

under the old or new pledge, has paid to its sick members from its own funds a weekly allowance of from two to six dollars? What one has attended on its sick by day, and supplied them with watchers by night, for weeks and months together? What society has paid to the wife of its deceased brother, ten, fifteen, or thirty dollars, that the one whom she has loved and cherished from youth may have a respectable burial? We look in vain among the annals of ordinary temperance associations for such acts, yet such, and we say it not in boast, are the principles and such the duties of the Sons of Temperance. Did our order possess no other or no greater qualification, this would, in my opinion, be sufficient to recommend it to the attentive consideration of all well-wishers of our race. Again, is the brother away from home, far from his friends, in a strange land, among strange people? is he in straightened circumstances from disappointed schemes, or by unexpected sickness? If a Son of Temperance, he can call upon his brethren, though strangers to him, to assist him in his hour of need. Nor does he receive assistance as a charity, but as a right which his connection with the order insures to him. I have seen many examples of assistance being rendered in this way by Divisions to strange brethren upon whom the hand of adversity had been laid while far from friends or acquaintances; and on such occasions I have particularly felt that it was a great privilege to be connected with such an order. These are but a few of the advantages of our organization. Did time and space permit, we could fill a volume with illustrations.

But we must now pass to the

OBJECTIONS.

One of the greatest of which, and perhaps the one which is most frequently advanced, is, that we are a secret Society. All society is to a certain extent secret; all the operations of nature have a degree of secrecy about them. The World, the Universe, the God of eternal truth are enveloped