

rum, part of which was found in the room with his lifeless and ghastly body!

But enough of this, although other most painful facts are present to memory, so horrible that memory cannot suffer them to fade. And as such things come up, the bold colloquy of that veteran Thomas P. Hunt, rings in my ears, and I seem to hear his immensely sarcastic exclamation, 'The Masons killed Morgan!'

A notable fact has taken place in the same county. A committee of three ladies carried a petition, signed by 104 ladies (about three-fourths of them married) to a man who sells liquor from his store in any quantities above a quart. It is commonly reported that he attempted to argue with the committee, but they proving too much for him, he frankly told them what amounts to a tremendous and presumptuous sneer at things sacred, that he intended to give up selling rum, when he got rich, and then join the church! Ah, well—'but didn't the Masons kill Morgan?'

FERRAND.

### A Little Advice to Sons of Temperance.

(From the Canadian Son of Temperance.)

From some experience in the order, and from personal visits to near a hundred divisions, within four months past, we have frequently heard of things relating to members of our order that may be useful to touch upon. Suggestions of this kind on our part, are made with the intention of serving the order in Canada, which is destined (if its principles are impartially carried out and fully sustained and known in this Province) to be of immensurable importance, specially, morally, and in a governmental point of view, amongst Canadians. The objects of our order are threefold. We aim to elevate the people morally, physically, and mentally. Our primary object is to put down the use of intoxicating drinks in society. Our second object is to equalize property in all classes, and to keep poverty, want and distress, from the doors of the poor, who are amongst us. To do this we have a benefit fund for the sick, the widow, and the orphan. Our third object is to improve the mind intellectually and morally. We seek for knowledge and love to distribute it. Light for the people is our cry and our aim. We are opposed to an aristocracy of mind or property, and at the same time the stern and unyielding friends of civil order and moral and christian improvement. With these objects in view the Eye of God is upon us, and his secret influence helps us on in the noble work in which we are engaged. The inward monitor within our bosoms, whispers to us, *brother you are right*. Knowing that our object and aims are good—that the results of our work in Canada are already felt in thousands of happy families—that every wind from the four points of the compass of earth, bears on its wings tidings of the good that the Sons have done and are doing; we are cheered on in the work of improving and reclaiming our fellow men. To proceed with this work successfully we must watch our own actions and control our minds. We must sacrifice our feelings at times and subdue our prejudices; recollecting that all have their rights, their weaknesses and their vanities. We should make up our minds for the good of the order and the division that we may respectively belong to, to sacrifice a little for the good of all, in feeling and in time and money.

#### LATE HOURS AT DIVISIONS.

The greatest gainers in the community by our exertions, are the female part thereof. Already have thousands of families, wives and children in Canada, been made happy by our work. Thousands of prayers have ascended from the pure and innocent bosoms of poor women, to heaven, for our success. Thousands of pleasant Soirees and social meetings have been held by us in Canada and the United States, in which woman was conspicuous, and enjoyed herself. Let us then be careful that we take not from our firesides

and families, too many and too late hours. No division should upon any occasion remain in session longer than 10 o'clock at night, and it would be better if all would break up as early as half-past nine in all seasons—meet earlier in the evening and adjourn sooner. We have heard many and just complaints, at these long sittings and late hours from brothers and their wives.—If an extra session be required upon extraordinary occasions, have it held, but do not prolong ordinary sittings.

#### ATTENDANCE AT DIVISIONS OF SONS.

No member if well should absent himself from the division room longer than two weeks. If convenient he should attend every week. The reason the old temperance movement did not succeed as well as our does, was chiefly owing to the long intervals between their meetings, and the want of social feelings amongst the members. At last it got so, that they neither cared for nor knew when their meetings were held. A full attendance increases the respectability and effect of our division meetings. There are few who cannot attend once in two weeks if they choose. Excuses are made we know, but probe them to the bottom, and you find them all groundless.—We can all find time to do good and to discharge our worldly affairs.

#### PAYMENT OF WEEKLY DUES.

Members should feel a pride in paying at least every quarter their weekly dues—and if possible they should do it once a month. The whole amount to be paid in a year only amounts to about 18s. 9d. And in that time if sick, a member might draw at various times during the year his 15s. per week. In the year 1850 there were \$250,000 or thereabouts paid in the United States for benefits, and twice that amount or more received in dues. Every good member should punctually pay his dues, and upon no occasion let it exceed a quarter.

#### ATTENDANCE ON SICK & OTHER COMMITTEES.

There is at times a great reluctance to attend on committees punctually. This is very wrong. We should do it in a religious point of view, as well as for the good of our neighbors and our order.

#### SLANDERING BROTHERS AND FOSTERING PREJUDICES.

It is one of the most difficult things in churches and societies of all kinds, and in private families, to keep out prejudice, ill-feelings and slander.—Human nature is so constituted, that we are all prone to it; but it is the part of a wise man—a good neighbor and especially of a man who is a good Son of Temperance, never to speak ill wrongfully of a brother and neighbor. If the feeling be encouraged, instead of being checked, it will grow like jealousy. We sacrifice our animal appetites for drink on entering division rooms, and let us sacrifice and control our mental appetites for slander and prejudice also. Be temperate in censure and hard feelings, as well as in drink. All can do this, and will feel and get along the better for its observance. Many divisions are checked in their career of usefulness, by the non-observance of these rules. Our enemies see it and rejoice at our divisions, and we lose members by it. Put it down at once when it appears, and let all sacrifice a little for the good of the cause.

#### OUT-DOOR COMPLAINTS OF MEMBERS.

Many societies have injured themselves by bringing into their private meetings, matters purely of an out-door or business nature, with which the Order or Society had nothing to do properly as such. Bringing such things into divisions, creates parties, which are hard to reconcile. Our order was not established to supersede the Courts of Law, or the common affairs of life, or the common mode of reconciling out-door differences. If two brothers have a difference regarding a business transaction, not arising in the division room, or concerning the order as such, it should never be agitated