

has ceased to be a refuge for them. If a good Lecturer could be procured something might be done to revive the cause and to renovate the Club.

"The Mayflower Club is in a still worse state, and has dragged the 'Youth's Refuge' down along with it. I think there is but little hope for the Clubs."

"* An effort was made to organize a Club in Lower Stewiacke, which movement alarmed the "Sons," who immediately reduced their initiation fee to 2s. 6d., and their dues to 1s. 3d. per quarter. They made a strenuous effort, and most of the young men have joined them. * * Our common object is Temperance; let them go ahead and prosper. There is still in Lower Stewiacke a Temperance Society of long standing."

Our Order has at the present time but 158 members in Colchester; and from the Report of Grand Division Sons of Temperance, at last annual meeting, it appears that there are (an equal number of Divisions and Clubs, viz., 4 of each) but 122 Sons of Temperance in that county.

This indicates a low state of Temperance feeling. Have the intelligent people of that noble county become lukewarm towards this grand reform? Or do other organizations still exist which carry on the work *silently*? If so, why not let their light shine that others, seeing their good works, may follow their example?

The Orders of the 'Sons' and of the 'Watchmen' have declined, as if the soil were ungenial to their growth. Friends of morality, why this declension?

In the county of Pictou our Order is in a more flourishing condition. It is more prosperous in country localities than in our towns and villages. It now numbers 15 Clubs in operation, with 505 members. These Clubs are dispersed throughout the whole county, and exist in localities in which the Temperance banner was never before unfurled by any organization.

The Watchmen have raised the Temperance standard in communities in which Ling Alcohol held undisputed sway for ages; and regiments are enrolled to defend that banner from all aggression, and so carry it further into the enemy's country.

The Watchman Order is not antagonistic to any Temperance organization whatever. It is similar to the organization of the Sons of Temperance, and aims at the same object as regards Temperance and Prohibition. It differs from the Order of the Sons in that it does not combine a "Benefit Society" with that of Temperance. A Watchman cannot be suspected to have joined the Order for the sake of pecuniary benefits. This we consider an advantage, and affords a better test of Temperance principle.

The Order is *not* and should not be regarded as a rival to that of the "Sons." Your New Glasgow correspondent says, "We (the Sons) regard them as parasites growing out of our Order, impairing our vitality and weakening our strength." This expression we regard as unfortunate, as it is calculated to place the Watchmen in a false position before the public. Parasites we may be; but facts show that we have neither impaired the vitality nor weakened the strength of the Order of the Sons either in New Glasgow or elsewhere.

In the years 1850 and '51 the Sons were at their zenith in Pictou county.—They then numbered 378 members.—They decreased greatly before the Watchmen Order was introduced. Hence their declension is attributable to some other cause. The Watchmen Order have proved to be an auxiliary to the Sons, and as a "goad in their side" stimulating their energies.

From returns to Grand Division it appears that New Glasgow numbered 70 members in 1850. In 1856 (April) it numbered but 57 members, of which 26 were initiated during that quarter; so that its numbers must have been but little over 30 in 1855. The return of October, 1856, shows a membership of 70. Hence the Division must have increased about 40 members after the Watchmen Club was instituted in that place. In the town of Pictou the Sons had decreased from nearly 200 members in 1851 to 45 in July 1856. In October, 1856, they numbered only 38. But *there* the Watchmen have also decreased from about 60 members in 1855 to 20 in 1857. Hence the Watchmen have not led to this sad declension of the Sons. In the *country* the Sons have increased from 122 in 1855 to about 200 in October, 1856.—These figures show plainly that the Watchmen Order does not weaken the Sons, but strengthens them.

It may be said that the Watchmen Order comprises many females. Of the 505 members between 70 and 80 are females. The introduction of ladies to full membership I believe to be a beneficial and commendable feature of the Order, and would recommend the adoption of the principle to the Sons.

Our Order exhibits less vitality and energy in towns and villages where Divisions exist than in country localities.

Your correspondent says "we are on the best of terms." True, as bodies we are; but still, here as elsewhere, the Watchmen are regarded by some Sons as "things of nought," or at best as "vain pretenders" that should be suppressed—as an aspirant rival that should not be encouraged. If the good work of Temperance and Prohibition be carried on, what matters it what organization is most successful. Even should it be carried

on "through envy and strife" let us still rejoice that the cause progresses. Let us not speak of other organizations as parasites, nor charge them with impairing vitality and weakening strength; but let us wish them "God-speed" in their endeavours to redeem a world from the curse of intemperance. There is need of unanimity and concentration of effort among all Orders. Let us strive to draw the cords which unite us still more closely together that our strength may be the greater.

In this county our magistrates have taken a retrograde step. They have, at the last meeting of Sessions, granted license to 18 taverns and 18 shops; total, 36 licensed houses. Last year license was refused to all, and the vender had to bear the responsibility of his trade; but this year the magistrates, in the exercise of their impartiality, granted authority to a *certain number* to do all that the trade produces. They have thus testified their willingness to shoulder the responsibility, and of course to bear their share of the odium. Let them not be surprised if they meet the odium of an indignant people and outraged morality.

Last year the Sessions refused license to all parties. No further effort being made (except the attempt of the Sons in New Glasgow) to suppress the traffic groggeries multiplied—the rummies enjoyed a jubilee and intemperance became rampant. This season the unlicensed houses and many low haunts still sell, and will continue to do so, unless some more resolute and determined effort be made than has ever yet been made. To talk about regulating the existing evil by granting a license to some to commit *the same evil* (by magisterial authority) is all a farce. If the system is morally wrong magisterial authority cannot render it morally right. It must be evil, and only evil continually.

Say they, "The liquor will be drunk, and we may as well have a revenue from its use as have all evil and no benefit, hence they that sell should pay for that liberty."

Some justify the granting of licenses upon the supposition that the sale of spirituous liquors is necessary in public houses for the convenience of the travelling public. This is fallacy and delusion, if not imposition. No such argument can be advanced in favour of shop license. Why then grant them? Why license some shopkeepers to vend liquors and refuse it to others? Where is the argument to justify such a procedure?—If it is right to enable a shopkeeper to increase his gains by granting him a license, why not to all the little shanties who sell to keep themselves from becoming a burden in the country as paupers? Many throughout the country tell us they sell to earn a livelihood. Some have