

The Son of Temperance.

VOL. II.

TORONTO, MARCH, 1881.

No. 11.

The Good of the Order.

Self-Forgetting.

BY FRANCES RIDLEY HAVERGAL.

Let me try to lift the curtain
Hiding other hearts from view ;
You complain ; but are you certain
That the fault is not with you ?

In the summer sunny hours,
Sitting in your quiet room,
Can you wonder if the flowers
Breathe for you no sweet perfume ?

You must go to them, and stooping,
Cull the blossoms where they live ;
On your bosom gently drooping,
All their treasure they will give.

Fairly sought, some point of contact
There must be with every mind,
And perhaps the closest compact
Where we least expect to find.

Closed the heart door of thy brother,
All its treasures long concealed ;
One key fails, then try another—
Soon the rusty lock must yield.

Seldom can the heart be lonely,
If it seeks a lonelier still,
Self-forgetting, seeking only
Emptier cups of love to fill.

Wendell Phillips in Reply to Rev. Dr.
Howard Crosby.

The Temperance Argument Restated.

A TREMONT TEMPLE GATHERING.

PROFESSOR CROSBY, of New York, was in Boston, and, in the course of his address, endeavoured to belittle all those who differ from him as to the best way of ridding the world of the liquor curse. Mr. Wendell Phillips, at a subsequent meeting, replied to his remarks as follows:—

Dr. Crosby's lecture was noticeable for lack of novelty or weight of argument and of correctness in his statements. I dissent from Dr. Crosby's remark that we "cannot conscientiously object to the means employed by others unless they contain an immorality," and say that Dr. Crosby should have studied the history of the temperance movement. I may sum up Dr. Crosby's lecture as follows:—

1. Dr. Crosby objects to the total abstinence theory and movement, as it insults the example

of Jesus ; that its advocates undermine and despise the Bible, while they strain and wrench it to serve their purpose ; and he asserts that the Bible, correctly interpreted, repudiates total abstinence and such a temperance crusade as has existed here for the last fifty years.

2. Dr. Crosby objects to this movement as immoral and unchristian ; the total abstinence system is "contrary to revealed religion," and "doing unmeasured harm to the community ;" he considered it as the special and direct cause of the "growth of drunkenness in our land, and of a general demoralization among religious communities ;" asserts that it is exactly the kind of movement that rumsellers enjoy, and that it ought not to succeed, never will and never can.

3. The pledge is unmanly and kills character and self-respect.

4. The assertion that moderate drinking leads to drunkenness is untrue.

5. The total abstainers bully and intimidate the community, and disgust all good, sensible men.

6. That what is needed to unite sensible men, in a movement sure to succeed, is a license system recognizing the distinction between moderation and excess, between harmless wines and beer and strong drink. Such a system, "free from taint of prejudice and instinct with practical wisdom, will establish order and peace and save us from a moral slough."

The looseness of these statements is noticeable. Total abstinence is abstaining from intoxicating drinks ourselves and agreeing with others to do so. No one pretends that he can cite a Biblical text which forbids total abstinence. Dr. Crosby's argument is that Jesus drank intoxicating wine and allowed it to others. There is no proof that he ever did drink intoxicating wine ; but let

that pass, and suppose, for the sake of the argument, that he did. What then ? To do what Jesus never did, or to refuse to do what he did, are such acts necessarily "contrary to revealed religion ?" Let us see. Jesus rode upon an ass' colt ; we ride upon railways. Are they contrary to revealed religion ? Jesus never married. Is marriage contrary to revealed religion ?

Now, there is a class of biblical scholars and interpreters who do assert that wherever wine is referred to in the Bible with approbation it is unfermented wine. Of this class of men Dr. Crosby says : "Their learned ignorance is splendid ;" they are "inventors of a theory of magnificent daring ;" they "use false texts" and "deceptive arguments ;" "deal dishonestly with the Scriptures ;" "beg the question and build on air ;" their theory is a "fable" born of "falsehoods ;" supported by "Scripture twisting and wriggling ;" their arguments are "cobwebs," and their zeal strips their judgment, and they plan to "undermine the Bible." Who are these daring, ridiculous and illogical sinners ? As I call them up in my memory the first one who comes to me is Moses Stuart of Andover, whose lifelong study of the Bible, and profound critical knowledge of both its languages, place him easily at the head of all American commentators. "Moses Stuart's Scripture View of the Wine Question" was the ablest contribution, thirty years ago, to this claim about unfermented wine, and still holds its place unanswered and unanswerable. By his side stands Dr. Nott, the head of Union College, with the snows of ninety winters on his brow. Around them gather scores of scholars and divines, on both sides of the Atlantic. In our day Taylor Lewis gives to the American public, with his schol-

arly indorsement, the exhaustive commentary by Dr. Lees on every text in the Bible which speaks of wine—a work of sound learning, the widest research and fairest argument. The ripe scholarship, long study of the Bible, and critical ability of these men entitle them to be considered experts on this question. In a matter of Scripture interpretation it would be empty compliment to say that Dr. Crosby is worthy to loose the latchet of their shoes. Now, the truth is, the only “castle built in the air” in this matter is the baseless idea that the temperance movement uses dishonest arguments or wrests the Scripture because it maintains that where the drinking of wine as an article of diet is mentioned in the Bible with approbation *unfermented* wine is meant. The fact is, there are scholars of repute on both sides of the question. But we do not claim too much when we say that the weight of scholarly authority is on our side, and not on that of the doctor.

Mr. Phillips devoted further attention to the Scriptural argument, saying that once the Bible was thrown in the way of the abolition of slavery just as it is now thrown in the way of the total abstinence movement. He said: I see your lecturer last week closed his eloquent and able address by triumphantly claiming that the gospel abolished slavery—which is true, only he should have stated that it was the gospel of Jesus Christ, and not the gospel of the church of that day. Hence I am not impatient nor distrustful. I rest quiet in serene assurance that bye-and-bye, when our temperance cause is a little stronger, men will blush to think they ever belittled and dishonored the Bible by such claims and arguments as these. At that time ninety-nine out of every hundred Christians will look askance upon you and suspect your orthodoxy unless you believe Jesus never drank any fermented wine, and that the Bible's precepts touching wine-drinking can only be reconciled with each other or with its claim as a revealed religion by

recognizing the distinction between fermented and unfermented wines. In my active life of fifty years I have seen more men made infidels by these attempts to prove the Bible an upholder of slavery than I ever saw misled by the followers of Paine, and I think this sad exhibition of New York partisanship will have the same result. The misled men to whom I refer were not ignorant, careless-minded or unprincipled, but men of conscientious earnestness, purpose, good culture and blameless lives. The Bible is a divine book, a strong proof of which is that it has outlived even the foolish praises and misrepresentations of its narrow and bigoted friends. The New Testament is a small book, and may be read in an hour. It is not a code of laws, but the example of a life and a suggestion of principles. It would be idle to suppose that it could describe in detail, specifically meet every possible question and solve every difficulty that the changing and broadening life of two or three thousand years might bring forth. The progressive spirit of each age has found in it just the inspiration and help it sought. But when timid, narrow and short-sighted men claimed such exclusive ownership in it that they refused to their growing fellows the use of its broad, underlying principles, and thus demanded to have new wine put into old bottles, of course the bottles burst, and their narrow, surface Bible became discredited: but the real Bible soared upward, and led the world onward still, as the soul rises to broader and higher life when the burden of a narrow and mortal body falls away.

Signing the total abstinence pledge was the next subject taken up by Mr. Phillips, and the general principles which are at the basis of promises were stated as follows: Dr. Crosby is undoubtedly a member of a church. Does he mean to say that when his church demanded his signature to its creed, and its pledge to obey its discipline, it asked what it was “unmanly” in him to grant? He only objects to a temperance

pledge, not to a church one. The husband pledges himself to his wife and she to him for life. Is the marriage ceremony, then, a curse, a hindrance to virtue and progress? Society rests, in all its transactions, on the idea that a solemn promise, pledge or assertion, strengthens and assures the act. The witness on the stand gives solemn promise to tell the truth; the officer, about to assume place for one year or ten, or for life, pledges his word and oath; the grantor in a deed binds himself for all time by record; churches, societies, universities, accept funds on pledge to appropriate them to certain purposes and no other; these and a score more of instances can be cited. In any final analysis of these rest on the same principle as the temperance pledge. No man ever denounced them as unmanly. I sent this month a legacy to a literary institution on certain conditions, and received in return its pledge that the money should ever be sacredly used as directed. The doctor's principle would unsettle society, and, if one proposed to apply it to any cause but temperance, practical men would quietly put him aside as out of his head. These cobweb theories, born of isolated cloister life, do not bear exposure to the mid-day sun or the rude winds of practical life. This is not a matter of theory. Thousands and tens of thousands attest the value of the pledge. It never degraded, it only lifted them to a higher life. We who never lost our clear eyesight or level balance over books, but who stand mixed up and jostled in daily life, hardly deem any man's sentimental and fastidious criticism of the pledge worth answering. Every active worker in the temperance cause can recall hundreds of instances where it has been a man's salvation.

Moderate drinking and Dr. Crosby's defence of it were next handled, Mr. Phillips saying: Dr. Crosby says it is false our constant assertion that moderate drinking makes drunkards. Will he please tell us where, then, the drunkards come from? Certainly teetotalers

do not recruit these swelling ranks. Will he please account for the million times repeated story of the broken-hearted and despairing sot or the reformed man that "moderate drinking lulled them to a false security until the chain was too strong for them to break"? Will he please explain that confession forced from old Sam Johnson and repeated hundreds of times since by men of seemingly strong resolve, "I can abstain; I can't be moderate." Do not the Bible, the writers of fiction, the master dramatists of ancient and modern times, the philosopher, the moralist, the man of affairs, do not all these bear witness how insidiously the habits of sensual indulgence creep on their victim until he wakes to find himself in chains of iron—his very will destroyed?

Mr. Phillips then answered, with some sarcasm, the remark that the rumsellers are pleased with the enactment of a prohibitory law, and that such a law is an injury to the cause of temperance. He could prove Christianity a failure by the same reasoning which proves the temperance reform to be a failure. Mr. Phillips drew a graphic sketch of the progress of the temperance movement in the last fifty years. Dr. Crosby then had, said he, every man, lay and clerical, on his side in construing the Bible, whereas now we are in a healthy majority; then a few scattered temperance tracts, like rockets in a night, only betrayed how utterly the world was in the desert on this subject. Now, a temperance literature crowded with facts, strong in argument, filled with testimonies from men of the first eminence in every walk of life, in every department of science and literature, challenges and defies all canvass; then the idea of total abstinence was not so much denied as wholly unknown; now, if New England were polled to-day, our majority would be overwhelming; then all men held liquors to be healthy and useful, now seventy men out of a hundred, whatever their practice, deny that claim, and the upper classes, well-informed and

careful of health, lead the way in giving up the use; then the medical profession waded in the same slough of indulgence and ignorance as their patients; now the verdict of the profession is undoubtedly and immeasurably against the use of intoxicating drinks at all in health, and but seldom in favour of it in disease. We have driven the indulgence in drink into hiding-places, and for the first time the Legislature is obliged and willing to prohibit the use of screens to hide rum-drinkers from the public view they dread.

The State of Maine was cited as a proof of the possibility of the enforcement of a prohibitory law. License was denounced. The statute book in forty States are filled with the abortions of thousands of license laws that were never executed, and most of them were never intended to be. We have as good a license law in this State as was ever devised, and yet it leaves such an amount of defiant, unblushing grog-selling as discourages Dr. Crosby, and leads him to think nothing has been done at all. His own city, with license laws, is yet so ruled and plundered by rum that timid statesmen advise giving up republicanism and borrowing a leaf from Bismarck to help us. License has been tried on the most favorable circumstances, and with the best backing for centuries, ten or twelve, at least. Yet Dr. Crosby stands confounded before the result. We have never been allowed to try prohibition except in one State, and in some small circuits. Wherever it has been tried it has succeeded. Friends who know, claim this; enemies who have been for a dozen years ruining teeth by biting files, confess it by their lack of argument and lack of facts except when they invent them.

REMARKS OF GOVERNOR LONG.

After Mr. Phillips finished, Governor Long was introduced with hearty applause, and spoke as follows:—

Ladies and Gentlemen:—I came, as you did, to listen, and not to

speak. Men may come and men may go. Dr. Crosby may attack, and Mr. Phillips defend. You may belittle, if you will allow me to say so, the character and teachings of Jesus Christ by quoting him upon the topic on which he never expressed himself (I say it reverently), and on which he is no more to be quoted as an authority than upon the question of the tariff. But for myself I want no better test than I find when I go to the moral and intelligent conscience of the great body of the people of a Commonwealth like this whose representatives you men and women gathered here in this audience are. [Applause.] And I find in this matter of temperance and the crusade against intoxicating liquors, as in every other great moral reform, that the standard must be put infinitely higher up in the plane of conscience itself; infinitely higher than the cold framework of any moral system of logic. [Applause.] I believe that the votaries and advocates of total abstinence who are doing something for the growth and self-respect and character of the work in so many a noble channel in cities and villages, through the forces of moral influences for the good of their fellow-men, will still increase more and more the moral sentiment and encouragement and help of every true Christian and true philanthropist.

—The National Temperance Society has just published in pamphlet form an able paper by Dr. Ezra M. Hunt, secretary of the New Jersey State Board of Health. It discusses the organ and the early restrictive character of the license system, and shows that its intent was to confine the sale of alcoholic beverages to *bona fide* travellers, and that it was not designed to make the traffic in liquors, as latterly, a special source of public revenue. The author, speaking from the physician's point of view, strongly condemns all beverage use of alcoholic liquors on the score of health for the individual and of true political economy for the State.

The Son of Temperance

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TORONTO, MARCH, 1881.

Important Notice.

WE beg to call the attention of the members of the various Divisions to the resolution passed at the last meeting of the Grand Division, which was to the effect that unless the sum of \$200 was contributed or guaranteed towards the expenses of *The Son of Temperance*, that its publication be discontinued with the present number. It struck us that \$2 from each Division was not too much to expect for this paper when it has been for nearly two years supplied gratis to all the Divisions; yet such a small number of Divisions have so far responded, that unless the others take up the matter at once and provide the necessary money, the resolution alluded to above will have to be carried out, and we will cease to have a printed organ. We hope the Deputies will see to this matter. If the money cannot be sent on at once to the Grand Scribe, the fact of it having been promised will suffice. Should the paper not be continued, Divisions sending money will be credited on per capita tax account with the amount they may send for this purpose.

The Boulbee Amendment.

WE are pleased to say the second attempt by Mr. Boulbee, member for East York,

to destroy the Scott Act has been frustrated. Last year his bill passed the Commons, but got the six months' hoist in the Senate. This year a majority in the House of Commons shewed their good sense by rejecting it on its second reading. We hope the intelligent electors of East York will shew their good sense at the next election by keeping this man at home. So far he has brought them no honor.

The License Act.

THE Bill amending the License Act, introduced into the Local Legislature by the Hon. Mr. Hardy, has been called for by both the temperance and liquor parties. For some time past difficulties have made themselves manifest in the enforcement of the Crooks' Act, and the proposed amendments will give increased efficiency to the laws regulating licensed liquor traffic, and to make the suppression of the illicit traffic more simple and easy than it now is. In order to do the latter of these two things, the authorities are to be empowered to enter any unlicensed premises and confiscate all spirituous and fermented liquors which they believe to be offered for sale. Heretofore, they had no such power, and when an illicit dealer was brought before the Court and fined, he returned to his premises and resumed the sale of liquor. By taking the liquor away from him, he will be put to greater expense and the difficulty of beginning business over again will be increased. The penalties are to be made greater than they now are in the case of offenders against the Act, the fine

for the second offence being from forty to sixty dollars, and for the third offence three months' imprisonment. Shopkeepers who have been twice convicted of breaking the law during the preceding year are to be refused a license; the commissioners are also empowered to issue licenses at a reduced fee for the sale of lager beer, ale and native wines.

From the Grand Scribe.

Receipts from Divisions from Jan. 15th to Feb. 15th, 1881.

STANDARD, \$1.60; Tilsonburg, 70c; Mount Hurst, \$1.54; Zephyr, \$2.10; East Whitby, \$1.73; Malton, 60c; Exeter, \$3.50; Table Rock, \$3.85; Orono, \$5.32; Arran, \$2.31; Maple Grove, \$3.36; Henderson, \$1.40; Renfrew, \$4.46; Orillia, \$4.34; Quarry, \$3.00; Ravine, \$2.61; Huron Belle, \$1.12; New Edinburgh, \$1.75; Clearwater, \$2.80; Mount Albert, \$4.00; Grantham, \$8.05; Galt, \$6.89; True Love, \$2.36; Manilla, \$4.55; Haydon, \$2.17; Leskard, \$2.45; Allenwood, \$2.03; Oshawa, \$4.90; Cannington, \$2.52; Cardwell, S. G., 63c; Palmerston, \$3.36; Alberta, \$1.54; Paris, 50c; Brougham, \$3.22; Utica, \$1.61; Harvest Home, \$2.10; Horton, \$1.33; Harvest Home, \$1.00; Crystal Spring, \$1.00; Avonbank, \$5.25; Mt. Carswell, \$4.00; Sunbeam, \$1.82; Otterville, \$1.26; Salem Star, \$1.34; Cobourg, \$6.57; Ayr, \$4.90; Crystal Fountain, \$6.33; Lighthouse, \$2.03; Phoenix, \$3.00; Trent Bridge, \$2.17; Maitland, \$1.19; Martintown, \$2.00; Freedom, \$1.82; Pleasant Valley, \$1.47; Smithville, \$2.17; Wild Rose Blossom, \$2.45; Woodham, \$2.87; Wild Rose Blossom, 25c; Rideau Union, \$2.38; Haldimand, \$3.00; Newtonville, \$2.38; W. & P. Grove, \$1.36; Unionist, \$1.54; Pure Retreat, \$1.10; Box Grove, \$1.00; True Love, \$3.10; Byron, \$5.00; Green River, 15c; Thornton, \$4.00; Unity, \$2.10; Avonbank,

\$1.00; Good Will, \$2.52; No Surrender, \$5.67; York, S. G., 87c; Ontario, \$3.15; Haldimand Centre, \$1.75; Renfrew, \$1.20; Manitoba Lifeboat, \$1.25; Cedar-dale, \$1.00; Manitoba Lifeboat, \$3.50.

Contributions to "Son of Temperance" from Jan. 25 to Feb. 22, 1881.

Mt. Meldrum, \$2.00; Otterville, \$2.00; Exeter, \$2.00; York, S. G., \$2.00; South Augusta, \$2.00; Good Will, \$2.00; Renfrew, \$2.00; Clear Water, \$2.00; Lone Star, \$1.00.

The Work and the Workers.

—The Crystal Fountain Division, of Toronto, celebrated its tenth anniversary on the 1st of February, the G.W.P. presiding. The attendance of members and friends were good; and the evening was spent in a very happy manner.

—Bro. James Stark, P.W.P., on the occasion of his leaving Toronto, a few weeks ago, to reside in Ayr, Ontario, was presented with an eight volume edition of Shakespeare's works, by the members of Crystal Fountain Division, as a remembrance of the esteem in which he was held by his brethren. The G.W.P. made the presentation, on behalf of the Division. Bro. Stark has deposited his card in Ayr Division, where we are sure he will be heartily welcomed by all true Sons of Temperance.

—The Coldstream Division of Toronto, held its thirtieth anniversary entertainment on the 16th ultimo, on which occasion Bro. Farley occupied the chair. After tea, a good programme was carried out, and all parted with the hope that the Division would be able to hold many more such meetings.

—We are happy to announce that P. W. P. Sister Mary S. Hinman, daughter of our greatly respected Grand Worthy Associate, Bro. Platt Hinman, was married at the "Old Home," on

the 26th January, to Mr. B. J. Mallory, of Hamilton Township. We wish the young couple all the joy this life can give, and a blessed hereafter.

—What a fact it is for Christian people to consider what is stated by an English paper, that more money is spent in Great Britain and Ireland in two days for intoxicating drinks, than is given in a year for the cause of missions, Protestant and Catholic.

—Prince Bismarck has under consideration a new law to submit to the German Parliament, that persons afflicted with a more than average degree of habitual drunkenness be placed under care of guardians, and persons selling liquor to notorious drunkards be fined.

—The Women's Christian Temperance Union at the Twenty-third Congressional District of Pennsylvania have issued an earnest appeal to other Unions to unite with them in petitioning Mrs. Garfield to make no change save a progressive one to mark her rule in the White House.

—The "Moonshiners" and whisky sympathizers are burning school-houses in Tennessee to get rid of the "Four Mile Law," which prohibits the sale of liquor within four miles of a school-house. Four school-houses were recently burned in Wilson and Danielson Counties.

—If strictly adhered to, in a short time this will entirely destroy the inclination for strong drink however powerful that appetite may be:—Sulphate of iron, five grains; magnesia, ten grains; peppermint water, eleven drms.; spirit of nutmeg, one drachm. To be taken, one teaspoonfull in a wine glass of water.

—Oregon has hit upon a new expedient to keep her citizens sober. Every man who drinks is required to take out a license costing five dollars a year. Unless armed with this document he cannot get his bitters at any hotel or saloon, for it is a penal

offence for the proprietors of these establishments to sell to person without a license. Every six months the names of the persons who take out these licenses are to be published in the local papers, so that the public may know who are and who are not authorized to drink.

—Rev. Dr. Bartol, of Boston, in a fast-day sermon on the cause of temperance, is reported as saying that "the great enemy, intemperance, must be dislodged by supplying its place by a stronger force. The mind has a stomach as well as the body, and if it be well filled, the craving for liquid damnation will abate and cease." Thereupon the Boston Traveller remarks: "If this is so—and who will dispute it—the man who drinks wine or strong liquors does so because there is an 'aching void' in the stomach of the mind." The Traveller's view is undoubtedly correct.

—The Sunday School Journal well says:—A little temperance talk to-day, a little more next Sunday, and so on. Keep steadily at it. One crack of the hammer on the wedges under the ship will not launch it, but after the many blows comes the cry, "There she goes!" and with a rush, a bow, a plunge, "the bride of the sea" joins her lover. To launch the temperance cause successfully in a school needs more than one day's work. It demands blow upon blow, "here a little, and there a little," but when you have given a school such a character, and the scholars such an education, what a work for the country, for the church, and for Christ, you have accomplished.

—At the late Alliance meeting held at Toronto, D. C. Chisholm, Esq., of Hamilton, read a valuable paper in regard to the Scott Act. Mr. Chisholm is a lawyer of much ability, and has given special attention to this law. The following he summarizes as the salient features of the new law:—

1st. It absolutely prohibits the sale in the usual way, for use as a beverage, in the locality where

the Act is in operation, of all intoxicating liquors.

2nd. The penalties for the violation of the Act are greater than that of any previous Act, and are ample for the purpose—\$50 for the first offence, \$100 for the second offence, and imprisonment for each subsequent offence.

3rd. The trial, summarily, if before a police magistrate or mayor there is no appeal from his decision.

4th. The defendant may be examined.

5th. The husband is compelled to give evidence against the wife and the wife against the husband.

6th. The liquors, and the casks, and the paraphernalia can be forfeited, and in many cases destroyed.

7th. Search can be made for liquors sold contrary to law, and if found can be forfeited or destroyed.

8th. An action may be brought by any person.

9th. Certain portions of the fines are to be set as it is to form a fund to aid in prosecutions.

10th. It is not necessary to prove the precise description of the liquor, the actual passing of money, or the consumption of the liquor, a transaction in the nature of barter and sale is sufficient; and where apparatus is found with liquors it is *prima facie* evidence of guilt, and the onus of proof rests upon the defendant in many important cases under the Act.

Miscellaneous.

Alcohol—Its Effects upon Man and Beast.

DRUNKEN man is very rarely seen on the streets of Paris; still it is alleged that drinking to excess is on the increase both in the cities of France and of the Continent generally. M. Yvernes, a gentleman in the office of the Minister of Justice here, has prepared a document in reply to certain questions proposed at a Congress held at Brussels in August last, in which he admits that drunkenness is on the increase in France, and points out certain consequences arising from the

fact. He shows that drunken men have little or no respect for authority—that out of one hundred individuals tried for acts of rebellion from 1874 to 1878, thirty-five were in a state of intoxication when they committed these acts; that twenty-eight per cent. of those committed for acts of violence towards officers of the peace, and twenty per cent. of those taken up for seditious cries, were under the influence of drink when their crimes were committed. Then follows a list of other crimes, such as breaking into inclosures to destroy plants or trees, fourteen per cent.: outrages against religion or its ministers, thirteen per cent.: outrages against public morals eleven per cent. Statistics on the Continent are but of recent date, and are still very imperfect, so that but comparatively little reliance can be placed upon them, especially as regards the higher class of crimes. Of 622 murders committed during quarrels in public houses, sixty-five, or rather more than ten per cent. are said to have resulted from drink. For the period of forty years comprising between 1837 and 1878 M. Yvernes makes the following statement relative to suicides and accidental deaths arising out of intoxicants:—In 1840 the proportion of suicides was five per cent.; in 1855, six per cent.; in 1860, eight per cent.; in 1870, thirteen per cent.; in 1878 fourteen per cent. In the case of accidental deaths in Paris, the proportion is said to be three per cent.

In connection with this subject M. Desjardin-Beaumetz, at a meeting of the Academy of Sciences, on the 28th of December, gave an account of some experiments he has been making upon a series of twenty pigs, for the purpose of finding the effect upon these animals of the habitual use of certain quantities of alcohol. He administered to them generally two grammes of alcohol for each kilogramme of their weight—that is, from 200 to 400 grammes, which would represent half a litre. The swine which received ab-

sinthe became very wicked, and when alcoholized fell into a state of brutishness more and more profound, and finally they slept without intermission. The injuries inflicted upon their organs were the alteration and thickening of the mucous coating of the stomach, the fatty degeneration of the kidneys, and hepatization. In proportion as the alcoholization increased fat developed, appetite diminished, and at last ceased altogether, so that it became necessary to put the swine upon milk diet so as to render them fit to undergo the experiments. During the intense cold of last winter he had to suspend the administration of alcohol to prevent the pigs from dying of cold, for they were quite incapable of protecting themselves against the loss of caloric. From these experiments the conclusion is that there is an evident parallelism between the morbid manifestations of alcohol upon swine and those upon men.

Joseph Cook on Temperance.

AT a recent meeting of the Woman's C. T. Union, at Boston, Rev. Joseph Cook spoke the following sentiments:—

I am a prohibitionist, and am not ashamed to own it. The woman's movement needs not only moral suasion, but legal suasion, and I propose to make myself unpopular by touching on a subject which is usually avoided. I take ground in favour of women's demand to be allowed to vote on the local option question. I do not believe in allowing the large cities to force intemperance on the rural districts. Women can certainly have a clear understanding of this subject, and I do not believe any household difficulties would be aggravated if women were allowed to express an opinion on the cause of most of this difficulty. Of course such a movement would be opposed as an entering wedge in favour of woman's rights, and the liquor interests would oppose it to a man. The women, if allowed to vote on this one issue, would go together almost to a unit.

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The wo- not only suasion, yself un- subject I take en's de- vote on n. I do the large ance on men can lerstand- I do not difficulties women an opin- t of this such a posed as favour of e liquor it to a lowed to would go t.

The great trouble is with the ministry, who have an opportunity to speak each Sunday to twenty three million people in the country. They are not alive to their duty. They should say stern things to the rich proprietors of property where grog-shops are located, and in the name of God demand the ejection of such tenants. The progress of science has reached such a point that we know that the remedy for drunkenness is practical religion. In seven cases out of ten drunkenness is a vice and not a disease, and should be treated as such. Merely medical agencies are not sufficient. They are to be reformed rather than cured. The relations of Science to Christianity are such that in twenty years hence the ministry will be behind the times unless able to give the proper emphasis to all scientific truths on the moral points. In the temperance work, America leads the world, and success in the end is certain. Everything cannot be accomplished in an hour. I believe more in Satan than in politicians, but more in God than in Satan. If we can once terrify the politicians a little, surely we can terrify the slums

How Dr. Guthrie Became a Teetotaler.

ON the Life of the Rev. Dr. Guthrie the celebrated Scottish divine, the following interesting sketch is given:—

In a journey in Ireland in 1840, in an open car, the weather was cold, with a lashing rain. By the time we reached a small inn we were soaking with water outside, and as those were the days not of tea and toast, but of toddy-drinking, we thought the best way was to soak ourselves with whiskey inside. Accordingly we rushed into the inn, ordered warm water, and got our tumblers of toddy. Out of kindness to the car-driver, we called him in; he was not very well clothed—in- deed, he rather belonged, in that respect, to the order of my ragged-school in Edinburgh. He was soaking with wet, and we offered him a good rummer of

toddy. We thought that what was "sauce for the goose was sauce for the gander;" but the car-driver was not such a gander as we, like geese, took him for. He would not taste it "Why," we asked, "what objection have you got?" Said he, "Plase your riv'rence, I'm a teetotaler, and I wont taste a drop of it." Well, that stuck in my throat, and went (in another sense than drink, though) to my head. Here was a humble, uneducated, car-driver, and I said, "If that man can deny himself this indulgence, why should not I, a Christian minister?" I remembered that; and I have ever remembered it, to the honour of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. The circumstances, along with the scenes in which I was called to labour daily for years made me a teetotaler.

Selections.

"To always think the worst is ever found to be a mark of a mean spirit and a base soul."—*Plato.*

"Some people go through the world like a sunbeam and some like a thunder-cloud."—*Edward Carswell.*

"There is a God in Heaven; and those who trust in Him, do not ultimately fail."—*Albert Barnes.*

"Unwearied effort possesses, perhaps, nine-tenths of the power necessary to succeed in any department of life."—*Rev. M. F. S.*

"Those hours are not lost that are spent in cementing affection; for a friend is above gold, precious as the stores of the mind."—*Tupper.*

"Do not imagine that any faith in or love towards Jesus can avail you, but that which quickens you to conform yourselves to His spotless purity and unconquerable rectitude."—*Dr. Channing.*

"The man who fights the battle of life well, who fights it long, who fights it out boldly to the end—that man's life is no failure; it is a grand success."—*Meade.*

"He who rears up one child in Christian virtue, or recovers one fellow-creature to God, builds a temple more precious than Solomon's or St. Peter's, more enduring than earth or heaven."—*Dr. Channing.*

Directory.

Grand Division of Ontario, Officers for 1881.

G.W.P., G. M. Rose, Toronto.
G.W.A., Platt Hinman, Grafton.
G. Scribe, Thos. Webster, Brantford.
G. Treasurer, David Millar, Toronto.
G. Chap., Rev. E. R. Young, Colborne.
G. Conductor, A. C. McMillan, Nassagaweya.
G. Sentinel, Wilson Power, Bowmanville.
P.G.W.P., Thos. Caswell, Toronto.

Grand Division, Sons of Temperance of Ontario, holds its next Semi-Annual Session in St. Catharines, first Tuesday in June, 1881.

[Each Division, contributing the sum of one dollar annually is entitled to have its card inserted in this Directory.]

Alberta Division, No. 185, meets first and third Thursday each month, in basement of stone church, Paris Plains.

Almonte, No. 114, meets in Temperance Hall, Almonte, Co. of Lanark, every Tuesday evening.

Ashworth, No. 84, meets in Temperance Hall, Ashworth, Co. of Ontario, every Friday evening.

Arran Division, No. 315, meets in their Hall, Arran, Co. of Bruce, every Wednesday evening.

Bethesda Division, No. 372, meets in their Hall, Binbrook, Co. of Wentworth, every Saturday evening.

Bowmanville Division, No. 39, meets in their Division Room, Town Hall, building every Tuesday evening.

Box Grove Division, No. 273, meets in their Division Room, Box Grove, County of York, every Saturday evening.

Cannington Division, No. 178, meets in their Hall, Cannington, Co. of Ontario, every Monday evening.

Cedardale, No. 55, meets in their Hall, Cedardale, Co. of Ontario, every Thursday evening.

Chaudiere Division, No. 333, meets in their Division Room, Cor. of O'Connor and Sparks Streets, Ottawa, every Friday evening.

Cobourg Division, No. 9, meets in their Division Room, Cobourg, every Wednesday evening.

Crown Division, No. 356, meets in their Hall, Granton, Co. of Middlesex, every Friday evening.

Crystal Fountain Division meets every Tuesday evening, in the basement, Temperance Hall, Temperance St., Toronto.

Ethel Division, No. 149, meets in their Division Room, Ethel, Co. of Huron, every Friday evening.

Galt Division, No. 296, meets in their Division Room Galt, Co. of Waterloo, every Friday evening.

Greenbank Division, No. 331, meets in their Division Room, Greenbank, Co. of Ontario, every Saturday evening.

Green River Division, No. 105, meets in their Division Room, Green River, Co. of Ontario, every Saturday evening.

Haldimand Division, No. 56, meets in their Hall, weekly, Co. of Northumberland, every Wednesday evening.

Harvest Home, No. 317, meets in their Hall, Wexford, Co. of York, every Tuesday evening.

Howard Division, No. 1, meets every Friday evening, at 662½ Craig Street, Montreal, Q.

Huron Belle Division, No. 177, meets in their Division Room, Lochalsh, Co. of Huron, every Friday evening.

Laskey Division, No. 220, meets in their Hall, Laskey, Co. of York, every Friday evening.

Leskard, No. 98, meets in their Hall, Leskard, Co. of Durham, every Friday evening.

Malton Division, No. 295, meets in their Hall, Malton, Co. of Peel, every Wednesday evening.

Mount Albert Division, No. 289, meets in their Division Room, Mount Albert, every Monday evening.

Mount Meldrum Division, No. 210, meets in their Hall, Agincourt, Co. of York, every Monday evening.

Newton Division, No. 243, meets in their Division Room, Clarke, Co. of Durham, every Friday evening.

Orono Division, No. 79, meets in their Hall, Orono, Co. of Durham, every Wednesday evening.

Oshawa Division, No. 35, meets in their Hall, Oshawa, every Monday evening.

Plainville Division, No. 398 meets in their Hall, Plainville, Co. of Northumberland, every Thursday evening.

Royal City Division, No. 1, British Columbia, meets in their Division Room, New Westminster, B. C., every Thursday evening.

Sheridan Division, No. 101, meets in their Hall, Sheridan, every Monday evening.

Solna Division, No. 40, meets in the Division Room, Solna, every Friday evening.

Standard Division, No. 148, meets in their Hall, Branchton, Co. of Waterloo, every Thursday evening.

Stirton Division, No. 136, meets in their Hall, Stirton, Co. of Wellington, every Saturday evening.

Triumph, No. 156, meets in their Division Room, Charing Cross, County of Kent, every Friday evening.

Tyrone Division, No. 126, meets in their Hall, Co. of Durham, every Thursday evening.

Union Star Division, No. 284, meets in their Hall, at Enterprise, County of Durham, every Thursday evening.

Zephyr Division, No. 275, meets in their Division Room, Zephyr, Co. of Ontario, every Tuesday evening.

Advertisements.

[We will insert for one year, Business Cards similar to those underneath, for \$2.00.]

HUNTER, ROSE & CO., Printers, Bookbinders, Publishers, Electro and Stereotypers, 25 Wellington St. W., Toronto.

CAMERON & CASWELL, Barristers, Attorneys, Solicitors, etc., 64 King St. E., Toronto.

JOHN McMILLAN, Baker, Confectioner, and dealer in all kinds of Fruit Sales on Commission. 397 Yonge St. Toronto.

DAVID MILLAR, Dealer in Staple and Fancy Dry Goods, 510 Queen St. W., Toronto.

SUPPLIES FOR DIVISIONS.

The following will be mailed on receipt of price:

THE ODES OF THE ORDER.—Set to music; on thick board, double size card, with hinge. Price per dozen, 75c.

THE BOOK OF LAWS.—Comprising the Constitutions of the National, Grand, and Subordinate Divisions of the Sons of Temperance of North America, together with the Code of Laws, Digest of Decisions of the National and Grand Divisions, Forms for Trial and Appeal, Order of Processions and Funerals, Regalia, etc.; also the By-Laws and Rules of Order of the Grand Division of Ontario, to which is appended the Acts incorporating the Order in Ontario. Price, Paper Covers, 15c; neatly bound in heavy Cloth Covers, 40c.

PLEDGE CARDS OF THE ORDER.—Neatly printed. Every Division should have a supply for circulation at public meetings. Price one dollar per hundred.

DISTRICT DIVISION RITUALS, also the Constitution of District Divisions. Price 5c. each.

CANADA TEMPERANCE ACT OF 1878. With Suggestions how to bring it into operation. Price 10 cents per copy. 12 copies for \$1.00. Sent post free on receipt of price. Large quantities at a reduction.

AFFLECK'S TEMPERANCE GEMS. A collection of twenty-eight Hymns and Songs, suitable for Temperance meetings, Divisions of the Sons of Temperance Temples, Cadets of Temper-

ance, Bands of Hope, Sunday Schools, etc. A package containing one dozen will be mailed free of postage to any address, on receipt of 50 cents.

The following is a Price List of Supplies, which are supplied by the Grand Division. The attention of Divisions is called to the report of the Finance Committee of the Grand Division, which requires that all orders for supplies should be accompanied by the Cash.

Send P. O. Order when it can be obtained, if not, Registered Letter; and if sending stamps, send only in three or one cent denominations, and address

THOMAS WEBSTER, G. S.,
Brantford, Ont.

Please observe these instructions strictly in ordering supplies and remitting Cap. Tax.

Charter and Supplies for New Division	\$8 50
One Blue Book	1 25
One Set Officers' Cards (seven in set)	1 00
Officers' Cards (single)	15
Twelve Ode Cards (\$5 per hundred)	60
One Quire Blank Returns	25
One " Proposition Sheets	25
One " Treasurer's Bonds	25
Fifty Constitution and By-Laws (6c. each single)	2 50
Six Withdrawal or Travelling Cards	75
Public Ceremony Book (set of six 50c) single	10
Hodge's Manual of Business	15
Horton's Manual and Instructor Decisions of the National Division	15
Book of Laws, single	15
Odes of the Order, set to music, per doz.	75

CADETS' REQUISITES.

Charter and Set of Books, &c., complete for a new Section	2 00
One Red Book, extra	25
One Set of Officers' Cards	25
Ten Ode Cards	25
Twenty-five By-Laws	75
One Set of Ritual	1 00

BANDS OF HOPE.

Charter and Books, &c., for a new Band of Hope	1 00
Rituals	06

Blank notices and Forms of all kinds; Note and Letter Paper, with Emblem of Order, Name, Number and Location of Division, printed on heading. The publications of the National Temperance Society, and all kinds of Temperance Literature, Dialogues, &c., supplied to order. The cash should accompany all orders.

ADDRESS—

THOS. WEBSTER,
Brantford, Ont.

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