

THE CAMP FIRE.

A Monthly Record and Advocate of The Temperance Reform.

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NOTES OF NEWS.

THE FIGHT AGAINST DRINK THE WORLD OVER.

CANADIAN.

A general election is to be held in the North-West Territories in November, and a plebiscite is to be taken on the question of prohibition.

The Royal Commission has not been heard from for a long time. The oft-promised report is still delayed. No one offers any explanation.

Quebec Provincial W.C.T.U. meets at Point St. Charles, Montreal, on Oct. 2nd. Ontario Provincial W.C.T.U. meets at Cornwall on Oct. 30th.

The City of Charlottetown is enforcing the Scott Act vigorously. Many and heavy fines are teaching the liquor sellers that the law is a fact, and that law-breaking is a serious matter.

The Ontario W.C.T.U. ranks suffered a heavy loss on September 3rd in the loss of Mrs. Sara M. Fawcett, one of the most earnest, devoted and beloved of our white ribbon workers.

A new and attractive temperance story entitled, "At Last," is in preparation by Mrs. Maria Elsie Lauder. It will probably be ready for publication in a few weeks.

The famous Sohmer Park proprietors in Montreal are making another desperate effort to have Sunday liquor-selling legalized on their premises. They have given notice of application to the Legislature for the enactment of a law authorizing them to sell beer not containing more than four per cent. of alcohol, on every day of the year.

Hon. Wilfrid Laurier has been questioned at several places during his political tour as to his position on the liquor question. He has stated that his party purposes taking a Dominion plebiscite and acting upon the decision of the people thus gained.

The general conference of the Methodist Church just closed adopted a very strongly worded temperance report, in which were the following clauses:—

That the liquor traffic cannot be legalized without sin.

That it is the duty of the civil government to prohibit the trade in intoxicating drinks.

That the candidate of no party who refuses to publicly commit himself to the destruction of the liquor traffic at the earliest possible moment should have the support of Christian electors.

GENERAL.

Over two millions and a half of children are members of the Band of Hope Union of England.

Alcoholic insanity is twice as common now in France, the land of light wines, as it was fifteen years ago.

Rev. Dr. Chas. S. Thompson, of New York City, in a recent sermon stated that "one brewer in New York has 600 chattel mortgages on saloons."

The per capita consumption of liquor in the United States in 1893 was eighteen gallons.

The Republican party won the state election lately in Maine by a majority of about 38,000. Prohibition was a plank of the party's platform.

The New Zealand House of Representatives has abolished the sale of liquor in the Parliament refreshment room.

In the School of Reform at Westborough, Mass., all the boys committed have been tobacco users, and nothing else gave the master so much trouble.

Iowa church assemblies are passing ringing resolutions against the Mulct law, and pledging their members to vote for the prohibition of the liquor traffic.

Jerusalem, the Holy City, has 135 saloons, whose license fees go to Constantinople. An application has been made to establish a brewery within its walls, but refused.

Rev. Joel Jewell of Troy, Pa., is in his ninety-second year, still hale and hearty, preaches, reads without glasses, and takes long walks. He has been a teetotaler for sixty-eight years.

An exchange tells us that Mississippi has now only four counties not under prohibition. It has a population about as large as Maine, New Hampshire and Vermont. The whole country between Virginia and Rio Grande, having a population of about 15,000,000, is rapidly suppressing the liquor business.

The Swiss Blue Cross Total Abstinence Association, organized in 1877, has now about 12,000 members. It is said that one-third of these are reformed drunkards.

A clause of the Swiss Federal Constitution provides that one-tenth of the duty collected on spirits shall be appropriated to teaching the people the evils of drunkenness.

The *Pacific Medical Journal* expresses the opinion that the hereditary evils of beer-drinking exceed those which result from the use of distilled spirits. "First, because the habit is constant and without paroxysmal interruptions which admit of some recuperation; second, because beer-drinking is practiced by both sexes more generally than spirit-drinking; and thirdly, because the animalizing tendency of the habit is more uniformly developed, thus authorizing the presumption that the vicious results are more generally transmitted."

The *Chicago Lever* says:—"Wisconsin has a prohibition horse. At Spring Galley a very small matter turned the city elections and closed thirteen saloons. Two license voters were working across the river, and in returning on the afternoon of election day, their one horse, when in the middle of the stream, stopped, and nothing would move him. When too late to reach the polls, the old horse started up out of the river for town. No license won by one majority. The horse did it."

The *Indianapolis Journal* calculates from the increase of insanity reported for the nine months past by the secretary of the Board of State Charities, that "an average of one person becomes insane in the state every ten hours, day and night, seven days in the week." Also that there has been "one person convicted of crime and sent to the penitentiary every eight hours, day and night, Sundays included, during the nine months." Carroll D. Wright says:—"Ninety-two per cent. of our crime is the result of intoxicating liquors." Lord Shaftesbury estimates that "fully six-tenths of all the cases of insanity arise from habits of intemperance."

The Serpent's Trail.

A delicate wife was kicked to death by a drunken husband at Harrison, N.J., on August 28. A mother, 72 years of age, was kicked to death by a drunken son at Philadelphia on September 2. . . . In New York on August 23, a drunken man flung a lighted lamp at his wife, and the poor woman was burned to death. . . . At West Albert Lea, Minn., a drunken man fired six shots into his wife's body.

At Long Island City, N.Y., on September 13, a drink-crazed man emptied a shot gun into his wife. . . . At Reading, Pa., on August 13, another shot his wife dead and tried to kill himself. . . . At Brooklyn, N.Y., on September 11, a drunken father threw his five-year-old daughter out of an upstairs window. . . . At Lancaster, Pa., on August 12, a drunken engineer shot the principal of Duke Street High School. . . . At Duncannon, Pa., two men, 60 years of age, fought fiercely with knife and pistol while drunk. . . . At Hamlet, Ind., on August 26, one man was killed and three badly injured in a drunken row. . . . The above are some of the fearful occurrences recorded by the *New York Voice* in its issue of September 20.

OUR PORTRAIT GALLERY.



W. F. BROCKENSHIRE.

Our readers will be pleased to have the above excellent picture of the present Grand Counsellor of the Grand Lodge of Canada. Brother W. F. Brockenshire is one of the old reliables of the Good Templar Order and the temperance cause. For many years he has worked earnestly and effectively in his own quiet and unassuming fashion to help forward Good Templary and build up a strong prohibition sentiment in his locality.

He lives in the town of Wingham where he carries on a photographic business on a large scale. Not very long ago he suffered a heavy loss through fire, but courageously opened up again in a short time with even better equipments than before, and now has a large patronage that is well deserved. Brother Brockenshire has the respect and esteem of his fellow citizens in a large degree. On different occasions they have elected him a member of the Town Council, last year honoring him with an unopposed election for Deputy Reeve. He also holds a Commission as Justice of the Peace and is looked upon as a gentleman of keen discernment and high sense of justice and honor.

It is hardly needful for us to add that Brother Brockenshire is an out and out prohibitionist, believing in the sound doctrine that the only right and effective legislative method of dealing with the liquor traffic is to be found in a law prohibiting the manufacture, importation and sale of intoxicating beverages.

A CATHOLIC VIEW.

At the Catholic temperance congress held in Chicago recently, Father Maddock of Winona said that of the effectiveness of prohibition in suppressing intemperance there could be no honest difference of opinion. "Where no liquor is to be had," he said, "men will not drink. The reformed drunkard is always in danger of returning to his cups while the saloon stands invitingly open on every corner. But close those saloons, and he cannot fall. It is the duty of every good Catholic to work with might and main for the enactment of prohibitory laws. But he should not cease his efforts there. The only benefit of this legislation comes from its enforcement, and officers sworn to execute the law should be compelled to do their duty."—*The Constitution*.

THE GRAND TEMPLARS LETTER.

Brothers and Sisters.

One of the oldest grievances of the rank and file of the Order against the Grand Lodge has been the apparent lack of interest of the latter in the individual subordinate lodge.

The lack of a means of communication has been the real evil, and it is hoped the Camp Fire will meet the want. It is hoped the members will take hold, remembering it is their paper, and help the Grand Executive to make it a success. I shall try to say a few words each month and trust each member will take them personally as addressed to himself. When in my talks you find any thing with which you disagree do not hesitate to reply, pointing out wherein we differ and advocating your own view of the matter. I am always pleased to hear from individual members and too many cannot write. I trust to make this year the turning point for our Order in our jurisdiction, and I look confidently to the rank and file of my army to help enable me to accomplish my aim. I invite correspondence from all who have any plan which will be of use in campaign.

Yours in the bonds of the Order.
J. D. ANDREWS.

ROTTED OFF BY BEER.

This is a fact that the total abstainer may show to the beer-drinker when ever occasion offers. The attention of the New York hospital surgeons has been called to the big number of bartenders that have lost several fingers from both hands within the past few years. The first case was that of an employee of a Bowery concert hall. Three of the fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his business was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it neatly took the beer man's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer which you have handled."

Other cases of a similar nature came rapidly after this one, and to-day the physicians estimate there is an army of employees of saloons whose fingers are being ruined by the same cause. The acid and rosin in the beer are said to be responsible.

The head bartender of a well-known downtown saloon says he knows a number of cases where beer drawers have, in addition to losing several of the fingers of both hands, lost the use of both members. "Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator, I'd ask what must be done to men's stomachs if it eats away men's fingers and their shoe leather. I'm here to sell it, but I won't drink it, not much."

A CURSE.

Before God and man, before the church and the world, I impeach intemperance. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into predation more men and women than found a grave in the deluge which swept over the highest hillsides engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this "Satan has slain his thousands, but this David has slain his thousands."—*Dr. Chalmers*.

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OF TEMPERANCE PROGRESS.

SPECIALLY DEVOTED TO THE INTERESTS OF
THE GOOD TEMPLAR ORDER.

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NOTE.—It is proposed to make "THE CAMP FIRE" the cheapest temperance paper in the world, taking into consideration its size, the matter it contains and the price at which it is published.

Every friend of temperance is earnestly requested to assist in this effort by subscribing and by sending in facts or arguments that might be of interest or use to our workers. The editor will be thankful for correspondence upon any topic connected with the temperance reform. Our limited space will compel condensation. No letter for publication should contain more than two hundred words—If shorter, still better.

TORONTO, SEPTEMBER, 1894.

THE TIME FOR WORK.

We have come to the time of the year when the most effective organizing work can be done. Lodges brought into existence in September and October will be well prepared for a vigorous winter's campaign. They will have opportunities for expansion such as they cannot have if the beginning of their work is later on.

An earnest appeal is made to all Lodge Deputies, all Lodge Officers and all Lodge Members, to lay themselves out at once for self-sacrificing effort to strengthen our cause by building up our Order. Do not lose a moment. Wherever there is an opportunity to strengthen a weak lodge, resuscitate one that is dormant, or start a new one, be on the ground and do the work, or correspond with the Grand Secretary, who is ready and anxious to give information and help in all such efforts.

Let us always keep in mind what Good Templary has done for the temperance cause. Let us never forget that the extension of our Order would be one of the surest methods of strengthening prohibition sentiment and uniting the moral sense of the community against the cruel drink curse. Now is the time for action. In this connection we commend to our readers the following paragraphs clipped from the official organ of the Grand Lodge of New York State.

September is none too early. People feel well when the oat and wheat bins stand out with fulness. The golden corn is ready for husking, and the mellow apple delights the hand which picks it. Men and women not only will respond, but later these same men and women will have entered into other plans, which, taking time and money, will effectually shut out lodge organization.

Lodges organized early grow strong and getting on a solid foundation, endure. Strong lodges are the demands of the hour. The time for temporizing in temperance work is past. Lodges must come to stay as churches come. A "life-long obligation" is a life-long work, and long after you and I are laid to rest, this work must go on.

There are people who claim not to believe in a Hell, who live in full sight of a drunkard's home.

Putting screens in the saloon is the devil's way of saying that he is ashamed of himself.

Whenever you see a drunken man, it ought to remind you that every boy in the world is in danger.

You can sometimes tell where a man stands by his breath.

EDUCATION NEEDED.

Earnest temperance workers who have for a long time been giving thought and energy to this reform, and have become familiar with the facts upon which it is based, are apt to overestimate the general public knowledge in relation to it.

As a matter of fact the great Canadian public are not yet fully informed in reference to the extent of the evils of intemperance, the nature and effects of alcohol, the soundness and rightness of the prohibition principle and generally speaking the arguments upon which thorough convictions must be based.

One reason why our cause is weak, is the ignorance of a great part of the community upon the question. One of the most important duties of temperance workers is the education of the public. We need more literature, we need more meetings, we need more societies, we need more discussion, we need more scientific temperance teaching in public schools, we need more of the operating of any agency that can enlighten and inform.

We are not apologizing for the inaction of politicians. We do not believe that even all our well-informed friends are as enthusiastic as they ought to be. They would be more enthusiastic if the enthusiasm were more general. The enthusiasm would be more general if knowledge were fuller. We must urge leaders to take advanced positions. We must insist upon advanced legislation. We are right to denounce the drinking customs of society, and the outrage of the liquor traffic. We must not, however, forget that we do all this from a vantage ground which many others do not occupy.

There must be more education, more circulation of literature, more strenuous effort on the part of our organizations to bring public knowledge and public conscience up to the right level.

WORK.

Just as surely as an athlete's muscles are strengthened by exercise, so surely is a temperance society strong and useful in proportion to the amount of actual temperance work it carries on.

Show us an organization that is circulating literature, holding meetings, striving to lift up the fallen and shield the safe, and we will show you an organization strong financially, strong numerically and strong every other way.

Let us take the lesson to heart. We shall have strong societies if we have working societies. If a temperance organization in any neighborhood is weak, let its members go to work, make their influence felt and the society will soon become strong. We hear frequently of the falling off of lodges, the going down of divisions, the breaking up of temperance organizations. These collapses are attributed to high per capita tax, to the moving away of members, to the lack of public interest and to a number of other alleged causes. In most cases the real cause will be found to be the indolence of the members. Get the society to work and the society will grow. Let the members be active and the cause will flourish. The secret of health, progress and success, is work.

Nine drunkards out of ten are so today because they did not resolve in youth to lead a sober life.

The man who is not against the liquor traffic with all his weight is in favor of giving the devil license to do business on earth.

The man who is not against the saloon is not against the devil.

Every drunkard used to boast that he could drink or let it alone.



JUVENILE DEPARTMENT.

PLEDGE.

I promise that I will not drink cider, beer, wine, or any alcoholic or intoxicating drinks. I promise that I will not use tobacco in any form. I promise I will not use either profane or wicked words. I promise I will not gamble.

GRAND SUPERINTENDENT,

JOHN E. WILSON,
Delaware Avenue, Toronto.

VALUE OF OUR WORK.

The value of our Juvenile Work is well set out in the following forcible paragraphs taken from Brother F. J. Sibley's *Templar at Work*.

Good Templary has always recognized the importance of work which shall mould young minds into habits of temperance thought and lead unspotted children into the paths of a pure and sober manhood and womanhood.

The Spanish priest, Ignatius Loyola, said: "Give me the training of the first ten years of a child's life, and I will make him a Catholic, no matter who teaches him in after years."

In some measure Loyola's idea is a true one. Early impressions are most vivid and lasting. If every child could have correct ideas impressed on his mind by conscientious teachers of morals; if every child could have clean and pure examples constantly before him for his emulation, a single generation would wipe out the liquor curse, and elevate and purify the race to an extent greater than can be accomplished by a hundred years of other effort, if the young are neglected.

The earliest efforts of the Order towards systematizing the work for children, was in the direction of the "Cold Water Temples," afterwards "Juvenile Temples."

Some jurisdictions adopted "The Templar's Band of Hope."

Both systems have worked well in their respective jurisdictions, whenever they have been placed under the direction of active and efficient officers.

Every Grand Lodge should foster the children's work.

Every Subordinate Lodge should maintain an organization for children under its special care and protection.

The noblest motive for this labor will be found in the grandeur and honor of the character built on the foundation laid by workers in juvenile bands.

Another reason for this effort is the love for the temperance cause, and loyalty to its principles, inspired by these early associations with earnest Good Templars. Children brought under these influences will grow into the work of the Order, and as they reach manhood and womanhood, will not only be ready to help, but will have the training which will make their services valuable.

It must be remembered that older persons will constantly be needed to advise, suggest, and assist, but not to absolutely control.

Let the children elect their own officers; let them be instructed in preparing, and casting, and counting their ballots; let them appoint committees, arrange programmes, and plan entertainments.

The children must all understand that a pledge of total abstinence is the key to membership.

The organization may be a secret one or open one, but membership must depend on these conditions.

Making abstinence a test of membership, it becomes necessary that membership shall be made desirable in the estimation of the children.

A programme of recitations and declamations may be adopted.

Songs, questions, recess for play, conundrums, etc. to amuse the children, should be interspersed. Good Templars must put thought, study, and energy, into this branch of the work. The material is ready for the hands of true men and women.

The Good Templar workers must gather hands of these little ones, and

teach them the principles of total abstinence; teach them the reasons why abstinence is better than indulgence; teach them how to live. The brave, true men and women of the Order, must devote themselves to this work; they must rear a generation of pure, clean character out of the cradles of to-day. They must watch and guard the young, for other hands are waiting to spoil sunny childhood of its sinlessness, and rear it in crime, and stain it with dishonor.

Let all our Lodges remember that their best work possesses only half the value it might have, if they would extend their efforts towards the training of the children.

The Good Templar worker will strive to show to the world that the interests of humanity are ever present in the thought of our order, that childhood, youth, manhood, age—all share its care and attention; that wherever a human soul is imperilled, or a noble hope jeopardized, there the loyal Templar is to be found, struggling to shield and save.

Let every brother and every sister of the whole Order, rise above self and strive to elevate the work to the standard of our purest and highest ideals.

WHAT A FALL.

A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home, for the first time in his life, intoxicated, and his boy met him upon his doorstep, clapping his hands and exclaiming, "Papa has come home!" He seized that boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, "I spent the night in that house, I went out, bared my brow, that the night dew might fall upon it and cool it. I walked up and down the hill. There was his child dead! There was his wife in convulsions, and he asleep. A man about thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble steps had come in contact with the head as he swung him around, and his wife on the brink of the grave! Mr. Gough," said my friend, "I cursed the drink. He had told me that I must stay until he awoke; and I did: 'When he awoke he passed his hand over his face and exclaimed, 'What is the matter? Where is my boy?' 'You cannot see him.' 'Stand out of my way! I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek, 'Ah my child!' That minister said further to me, "One year after he was brought from the lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral." The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in the city of Boston. Now tell me what run will not do. It will debase, degrade, imbrute and damn everything that is noble, bright, glorious, and Godlike in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, and hellish. Why are we not to fight till the day of our death? —J. B. Gough.

A GOOD TEMPLAR.

A man may be a Templar and not a Good Templar. If he merely keeps his pledge and does nothing else to advance the Order he is a Templar, not a Good Templar. If he is profane in speech, violent of temper, and disposed to slander his neighbors, he may be a Templar, but he is not a Good Templar. If he annoys his brothers and sisters in the Order by querulous conduct and angry speech in the lodge room, he is a Templar, but not a Good Templar. If he cheats in trade, tramples upon his contracts and is unscrupulous in word or deed, he may be a Templar but not a Good Templar. If he cares more for himself than he does for the organization to which he belongs, he is a Templar but not a Good Templar. A Good Templar must be a good man, a gentleman, a man who is gentle, a man who loves his neighbor as he loves himself, a man a woman can trust and a child can kiss, a man who will not speak evil of you when your back is turned, a man who is not your friend with friends and an enemy with your enemies—you can trust him with open letters or with sealed packages, with your signature and your bank book. A Good Templar should combine the conscience of a Christian with the chivalry of a soldier. He should never lower his colors in the face of his foe. —John B. Finch.

SELECTIONS.

THE DAWNING.

BY MRS. J. B. SHRIGLEY, DORSET.

Written for the Camp Fire.

Gladly do we hail the dawning
Of a brighter, happier day,
Soon the clouds of dark intemperance
Shall have passed from earth away.

We, through faith, can see the morning
Breaking through the shades of night,
And the glorious sun of temperance
Rising in his power and might.

Now bright Hope her pinions spreading,
Bears the news the wide world o'er;
Lo! the tyrant's chain is broken,
Lo! his slaves are slaves no more.

See fair Charity, inviting
All, in love to all, to stand
'Gainst the cruel drink, uniting
In a strong, fraternal band.

Soon our watchword, Prohibition,
Shall be heard from shore to shore,
And the cries of helpless victims
"Till disgrace our land no more

THE LAND OF PROHIBITION.

BY MRS. HARRISON LEE.

No broken windows or hanging doors,
No greasy walls or dirty floors,
But pretty homes and gardens gay,
Scent of sweet flowers miles away
In the Land of Prohibition.

No 'raggit weans,' no weeny wretches,
No women in fear for their wretched
Lives,
But merry maids and bonny boys,
And streets alive with gladsome noise
In the Land of Prohibition.

No aching hearts and dragging feet,
No unemployed in any street,
But bounding step and cheery song,
Work for the willing, brave and strong
In the Land of Prohibition.

No frowning jails or prisons drear,
No criminals in training here,
But far and wide our banner waves
O'er men who never shall be slaves
In the Land of Prohibition.

No public debt to make men frown,
No breaking banks to crush them down,
No empty coffers in the state,
For debts are small and income great
In the Land of Prohibition.

Dear, far-off country of my birth,
The grandest spot upon the earth,
Oh, may I live to see the day
When all the woe shall pass away
And glorious, beautiful and free
Thou shalt arise victoriously—
The Land of Prohibition.

—Union Signal.

PROHIBITION DEFINED.

I'm a prohibitionist through and through,
As the woes and crimes of this world I view,
I pity its sad condition,
The fountain of wrong I'd forever dry,
To stop the flow, I'd stop the supply,
And this is prohibition.

If I knew a baker so bad and bold,
That he poisoned each loaf of bread he sold,
I'd try him by inquisition,
Then I'd oven him up in stone walls four,
Where he could not peddle out death any more,
And this is prohibition.

If I saw a butcher selling meat
Putrid and spoiled in the market-place—
Act worthy the son of perdition,
I'd fasten him up with a chain so strong,
That he never again would do this wrong,
And this is prohibition.

If I had a fold and a wolf should creep
Within, to devour my lambs and sheep,
I never would wait for commission,
But to stop his prowls, I'd stop his breath,
And save my flock by his instant death,
And this is prohibition.

If a poisonous snake by the roadside lay,
To bite every traveler passing that way,
I'd curb his Satanic ambition;
An iron heel on his head I'd bring,
And crush out his life and its venomous sting,
And this is prohibition.

If I had a dog that would bark and bite,
And worry my neighbor day and night,
I'd perform a feat in division,
In spite of his barking, and yelpings,
and tears,
I'd cut off his tail just back of his ears,
And this is prohibition.

If vendors of rum throughout the land
Are dealing out poison on every hand,
Regardless of age or condition,
I want a law to stop the supply,
And the law enforced till the traffic shall die,
And this is prohibition.

—Revised by Clement M. Dodge.

LITTLE JENNY'S HYMN.

A few years ago there lived in a city in Scotland a man who was notorious for his wickedness. Late one Saturday night he returned to his miserable room, mad drunk, and, after fighting and swearing and creating a terrible disturbance, sunk upon his wretched bed, and slept. He awoke about eleven o'clock on Sunday morning, and called for more drink with furious oaths. His wife, fearing his ill-treatment, dared not answer; but his little girl went up to him timidly, and said—

"We haven't any money, father, and nothing in the house for dinner;" and, with her mind full of a little hymn she had learnt at the Sunday-school, added, "May I sing to you father?"

"Yes," he replied, "you may sing if you like, but I want more drink."
With a quivering voice, growing stronger and sweeter as she proceeded, she sang—

"I am so glad that our Father in Heaven
Tells of His love in the book He has given,
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me,
Jesus loves me, even me."

When she had finished the hymn—"That is very pretty," he said; "you may sing it again."

As she sang, the scalding tears began to trickle down his cheeks. He buried his face in his hands, and at its close he cried, "Oh, Jenny, do you think that Jesus loves me—a wretch such as I am? Will He love even me?" and presently he sank upon his knees and, for the first time in his life, prayed for mercy.

"Nye's Stories for the Band of Hope."

DOWN WITH THE SALOON.

Down with the saloon! Let that be the slogan and every voice a trumpet to proclaim it.

Down with the saloon! It is God's relentless enemy, the nations and yours.

Down with the saloon! It has no respect for home, the church, the Sabbath. It curses the one, blasphemes the other and tramples upon the third.

Down with the saloon! It breeds violence and ruin. Twenty anarchists were dragged from an apartment of a Chicago doggerly the other day. It was a fitting place for them. The two bad things mix.

Down with the saloon! It is pledged by the most infamous means to perpetuate its diabolical ruin. It fattens upon the corruption it breeds, and, like the wrecker, is enriched by the ruin it works.

Down with the saloon! It multiplies madhouses and prisons and crowds their cells with brutalized, raving, cursing human wrecks.

Down with the saloon! It controls our politics, corrupts our legislators, intimidates our judiciary and insults every sense of decency with insolent contempt.

Down with the saloon! Its ranks are filled with troops of murderers, thieves, perjurers, tramps, libertines and harlots, who scoff at the restraints of society and thirst for blood.

Down with the saloon! It robs thousands of homes of their most promising boys, and, all besotted, and ruined, huris them into drunkards' graves.

Down with the saloon! Talk against it. Work against it. Fight against it. Pray against it. Vote against it.—
Official Organ of Epworth Leagues.

WHOM IT BENEFITS.

Prohibition benefits the butcher, because he will sell more steaks and fewer five cent soup bones.

The baker because his bread will go into homes where the black bottle and growler held sway.

The clothier, because the overworn garments will be cast aside and not be made over a dozen times.

The shoemaker, because many who now go barefooted, even in bad weather, will become wearers of shoes.

The publisher, because men and women, having more desire for advancement, will naturally take to reading; the old greasy, fifty times-read newspaper of the grog shop having lost its powers, the whole family will read.

The landlords, because they can then collect their rents and get better prices.

The farmers, because more will be consumed of better quality and at better prices.

The preachers, because more men would join the church and improve their opportunity to do good.

The buggy maker, because more men could afford to ride.

The iron merchant, because the increased use for useful material would demand his services.

Merchants, mechanics and manufacturers of all kinds, because the one billion five hundred million dollars now spent for liquor in this country would go into legitimate circulation for healthful and useful pursuits.

The foregoing are some of the financial reasons why all classes will be benefited by the prohibition of the manufacture and sale of alcoholic beverages. The moral reasons are too numerous to mention and the political reasons are myriad. *Southern Journal.*

TOUCH NOT.

Think of it, boys, the next time you take up a cigarette, drop it as you would a coal of fire. The latter would simply burn your fingers; but this burns up good health, good resolutions, good manners, good memories, good faculties, and often honesty and truthfulness as well.

A bright boy of thirteen came under the spell of cigarettes. He grew stupid and subject to nervous twitching, till finally he was obliged to give up his studies. When asked why he did not throw away his miserable cigarettes, the poor boy replied, with tears, that he had often tried to do so, but could not.

Another boy of eleven was made crazy by cigarette smoking, and was taken to an insane asylum in Orange County, New York. He was regarded as a violent and a dangerous maniac exhibiting some of the signs peculiar to hydrophobia.

The white spots on the tongue and inside the cheeks, called smoker's patches, are thought by Sir Morrell Mackenzie to be more common with users of cigarettes than with other smokers.

"Does cigarette smoking injure the lungs?" asked some one of a leading New York physician. For his answer, the doctor lighted a cigarette, and inhaling a mouthful of smoke, blew it through the corner of his handkerchief which he held tightly over his mouth. A dark brown stain was distinctly visible. "Just such a stain," said the doctor, "is left upon the lungs." If you ever smoke another cigarette, think of the stains you are making.

There is a disease called the cigarette eye, which is regarded as dangerous. A film comes over the eye, appearing and disappearing at intervals. And did you know that boys have been made blind by smoking cigarettes? How would you like to part with your sight, and never again behold the light of day or the faces of your friends?

Shall I give you two or three pictures? A writer greatly interested in young people (Josiah Leeds) describes a pitiful spectacle which he saw—a pale woe-begone boy, seemingly less than ten years old, standing at the entrance of an alley, without a hat, his dilapidated trousers very ragged at the knees, his hands in his pockets, shivering with cold, yet whiffing away at a cigarette.

Dr. Hammond says: "I saw in Washington a wretched looking child, scarcely five years old, smoking a cigarette and blowing the smoke from his nostrils. His pale pinched face was twitching convulsively, his little shoulders were bent, and his whole appearance was that of an old man."—*Christian at Work.*

(ASSESSMENT SYSTEM.)

GOOD TEMPLAR BENEFIT ASSOCIATION.

The Good Templar Benefit Association of the Grand Lodge of Canada has been established for the purpose of enabling Good Templars to provide for themselves and their families the benefits and protection of Life Insurance within the Order, and at a reasonable cost.

The Insurance Benefits provided by the Association are:

(1) Insurance Benefit, limited to \$500, \$1000, \$2000 or \$3000, payable at death (before 70th birthday) to beneficiaries named in certificates; or

(2) Annuity payable upon each of ten successive birthdays, beginning with the seventieth.

The Sick and Funeral Benefit Branch provides for those enrolled in it:

(1) Sick Benefit of \$5 per week during twelve weeks of any one illness;

(2) Funeral Benefit of \$50.

The assessments for the Insurance Benefits are payable monthly, in advance, at a fixed rate for the age at entrance, and remain unchanged, ceasing at seventieth birthday.

This system of paying assessments has the advantage of enabling members to know at the outset just how much they are likely to be called upon to pay in each year, as well as when it has to be paid, so that they can make provision for the payments.

The table of rates has been carefully prepared from the experience of standard life insurance companies, covering half a century or more, and is designed to provide members of the Association with insurance as nearly at cost as possible. Provision is made for establishing a Reserve Fund of \$100,000, all surplus beyond that amount to be applied to the reduction of the assessments of members.

Full particulars about this important department of Good Templar work may be obtained by applying to one of the officers of the Benefit Association. Bro. John E. Wilson, of Toronto, is President, and Bro. Thos. Lawless, of Toronto, is Secretary-Treasurer.

THE BLACK KNIGHT.



REV. J. H. HECTOR,

is open for engagements in Canada after September 1st, 1894.

SOME SPECIMEN EXTRACTS

from a great array of testimonials:—

"The most original and acceptable colored temperance speaker of the day."—*New York Herald.*

"His remarks were gems of wit, humor, logic and eloquence."—*Troy Daily Times.*

"The speech was irresistible in its eloquence and pathos."—*Toronto Globe.*

"The audience alternately roared with laughter, or tried to still their quivering lips."—*Montreal Witness.*

"Masterly, eloquent and convincing. The audience were at one time thrilled, and at another convulsed with laughter by his epigrams, sallies and witticisms."—*Toronto Mail.*

"An interesting story, told in eloquent language, in which the pathetic and the humorous were blended in a masterly manner."—*San Jose Mercury.*

"Held his audience spell-bound, while he painted in vivid colors the battle-fields that he had witnessed."—*Williamport Gazette.*

For terms and dates address
F. S. SPENCE,
Toronto.



GRAND LODGE OF CANADA.

Chartered November 21, 1854; Incorporated by Special Act of Parliament, June 30, 1864.

Offices, 49 Richmond St. W., Toronto.

GRAND LODGE OFFICERS FOR 1894-95.

(Members please note changes.)

- G.C.T.—J. D. Andrews, Hamilton.
- G.C.—W. F. Brockenshire, Wingham.
- G.S.J.T.—John E. Wilson, Toronto.
- G.V.T.—Julia Roberts, Paris.
- G.S.—F. S. Spence, Toronto.
- G.T.—W. R. Keyes, Paisley.
- P.G.C.T.—Rev. J. C. Madill, Sarnia.
- (The above constitute the Executive Committee.)
- G.C.—Rev. W. H. Madill, Alton.
- G.M.—G. J. Early, Peterboro'.
- D.D.M. Currie Wilde, Niagara Falls.
- G.G.—Elvina Hall, Dundas.
- G. Sen.—J. G. Murdoch, Lucknow.
- G. Mess.—J. H. Johnson, Huntsville.
- Grand Auditors.—W. J. Turnbull and J. A. Beaton.
- Reps. to R.W.G.L.—E. Dawson, G. Spence, J. D. Andrews.
- Alternates—W. H. Madill, W. J. Turnbull, D. Rose.

NEWS OF THE ORDER EVERYWHERE.

ONTARIO.

Now is the time for work that will tell. A lodge started in October has got a splendid chance for a good winter's work.

A number of returns have been received during the month, some of them very encouraging.

There are at present only five District Lodges in Ontario in active operation. There ought to be about 25.

Brother Rev. W. H. Gribble has been doing excellent missionary work in Huron and Bruce.

Only ten of the Toronto Lodges have yet sent in their returns for August quarter. What is the matter with the other five?

The best record in tax paying for this quarter so far has been made by Surprise Lodge of Grimsby.

Now that we have a new Benefit Association Board we shall look for a good deal of effective work on that particular line.

A correspondent from Culros Star tells of a remarkably successful open meeting recently held attended by the Grand Counsellor with a waggon load of supporters from Wingham. This kind of visiting tells of good.

The time for public meetings is rapidly approaching. Every lodge should go in for this kind of campaigning. It may be made to tell very effectively in strengthening both our Order and our cause.

On September 17th, Brother Rev. W. H. Madill organized a new lodge at Watford with thirty-two charter members. This last addition to our Order promises remarkably well. The following are the most important officers: C. T. Rev. W. H. Madill; V.T., Miss Ella McFarland; Sec. George McKenzie; Lodge Deputy, George Apted. The lodge will be called Willing Workers.

At a recent meeting of Chesley Lodge the following resolution was unanimously adopted: "That whereas Bro. Robert H. McNally is about to take his departure from our midst, we the officers and members of Chesley Lodge No. 39 of the Independent Order of Good Templars, hereby tender him this resolution of our regret at his removal, and appreciation of his

companionship while among us. And further, we hereby take pleasure in recommending him to any society or community in which his lot may be cast, as a young man of honest, upright, and sterling principles, and one who will render faithful service in any situation."

THE G. L. EXECUTIVE.

An important meeting of the Grand Lodge Executive was held at the Grand Secretary's Office on September 7th and 8th. All the members were present.

The G. S. presented a report showing the position of the Order respecting membership and payment of dues. He also reported the work done in the Muskoka and Parry Sound Districts, resulting in important accessions of membership.

A number of matters of special interest to special lodges and individuals, were taken up and dealt with. Terms were fixed for the payment of Grand Lodge Organizers, and the G.C.T. and G.S. were appointed a special committee to deal with the question of employing general agents.

On the 8th of September there was also held the annual meeting of the Benefit Association in connection with the Grand Lodge.

Three new members were elected to the Board of Directors, which is now constituted as follows: President J. D. Andrews, Secretary-Treasurer, Thos. Lawless; Directors, W. F. Brockenshire, F. S. Spence, W. R. Keyes, J. E. Wilson, and George Spence. Plans were laid for a special effort to extend this department of Good Templar work.

OUR OTTAWA LETTER.

As anticipated in my last letter the union picnic of the Ottawa Good Templars was a complete success. Some four hundred members and friends of the Order joined the excursion. A beautiful day, pleasant company, and an attractive programme of sports contributed to the enjoyment of all. The city lodges will profit financially.

An effort is being made by the District Executive to organize a lodge at Manotick village with good prospects.

The social season is here again, and the city lodges have not forgotten the fact. Canadian Lodge held a neck-tie social on the 15th inst. and the other city lodges are preparing to follow—well perhaps some of them may take the lead in other respects if not in date. A number of fraternal visits have been made by the several lodges during the last quarter. No Surrender Lodge will visit Excelsior Lodge at Bowesville on the 29th inst.

I cannot close this letter without a reference to the vigorous campaign that is now being carried on against illicit selling in the city. Chief McViey has taken the matter up with a determination that augurs success, and a large number of convictions have already been obtained.

More power to your elbow Mac. Ottawa Sept. 20th. DENNIS.

OTHER JURISDICTIONS.

The report of the forty-first annual session of Iowa has come to hand, and is specially worthy of commendation for the completeness of the returns it furnishes. Iowa has a lodge membership of 10,004, and a Temple membership of 3,105.

Illinois Grand Lodge held its forty-first Grand Lodge Session at Decatur, on September 11th and 12th. Dr. Mann, R. W. G. T. was present, and helped the meeting a great deal. The officers for the coming year are: G. C. T., Uriah Copp, jr.; G. Com., Geo. F. Sears; G. V. T., Eva Gunn; G. S. J. T., Minnie F. Caraway; G. Sec'y., R. J. Hazlett; G. Treas., J. H. Rainey; G. Mar., Robt. I. Gregg; G. D. M., Mattie E. Dewey; G. A. Sec'y., Rev. Geo. Bassett; G. Chaplain, Rev. O. Young; G. G., Bertha Beckwith; G. Sent., H. Clinton Ellis; G. Mess., G. R. Hicks.

The Grand Lodge of Michigan, met at Hackley Park on August 21st. The report showed a net gain of fifty-one lodges and 1,153 members. Officers for the coming year are as follows: G. C. T.—E. Newell; G. Com.—N. Norton Clark; G. Treas.—P. J. Connell; G. V. T.—Maud L. Clark; G. S. J. T.—Mrs. T. B. Knapp; G. Sec.—Albert Dodge; G. Chap.—Rev. Chester D. Berry; G. Mar.—W. W. Brower; G. D. M.—Mrs. L. C. Frost; G. Sen.—George W. Johnson; G. G.—May Elliott; G. A. S.—Mrs. Ella Miller; G. Mess.—F. O. Stowell; P. G. C. T.—L. O. Miller.

H.M.S. Sirius was recently at anchor in the harbor of Monte Video. On board this vessel there is a Good Templar Lodge known as Ark of Safety. Brother J. Prim of that lodge instituted a new lodge in the City of Monte Video, to be known as El Sirius. Two members were admitted on O.C., three on A.C. and ten were initiated.

The Watchword informs us that Bro. Malins, G.C.T., of England, has received a petition for a charter from Malaysia for the formation of a Good Templar lodge to work in the Tamil language. The applicants are: Rev. D. D. Moore, M.A., B.D., Samuel Crosssett, Simon Peter (Catechist), D. Njunaiviguerne, V. Daniel Pillay, A. P. William, N. S. Henry, S. Arumugam, S. Nadason, G. Gnanasigamany, P. Mathuranayagan, Savaramooto, J. Isaac. The Lodge is to be named the "Pennang American Mission." This is another step out for the I.O.G.T. which is now at work on every continent, and in many of the islands of the Seas.

The Grand Lodge of New York, held its 30th annual session at the opera house, Kingston, N.Y., on August 28-30th. About eight hundred representatives were in attendance. The meeting was characterized by much earnestness and enthusiasm. The membership reported as in good standing, was 20,338, being a decrease from the previous year's report of 3,042. The G.S.J.T. reported 145 Temples, with an increase in membership of 45. The following are the officers for the year 1894-5: D. W. Hooker, G.C.T.; H. C. Ford, G. Com.; Libbie C. Davenport, G.V.T.; I. C. Andrews, G.S.; H. C. Delong, G.T.; Dr. D. H. Mann, P.G.C. T.; Fred H. Eastman, G.A.S.; Rev. Thomas H. E. Richards, G. Chap.; W. K. Harrison, G. Mar.; Estella Foose, G. D. Mar.; Joseph Mahie, G. Guard; John M. Fell, G. Sen.; E. F. Baldwin, G. Messenger.

PREMIUM OFFERS.

READ CAREFULLY.

THE CAMP FIRE is not published to make money, but to aid the Temperance cause. It is supplied at a very low price. To aid, however, in securing for it a wide circulation, the following offers are made:—

To anyone sending us the names of twenty new yearly subscribers, with the price, fifteen cents each, or three dollars in all, we will send free, postage prepaid, any one of the following premiums which the person receiving it may select:

PREMIUM LIST.

1. A beautiful regulation GOOD TEMPLAR BADGE, in blue or white, as the receiver may choose, handsomely finished with gilt top and fringe, very choice.
2. THE TEMPERANCE SPEAKER'S OUTFIT, comprising the following very useful books:—*The People versus The Liquor Traffic*, 240 pages; *Prohibition does Prohibit*, 120 pages; *Temperance Shot and Shell*, 128 pages. These are all good books, in neat paper covers.
3. THE VANGUARD for one year, a 64-page monthly Canadian moral reform magazine, containing all the latest and most complete statistics relating to the liquor traffic and the temperance reform. A work of great value.

NOTE.—Anyone sending 40 subscriptions may select two premiums, any one sending 60 may have all three.

SPECIAL PRIZE.

In addition to these premiums there will be also sent FREE, carriage prepaid, to the person sending in before January 1st, the LARGEST number of subscriptions at fifteen cents each, a copy of "TEMPERANCE IN ALL NATIONS," a standard work of recent date, and of great value to all students of the temperance movement. It is issued in cloth binding, in two large volumes, and contains over 1,000 pages. Price \$5.00.

All persons proposing to compete for this grand prize should write at once, stating that they intend doing so, and specimen copies of THE CAMP FIRE, to show friends, will be sent them free.

DEMOREST MEDAL CONTEST BUREAU.

'FROM CONTEST TO CONQUEST'

Education of Youth in the Principles of Temperance and Prohibition of the Liquor Traffic.

By Means of a Series of Elocutionary Contests in which Silver Gold and Diamond Medals of Honor will be Awarded the Successful Competitors.

Mr. W. Jennings Demorest of New York has devised a plan for promoting the development of public sentiment on prohibition lines that has probably never been equalled for either ingenuity or liberality.

Recognizing the intense interest always taken by the public in everything of the nature of a contest or competition, he has developed a scheme for utilizing this tendency to secure the presentation and consideration of sound argument on the prohibition question. He has published a series of capital books of selections entitled "From Contest to Conquest." He has had prepared a number of magnificent Silver, Gold and Diamond Medals. These Medals he generously donates to young people who make the best elocutionary presentation of selections from his books on the following plan:

A public meeting to be arranged, for which the recitations will form the programme, which may be interspersed with music.

Three disinterested persons of intelligence are to be chosen to act as judges, for whom suitable blanks will be furnished. Judges are advised to avoid a tie, as but one Medal can be presented at a contest.

A competition class shall consist of not less than six nor more than ten persons.

When not more than six young persons of either sex, between the ages of twelve and twenty-five, shall recite before an audience selections taken from either of the volumes "From Contest to Conquest," the one adjudged to have made the best recitation will be awarded a Silver Medal in satin-lined case.

When not less than six of the Silver Medals are secured by as many contestants, the winners will be entitled to compete for a Gold Medal.

When eight or more have won Gold Medals they can compete for a Grand Gold Medal.

When eight or more have won Grand Gold Medals, the holders may compete for a handsome Gold Medal studded with diamonds.

On these terms the Medals will be presented by W. Jennings Demorest, free of expense.

The headquarters of the Demorest movement are at No. 10 East 14th St., New York City. F. S. Spence of Toronto is, however, the Canadian Superintendent, and will cheerfully and promptly supply information to all who desire to take hold of this work, and will forward the medals when the conditions have been complied with. He should be written to for full details.

A very small fee will be charged for each medal to cover necessary cost of postage, etc.

WORK WANTED.

What kind of work is your lodge doing? Tell me and I will tell you whether its life is to be long or short. No matter what the locality, it will not stand an organization with high professions and low acts. Ours is to word and to save; neglect either and the community writes us out, and we shortly follow suit with a surrender.

"How shall we save the lodges?" Well! The lodge which needs coddling all the time, is hardly worth the saving. Yet if it die, it is because you spend the time in coddling, which should be occupied in action; aid for humanity. Go to work, canvass the town, pledge the people, make the lodge room the coziest, busiest place to be found, and you will have no time to think of saving the lodge in the efforts the lodge makes to save the people.

The call is for good work; earnest work, unselfish work; the sinking of the personal in the plural number, and the writing up of ourselves; not in honied articles, but in good deeds in the lives of men. Do this and the lodge shall never fail.—*The Official Organ.*