

The Camp Fire

A MONTHLY JOURNAL
OF TEMPERANCE PROGRESS.

SPECIALLY DEVOTED TO THE INTERESTS OF
THE GOOD TEMPLAR ORDER.

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NOTE.—It is proposed to make "THE CAMP FIRE" the cheapest temperance paper in the world, taking into consideration its size, the matter it contains and the price at which it is published.

Every friend of temperance is earnestly requested to assist in this effort by subscribing and by sending in facts or arguments that might be of interest or use to our readers.

The editor will be thankful for correspondence upon any topic connected with the temperance reform. Our limited space will compel condensation. No letter for publication should contain more than two hundred words—If shorter, still better.

TORONTO, SEPTEMBER, 1894.

THE TIME FOR WORK.

We have come to the time of the year when the most effective organizing work can be done. Lodges brought into existence in September and October will be well prepared for a vigorous winter's campaign. They will have opportunities for expansion such as they cannot have if the beginning of their work is later on.

An earnest appeal is made to all Lodge Deputies, all Lodge Officers and all Lodge Members, to lay themselves out at once for self-sacrificing effort to strengthen our cause by building up our Order. Do not lose a moment. Wherever there is an opportunity to strengthen a weak lodge, resuscitate one that is dormant, or start a new one, be on the ground and do the work, or correspond with the Grand Secretary, who is ready and anxious to give information and help in all such efforts.

Let us always keep in mind what Good Templary has done for the temperance cause. Let us never forget that the extension of our Order would be one of the surest methods of strengthening prohibition sentiment and uniting the moral sense of the community against the cruel drink curse. Now is the time for action. In this connection we commend to our readers the following paragraphs clipped from the official organ of the Grand Lodge of New York State.

September is none too early. People feel well when the oat and wheat bins stand out with fulness. The golden corn is ready for husking, and the mellow apple delights the hand which picks it. Men and women not only will respond, but later these same men and women will have entered into other plans, which, taking time and money, will effectually shut out lodge organization.

Lodges organized early grow strong and getting on a solid foundation, endure. Strong lodges are the demands of the hour. The time for temporizing in temperance work is past. Lodges must come to stay as churches come. A "life-long obligation" is a life-long work, and long after you and I are laid to rest, this work must go on.

There are people who claim not to believe in a Hell, who live in full sight of a drunkard's home.

Putting screens in the saloon is the devil's way of saying that he is ashamed of himself.

Whenever you see a drunken man, it ought to remind you that every boy in the world is in danger.

You can sometimes tell where a man stands by his breath.

EDUCATION NEEDED.

Earnest temperance workers who have for a long time been giving thought and energy to this reform, and have become familiar with the facts upon which it is based, are apt to overestimate the general public knowledge in relation to it.

As a matter of fact the great Canadian public are not yet fully informed in reference to the extent of the evils of intemperance, the nature and effects of alcohol, the soundness and rightness of the prohibition principle and generally speaking the arguments upon which thorough convictions must be based.

One reason why our cause is weak, is the ignorance of a great part of the community upon the question. One of the most important duties of temperance workers is the education of the public. We need more literature, we need more meetings, we need more societies, we need more discussion, we need more scientific temperance teaching in public schools, we need more of the operating of any agency that can enlighten and inform.

We are not apologizing for the inaction of politicians. We do not believe that even all our well-informed friends are as enthusiastic as they ought to be. They would be more enthusiastic if the enthusiasm were more general. The enthusiasm would be more general if knowledge were fuller. We must urge leaders to take advanced positions. We must insist upon advanced legislation. We are right to denounce the drinking customs of society, and the outrage of the liquor traffic. We must not, however, forget that we do all this from a vantage ground which many others do not occupy.

There must be more education, more circulation of literature, more strenuous effort on the part of our organizations to bring public knowledge and public conscience up to the right level.

WORK.

Just as surely as an athlete's muscles are strengthened by exercise, so surely is a temperance society strong and useful in proportion to the amount of actual temperance work it carries on.

Show us an organization that is circulating literature, holding meetings, striving to lift up the fallen and shield the safe, and we will show you an organization strong financially, strong numerically and strong every other way.

Let us take the lesson to heart. We shall have strong societies if we have working societies. If a temperance organization in any neighborhood is weak, let its members go to work, make their influence felt and the society will soon become strong. We hear frequently of the falling off of lodges, the going down of divisions, the breaking up of temperance organizations. These collapses are attributed to high per capita tax, to the moving away of members, to the lack of public interest and to a number of other alleged causes. In most cases the real cause will be found to be the indolence of the members. Get the society to work and the society will grow. Let the members be active and the cause will flourish. The secret of health, progress and success, is work.

Nine drunkards out of ten are so today because they did not resolve in youth to lead a sober life.

The man who is not against the liquor traffic with all his weight is in favor of giving the devil license to do business on earth.

The man who is not against the saloon is not against the devil.

Every drunkard used to boast that he could drink or let it alone.



JUVENILE DEPARTMENT.

PLEDGE.

I promise that I will not drink cider, beer, wine, or any alcoholic or intoxicating drinks. I promise that I will not use tobacco in any form. I promise I will not use either profane or wicked words. I promise I will not gamble.

GRAND SUPERINTENDENT.

JOHN E. WILSON,
Delaware Avenue, Toronto.

VALUE OF OUR WORK.

The value of our Juvenile Work is well set out in the following forcible paragraphs taken from Brother F. J. Sibley's *Templar at Work*.

Good Templary has always recognized the importance of work which shall mould young minds into habits of temperance thought and lead unspoiled children into the paths of a pure and sober manhood and womanhood.

The Spanish priest, Ignatius Loyola, said: "Give me the training of the first ten years of a child's life, and I will make him a Catholic, no matter who teaches him in after years."

In some measure Loyola's idea is a true one. Early impressions are most vivid and lasting. If every child could have correct ideas impressed on his mind by conscientious teachers of morals; if every child could have clean and pure examples constantly before him for his emulation, a single generation would wipe out the liquor curse, and elevate and purify the race to an extent greater than can be accomplished by a hundred years of other effort, if the young are neglected.

The earliest efforts of the Order towards systematizing the work for children, was in the direction of the "Cold Water Temples," afterwards "Juvenile Temples."

Some jurisdictions adopted "The Templar's Band of Hope."

Both systems have worked well in their respective jurisdictions, whenever they have been placed under the direction of active and efficient officers.

Every Grand Lodge should foster the children's work.

Every Subordinate Lodge should maintain an organization for children under its special care and protection.

The noblest motive for this labor will be found in the grandeur and honor of the character built on the foundation laid by workers in juvenile bands.

Another reason for this effort is the love for the temperance cause, and loyalty to its principles, inspired by these early associations with earnest Good Templars. Children brought under these influences will grow into the work of the Order, and as they reach manhood and womanhood, will not only be ready to help, but will have the training which will make their services valuable.

It must be remembered that older persons will constantly be needed to advise, suggest, and assist, but not to absolutely control.

Let the children elect their own officers; let them be instructed in preparing, and casting, and counting their ballots; let them appoint committees, arrange programmes, and plan entertainments.

The children must all understand that a pledge of total abstinence is the key to membership.

The organization may be a secret one or open one, but membership must depend on these conditions.

Making abstinence a test of membership, it becomes necessary that membership shall be made desirable in the estimation of the children.

A programme of recitations and declamations may be adopted.

Songs, questions, recess for play, conundrums, etc. to amuse the children, should be interspersed. Good Templars must put thought, study, and energy, into this branch of the work. The material is ready for the hands of true men and women.

The Good Templar workers must gather hands of these little ones, and

teach them the principles of total abstinence; teach them the reasons why abstinence is better than indulgence; teach them how to live. The brave, true men and women of the Order, must devote themselves to this work; they must rear a generation of pure, clean character out of the cradles of to-day. They must watch and guard the young, for other hands are waiting to spoil sunny childhood of its sinlessness, and rear it in crime, and stain it with dishonor.

Let all our Lodges remember that their best work possesses only half the value it might have, if they would extend their efforts towards the training of the children.

The Good Templar worker will strive to show to the world that the interests of humanity are ever present in the thought of our order, that childhood, youth, manhood, age—all share its care and attention; that wherever a human soul is imperilled, or a noble hope jeopardized, there the loyal Templar is to be found, struggling to shield and save.

Let every brother and every sister of the whole Order, rise above self and strive to elevate the work to the standard of our purest and highest ideals.

WHAT A FALL.

A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home, for the first time in his life, intoxicated, and his boy met him upon his doorstep, clapping his hands and exclaiming, "Papa has come home!" He seized that boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, "I spent the night in that house, I went out, bared my brow, that the night dew might fall upon it and cool it. I walked up and down the hill. There was his child dead! There was his wife in convulsions, and he asleep. A man about thirty years of age, having a blue mark upon the temple, where the corner of the marble steps had come in contact with the head as he swung him around, and his wife on the brink of the grave! Mr. Gough," said my friend, "I cursed the drink. He had told me that I must stay until he awoke, and I did: 'When he awoke he passed his hand over his face and exclaimed, 'What is the matter? Where is my boy?' 'You cannot see him.' 'Stand out of my way! I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek, 'Ah my child!' That minister said further to me, 'One year after he was brought from the lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral.' The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in the city of Boston. Now tell me what run will not do. It will debase, degrade, imbrute and damn everything that is noble, bright, glorious, and Godlike in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, and hellish. Why are we not to fight till the day of our death?"

—J. B. Gough.

A GOOD TEMPLAR.

A man may be a Templar and not a Good Templar. If he merely keeps his pledge and does nothing else to advance the Order he is a Templar, not a Good Templar. If he is profane in speech, violent of temper, and disposed to slander his neighbors, he may be a Templar, but he is not a Good Templar. If he annoys his brothers and sisters in the Order by querulous conduct and angry speech in the lodge room, he is a Templar, but not a Good Templar. If he cheats in trade, tramples upon his contracts and is unscrupulous in word or deed, he may be a Templar but not a Good Templar. If he cares more for himself than he does for the organization to which he belongs, he is a Templar but not a Good Templar. A Good Templar must be a good man, a gentleman, a man who is gentle, a man who loves his neighbor as he loves himself, a man a woman can trust and a child can kiss, a man who will not speak evil of you when your back is turned, a man who is not your friend with friends and an enemy with your enemies—you can trust him with open letters or with sealed packages, with your signature and your bank book. A Good Templar should combine the conscience of a Christian with the chivalry of a soldier. He should never lower his colors in the face of his foe.

—John B. Finch.