

For the Canadian Son of Temperance.

THE SONS vs. RELIGION.

"I object to the Sons of Temperance, because as an organization they are calculated to prove a draw-back to Religion."

The number of objections that have been urged against, and anxious fears entertained towards the Sons, are only equaled by their futility, and in many cases their extreme absurdity. The most popular objections have been frequently exposed to public ridicule by the orators and writers of our Order; and the Gem has not been wanting in its benign light, to show many the fallacy of their objections, and groundlessness of their fears. The above objection, however, though frequently urged, has not to my knowledge been publicly noticed. With serious minded, and well disposed persons, this objection, of all others, is the gravest in its character, and most calculated to prove detrimental to the interests of our Order. I have waited some time, for the exposure of this Religious bugbear, and would now feel better satisfied, had the task devolved on some one better able to execute it: and if it was not for the great importance of the subject, together with the hopes of setting others to think properly on the subject, silence would have still been my motto.

"It may be observed by way of premise, that in order for the objection, at the head of this article, to hold good one of the three following propositions is true:—that the institution of the Sons, either must be founded on an immoral basis, which inculcates doctrines and practices incompatible with Divine Truth; or that it is possible to engender a cordiness towards religion as a whole, by practicing a part; or lastly, that the mingling of professing Christians, with non-professors, in the Division room, proves injurious to the growth of religion. It is impossible for our Order to prove detrimental to the interests of Religion in any other way.

The first proposition hardly needs discussion. Every person acquainted with the constitution and working of our Order, knows that it is strictly moral. No other proof need be given, than to cite our objectors to the thousands of truly pious ministers, and others,—ornaments to the Church militant—who have enrolled their names in the common records of our world spread Brotherhood. Would these persons—persons in whom can be confided the strictest confidence—retain their membership in an Institution, which they thought to be immoral? Assuredly not.

The second proposition need only be properly stated to show its moral absurdity. What is Religion, as understood in the popular sense of the word? Is it not the suppression of every vicious appetite and inclination, and the cultivation of every good disposition and virtuous emotion? "Pure and undefiled Religion," is the possession and practice of all the Christian virtues. And a person is reputed religious in just such proportion as he possesses them, and sinful in the same proportion that he wants them. Now the main feature of the Sons is benevolence. This they are taught to cultivate and extend. In fighting the great "idle of life," a depraved world is their battle field, passion's legions their enemies. Perverted appetites, they are taught to overcome. The pledge of Temperance is their weapon; Love, Purity, Fidelity, the principles by which they are actuated; and Unity its uses success! Are not these some of the virtues of the Christian? Some of the marks by which he is known? If they are not, at least they ought to be. And the time is not far distant, when a person can lay claims to Religion in any way unless he possesses these distinctive traits. Not to say he must join the Sons to become religious, but that he must possess their principles.

Then is it not absurd to say, that an Institution which possesses and inculcates some of the Cardinal doctrines of the Bible, is opposed to Religion? Rather let it be entitled to the appellation—out of Religion's Handmaiden.

As it regards the third proposition; does it seem rational that a person will be more likely to lose his Religion, by meeting with non-religious persons in the Division, than he will on the other hand, by his high toned morality, and dignified behaviour, influence others to become religious themselves! Of the two, the latter seems most probable, for this obvious reason. In the division room, none but moral subjects are ever introduced, and consequently no bad example is ever set, to influence any to evil. The proceedings are opened with the reading of God's word, and prayer, which is calculated to build up the religious life of the one, and decrease the immorality of the other. So instead of being injurious, it is actually advantageous to the highest interests of Religion.

For my own part, I have not such diminutive views of Religion. It seems to me, that, instead of being a nice tidy little thing, to be kept only in the church, or carefully secured in the cloister, its Divine founder destined it for the world! He clearly commands his followers to let their light shine before all men. Yes, let your Religion, illumine your closet—let it shed a cheerful light, throughout the family and social circle—let its bright scintillations impart light, and heavenly caloric to those you mingle with in places of public worship—let its effulgence be also seen in the division room, in every department of life, a ways retain the same glorious habiliments of light.

In conclusion it may be observed, that the Sons are not the only ones who have received this approbrious reflection. It was urged with equal vehemence against the Old Temperance Society, when it was first established. Yet they have outlived the unfounded accusation, and may it not be expected that the Sons in like manner will shortly triumph over the same unwarrantable imputation. We need not complain, however, for nothing great or laudable has ever yet appeared in the world, but it has been warmly opposed by the misguided zeal of Religious fanatics. Dr. Whately observes, "In proportion as any branch of study"—and we may add, philanthropic society—"leads to important and useful results—in proportion as it gains ground in public estimation—in proportion as it tends to overthrow prevailing errors—in the same degree, it may be expected to call forth angry declamations from those who are trying to disguise what they will not learn, and wedded to prejudices they cannot defend. Galileo would have probably escaped punishment, if his discoveries could have been disproved, and his reasonings refuted."

CONSTANTIA.

To the Editor of the Canadian Son of Temperance.

PIONEER DIVISION—LONDON

DEAR SIR AND BROTHER,

As one of your Subscribers, permit me to address a few lines to you, on the case of Temperance. It is a noble cause, a cause, that we should as Brothers, try to push onward to the very extent of Christendom. We have a number of Organizations, in the town of London; (namely) two Divisions of Sons of Temperance, Pioneer and London Divisions, the new Order of the Knights of Temperance, and Cadets of Temperance, and lastly, but not the least, the Daughters of Temperance. The Pioneer Division of which I have the honor of being a member is one of the largest Divisions in Canada. We are in a prosperous state at present. Inviting members every night of meeting. The 25th of January, being our Anniversary; we had a grand "Source" on that evening, near 400 having sat down to the table, which was supplied with every thing that was good. I would conclude by recommending your paper to all true Sons of Temperance, as it is the only "Sons" paper in Upper Canada.

The Officers for this quarter, are as follows—Brothers Reverend R. Boyd, W. P.; E. Parrot, W. A. P. Thompson, R. S.; R. Wignour, A. R. S.; R. Murray, F. S.; J. Blair, T. A. Wheeler, C.; E. Bell, A. C.; J. Gibson, I. S.; J. Bloom, O. S.; J. Perlin, P. W. P.

Yours, in L. P. and F. E. B. London, February 4, 1852.

PROGRESS.

One of the most pleasing features of the har as people say, is the truth that everything in C moving a-head for the better.

We see by the census, that Hamilton, one beautiful coves of the lakes, numbers 14,000. we believe numbers 25,000. London, seated in agricultural country, numbers 7000; Galt, Guelph Paris, Brantford and Chatham, about th Every town and village of Canada, well lo thriving. The Welland Canal was used in near one-third more vessels than in 1850—35 sels passed through the canal in 1851, and 1850.

Within three months nearly a dozen new have been set to work in our Province, to scatter east intelligence over the land. See the Free Oshawa; The Canadian, of Hamilton; The d of Barre; The Era, of Newmarket; The Herald, of Toronto; James Beattie Toronto; A German paper in Waterloo; The Shield, in The Progress, in Oxford; The Cayuga Gazette Welland Advocate; The Echo, of Port Hope.

The Temperance movement is also prog Canadian begin to talk strongly of the Main The Ladies begin to hold meetings; and every looking up, even prices in grain. Now we see three things on the move: we want to see mers get round prices—a plump dollar a bush what, the young ladies entering into good ma ma and temperance unions; and to see our leg after the four years' talk about grievances, go to and amend what is bad in our laws.

If Galt is moving right in the Temperance The people there are holding meetings to petition for a Maine Law. There is some good perance metal in this town.

Dr Paul's Questions from Weston.

Does—By the act of incorporation, when vision is incorporated, it may sue and be sued for and debts. We are inclined to think that so far are concerned, as they are considered continuing does may be sued for. Expulsion after incor does not free the expelled person from his li The case would have been different before the tion. The question whether a Division can durs or debts before it is incorporated, has not tried to our knowledge in our Courts. It seems that it might sue in a Division Court by its acting officers. In these courts, the technical law is not regarded. The advantage of incorporation is that it does away with any question of the kind con is only a trifle, and we advise all Divisions come incorporated.

New Division, DUNDAS STREET.—A new D was opened on Dundas Street, near the Third To on Friday, 13th inst., under the title of "Rescue tion." It was commenced by 14 charter and Thea Coates, H. P., W. Cook, R. S.

SOURCE.—A large source was held at William Esquoring on the 27th January, 300 persons present. Rev Bro. Brant, of Guelph and some spoke. The division is increasing there. A Cheshville was held on the 23rd Jan. We heard the worth Brothers, send us an account.

North WINDHAM DIVISION, No. 238.—We greatly bear from this Division through Bro. Lytle. It is one of the most respectable and Divisions in Canada.

MARKHAM DIVISION.—Bro. Thomas Wilson W. P. of this Division, and S. G. Barker, E. represents it to be in a flourishing condition.