must be either by some fault of his own, or because of the influence of some enemy determined, if possible, to stop our work.

Therefore, spare no pains to get, and to keep, on good terms with the police, even yielding a point now and then, rather than produce any ill-feeling on their part. It is your duty to show an example of goodwill and respect towards them,—and it is your wisdom to avoid, so far as you can, giving them any pretext for interference when others are pushing them to act against you.

4. Remember that you have watchful enemies. Our work is a failure where it does not seriously interfere with the liquor traffic. And those who depend upon this traffic have many friends ever ready to help them in their endeavours to put down our services. But for such persons we should never be troubled with open opposition of any sort. Knowing all this you are without excuse if you do not watch against giving such people an opportunity.

In view of these facts, then, what are the best means to use to ensure peace with all men?—

(1.) When you know that, if you go to a certain spot at a certain hour, you will either have to encounter violent opposition from roughs, or will most likely be moved on, or summoned by the police, do not go there at that hour, unless it is quite impossible to do good service elsewhere at that time.

(2.) It is contrary to the best interests of the service to be going again and again to the same spot, leaving, perhaps, the greater part of the population untouched. It is your duty to go to every part of every town inhabited by the working classes, and, if this be done, many complaints may be avoided.

It must be a nuisance to anyone to have an open-air service held close to their home every day, and there is no need thus to overtax anyone's patience.

(3.) When you find that anyone is inclined to quarrel, it is your duty to try and make and keep the peace with them, no matter how unfair or unkind they may be. Instead of meeting where you know that your going is likely to make trouble, rather see the party privately and put matters right first. "A soft answer turneth away wrath," so that the man who was going to summon becomes a friend. But "grievous words," and, of all the words that can be spoken, what can be more grievous to a sinner than ours about sin and death: such "grievous words" stir up his anger. How foolish to go and thunder such words at him again and again whilst he is eager for an opportunity to make trouble, if by going elsewhere for a few days, or by talking to him kindly alone, you may prevent it all.

(4.) If a hostile mob is sure to surround, hoot, and pelt a meeting or procession in such a way that the words spoken or sung will not be heard, there must be proper reason to show, if you persist in holding such meeting or procession. It will be your duty to consider:

1. Whether you can, in any way, gain the favour of the mob. How often a little kindness shown to one or two men alone would completely overturn the plans of the enemy. Sometimes to make a sister lead, or some well-known townsman, would answer the purpose.

2. Whether you can avoid the mob, by going where you are not expected: by dispersing, without a procession, now and then: by marching in open-order, each one trying to lead someone else to the indoor service; or, by the stratagem of starting a few of the strongest of your men to hold service, or to march alone in one direction, diverting attention from the main body.

3. Whether it may not be the wisest plan even to omit holding a meeting, or marching on some evenings rather than have such confusion in the streets as cannot be tolerated in any town.

4. Whether by means of the police or by legal proceedings against someone the ruffianism of the mob may be stopped. This is a last resort, most undesirable, and likely to do harm to our work, separating us from the people we want to get, and causing them to feel bitterly against us. It should never be our plan, unless our disturbers are a mere handful of scoundrels well-known to everyone as such, or unless there be no other remedy possible for us. In many towns the police are ready to protect us from any serious outrage, or will be sent to do so by some sympathiser without our requesting it. To ask their help places us in a pitiful position, and is most undesirable. Still it is better than having our open-air work entirely prevented from affecting the people by continual uproar.

(5.) It is your duty, quite apart from every danger of dispute, to get, and to keep, on the best possible terms with the police. Take care to let them know who and what you are, and what you are doing. Let them have Army publications monthly.

Your services are sure, if successful, to give them extra trouble at first, and until you have been enabled to win some of the worst characters of the town to Christ, the police are very likely to feel unkindly towards you, especially as they are sure to hear a great deal said against you. Therefore, take pains to make them understand what you are about, and how much your services will relieve them after awhile.

Never do or say anything, or allow anyone else to do or say anything, likely to offend the police. It may be quite true that they are simply the paid servants of the people and not their masters; but to proclaim this fact is not likely to be of the least service in any way, and is almost certain to make an enemy of any officer before whom it is said. The police have it in their power to help you in many ways, and nothing can be more stupid than to make any of them feel unfriendly. Whatever impression is made on one officer is likely to be conveyed to all the rest, so that a foolish word spoken to one may cause unpleasantness with all.

At the same time it is your duty, in the interests of the Service, to allow no injustice to pass unnoticed which is likely to seriously interfere with your success. The police are a disciplined body, acting under other authorities, and if anything is said or done which is not duly authorised you can generally get it put right by appealing to the proper authority.

You can generally prevent unpleasantness by taking a policeman aside, if he comes to move you, leaving someone for the time in charge of the meeting. You will very soon be able to find out whether the officer be acting on his own feelings, or upon instructions given him.

An officious man, who is only anxious to show his own authority, without reason, will generally creep away if you ask when you can see the superintendent. An agreeable man will be likely to let you know why you are disturbed.

It is your duty to prove the power of your

religion, especially by your conduct towards anyone who illtreats you, and if, therefore, any policeman speaks or acts in an improper way, it is an opportunity for you to show your superiority, not by returning uncivil answers, or by making any show of resistance, but by treating him with every sign of kindness as well as respect for his authority.

But, whenever any officer requires you to move, it is your duty to do so at once, taking his number, if you think that you have cause to complain, and reporting the matter at once to us, and to his superiors. Against people who move along at a good pace the police have no power, therefore there can be no need for you to be distressed, even if they will not allow you to stand still anywhere.

The bye-laws of towns differ, so that it is not possible to say precisely what is and is not lawful everywhere; but it is certainly lawful to walk through the streets; and only in a very few towns does anyone pretend to deny your lawful right to sing or speak while marching along. Silent marches, when guarded or driven by police, are, we find, so nearly equal in effect for awhile to singing ones, that we have generally consented to go for awhile in silence, when asked to do so. But wherever there may be a bye-law to prevent your singing or speaking as you march, such bye-law would certainly break down if enforced, so that where we go in silence, it must always be simply out of favour, and desire to be agreeable with the authorities, and not for fear of consequences if prosecuted.

With regard to marching: there are several matters of great importance to be attended to:—

(1.) As to the route. Always choose to march through the streets where you will find most of the sort of people you want to get. Do not march through streets of fine shops or houses, where you will be considered an intolerable nuisance, if you can get at more poor people by taking some other course.

And do not always march through the same streets and in the same direction. There may be some streets close to your place of meeting which you must pass through time after time; but, as a rule, you need not take exactly the same route all the way twice in a month. Of course, where there is a great thoroughfare through which you can march, where you can be heard by thousands of the right sort, and where nobody objects, it may be very well to take it often; but even then there should be constant change in the point at which you turn into it or out of it. Better turn round in the road itself, and march up and down once or twice, than always to do just the same thing over and over again.

(2.) As to the column:—Take time and care to form your men properly. Insist upon the lines being made up as you direct, and all arms linked. Nobody can be expected to respect a mob of people rambling along the streets anyhow. Nobody can fail to be struck by the sight of a number of people who are properly formed up, and who show by their perfect order that they are all of one mind and heart, and are all determined to accomplish a set purpose.

Never march too many abreast, so as to make a street useless to anyone but yourselves. On week-days there should always be room for a carriage to go past you at a trot, without either slackening speed or hurting anyone: that is, of course, if you march through streets used for vehicular traffic, and, unless the street is too narrow to allow of two carts passing one another, in which case you cannot be expected to leave room for one to pass you.

Train your people always to take exactly the same place in every ring and march. This will not only make every movement easier, but will be a good check upon their attendance and punctuality. It will also make it easier to train them to break rank and fall into a narrower formation whenever you pass from a broader to a narrower street, or have to make way for a vehicle. It is well often to vary the breadth of your formation just in order to train everyone to march in any form you wish.

(3.) Take pains to train everyone to march

properly, selecting tunes that are the best to march to, keeping them at such time as all can march to, and seeing that the whole march to the tune. This has only to be done once for five minutes to make everyone feel a fresh pleasure and impulse, which will be of immense value, not merely in keeping up the outward form, but in refreshing and strengthening the inward life, and in improving the singing, so that it will reach many more sinners ears than it otherwise would.

If this be done, the best singers being placed in the front ranks, there will be no need for the use of an umbrella in leading the singing, except very occasionally indeed. Sticks ought never to be used under any circumstances whatever, and the use of an umbrella in a threatening way makes you liable to prosecution, so that it is far better to avoid it. If used at all let it be only in such a way as all will understand that it is meant simply to lead the singing. To threaten to strike anyone with an umbrella is the greatest folly, almost certain to produce or encourage rowdyism.

(4.) If there be an attempt on the part of the roughs to obstruct, break into, or in any way interfere with your column, the proper way to meet the difficulty is by having enough guards in front, or at the sides, or rear, to protect without using any force. Few will attempt to touch anyone who looks kindly but firmly at them; and when pushing takes place, whether in ring or in column, it is a great mistake to meet it by pushing back. What you have to do is simply to use enough strength to keep the disturber in his place, not to push him on to someone else, who will then probably become fierce and join in the opposition. One or two men, or at any rate an advanced line in front of the leader of a procession, will almost always be sufficient to keep the course clear.

(5.) When there is only a small force to march, it would often be best for the officer (as in H.M. Army) to command from the rear, which, when there are only two or three lines, is much easier than commanding from the front. No one is likely to attack the front line marching with their faces towards him, and the leader will keep off intruders from the back, and be able to see all that passes on each side, and direct all well. In this way, or by marching at their side, it is possible to produce an excellent march with less than a dozen men.

(6.) Avoid having too large columns. Forty well drilled people form an excellent column, and the more columns and the more streets marched through the better.

It is a disgrace, after having had a procession for months, not to have made enough new soldiers to form a second as good as the original.

(7.) Always go silently past any place of worship where service is going on, doing unto others as you would wish them to do to you. It is by forgetting this little matter that we have in some cases turned true friends into all but enemies. This little piece of care for others will impress everyone in your favour, and will increase the discipline and efficiency of your force more than the occasional trouble and stoppage, when you are all enjoying the song and the march, will injure you.

(8.) Train your men to halt in column, while someone speaks, instead of always forming rings. This will often save time and trouble and enable you to hit, in a moment, a crowd you might unexpectedly fall in with on your way.

(9.) And train your men to march to many tunes instead of having only a few, the choruses of which are learnt and taken up by the lads or roughs.

(10.) If you find the superintendent of police determinedly hostile, at once appeal to the mayor, the chairman, or the members of the Watch Committee, using any of those who are friendly to help you with all the rest. In Manchester, where the police authorities for some time treated us with contempt—refusing to assist us in keeping order within our place of worship—the Watch Committee ordered that officers should be sent there the moment they were applied to, and the police had to submit without a word.

#### IN CASE OF PROSECUTION.

1. If taken into custody it is always best to be let out on bail till the time of trial, in order to help in preparing defence; but it will very rarely happen that an officer who conducts himself properly will be taken into custody.

2. You will generally know beforehand if a summons is likely to be taken out, and if so, someone should attend, if possible, when the summons is applied for, in order to get to know exactly what the case against you is.

3. Wire Head-quarters as soon as you know that you are summoned, saying what for, and when you have to appear, and write by the first possible post, giving all particulars, so that the proper course may be determined upon without delay. Cases have repeatedly been lost for want of proper defence.

4. Advice will be given in every case, according to circumstances; but the following rules will generally hold good:—

5. If you have been in the wrong, it is best to see the authorities, and try to arrange matters without trial. If this cannot be done, the next best thing is to plead guilty, apologising to the Court, and trying to get off as lightly as possible, promising not to offend in the same way again; but, of course, you must not in either case allow them to extort from you promises going beyond what the law requires. Say you are very sorry if you have broken the law, and you will keep it in future, but no more than that.

6. If you are in the right, though you may have reason to be all but certain you will be condemned, spare no pains to make a good defence. The great value of having a solicitor is that he is heard, which a person defending himself rarely is, even so well as Captain Cadman was heard at Coventry. And there are cases in which the mere appearance of a first-class firm of solicitors on your side, does much to help you in the town. But solicitors, unless of high ability, or in special sympathy with your work, rarely plead your cause so well as an officer of the Army ought to be able to plead it himself.

7. The great requisite to good defence lies in yourself. To keep in a calm, quiet, collected and kindly frame all the time before and during the trial, is to conquer, no matter what they do to you. To rush at it anyhow is to be made to appear foolish and wrong, even if you maintain the right spirit throughout.

8. Sit down and consider wherein the strength of your defence lies. Put down the facts on which you rely, and then the names of all those whom you can hope to use as witnesses of those facts. It is hopeless to win unless you can produce better evidence than they produce against you.

9. Witnesses are regarded often too much in proportion to their social position. Therefore, the more respectable the persons you can bring forward the better.

And witnesses who are not interested directly in the case are the best. Always consider, and ask all who were with you, if there was anyone present at the time, who has nothing to do with the Army, but who saw that occurred, and can be induced to come forward as a witness in your favour. Two or three inhabitants of Queen-street would have helped Captain Cadman far more than two of his own chief men.

10. Do not bring forward as a witness anyone who has been for some time out of work, or who has only been converted a few days or weeks after having a very bad character for many years.

Otherwise, it is a good plan to produce great sinners made into saints for some time. Avoid, if possible, producing anyone who has to be paid for his time in coming, or who is likely to lose his situation as a result of doing so; and also producing anyone whose temper is short, or who cannot hold his tongue so as to keep to the question before the court.

11. See each witness alone, examining him carefully upon the facts you want particularly to prove; and make sure whether he himself saw just what you want to show. If he did not see it, or is not certain about it, do not bring

him forward. Nothing can hurt you more than to produce a witness who is not positive, from his own personal knowledge, as to the facts.

If you find that your witnesses disagree upon some points, examine into the matter closely, and find out which is the right version. If then you can so refresh the memory of some as that they shall themselves recollect, and be positive that it was so, very good; if not, only produce those whom you believe to be right. For example:—

A says: We stayed in Queen-street till twenty-five minutes past two.

B says: We only stayed till a quarter past. Do you not remember the church clock chiming the quarter just as we formed our ranks?

If A does remember this, and is now quite satisfied B is right, very good; if not, and if you and the majority are sure B is right, do not produce A. If, on the other hand, you find A is right, do not produce B.

12. If you employ a solicitor he will most likely want to see some of the witnesses beforehand, or at any rate he will want a list of all names stating what each is to prove. If you have no solicitor, make such a list for yourself.

13. Make known to everyone before the day of trial that you are not contending against the authorities, and are quite willing to make the most agreeable arrangements you can, provided you do not slacken in the fight; but that you will go to prison rather than leave your post of duty.

14. Carefully explain to all your own folks and friends, in private, the importance of no fine being paid till you direct it; and show them that anyone who pays will be injuring you greatly.

15. Take advice from any of your men who have been imprisoned, and prepare to go to prison. Take plenty of the best nourishment, but break yourself of all luxury, and, above all, try sleeping on a less comfortable bed, and with less clothing than before; otherwise a day in gaol may make you seriously ill.

16. If when the time comes you are poorly or weak, so that there is reason to expect that even a day in prison will make you ill, do not spend a night there, because your health and strength are of the highest value, and you can gain almost all the moral result you wish by simply going to prison and having the fine paid before nightfall.

You should, if possible, take with you to prison money enough to pay all, so that you can obtain your own release whenever you find it necessary, rather than be made ill for want of sleep, warmth, or proper food.

But the longer you can remain up to the completion of sentence, if possible, the better. No magistrate would ever dare to inflict on us a fortnight's imprisonment, if he thought it possible we might remain in prison all the time. But to have your health injured will help the enemy more than almost anything else; therefore do not stay to the injury of your health.

17. Upon the day of trial let all your party meet together, and, after prayer, go to court in silent procession. But caution everyone against speaking or making any sort of demonstration in or about the court, as this would only injure your cause, and some would rejoice at the opportunity to turn them out of court.

18. If you can get into court before your own case comes on do so, and whilst other cases proceed you can accustom your mind to the appearance and system of the court, and see how the bench, the clerk, &c., are likely to treat you.

19. Take paper and pencil with you, if you are to conduct your own case, as well as the list of witnesses.

20. When your case is called, be ready, and plead "Not Guilty" as quietly as you can with firmness. Then ask that all witnesses leave the Court. This is most important to ensure the defeat of a got-up case.

21. You will be asked whether you have any questions to ask each witness against you. If you are not asked, cough, and remark to the Clerk of the Court if you wish to ask them any.

Be sure not to make any statement when

thus cross-questioning, or they will stop you—simply ask each one questions. To help you to do this, make notes as they give their evidence of the things they say, which you dispute, asking God to help you to put such questions as will confuse them before the Court.

Captain Cadman's cross-examining is a good example: but the following directions, in addition, may be of value to you:—If a witness has said nothing you deny, you have no need to cross-examine him. If he has, you want to make him deny himself. In either case you must try and get him to say something in your favour.

The secrets of successful cross-examination are—

1. Clearly to see what are the points in each man's story where you can show how he fails to prove anything against you.

2. To observe the peculiarities of each one, and fall upon their weak point.

3. To continually surprise the witness by asking questions entirely unexpected, and the end of which he cannot imagine.

4. To seize upon the strong points of one witness's evidence, and examine other witnesses upon his assertions so as to show where they disagree.

5. To give a hostile witness opportunity to say absurd things which others are sure to contradict, or which will in themselves be so clearly false as to destroy the weight of all he has said before.

6. To examine into his character and antecedents so as to show him to be an untrustworthy person.

7. To bring him, unexpectedly, over the same ground more than once, so that, if he is not speaking the truth, he may show it by contradicting himself.

Your manner towards a witness, whom you are cross-examining, may often be of good service. Of course it is your duty throughout in court to show an example of godly behaviour towards everyone. But ask for grace to look with special kindness upon anyone who is specially unkind to you. The greater the kindness with which you put your questions, the more you will surprise and, probably, confound your adversary, and the more unlikely will the court be to interfere with you while questioning.

When a person has sworn something that is false, beware that you do not turn upon him as fiercely as it would be right for you to do, if you were only an advocate and not an injured party. Pause, if necessary, to guard yourself against any appearance of evil. Look at him solemnly, and even sternly; but it is questionable whether to look kindly or sadly at such a witness is not even more effective, the great object with a liar being to throw him completely off his guard, when he is sure to betray himself before everyone. When a witness has contradicted himself, press him upon that point, "Did you not tell us, just now, that—?" etc. "Yes." "Then what you said was not correct?"

"Are you positive now which of the two statements are right?"

When you have thus made him thoroughly confused, jump at once to some unexpected matter, and so on, until you have shown him to be utterly unreliable.

Insist always upon a proper straight answer to every question—do not pass on, but repeat your question again and again till it is properly answered, or till it is evident the witness cannot answer it. In the same way where one witness has contradicted another of the witnesses against you, press him upon the point, "Then if anyone said it was so and so, they would be entirely wrong? You are quite positive about that?"

Under such questions a liar is sure to wince, and then is your opportunity. Press him with question after question, till you have made him utterly contradict the other man, if not himself too, or until he is perfectly confused, so that everyone can see his evidence is worthless.

A hostile witness will very often manage, in answering you, to put in his reply something against you, and may even raise laughter. Be sure neither to make any answer to anything he says, nor to be in the least annoyed, or to say, "I did not ask you that." The more he says

the better, because if he shows that he is against your work it will all help in showing the town that you are being persecuted; and besides, everything of that sort said by a witness may open your way to further questionings that will show him up. Constantly remember that the court will only allow you to ask questions, not to make remarks.

One of the most effective things in cross-examining is to give up a witness after he has flagrantly committed himself.

"You are quite sure so-and-so?"

"Yes."

"That will do."

Never use the question, "Do you swear?" or "Will you swear?" which is only like inciting to perjury. Say, "Are you sure?" "Are you quite sure?" or, "positive?" "Do you mean to say?" or, "Do you really mean to say so?"

You must expect to be interrupted or interfered with by the court, and must not be put about, even if they speak harshly to you. Be sure never to look towards the clerk or the bench when they do so, much less reply. Look down at your notes, or at the witness; pause and consider how to get at what you want some other way. Then if you think worth while to explain to the court why you asked the question they stopped you at, do so. But if it is evident they mean to prevent your success, it is of no use making any such explanation, and one of the best things to do then is to let the witness go.

"Then I'll ask you no more."

But very often you may get on equally well by simply questioning away on some other point, just as if the interference had been expected. God can help you to be throughout the most cool, calm and collected person in court; and it is upon this that the success of your defence mainly depends.

Remember that, neither in examining nor cross-examining, may you ask leading questions, nor may anyone else either. For example, you may not ask, "Did I not stay in Queen-street just ten minutes?" You must say, "Did I stay in Queen-street ten minutes?" or, "Did I stay in Queen-street any more than ten minutes?"

Magistrates are often free upon this matter unless they are anxious to snub anyone, or to hurry the matter over. But it is best to be on the safe side.

The question of time is one of the best to press witnesses upon. When this occurred—how they know that was the time—"Are you sure it was not such a time?" False witnesses are certain to contradict one another and themselves if pressed upon this point.

Another great question is where the witness was at the time—how far from the spot, which way looking, etc. This is especially important, to show whether the witness was in a position to see whether things were as he represents. Ask each witness whether he saw the other witnesses against you: where they were; when they came up; how long they were there, etc.

Few witnesses fail to make some striking statement which can be laid hold of and used as a special matter of cross-examination. It is a capital plan to ask for particular descriptions of place and people from witnesses, so that they may make some statement upon which you can fasten to prove that they are not correct but full of bitterness against you. For example—A witness declares that someone came up and could not get past your meeting. If he says he cannot tell the name of that person, then ask for a description of him or her, how dressed, and so on. If he says several came up and could not pass, examine as to each one.

Then ask each of the other witnesses for the prosecution—not whether they saw such a person come up and try to pass—but something like this:

You looked closely at all that took place?—Yes.

Did you see a person dressed so-and-so there?—No.

What, did you not see anyone at all like that in the street?—No.

Not at any time during the service?—No.

Are you certain that no such person came there?—Yes.

Then if anyone has told us that such a person

came up to try and pass and could not but had to turn back, that was wrong?—Yes.

Press in this way for definite information whenever any obstruction is stated, or when it is said that anyone has complained of you.

When more than one policeman is witness against you, ask each one how he came to be about at the time; was it on his beat; if not, why was he there? If he says he was instructed to go, ask for an exact repetition of his instructions, and the name of the officer who gave them. He will, perhaps, refuse to say or deny any special instructions, but that will all help you. When any superior officer comes, question him as to how he instructed his men. The superintendent will almost invariably be in court, and you can insist upon calling him, and question him as to what instructions he gave, who to, and his reasons for giving them.

Should any publican come as witness, ask him whether people spend time on Sundays in his house, how many do so, whether he knows it is your object to prevent their doing so; whether it be true that many working men spend great part of their evenings and considerable sums of money in his house, and whether he knows your services are intended to stop all that. Some of your men in court will be likely to know something of any publican, and should prompt you with questions which they can pass you on slips of paper, likely to show up the man's character, the character of his house, &c. If any of your saved drunkards spent much money with him, you should have the facts, and make him confess them all. All these questions, or any others which go to show that the witness is likely to be prejudiced against you, are perfectly permissible, and well worth while besides, being likely to stir up the witness to say something savage which will utterly discredit the prosecution. If you know beforehand that such a man is coming against you, spare no pains to get ready in writing a series of questions to ask him. If any quiet decent man comes against you, ask him about other obstructions, such as those caused by nigger singers, &c.; use him to contradict others about minor points, &c.

Always remember through all the proceedings that you appear mainly before the town, not before the court, which may have directed the prosecution, and may have decided what to do to you before you come. Do your best, of course, to defeat the prosecution, but do not expect to succeed, and therefore try so to conduct your defence as to get into the newspapers such a report as will show the town that you are in the right, and that you are being persecuted for righteousness sake.

Before calling your witnesses for the defence you will have a chance to speak, though they will probably snub you if you try to say much. It would be well, therefore, to note carefully beforehand the points of your defence in writing, trusting in God to help you so to speak on them as either to get a hearing or to convince all the town that you have got reason and right on your side, and were not fairly heard.

It should always be part of your defence to show:

1. That you are not yourself at liberty to do as you like with regard to the services, but are bound in duty and honour to carry out work which you have engaged to do, which you are trusted and supported by Christians of all denominations for doing, under the direction of the General.

2. That the entire purpose of your work being the abolition of sin and the salvation of the bad, it is evident you could not wish in any way to break or evade the law, or to do otherwise than help the authorities to the best of your power. If in anyway you have done otherwise you will gladly apologise and amend, providing it can be done without neglecting your duty.

3. The work you are doing is a proper and necessary one, fully recognised by law, which provides for the granting of license to preach in the open air, and therefore necessarily the gathering together of crowds, and the influencing of such crowds by means of what can be said or sung. That whosoever wishes to stop this sort of thing is really opposing the law of

the land as well as the universally recognised right of free speech, and of the use of open-air demonstrations for the propagation of any views, religious, political, or social, which are not contrary to law.

4. That your doctrines are precisely those of some of the evangelical section of the Church of England, as by law established, and that you have a right, not only to tolerance, but to protection in the exercise of your religion, which requires you to go out into the highways, the streets, and lanes of the city, and compel them to come in who otherwise would not.

5. In addition to denying and producing witnesses to disprove any obstruction, or other offence charged, it is a most vital part of your case that even if obstruction had been proved there was

#### "REASONABLE CAUSE"

for such obstruction, the words of the Act under which most prosecutions are taken being directed only against the wilful obstruction of the thoroughfare "without reasonable cause."

The Coventry Town Clerk, and most of our prosecutors are utterly wrong in imagining that the law forbids standing in a street or causing an obstruction in it. Such ideas are most extremely ridiculous for the streets would be almost useless if they were only to be used for passing along.

A milkman may stop his cart before every door in the street, and may stand upon the pavement with his can before every door just as long as is reasonably necessary to do his business. If our work is equally recognised by law then we must have exactly the same right to do the same thing. The milkman may stop at the door not only of those who want him but of those who do not, and may argue with them in order to induce them to become customers. Anyone who denies our legal right to do the same thing must forget the simplest principles of every day life, as well as the plain meaning of the law.

A timber merchant may send a waggon loaded with timber extended at full length, no matter how long, and with a team of as many horses as may be needed to drag it along through any street as often as he chooses, and such waggon may proceed at the rate of two miles an hour, halting, if necessary, again and again, and although all this may cause the greatest inconvenience to all the other traffic in the streets, no one can bring him under the law which, of course, provides that the timber merchant, as well as any other tradesman, may carry on his business. We rarely on work days conduct a procession extending to a greater length than an average load of long timber, and we almost always march much faster than a timber waggon moves, so that the obstruction we cause, even if we stop now and then, cannot be greater than that caused by such loads, and the law must necessarily provide for us as well as for persons carrying on any other occupation. Always press the matter of "reasonable cause," and insist upon our right to carry on what we desire to do quite apart from any religious or moral question.

The fact is that we really spoil every case by our necessary meekness and submission to wrong. We do not dispute about the matter of standing, and we are therefore treated as though we had no right to stand, whereas a moment's reflection must convince any man that the streets and pavements are just as much made for standing as for walking upon, always provided, of course, that every one who uses them uses them for a lawful purpose, and does not unreasonably interfere with the use of them by others.

6. But in addition to all this we have a right to appeal to every man's sense of the great necessity of special work. Suppose a drunkard's wife finds him in a public house drunk, drags him out, and strives and argues with him to induce him to go home. Suppose that whilst she is so engaged their conduct and conversation attract a crowd, such as to obstruct not only the pavement but the roadway; but suppose that after considerable expenditure of time and effort she persuades and forces him homewards repeating the same scene in a half-a-dozen

different streets. What do the police do? They move on the crowd of spectators, urging the man to go with his wife. If he will not go they may at last take him into custody; but would any policeman in this country dare to charge her for the obstruction and annoyance which she unquestionably creates? Of course not, for she has "reasonable cause" for what she does.

What we do is simply to operate in a milder manner upon drunkards who are not in any way related to us, and whom we have no personal interest to serve in so saving from themselves and their false friends behind or before the bar. So that even if we were to cause obstructions to an extent we never do, and to use physical violence in a way we never do, they ought not to condemn us, for we have "reasonable cause" for far more obstruction and annoyance than we have ever created anywhere.

It is not the law that condemns us then, but the prejudiced and unfair interpretation put upon it by persons not as yet sufficiently alive to the national injury, disgrace, and danger caused by the liquor traffic, and to the supreme importance of desparate and successful efforts to deliver its victims.

7. Should you be prevented from fully stating your defence thus, before calling your witnesses try to get opportunity to say more before or after sentence is passed upon you. If even then you cannot say all, you may still hope to publish fully.

8. Call your witnesses in the order of the points which you wish to prove, putting up first those whom you think likely to do best in the position. Ask each one the necessary questions in the same order, so that the court may see you clearly understand what your case is, and are defending yourself in a sensible manner.

For example you wish to show, (1). That on the days in question you never had so many persons in Queen-street as you are said to have. (2). That you did not remain in the street so long as you are said to have done. (3). That you were only standing still in it for part of the time. (4). That the street was never obstructed. (5). That some of the witnesses against you were not there at the time or in the position they say they were. (6). That some of their statements are false. (7). That they have motives or intentions which prompt them to try and put down your work in any way they can, fair or foul. (8). That for some reason they are not worthy of belief. (9). That you were never asked to move by the police, or that you did so as soon as you were asked. (10). That you do your work in a regular and orderly way under your Orders and Regulations, and avoid conflict with anyone as far as you can. (11). That the obstruction, if any, was got up by the police, or others, on purpose to damage you. (12). That you have "reasonable cause" for what you do.

If this be your line of defence do not ask questions as to No. (8) first, and as to No. (4) afterwards, but have your written notes before you, and keep to the same plan throughout.

9. If your witnesses are cross-examined you have the right to re-examine them upon any matter on which their evidence seems to be shaken so as to re-establish it, where the prosecutor has, by skilful questions, made them give answers which seem to help his case.

10. If any new fact is introduced into the case at any point, you have a right to re-call either any of the witnesses against you, in order to cross-examine them about it, or to re-call any of your own witnesses to examine them upon it; and if any new evidence you did not expect is brought against you, which you are not yet prepared with witnesses to deny, then you may ask for an adjournment of the case to enable you to get those witnesses. If your application be denied, remark in your speech for defence upon that fact as preventing your defence from being real.

11. One of the most effective things a defendant can do is to throw up his defence, if he is so snubbed or interfered with as to prevent his producing the evidence or making the remarks he wishes.

Be sure never under any circumstances to

say anything that can fairly be represented as disrespectful to the bench; but if you find that they really will not fully hear your side, it may sometimes be the best plan to say:—"Very well, your worship, I shall make no further attempt at defence HERE."

12. Remember that if you do your duty as a soldier of Christ, no prosecution or conviction can ever harm you. Even suppose that your own imprudence or neglect of some of the cautions contained in Orders brings you under the power of the authorities, and that you are condemned with some appearance of justice, the common sense and good feeling of the whole community will instantly rally to your side, simply because every one knows that you are trying to do good; and that the real object of almost every prosecution, no matter what may be said, is to prevent that good from being done. Let them condemn you, only be sure that no fine is paid (unless you have undoubtedly been in the wrong, in which case, as has already been pointed out, the sooner you have done with the matter the better) go to prison if only for ever so short a time, and your adversaries will bring upon themselves such a storm of popular indignation as will make any further interference with you impossible. Your condemnation cannot possibly injure you in public esteem and is all but certain to raise you into such a notoriety and popularity as you never had before. "Only be strong and very courageous."

We must needs pass through this season of opposition and conflict and persecution to reach the day, surely and rapidly coming, when from the throne downwards, everyone will see and recognise our claim, not merely to toleration, but to national commendation and help in the grand task which we have undertaken.

#### AFTER TRIAL.

1. Make arrangements beforehand for the carrying on of the work out doors and in, during your absence. If there be no one on the spot equal to the work we will arrange for some one to come and lead in the open-air and in doors just as usual.

2. If possible to arrange it your corps should be marched singing after you to the gaol, or to the Railway Station you go from to it, and then back to your usual place, or to some larger one, or to some great open-air space to hold a demonstration in favour of your work, and a prayer meeting. This is the system taught in the Acts of the Apostles.

3. If you are discharged, or upon your release from gaol, there should be also a triumphant march from the court or gaol as just said. If there be time for it this should be announced by bills, and every effort put forth to make a very great demonstration of it.

4. On the first Sunday evening after release, or on some occasion very shortly after, take an opportunity to relate your experiences during trial or in prison, using it all to show sinners what they are to expect if they neglect God.

5. Do not hesitate under such circumstances to get any influential ministers or gentlemen to come on to your platform, or in some way to show their sympathy with you. Some will do this at such a time who could in no other way be induced to look upon your work as worthy of regard who have always before thought little or nothing of it. Use all the opportunities that come at such a special time to sell and circulate Army publications, and so to make known our real character and work.

6. Above all trust and pray that all that happens may result in the salvation of many who would otherwise be unsaved, and in the full devotion of some who would be less thoroughly the Lord's own. Amen.

WILLIAM BOOTH.

Immediately after this prosecution Captain Cadman was promoted to the command of the 87th (Newcastle-on-Tyne), one of the most important positions in the Army.

50 yards it would be saying a lot more than it was. It is not so.  
 Did you hear any particular noise on Sunday?  
 —Of course I did.  
 Was it a disagreeable noise?—It was a disagreeable noise. I consider myself you are a regular nuisance.  
 Did you see Golby there?—I did.  
 What did that officer say to you?—I spoke to him. I asked him when the nuisance was going to be put down.  
 Are you well known in that neighbourhood?  
 —I am.  
 How long have you lived there?—Many years.  
 Have you ever been disgraced?—I shall not answer that question.  
 The Magistrates' Clerk: You must answer any question affecting your credit.  
 Have you ever been before the magistrates?  
 —I have.  
 Have you heard people complain of the Army?—I have.  
 Did you attempt to go past on Sunday?—I did not.  
 You were not obstructed?—No, I was not; but I was annoyed.  
 You have not interfered with us, have you?  
 —If it was continued I should interfere.  
 Defendant: That will do.  
 The Town Clerk: I have several other witnesses, but I won't trouble the magistrates further.  
 Mr. Norris: You had better call Mr. Stringer, he is a good witness.  
 Joseph Stringer, on his oath said: I am a weaver, and reside at 15, Queen-street. I was at home on Sunday last, and stood at my door.  
 The defendant come up the street with a  
 They started service about two  
 saying, or what they call  
 twenty-five minutes.  
 tremendous, and  
 I could not say  
 I called all

You consider it was about twenty-five minutes after two when we went away?—Yes.  
 Your house is about forty yards away?—Yes.  
 Do the Salvationists visit you every Sunday?  
 —I won't say that.  
 Have they been there twice, thrice, or four times during the last seven months?—That I cannot answer.  
*N.B.—Though he had said before this that they came every Sunday! As a matter of fact, they had stood in this street just twice since Captain Cadman has been in Coventry, and had processioned through the street a few times in the same period.*  
 Did you ever say to anyone that you had no complaint to make about the Salvation Army?  
 —No: I said it was a nuisance for people going about so.  
 Have you told any person that you did not want to appear against the Salvationists?—No.  
 Did you say anything to that effect?—No. *(Then why was he subpoenaed?—Ed.)*  
 This was the case for the prosecution, and Defendant then stated: I should like to state, in the first place, that I am very sorry that anything of this sort should have occurred, and that we should have met together on this very serious occasion. I have been in Coventry now nearly nine months, and during that time I have had the most peaceable meetings that possibly could be held in any town with the class of people we have to deal with. We have held our open-air services in Hill-fields on Sunday afternoons, and generally every other Sunday, but—  
 The Magistrates' Clerk: You must confine yourself to the charge of obstruction on Sunday.  
 Defendant: I should like to make a few general remarks upon the whole case.  
 The Magistrates' Clerk: You cannot simply the dry legal subject of  
 Sunday that we

you that t. is one of obstruction on Sunday.  
 Defendant: It will be for your benefit and the benefit of the court that I should so speak. The first commencement of any disturbances was after what was said in the council. Then things commenced and a certain gang of riotous boys paraded the town, but committing no serious damage. I have conferred with your superintendent, and have arranged with him to suspend the singing in the streets, and that all we shall do will be to meet in our open-air places, the Pool Meadow, Dead Lane, and other places, and as soon as we have held our meeting to disperse there and then. I have since conferred with the Town Clerk, the Mayor, and the superintendent, and have expressed my willingness to meet them in every way in order to preserve the peace. I admit the law does not allow obstructions, but no one has said "you must not stand in any bye street." I would not break the law and as I have been allowed for nine months to stand a few minutes in those back streets, I considered I was doing perfectly right. I have never been requested to move on and I never said I would not go. If the Mayor had said anything with respect to standing, I should have understood him. If he had said I was not allowed to stand in any street in the town I should not have taken the privilege I have. I have had the protection of the authorities of Coventry, and for which I thank them, and in return I have afforded them all the help I could. I have now been engaged in my work fourteen years, and this is the first time I have been summoned.  
 The Magistrates' Clerk: You must not go into that, Mr. Cadman.  
 Defendant: The evidence that has been produced against me has been a kind of a con-  
 I was compelled  
 man has told

November 10, 1879.

So far as you occupied the street you were close together that nobody could go through our congregation?—No one offered to. If a cart or carriage had come down we should have made way.

William Cole, on his oath, said: I am a builder, residing in New-street. I was in Queen-street on the Sunday in question. I did not consider the Army caused an obstruction. There was room for persons to pass by without any difficulty, and without asking permission to pass on the causeway. The causeway was clear. I should think there was about one hundred people there. I did not see any one attempt to go by or complain about us. I consider there was room on either side for passengers to pass.

The Magistrates' Clerk:—What was the crowd doing?—The crowd were stationary upon a portion of the carriage road. I was there a quarter of an hour.

The Magistrates' Clerk: Mr. Cadman, in point of law, you cannot obstruct any portion of the road, and it is useless you calling any more witnesses on that point.

Defendant produced a long list of signatures which were added to a kind of memorial, and sanctioning his preaching in the street.

The Magistrates' Clerk: That does not matter. It would be just the same if you had the sanction of the whole place.

*N.B.—Of course it would in this Court! but it will interest others to know that out of 68 residents in the street where this "nuisance" occurred, 54 wish the services to be repeated, 11 are neutral, and only 3 object to them.*

Defendant: The case has been most fully gone into, and I am satisfied with the witnesses that have been called on my behalf. I don't think it necessary to state that I

short time, to see what the conduct of the defendant was in the meantime, I am willing to acquiesce.

The Magistrates' Clerk: Unfortunately there is a plea of "Not guilty."

Defendant: I am charged with an obstruction which has not been proved.

The Magistrates' Clerk: That is the only charge before the court.

Defendant: I don't think you will have anything to complain of in the future.

The Magistrates' Clerk: What the Magistrates wish to know, Mr. Browett, is whether you will be satisfied with the undertaking to cease causing an obstruction in the future?

The Town Clerk: Processions and congregations.

The Magistrates' Clerk: We cannot go into that.

The Town Clerk: I will be content. I assume defendant's honour will be pledged, and that he will not in future annoy the inhabitants.

The Chairman: Mr. Cadman, the Magistrates are clearly of an opinion that you are guilty of the obstruction laid to your charge and we are anxious to ask you what guarantee you will give us as to your future proceedings.

Defendant: I will guarantee, sir, not to obstruct or stand in any place, to cause an obstruction by any meeting, that I may hold in the future.

The Chairman: The object you have in view may be the best in the world, and the magistrates and authorities were quite ready to give you credit for it; but, at the same time, you must conform to the laws laid down for the administration of the city, and not cause annoyance to the inhabitants. The magistrates were not prepared at present to inflict a fine upon you, but will adjourn the case for one month to see what your conduct is in the meantime.

Defendant: Then you will hold me as a

I don't like that, and it

titled to

He was a watchmaker, in a respectable position, in Coventry, previous to his employment in this work, and was under the doctor's hands at the time of his conviction, so that he is by no means fit, physically, for the penal treatment he has to endure. Upon this account, as well as upon consideration of the work in which he is engaged, we ask for some mitigation of the sentence of one month's imprisonment, with hard labour, passed on him for an alleged obstruction in the streets in the prosecution of his duties.

We do not wish at this time to raise any further question as to the repeated attempts thus made against him, with a view not to the modification or the regulation, but to the entire suppression of the open-air services, which are so important and necessary to the success of this mission amongst those who attend no place of worship. The congregations of this class gathered in the Circus and the Factory, used respectively on Sundays and week days, sufficiently demonstrate the value of the means used to reach, with the Gospel, persons confessedly untouched by any religious agency. The fact that the principal witnesses for the prosecution were publicans, is an indirect testimony also to the effect of our operations.

We allude to these facts merely to explain why our people have found it absolutely necessary to refuse payment of the fines and costs, amounting to £3 8s., imposed on Mr. Maycock, with the option of a month's imprisonment.

Already refused permission to stand still and preach at any spot out of doors, our people at Leamington are content to do so walking along at a good pace: and they are then charged with causing obstruction. Even this, or whatever else might be laid upon them, they would gladly bear rather than abandon the work in which they are engaged, so long as health

remain for it.

But we cannot think of local influences, or a punishment for offence.