

the Executive Committee, and the Convention adjourned.

A Public Meeting was held in Richmond St. Methodist Church, which was not largely attended, but the addresses delivered by Rev. Dr. Davidson, Rev. A. M. Philips, D. B. Chisholm, Esq., and Joseph L. Gibson, Esq., were second to none given at any other temperance meeting held in Toronto, and those present had a treat as far as these were concerned.

Correspondence.

OPEN vs. SECRET SOCIETIES.

To the Editor,

DEAR SIR,—I fear you may consider this communication too lengthy for your columns; but, as there are Clubs of reformed men existing side by side with our Divisions and Lodges, not only in the city, but all over the country a short account of the proceedings of the Toronto District Division, in relation to them, may be of service to your readers. On the 17th of November, 1879, a meeting, was held in the Ontario Division-room, Brother G. M. Rose, D. W. P. in the chair. In his opening address, he stated incidentally that he would assist the floating organizations as he had the time to do so; but, it was our duty at all hazards to maintain the strength of our Divisions. Brother Caswell protested that our order was declining because the "Sons" expended their energies on other societies. He said that we could not spare Brother Rose to go and do outside work, and strongly urged that the members hold open meetings under the auspices of our Order and work in no other society, save in that of the Sons of Temperance. Brother Little characterized the loose organizations as a "rope of sand." He did not think that they accomplished much good. Brother James Dilworth held a contrary view. He admitted that, but for our Order, the open societies would never have existed, and declared that the best workers in the said societies were Sons of

Temperance. He testified to the good which has been already accomplished by the Reform Clubs, not only in Toronto, but in our villages and towns. Bro. G. M. Rose, he said, had done more for the open organizations than any other man in the country. He was the mainspring of the movement from the first; and, there was not a man in Toronto who did not know that Brother Rose had given it that prominence in the city which it possessed. ("And got very little thanks for it," remarked Bro. Caswell.) We don't work for thanks, earnestly replied Brother Dilworth, it will be a sorry day for the Cause, when the Sons of Temperance work for thanks. He maintained that a large portion of the members could attend the Division faithfully and take a turn at outside work as well. The Sons of Temperance cannot do the good which is accomplished by the open organizations. Brothers Caswell and McMillan supported the opposite view. They thought that the work could easily be done by earnest action on the part of our District and Subordinate Divisions. Brother McMillan spoke of appeals to the public, mentioned the Division in Poughkeepsie, (N.Y.) with its roll of 1500 members, and declared that we, in Toronto, "were dying for want of work." Sister Dilworth made a brief reply in favour of the Clubs. Brother G. M. Rose stated that he would not like to be in such a position as a Son of Temperance, that he could not do any outside work; but, he would submit to be snubbed or severely censured, if he left the Sons of Temperance to join any other society. He had brought Mr. Rine here, and introduced the Reform movement in Toronto, intending it to be a feeder to the Sons of Temperance; but, when he saw how the tide turned and that it was impossible to get the reclaimed men into our Order, he thought it better to form them into another organization than to allow the time and labour expended to be lost. Mr. Rose went on to speak of the "weak spot" in

open societies. "The reformed men glory in their past wicked lives—they glory in their shame." Such a thing is not heard of among the Sons of Temperance. If a drunkard join us, we forget his past life, our rule is to write the errors of our associates in sand, and engrave their virtues on the tablets of enduring memory. Men who had lived virtuous lives, for thirty years, were thought of no account by the reformed men, only those persons who had lived the most wicked lives, were heroes in their eyes. "We should have done the work," said Brother Rose, "we have been wanting in our duty." The stupid idea that "the greater the drunkard, the greater the hero," must be broken down. There was a Club not far from here, that declared they "would not have any Christianity spoken in their hall." Had not that Club better be broken down and its members scattered among other organizations? The men belonging to another Club said that no quill driver should be allowed to speak and none but reformed drunkards should be suffered to take the platform." Would it not be better for that Club to go down and its members be scattered and educated differently? Brother McMillan thought that many of the men who unite themselves with the Clubs are hypocrites, which caused some excitement in the meeting. Two of the ardent moral suasionists thought themselves personally aggrieved and were going to leave the hall; but the chairman Brother Rose, calmed the complainants with his usual kindness and courtesy, and soon afterwards the meeting adjourned.—Yours in Love, Purity and Fidelity,

A MEMBER.

Toronto, 17th Dec., 1879.

LECTURE AND AGENCY WORK.

To the Editor,

DEAR SIR,—Every organization, having for its object the suppression of vice and the elevation of mankind, find it necessary to occasionally appeal to its friends for financial help. This being the