

an extreme man. If there is not, you, who drink, however moderately, go beyond what nature demands, and the intemperance is with you.

John. Then the whole question comes back to the chemical and physiological one?

Paul. Precisely so; and till you can show me that all the functions of life cannot be as well performed without as with alcohol, I maintain that my teetotalism is the true temperance.

John. But the proof rests with you teetotalers, who have assumed an exceptional position.

Paul. As you choose. We are quite prepared. Only I am not quite clear that I should admit your last statement. We have only gone back to a practice from which drinking intoxicants was a deviation. You admit that, I suppose?

John. Certainly; but I might, and do, call it not a deviation, but an improvement.

Paul. But, again, you would be required to furnish proof.

John. Exactly; and one of the proofs I would give is that mankind generally, having adopted the use of stimulants, seem satisfied to abide by them, in spite of teetotal teaching.

Paul. What if I said that there is nothing more common than obstinate persistence in an evil way?

John. That would not prove moderate drinking to be an evil way.

Paul. Certainly not; but it would knock out that prop of common consent and general usage which you are inclined to plead.

John. And we should have to go back to physiology and chemistry after all?

Paul. To that and a wider experience than the one you quote; the experience of both sides of the question.

John. Well, I think I could meet you there.

Paul. You think you could; but it strikes me that you would find out your mistake very soon, for every-day experience goes to prove that the drinks are totally unnecessary, and also that all the drunkards begin by the so-called moderate use, while in each case

where men and women totally abstain, however drunk they might have been in the habit of getting, they are at once cured. Thus you see the superiority of our plan over yours. We can prevent people from ever becoming drunkards, and we can also cure drunkards completely, if they will only practise total abstinence.

John. Well, I think I must go, for I fancy if I stay much longer I shall not have an inch of ground to stand on.

Paul. Then you had better take to water, or perhaps it will be too late, as, alas! many have found it, and yet believe in moderation, so called.

Our Divisions.

Division-room Amusements.

DEAR SIR,—The amusement question having come up for discussion in the meeting of the District Division for York Co. with your permission, I should like to give a short report of that part of the proceedings. A delegate stated that some time ago, his Division had held a "nigger show," in which the young lads had taken considerable interest. Though there was nothing to call really bad, yet some low and vulgar things were said, and the lady members, in a body, deserted the Division room, and had not been in it since. It seems a great pity that anything so decidedly objectionable as a low entertainment of that description, should be tolerated by Sons of Temperance. Some of the members believed that the clergy were frequently kept away from our meetings, because they did not approve of the songs and readings given. Bro. G. M. Rose took the floor, and said that if a man could sing, he ought to sing a good, wholesome song; or read, or recite, then the readings or recitations ought to be of a similar nature. Anything low, or otherwise objectionable, should be put down. The younger members sometimes sang such songs, thinking there was no harm in them. The elder part of the Division ought mildly to show them the impropriety of

such conduct, and raise the taste of the lads to a higher level. If a man sang a ribald song, Mr. Rose would not leave the Division on that account. It might make him dislike the man, but he would not dislike the Division. He gave an instance that occurred in a temperance soiree at Toronto, when a person came before the audience with blackened face and hands, just as he had left work. He commenced to sing a coarse song; at the close of the first verse, Mr. Rose hissed the singer; at the second, other members joined in the hiss, and, by the time he had finished the third verse, they compelled him to take his seat. His brother's name was also on the programme; but he declined to take his part, on account of what had happened. He was immediately informed by some of the audience that if he attempted to sing such a song as his brother had done, he would be treated in a similar manner. Mr. Editor, I was anxious for the members to read this short account, because many of the brothers and sisters become disgusted by some vulgar song or reading, and either leave the Division or cease to attend regularly. Mr. Rose's plan is by far the best. He believes in putting down what is low and objectionable, and tolerating nothing in the Division but what is good and elevating,—Yours truly,

M. S.

Toronto District Division.

DEAR SIR,—As a District Division has recently been organized for the City of Toronto, your readers may feel interested in a short account of the proceedings. After one or two preliminary meetings had been held, and the principal officers elected, the District Division met on the 22nd October, in the hall belonging to Coldstream Division. When after a service of fruit Bro. G. M. Rose, District Worthy Patriarch, took the chair. In his opening address, he spoke of the sixteen Washingtonians who were the "fathers" of our Order. The other organizations were too loose,