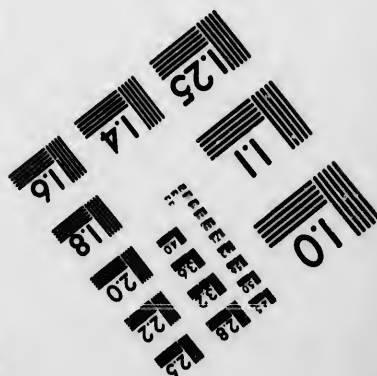
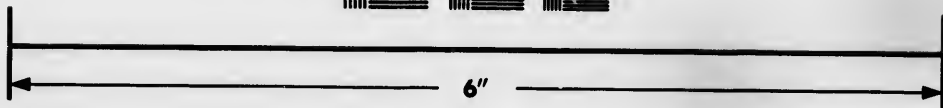
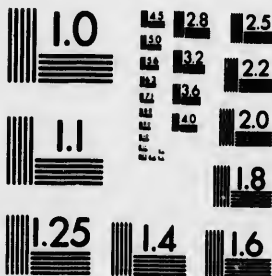


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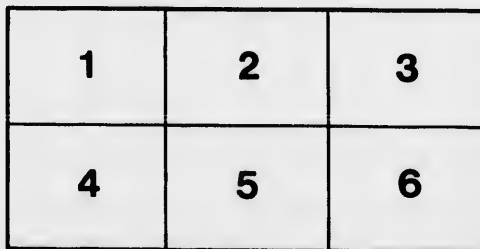
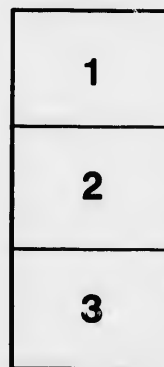
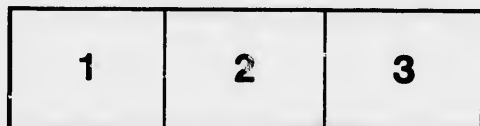
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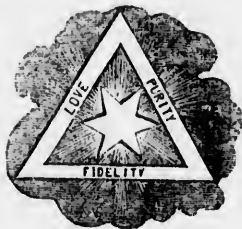
ITS ORIGIN—ITS HISTORY—ITS SECRETS—  
ITS OBJECTIONS—ITS DESIGNS—ITS INFLUENCE:

COMPRISING A FULL AND AUTHENTIC HISTORY OF THIS

**DESERVEDLY POPULAR INSTITUTION,**

FROM ITS ORIGIN TO THE PRESENT TIME.

BY A MEMBER OF THE ORDER.



FIRST CANADIAN EDITION OF TEN THOUSAND COPIES.

OSHAWA:

D. OLIPHANT'S OFFICE: C. T. WHITE, PRINTER.

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## PREFACE TO THE FIRST CANADIAN EDITION.

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The rapid sale of former editions of this unpretending work, and the eagerness with which it has been sought after by the "Sons," as well as by others who are desirous of obtaining information on all those matters of which it treats, has induced the Publisher to issue a Canadian Edition of TEN THOUSAND copies; being assured that its influence in directing the attention of the public to the examination of the principles of this Order, is by no means less than was at first hoped. And should the same prove true of this edition, the anticipations of the Author will be more fully realized.

## DEDICATION.

---

To the **SONS OF TEMPERANCE**, and all others favorable to our organization, the following pages, prepared at the earnest solicitation of numerous friends of the cause, and designed to illustrate the Principles and Object of our beloved Order, are most respectfully inscribed; with the hope, that their influence may excite in each one a still stronger love for the Institution we cherish, and more untiring efforts to promote "our glorious cause," by the

AUTHOR.

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# THE ORDER OF THE SONS OF TEMPERANCE.

## ITS ORIGIN.

History tells us of a celebrated navigator, the discoverer of Florida, who had heard, on the green shores of his own Porto Rico, of a fountain far away in the wilds of the American continent, which possessed virtues to renovate the life of those who should bathe in its streams, and give a perpetuity of youth and beauty to the happy man who should drink of its overflowing waters. He was an old and hardy adventurer, whose cheeks had been furrowed by long service in the chivalrous wars of Granada, and whose form had been bowed by years of toil.

He credited the pleasing tale, and old as he was, devoted years to the pursuit of this elixir of life, which was said to flow from a perpetual well-spring in the midst of a country glittering with gems and gold.

He came from the land of the vine and the fig-tree, and after many wild adventures, amidst a wilder race of men, he died without ever having discovered the pleasing object of his imagination!

This story, which may not improperly be termed a prophetic allegory, finds a remarkable fulfilment in the history of our own country. Long years have rolled away since that bold man set out on his perilous voyage—the wilds of America have been cleared away—this fountain has at length been discovered—in our day it has been discovered—it is a perpetual fountain—it is situated, if not in a country glittering with gems and gold, in the most prosperous and happy country on the face of the globe. Its streams are flowing out to bless and beautify every hamlet, and village, and city in our land. It is the *Temperance Fountain*, the renovating and healthful influence of whose waters is seen in the countenances of our youth, in the energy and activity of our men of business, in every grade, in every circle of life. And by these waters, too, is nourished that beautiful and comely tree of virtue and of moral purity, whose fruit is rich and free to all; whose branches, shielding the innocent and the defenceless from the rude blasts of penury, prejudice and passion, are destined, ere long, to overshadow our entire land, and whose leaves are for the healing of the nations.

Every well regulated temperance society, and in the humble opinion of the writer of these pages, every Division of the "Sons of Temperance," a band of ardent and devoted brothers, whose object and whose interests are to reform and bless the world, are streams from

this pure fountain, whose crystal waters are spent in washing out the stains and the pollutions of the guilty and the debased, and thus are instruments in raising a fallen brother to the elevation of man, as made in the image of his God!

And this, Sons of Temperance, is a most fitting, a most appropriate work for the present day.

We live in an interesting age of the world. It is the glory and the boast of our day, that assistance is afforded to the immortal principle in man, as it struggles to free itself from the trammels and the superstitions of the past; and with truth may it be said, that we live in an age of wonders—of physical, of intellectual, of moral wonders! The agents of darkness seem to be retiring to their native shades before the noon-tide blaze of the powers of light. The world is evidently improving; and, notwithstanding the unsettled state of human affairs—of nations and of kingdoms, both in the old and in the new world,—notwithstanding the burning passion for unhealthy excitements, the tumults and wrongs, and crimes, which prevail to such an alarming extent throughout community, *that* man is truly fortunate, and should consider himself such, who lives at the present day, and whose privilege it is, to aid in carrying forward the great moral enterprises of the age.

Contemplate for a moment the vast moral changes that have been wrought within the last few years. See what has already been accomplished by the mighty energies of the human mind; and this is but the prelude to the future. Such are the labors put forth, and such the success, which crowns the efforts in this onward march of mind, that we cease to wonder at any result in the melioration or elevation of man.

Fifty years ago, nay, thirty, and would our fathers have believed that the change which has taken place, could have occurred in the short space of time that has intervened? The idea, if suggested to them would have been treated as the wildest vagary of a diseased imagination, and the subject of it, a proper one for the mad house, or the lunatic asylum. Since their day, and the light has increased in every point of view; improvement has followed change, and reform succeeded to reform, till man is beginning to assume that elevated position in the moral world he was designed to occupy, and to stand forth before his Maker clothed in something like his original purity.

Among the various and multiplied causes which tend to this happy result, the temperance cause is by no means the least—it has acted a noble part in the great drama of human events. It is now rallying its noblest efforts to the last grand struggle for victory. It is calling aloud for the mightiest exertions of its valiant supporters; and, as a compensation for these exertions, it promises to its supporters and to the world, the health, the wealth, and the happiness of a reformed, a sober age!

And this golden age of temperance, which is ere long to bless the earth, would soon be ushered in with an universal shout of joy and gladness, were it not that the dark rolling stream of intemperance, a tide of moral desolation, is still sweeping over our beloved land, and

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bearing on its blackened surface the flower of our country, the hope of the world! And this is not a tide which ebbs and flows, but a constant stream, whose course is ever onward, and like the river of death, its waters are red with the blood of slaughtered millions!

Do we inquire after the origin of this stream of moral death, that we may the more effectually stay its progress? We find its head waters taking their rise in the baser passions of man's nature, and as it rolls its swelling current on to the dark ocean of oblivion, it is fed by a thousand other streams of avarice, of ambition, of desire for wealth.

And what, we ask, is finally to stay this desolating tide? Can no barrier be erected strong enough to check its course? or is it forever to sweep onward, dashing down in its mad career all those social, those domestic, those moral influences, which have for ages been arrayed against it, and burying in its dark and turbid waters the fairest, the noblest portion of our race.

Are our eyes forever to be pained with the same sad spectacle of crushed hopes, of bleeding hearts, of blasted prospects, of the wrecks of princely fortunes, of *all* that is exalted, and honourable, and manly, prostrate in the dust?

Various have been the expedients devised to cure these dreadful evils, and various the success which has attended the means proposed. The friends of temperance and of humanity have long and nobly struggled in the conflict, and the fond hope was but recently cherished that the great Panacea for all the evils of intemperance had at length been discovered. The Washingtonian movement, the Washingtonian Pledge—was a bright harbinger of day to a rum scourged nation, and a reeling world. But ere this bright luminary had reached half its meridian height, the moral heavens are shrouded in darkness, and this desolating tide again rolls back upon us!

The prospect is indeed gloomy—the weak and the timid falter and give back, and the strong man asks, with trembling solicitude, what shall be our next hope, since the last bond is sundered, the last pledge broken? But amid the general darkness, disappointment and dismay, another light is seen rising in the distance. Slowly and steadily it presents itself to view—it is a *star of the first magnitude*, and as it comes nearer and nearer, and sheds its heavenly light around, we discern its beautiful colors of *crimson, white and blue*, expressive of the influence which radiates from its beams; and far off in the distance we see vast multitudes of men, all buoyant with hope and fresh in age. Eagerly, with their arms clasped around each other, and their eyes steadily fixed on this beautiful luminary ascending the heavens, they press their way in one unbroken phalanx, to rescue the thousands that are groping on, in darkness and wretchedness, and destined soon to fill dishonorable graves.

What means this vast multitude in full vigor of age, clad in the panoply of Truth, of Purity and Love, and on their breasts a star, like the one we have described? Ah, the mystery is solved, for I see in the front rank of that vast army, a broad white banner flung out to

the breeze, and on its waving folds I read in golden capitals, this beautiful, this significant motto:—

**"ORDER OF THE SONS OF TEMPERANCE  
TO THE RESCUE OF THE WORLD  
FROM THE REIGN OF ALCOHOL!"**

And that star, too, ascending the skies, is the guiding star of Temperance for many a wise man in the East, in the West, in the North, and in the South.

This, brethren, is the period in the history of this great moral enterprise, which gave birth to our Order. It was at this time that the Star of Temperance arose, in its full orb, and shed its lustre on our beloved land; and it may not be foreign to the design of these pages, as an exposition, in part, of the principles of our Order, to give you here, in brief,

**ITS HISTORY,**

since its first commencement to the present time. By a reference to the Journal of the Order, published in the city of New York, you will observe, that in September, 1842, a number of persons, actively engaged in the temperance cause, viewing with regret, that among the popular beneficial Orders, there existed none where the principle of total abstinence from the use of all intoxicating drinks was inculcated, and believing that an institution, based upon the strictest virtue, morality and sobriety, affording mutual aid in seasons of sickness and distress, was loudly called for, determined, if possible, to form an Order of a character, which, while there should be none so elevated as not to be honoured by a connection with it, there should be none so humble, if honest and upright, as to be debarred from its privileges and its blessings.

It was also hoped and expected that our Order would throw an additional barrier around the paths of the reformed, enlist a class in the temperance enterprise which existing organizations had failed to effect, and unite more effectually the temperance men of the country.

How fully these designs have been accomplished, in the formation of the Institution, we shall see before leaving this part of our subject.

The first meeting was held September 29th, 1842, at Tetotaler's Hall, 71 Division street, New York, and was attended by sixteen persons, who may properly be considered the Founders of the Order, and whose names are as follows:

Daniel H. Sands,  
John W. Oliver,  
James Bale,  
Isaac J. Oliver,  
Edward Brusle,  
Thomas Edgerley,  
George McKibbin,  
Joseph K. Barr,

Wm. B. Tompkins,  
Thomas Swenerton,  
Francis W. Wolfe,  
J. H. Elliot,  
John McKellar,  
John Holman,  
Henry Lloyd,  
Ephraim L. Snow.

At that time a constitution was adopted and other preliminary measures taken to commence active operations. So well pleased were the members with the plan proposed, that they entered into it with an alacrity seldom witnessed, and it was at once hailed as being admirably adapted to the wants of the temperance community. Since that period it has spread rapidly through our community, and "its light is glorious."

The Order is divided into Subordinate Divisions, Grand Divisions of States or Territories, and a National Division. Its Subordinate Divisions consist of individual members; its Grand Divisions of representatives from Subordinates, and the National Division, which is the Supreme head of the Order, of representatives from Grand Divisions.

The Reports for 1848, 1849 and 1850 show an increase and a prosperity in the Order heretofore unknown in moral enterprises.

At the session of the National Division held at Cincinnati in May, 1849, it was ascertained that there were not less than 4000 Divisions, and 220,000 members, while as many as 50,000 had been added to the Order during the last year. There are at present in Canada some 235 Divisions, only 4 of which are in the Lower Province. And the number of Sons of Temperance belonging to them exceed 15,000, more than half of whom have joined in 1850. Is this not glorious news to the brotherhood?

But should we attempt to give the exact number of these Divisions and the thousands that compose them, the increase of the Order is so rapid and unparalleled, that what might be accurate to-day, would be far from the true number a little while hence. And judging from the past and present, the time is not far distant when our flag, with its beautiful Star, shall unfurl its bright folds to the breeze and wave proudly in every civilized land.

Thus, from a very small beginning, has this Order increased, with a rapidity truly astonishing, and appears at present to be as perfect and as efficient an organization for the promotion of total abstinence as was ever presented to the American public, or the world.

What this vast army of well trained, thoroughly disciplined, temperance men, is destined to accomplish in the great moral warfare going on against King Alcohol and his dark legions of death, no prophet's tongue can now declare, no seer's eye can at present reach. But, if there is not to be on the part of our opponents, opposition, altogether unprecedented in the history of the cause, if there is not to be, in the ranks of those who love virtue and morality, a mightier struggle for principle than has ever yet been witnessed, then the signs of the times do not and cannot foreshadow coming events; and we will here venture this prediction, that, in this mighty moral struggle for the final triumph of temperance, our Order is to be the life-blood, the vital energy, the great moving engine in the cause.

But we had not intended in this place to allude to the designs of

our Institution, the discussion of that part of our subject will be deferred for future pages, and we will at present refer to,

### ITS SECRETS.

With many the secrets of our Order are what render us peculiarly obnoxious to censure ; and, since these are often made the subject of remark by the candid and inquiring, as well as by those who make fault-finding a source of pleasure to themselves, it is proper to notice them more fully in this connection.

That there are secrets connected with our Institution we do not deny,—that they are of vital importance to the healthy existence and perpetuity of the Order, is equally true ; and as the advantage of these to the Order, is not fully understood by the uninitiated, it is not an unusual occurrence to meet with such inquiries as the following :—

“ If the design of your organization is a good one, a benevolent one, why render it obnoxious to public censure by unnecessarily introducing *Secrets* into the order ? Why not make it public so that all may enjoy its benefits ?” To these questions I reply,—There was an ancient allegory which thought that *Envy* and *Idleness*, once upon a time got married. They had one child and its name was *Curiosity*. That child is still living upon the earth, and it seems to be a kind of omnipresent being, which sustains itself by petty thievings, taking a little from one, a little from another, and some from all. It was to prevent the *too frequent* incursions of this inquisitive, meddling little creature, that secrets were introduced into our Order.

It is for the same reason, I suppose, that every merchant and every tradesman in your town has his *private marks* and his *significant capitals*, and no objections are made to these,—and besides, if all our proceedings were as public as many would make them, thousands now saved from ruin, would have remained to this day uninfluenced and unblessed !

And what are our secrets which so much trouble the community at large ? We will in two or three following pages discuss this question, and then invite your attention to a more interesting part of our subject.

Our secrets then are perhaps as free from objection as those of any beneficial order of the kind can possibly be. The ceremony of initiation, for instance, is not that senseless, unmeaning act, which many have supposed it to be. But every thing connected with it, is in perfect accordance with the strictest principles of morality, or religion, if you please, and with the best usages of the most refined and elevated society. The candidate is introduced into a company of gentlemen with his eyes wide open—the evil effects of intoxicating drinks are vividly portrayed in a short, simple, practical lecture. He is obligated neither to make, buy, sell, nor use as a beverage, any spirituous or malt liquors, wine or cider—to observe the Constitution and Regulations of the Order, and not to divulge its private affairs—to promote its harmony and advance its interests. He is charged to exert all his influence as a temperance man, to induce others to adopt the principle



of total abstinence from strong drink—to pursue a life of moral purity and integrity—to love his brother, and keep inviolate the Pledge.

But says the objector, a member is obligated not to divulge the *private* affairs of the Order.

To be sure he is, and what are they other than those above enumerated? We will inform you further on this point. If a brother is so unfortunate as to break his pledge, this is a private matter, and no member has a right to tell it out of the Division, nor retail the fact about the streets; and this is really a great privation, is it not? What, not allowed to proclaim to the world a brother's faults, and let him go unwhipped of censure and of justice? Yes, it is even so, we are bound to *conceal* a brother's faults, till there is no hope of his reformation, and the secret is a tremendous one, is it not? But we are justified in this course of action by the example and doctrine of that great Teacher, whose errand of mercy and of love on earth was to reclaim, reform and bless the wretched and the ruined. Again, if a brother is in want and we believe him, this is a *private matter, another dangerous evil in the Order*—but like the other, it happens to be in accordance with a divine injunction—"Let not thy left hand know what thy right hand doeth."

Ah, brothers and friends, if there were ten societies, based on the principles of this Order, where there is now but one, our country would be the better for it! If there were in all the beautiful villages and cities of our land, an *anti-tatting, anti-slandering, anti-envying, mind-your-own-business-society*, and the members were all true to their Pledges, there would be fewer moral diseases of the tongue and of the heart, than now exist!

This, then, is the character of our "Secrets," and is there any thing *alarming* in them! Any thing *dangerous* to the best interests of our country, or our institutions! 'Tis true I have not told you all, nor is it necessary so to do, to satisfy any candid mind, for there are private affairs connected with every associated body in the land, that do not, and never should go abroad to the world. This is true of most of the meetings of the Cabinet at Washington, and when their deliberations are presented to the Senate, the interests of the country oftentimes demand that these should be discussed and passed upon, in secret session. The same holds true of every church, and every religious association in christendom,—and every well regulated family is, or should be a *private circle, a secret society* in the strictest sense of the term.

Show me the man who retails abroad, in the street, in the work-shop, or at the public hotel, all that transpires in the *domestic circle*, and I will show you a man whom I would not choose as an associate, a confidant, or a bosom friend, sooner than the personification of "Slander itself!"

The idea that "all secret associations" are in themselves evil, (because some have proved to be) whether their secrecy covers some wicked design, or not, is contrary to reason, to common sense, to history, and to the word of God!

Why then all this ado about secret societies, whose sole object and design are, to reform, and elevate and bless man ?

But there are those who are opposed to the Order who insist that it has

### ITS OBJECTIONS,

under a different form, and of a more dangerous character, than those to which reference has already been made.

I am fully aware, however, that all the charges brought against us, by our opponents, under this head, have their origin in, and may be referred directly to the fact, of our being a "secret association," although it is not the intention of those who prefer these charges, so to class them.

Let us then here refer to a few of the principal objections made, before we pass to speak of the designs, and influence of our beloved Order.

And, first, we are told that every thing can be accomplished without the aid of our organization, which can do with it ; and that, therefore, it is wholly unnecessary and uncalled for.

That this objection is grounded in truth, the past history of the Temperance Reformation compels us flatly to deny ; and, in proof of the position we take, will refer the objector to the action already had in this enterprise.

My readers will understand that the associated action of this noble and heaven-born enterprise dates back about forty-one years from the present time. For, if this moral light is traced to its source, it will be found that its dawnings were as early as in 1808. And we may consider the old pledge as a lantern let down from heaven into the dark abyss, which emitted a few feeble rays, so that our eyes became gradually habituated to the light, and thus prepared us for the greater illumination which soon followed. Let us here introduce the Pledge of the first regular Temperance Society established in our land, or of which we have any knowledge in the world ; and we refer to this to show, that if fully sustained and its principle carried out, it never could have accomplished the objects contemplated, in the reform of the inebriate and the salvation of the country from the evils under which it groaned, for the obvious reason that it was essentially defective ; and yet, it was of great service to the cause in its day.

The "constitution of the Moreau and Northumberland Temperance Society," is the original document which contained this pledge, and which was placed in the hands of the author by Doct. B. J. Clark of Glen's Falls, N. Y., the gentleman and philanthropist, who originated the society. The fourth Article of the Constitution provides "That no member shall drink rum, gin, whiskey, wine, or any distilled spirits, or composition of the same, or any of them, except by advice of a physician, or in case of actual disease ; also, *excepting wine at public dinners, under a penalty of twenty-five cents.*

It is well known, also, that the Society of Friends, at an early day adopted a rule, which required their members to refrain from the use of distilled liquors, as a beverage ; and as early as 1813, the Massa-

drussets' Temperance Society was organized in Boston, on the principle of total abstinence from spirituous liquors, and enrolled among its members some of the first talent of the State.

Not long after this, societies were formed excluding the use of wines except at the communion table; and at length we find our pledges prohibiting the use of every thing which could produce intoxication; and still the evils of intemperance continued almost wholly undiminished, and the drunkard's wife, and the drunkard's worse than orphan children, were despised and shut out from society, simply because they were the wife and children of the drunkard.

The result of all this effort, on the part of the friends of the cause, could now be summed up in a single line; the unholy traffic was only crippled, it was not stopped. The river of fire rolled on, bearing away upon its burning surge, annually, some thirty thousand of our countrymen to a drunkard's grave and a drunkard's eternity.

At this juncture, we are filled with astonishment at an unexpected and strange movement in the very camp of the enemy himself. Confusion is seen in his own ranks. The feeblest means are often connected with the mightiest results. In the little daughter of John Hawkins, of Baltimore, was found the female who cast a piece of mill-stone upon the head of this Abimaleck and broke his skull.

The Washingtonian movement here commences, and constitutes another chapter in our history. And it was extraordinary as it was glorious. Multitudes in the lowest extreme of society were reclaimed, and are now respectable and worthy citizens. We love to contemplate them as the richest trophies which adorn our 'temple of honor.' In regard to others, we regret that their goodness was like the morning cloud, it has passed away.

The inveteracy of their former habits overcame their firmest resolutions. Many hopes were raised only to be crushed forever, and many a bosom, which began to be verdant with joy, has been made more desolate than ever," and the bright star of hope, which gave promise of so much good to the poor inebriate, shines but dimly on the verge of the horizon.

It is not my purpose here to speak disparagingly of the former exertions and pledges, nor of the present efforts and well instituted plans and organizations of temperance bodies generally. It would ill become me, as an advocate for most of these plans, pledges and principles, to do so. I only intend to institute a comparison between the advantages to be derived from the "Order of the Sons of Temperance," and those of temperance societies. And while some of these organizations are good, and others better, we claim the privilege of thinking and believing, that there are those, established within the last three or four years, which are *best*. And it is our pleasure, as it is our duty, to show wherein this excellence consists. To do this, it is not necessary that I should review, farther than I have already done, the progress of this glorious cause from its origin to the present time. With this, gentlemen, you are all familiar, and you are also acquainted with the fact, that thousands and tens of thousands of wretched men, and their more wretched families, have been saved from a drunk-

ard's grave and from final ruin, by the noble efforts of nobler men, who have enlisted all their powers of body and soul in this philanthropic cause; while, at the same time, thousands of others reclaimed, have in an evil hour, yielded to temptation, and, as we have before stated, rushed madly on to ruin! And why rush on to ruin? Not simply because they were tempted, for all reformed inebriates suffer in that way; but here lies the reason. When these unhappy men had fallen, they felt that they had fallen to rise *no more*. *No friendly hand was extended to their aid—no brother's arms were thrown around to raise them up.*

Is a Son of Temperance thus left bruised and wounded, to perish among enemies? not if it be within the bound of moral influences, to reclaim and save him.

"It is not strange that occasionally, the maddening appetite for strong drink, still rankling in the breast of the newly reformed Son of Temperance, favored by circumstances of strong temptation, overpowers his resolution, and, for a moment he loses sight of all that is dear and valuable to him in life, forgets his plighted honor, and breaks his Pledge. He stains the emblem of Purity, and forfeits his good name among us. But our principle is, *cast him not off*—no, not until every effort has been made to save him. 'He suffers not alone' His wife's oft-riven heart is made to bleed afresh. Again 'his children fear and shun him.' Still he may be saved; once more the wife may weep tears of joy; his little children, as when he first became a 'son,' may once more 'fly to meet him' in their innocence and joy. True, the safety, the honor, the existence of our Order, requires that the irreclaimable be expelled. Yet the history of our institution has already proved, that the brother who 'swerves from his fidelity,' may be restored again."

But to guard as much as possible against a brother's fall, frequent meetings have, very judiciously, been appointed, at which one is made to feel the influence of kindness and advice, and is thus strengthened in his resolutions to pursue the paths of virtue and of rectitude.

Nor will a brother be likely to fall, if he is faithful in the discharge of his duties, and regular in his attendance at our stated meetings; and all, or nearly all of those painful instances of departure from rectitude and violation of the pledge, which have occurred among us, may be traced directly to the indifference or presumption of the offending member.

Then let him, in this matter, "who thinketh he standeth take heed least he fall," for it is not every one who understands his own constitutional weak points. The truly brave man may indeed be brave to meet and oppose his equal, or even his superior in physical power, and yet in an unsuspecting moment, he may easily be despoiled of his armor and deprived of his strength.

The eagle may have pinions of sufficient strength to bear him above the clouds and the storm even to the sun, and yet, if he venture *too near the earth*, an arrow from the quiver of a mere youth may bring down that king of birds, floundering in the dust!

I might here mention, as an advantage we have over other temperance

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associations, that our Pledge is stronger, and taken under more solemn and interesting circumstances, than those usually administered to reformed men.

'Tis true the Son of Temperance takes no oath, he swears by no being in the universe, but, reciting that sacred bond of our union, he pledges his honor as a man, to abide by it till death; and he goes out from that circle of brothers, to his happy family, feeling that he occupies a moral position in society, higher than ever he did before. And a man thus saved and blessed, is a blessing to others, to his family, to his friends, to his old associates, to all mankind!

Nor can the wife of his youth, who has been a partaker of his joys and sorrows, or the sisters who have loved him in all his recklessness and wanderings, be indifferent to the change that has so recently come over him. They will rejoice in his moral elevation, and feel that they too are sharers in that elevation, while they respect and love him yet the more for his courage to oppose, and his power successfully to resist temptation.

The reclaimed man too will find in his own renewed manhood, a renewal of the joys of home, and having once more tasted those joys, if he be kindly treated there, will feel little inclination again to return to his cups.

Another objection frequently urged against the institution is, that every individual, however poor, must, to become a member, pay his initiation fee and afterwards his weekly dues; whereas, in the opinion of those who raise the objection, he should be admitted without any charge whatever. Now this objection is based on the supposition, that the Order is purely a benevolent one, which we do not pretend. We wish not to attempt an imposition upon the public in this matter. We make no boast of being a *purely benevolent institution*. Unwilling to be outdone, in acts of benevolence, by similar Orders, still we prefer to call ourselves, in all financial matters, a "Mutual Insurance Company, the burden of which every member shares, and to the benefits of which, each one is entitled according to the rules of the Order."

And we promise, in case a brother will keep his "Policy" good, to insure a reasonable compensation for loss of time in sickness, and when otherwise disabled. Although many brothers, in the uninterrupted enjoyment of health, pay in to the treasury as much, or even more money, than they receive yearly in benefits, still this is not true of all; and all are liable to need benefits sooner or later, and when sick, if benefit members, can demand them as their right, and not as a gratuity, even to ten times the amount of their fees and dues, should the case require it.

To meet these demands and other expenses, a Fund is necessary, and hence the objection that a man must pay his money to become a member, amounts to nothing.

And now we ask in return, what temperance society, either under the old or new pledge, has thus paid to its sick or disabled members, from its own funds, a weekly allowance of two, three, five, or ten dollars? What one, we ask, has attended on its sick by day, and

supplied them with watchers by night, for weeks and months together? What society, we ask again, has paid to the wife of its deceased member, twenty, thirty, or fifty dollars, that the one she has loved and cherished from her youth, may have proper burial? And when thus left to struggle on against adversity, has supplied her necessities, cared for, and educated her orphan children? We have heard, we have read of no such action being taken by any ordinary temperance society. Such however, and we say not in boast, are the duties, and such the practices, of the "Order of the Sons of Temperance."

Surely in this, then, there must be an acknowledged improvement upon former organizations.

But I must hasten to answer another objection to which reference has already been had, viz:—That our Institution is contrary to the spirit of, and dangerous to a republican government. Now, this objection rests entirely on the ground that ours is a *secret* association; and *because* secret, necessarily bad; but we have before shown such a supposition entirely untenable, from the well acknowledged fact, that neither the civil nor religious institutions of our country, could be long sustained, if every thing which transpires in connection with them, was made public before the world. And if this reasoning be correct, which all must admit, the objection is at once answered.

There is still another, which, if it did not appear at first view somewhat plausible, we would not weary your patience to answer; but as it is, we must give it a passing notice. It is this: That the Order may eventually become so numerous and powerful, as to usurp the reins of government, and overthrow our institutions.

Now, (in the language of another,) we should be ready at once to admit "that there was danger from this source, if the whig and the democrat; the tariff man and the anti-tariff man; the bank man and the anti-bank man; the pro-slavery man and the anti-slavery man: the infidel and the christian," would all be willing to sacrifice their principles and predilections, in politics and religion, for the simple principles of temperance. Until men are willing to make this sacrifice, the idea of such a scheme is the "very climax of absurdity." Has not the world yet learned that men will relinquish every thing, sooner than their political or religious principles? It is only because they are not obliged to give up these, that men of all political parties, and every religious creed and faith, can unite as brothers, in the great moral enterprise of temperance! And strange as it may seem, this is the only enterprise, of a purely moral character, in which there can be such a union as here exists.

Men have no fears of such a result as this objection contemplates, in matters of science and the arts; for, if a college or institution is to be endowed, a board of trustees, composed of gentlemen of various religious and political associations, is generally supposed to present a sufficient guarantee, that no improper, controlling influence will be exercised, in its management and operations.

And even if the thing was, in itself, desirable, it could not with us readily be accomplished; for the discussion of all matters, of a religious or political character, in our meetings, is strictly prohibited by

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the rules of the Order ; and no one or more persons, however influential they might be, would find it an easy thing to introduce them.

It is also urged that this Order must necessarily be a corrupt and dangerous one, from the fact "That females are not admitted to membership, as in the old Temperance organizations."

It is true they are not so admitted, nor are the "Sons of Temperance" admitted to membership in the Union of the Daughters of Temperance, only as such a union may be "occasionally" entered into by an individual "Son" and "Daughter," and that, too, by mutual consent of all parties concerned.

The objection which we have presented above, if it be true in reference to this Order, is equally true in regard to every other institution in the land, composed exclusively of males, "or" females—unless it can be proved, that the moral influence of each sex upon the other, is not mutual and equal. And what man of common sense, or of common intelligence, will pretend, that the various moral and benevolent institutions, composed on the one hand exclusively of males, and on the other exclusively of females, are of the character referred to in the objection ? We should pity from our inmost soul, for his ignorance and his stupidity, the individual who would, for a moment, assume such a position.

The organization referred to among the ladies, is for aught we know "a fac simile" of ours ; and this association is enlisting the warmest sympathies and co-operation of women of the first respectability, talent and standing in the country. And we are far from believing that it is either corrupt or dangerous. We would to God that branches of this Order were established in every village and at every point, where they could exert their benign and healthy influence, in helping the needy and distressed, and in elevating the moral character of those unhappy females, who have, like too many of our own sex, been made the wretched victims of the merciless rumseller ! And, to our mind, the enlightened age in which we live has never been productive of any system better calculated to enlist the action and influence of woman, in this enterprise, than the "Unions of the Daughters of Temperance," which are becoming numerous, popular, and powerful in many parts of our beloved land. And as we remember that these "Unions" are already scattered through most of the States, and that their numbers are increasing every day, we feel the proud satisfaction, that woman's hand and woman's heart are with us in this enterprise. And nothing, surely, can be more ennobling to herself, or encouraging to the philanthropist, than to see woman thus stand forth, enrobed in the mantle of her own native virtues, lending her influence to save and bless, not only a father, a brother, a companion, a friend, but all mankind.

And we may add, nothing occasions a greater discomfiture in the ranks of our opponents—for it is an admitted maxim, that whatever cause, at the present day, enlists the sympathies, the action, the energies of woman is sure to prosper, and eventually to triumph !

It will not be expected that I shall explain here, the "manner" in which the ladies are to accomplish their part of the work, in connexion



ion with their "Unions." We acknowledge ourselves in this matter, "uninitiates," and do not pretend to know even the "key," by which the "Daughters" unlock the golden gate-way to their "*sanctum sanctorum*." And if never before, they have surely in this, given the lie to that base slanderer of man—"that woman cannot keep a secret." And if we could but for once witness their beautiful and impressive ceremonies, we venture the assertion, that they would be found, in point of beauty, appropriateness, and solemnity, little short of the ceremonies of the "Sons," or the "Temple of Honor." Here we may suppose is "union" indeed—union of hands and union of hearts—union of feelings and union of action—and such a union, too, as will soon occasion "dis-union," among all the legion of King Alcohol.

The members of this association are doing a great and a gracious work, for the cause of humanity; and we most heartily bid them God speed, and hail them as co-adjutors in the work of reforming the world, and elevating our fellow creatures to honor and respectability.

Their object is one and the same with ours, the "Cadets of Temperance" and the "Temple of Honor;" and we all aim unitedly at the overthrow of the Rum power and the Rum influence, in our country and the world.

And if the ladies are "not" admitted to membership in this Order, they have, for their own sex, a beautiful, social, benevolent, and reforming organization, second only to the Sons. And woe betide that man, who shall raise his voice against them; or who shall seek from among their virtuous and happy circles, (unless he be a "wedged and true temperance man,) what the ancient man of God sought, when he visited "the country of the East," to ask of Laban, the hand of his "beautiful and well-favored" daughter, Rachel!

But perhaps the most important objection raised by our opponents is—That if the principles of Christianity universally prevailed, their influence would be sufficient for all the objects necessary to be gained for the temporal and spiritual good of man; and that therefore, such an institution as this Order, exists without any good reason."

The writer of these pages, it may be, has as high regard for the "principles of Christianity," and is as ready to admit their efficacy, as any individual who may urge the above objection, and would be ready at once to admit the validity of the objection, were it not that its force is entirely destroyed by a certain contingency, which it contains.

For, if the principles of christianity universally prevailed, there would not be to-day 500,000 drunkards in this Christian land; there would not be to-day 50,000 rumsellers in our country, to entice into their charnel houses and slay in the sun light of heaven the victims of their power; and all temperance organizations, as they now exist, would be unnecessary.

So of other moral movements; if the principles of Christianity universally prevailed, all wars would be at an end; no appeal to the sword would be made; the idea of a "Congress of Nations," to settle international differences, could be abandoned, and Peace Societies would have no duties to perform. And all other mere moral institutions, domestic and foreign, might be at once dispensed with, as unne-

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cessary and uncalled for. In fine, if the principles of Christianity universally prevailed, all vice, and crime, and wretchedness would be at an end, and man, redeemed from sin and its curse, would be living amid the noon-tide blaze of millennial glory:

But these principles do *not* universally prevail—we are compelled to take the world as it is, and not as it should be, or as we would have it.

Hence the necessity of “multiplying our mutual protecting associations;” they are essential aids to religion, and the temperance enterprise has always been admitted to be, *in right hand fellowship with Christianity!*

And notwithstanding this fact, and the numerous other good results which have come to society from the organization, many still insist that the Institution is fraught with imminent danger to the Church of Christ, and the best interests of man. And shutting their eyes against the light, and their ears against reason, they denounce us as unscriptural, anti-republican, and extremely selfish. “Churches, conferences, synods, presbyteries, and conventions, have all united in a voice of utter and absolute condemnation.” But have they yet accomplished their object? By no means. For, against all this mighty—this combined influence—the Order is steadily and rapidly diffusing itself through the nation and the world, a harbinger of good to every part of the land, where its influence is felt. Nor has this opposition been at all abated within the last two years; and at no period since its first formation, has the Order been so greatly prospered as during this time. Our branches in every section of the country, increase like the frogs of Egypt, and what is to become of the church, the nation, and the world, if we are as bad an institution as *votes and resolutions* have made us, the Lord only knows.

But as our Christian friends, many of them, seem to be laboring against us, without much effect, perhaps we might afford them some assistance, by suggesting a course which, if followed, would very soon counterbalance all our action and disband our organization. And the counsel we would give in the matter, is the same we would be willing to receive, being ourselves members of a christian church: Let all Christians and Christian churches, of every name and denomination, all moral and benevolent individuals, go to work and meet each other in the spirit of friendship, love, purity, truth, charity, fidelity and Christian confidence. Give the right hand of cordial and sincere fellowship to *all* who love the Lord Jesus Christ, and when you give your hand, my Christian brother, carry your *heart* in it. If you learn that the sick are among you, go visit them as soon as the duties of your family or calling will allow, and if you find them in want, relieve them, provide for their necessities—and you who possess your thousands, pay them five, ten or fifteen dollars a week—it will do you no pecuniary harm—“remember the widow and the fatherless in *their* afflictions, and keep *yourselves* unspotted from the world.” Extend to these friendless ones a helping hand; train and educate these orphan children—and if you find among you the aged and helpless, smooth and cheer their passage to the tomb. Visit the dying—bury

the dead—relieve these mourning friends, in that trying hour, of all burden of anxiety; and do not forget, that “it is better to go to the house of *mourning* than to the house of *feasting*.” These, it would seem, are duties and obligations, which legitimately belong to the Church, according to the instructions left her by her Divine Master, all of which she has the ability and means to perform, to the fullest extent; and if the Church refuse to do this work, she should not complain if the Sons of Temperance and other moral institutions of the kind, do it for her, and even more. Let the course we have suggested be pursued, and we will most cheerfully consent to return all our charters to the Grand Divisions, and throw up the organization at once. Until this course is adopted, we shall insist, that the Order of the Sons of Temperance is a most valuable Institution—that it is a more powerful auxiliary to the temperance cause, than has ever before existed.

We come then in the discussion of the principles of our Order, to notice more fully

#### ITS DESIGNS.

And in this connection will refer also to its influence upon society at large.

It was no doubt the purpose of those who instituted the Order, to devise some means by which the unhappy victim of intemperance should not only be brought back to the paths of sobriety and rectitude, and effectually reclaimed; but, that he should also be the constant associate of those, whose effort and whose pride would be, to stand by him in temptation, to aid him in affliction, and to sustain him in his physical and moral elevation. And more than this was also contemplated—a concentration of action, on the part of the friends of temperance, throughout the length and breadth of the land.

These two objects accomplished, and nothing could stay the onward progress of this glorious cause!

Something like this Order was needed to bring together and consolidate the various powers employed, and to concentrate the efforts of those who were laboring in the cause. Our failure hitherto had been in relying upon inefficient aid,—in courting men as friends, who proved in the end to be our enemies. And most happily have the means devised, remedied the evils which defeated us: and an essential advantage, resulting from our organization, is found in the fact, that every *true Son of Temperance is always a temperance man!*

It is altogether important for a king or a general, about to lead an army forth to battle, to know the strength of his army, or upon how many men he can with safety, rely, in the severest emergency. And in most instances, where a defeat in battle has been suffered, it has been the result, *not* of inferior numbers, but of cowardice or treachery on the part of the defeated—history confirms this fact in innumerable instances. For years the friends of temperance and the foes to the cause, have been engaged in a great moral battle—in a contest for principles! Composing one of these vast armies we find the sober man, the just man, the benevolent man, the temperate man, the true

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patriot, the philanthropist and the Christian. The other army is composed of a greater number of men, but, as a general thing, directly opposite in character and principles to those I have named. Severe and long have been many of the struggles between the two contending parties, and in a majority of cases, hitherto, the battle has turned against the friends of humanity and of right, and the temperance men have often been defeated on their own ground, and for the time being completely put to rout; and why? Why so often suffer defeat? Because there were those in the ranks who were not true to the cause they had espoused—men not to be relied upon in an important issue, when great principles were at stake—men not true to their pledges. Such has been the action under the old organization.

But though defeat has often been our fortune, and for a time, given the vantage ground to the enemy, still we are not disheartened, and we wish our opponents distinctly to understand, *that this war is to be continued*; that it is our purpose, as temperance men, unpledged to any political action whatever in the cause, not merely to take a few outposts of the camp, but to carry the war into the very heart of the country, and, eventually, to "revel in the halls of the Montezumas!" And though thousands, by the hand of the enemy or the traitor, have fallen to rise no more, yet the recruiting officers are abroad in the land, and a vast army are being enrolled for future contests! These are men of cool heads, of warm hearts, of strong arms, and of dauntless spirits. And while the beautiful Star of our Order remains upon that broad white banner floating to the breeze, *not one true man will leave the ranks!* And if the smoke and mists of the battle, for a time, shut out that banner from the view of those who have enlisted under it, its motto will still be remembered, for it is engraven on the tablets of the heart.

Nor is this a doubtful contest, for with the aid afforded this cause by the Sons of Temperance, its success is certain, its triumphs are sure.

Brethren, the success of our Order is sure—the character of its members, and its growing population, wherever it has been fairly tested, has dispelled prejudice, removed opposition, and caused many, who were at first loud in condemning us, to rejoice in our prosperity.

Others there are who have ceased to condemn, who still withhold condemnation; for with some, nothing is *honorable* which is not *ancient*; and to enlist their aid or sympathies in favor of any institution, it is only necessary to assure them, that its origin was previous to the *dark ages*, or that some monarchical or kingly government gave it birth.

But, could we thus prove our origin, it might with propriety be asked in return, where, then, was the influence of your institutions, on the nations of the earth, during the ninth, tenth, and eleventh centuries? and what has the faithful historian said of this period of the world? what of the proud Empire of Rome? Speaking of the causes which resulted in its overthrow, he says,—

"When the Empire of Rome crumbled from her own tremulous weight; when the corruptness, and venality, and intemperance of her

people, completed the destruction commenced by her powerful rival in Africa, and the Mistress of the world, after a reign of nearly fifteen centuries, shared the fate of Assyria and Macedon, the last glimmer of science and of moral influences was extinguished, and all mankind immersed in Tartan gloom!

"Never since the ante-deluvian age, had ignorance, superstition and credulity, so completely degraded the human race, as during the memorable, and appropriately styled, '*dark ages*.'

"It seemed as if the over-ruling Power had withdrawn the last check to the baser passions, and left the earth to the government of the prince of darkness, aided by his able coadjutors in human form. Every restraint of law and reason was entirely disregarded, and anarchy and confusion usurped the place of liberty and order.

"The sun then as now, lit the East and the West,  
Gilding tree-top and billow, and hillock and glen;  
But slowly and sadly he sank to his rest,  
As he wept o'er the crimes and follies of men."

And what was true of Rome, was true also at that time, to a very great extent, of the other nations of the Old World. And if such an institution as the "Independent Order of Rechabites," or the "Order of the Sons of Temperance," existed, where was its influence on those nations? and where I ask, is the historian who has followed down this Order, from its origin to the present time? If such an institution has existed for ages and centuries past, it has, like the pale moon-beam, of yesterday evening, left no trace of its being behind.

We pretend not that the origin of *our Order* is *ancient*, but, that it is *honorable*, no one acquainted with it will deny. We admit not, that it is a branch of the far-famed *Illumini* of France and Germany, an institution than which no other on earth has made a more corrupting influence, both in the Old and New World.

It is an offspring of a kingly government, it comes not across the broad Atlantic, it was not transplanted from a foreign soil.

*Our own beloved country gave it birth—our own beloved land will cherish it.* It is an offspring which she owns, and which is destined to bless the parent as no other moral institution of the kind has ever yet done. And for all this we love it yet the more—we love it for its American origin—we love it for its American character: and, in the language of a distinguished member of the Order, the Rev. Lyman Beecher of Cincinnati, I can say, that "I bless God for the day which made me a Son of Temperance."

But admitting all we claim for the Order thus far, the objector asks, finally—"Is it possible to accomplish by the organization all that is proposed and promised?"

We answer, unhesitatingly, it is, and even more; and, in giving this affirmative answer, we do not forget that our organization proposes the rescue of the entire world from the reign of Alcohol.

I am well aware that such a declaration, from the pen of one who occupies the position of your humble author, has more the appearance of pedantry, than sound deductions from logical reasonings. But I

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trust that those who find fault with it on that score, will at least concede to its author, the credit of sincerity in the expression of its opinions.

One thing, however, is certain in the melioration and elevation of man, to something like his original position in the scale of being—in the enlightenment and regeneration of the world, intemperance with its black catalogue of evils and of crimes, is to be banished from the earth. How this most desirable object is to be accomplished, is the great question with philanthropists, who make the great temperance field more particularly their sphere of action.

That the means hitherto employed, will never bring about the desired end, is quite certain, as the past history of the cause will pretty clearly demonstrate. Something more than ordinary means,—a deep, thorough, and far-reaching organization, is needed in the work—an agreement, an understanding among the friends of the cause, throughout the entire Union, to act in concert, with one and the same object in view, to act with energy, and to act efficiently.

Such an organization is "The Order of the Sons of Temperance." The age in which we live, calls for just such action as this Order can command.

The moral and intellectual world is not now, as near the close of the fifteenth century, just issuing from chaos. Our age and country demand the aid of energetic, unwearied, laborious men, in every great moral undertaking; and those who lend their influence to forward the moral enterprises of the day, should remember, that their action is to tell not simply in our own, but in other hands also.

And it should also be remembered, that whatever we do, must be done quickly, for there is a tide in human affairs which waits not,—moments on which the fate of an enterprise balances, and such is the present position of our cause. Mighty influences are bearing on us, in high conflict, for good or for evil—decisions of the utmost importance to the cause, touching the legality or illegality of the traffic, in the different states, are soon to be brought in. What these decisions are to be, or how they are to effect our future action and destiny, in the matter, is of course at present uncertain. And at this crisis, nothing short of a strong effort on the part of its friends, may be able to secure to the cause, what ages of repentance cannot recover when lost.

The labors of all needed—none are to be discarded; and the friends of the cause expect, that every "Son of Temperance," especially, will do his duty.

Our enemies are vigilant and powerful, and would rejoice in our overthrow; but they are doomed to be disappointed, and already they are compelled to admit, that

" Another band is reared to stand  
 Among the brave array,  
 Before whose might, though hard the fight,  
 Intemperance dies away;  
 Our glorious plan to rescue man

From sorrow, vice and shame,  
Still gathers strength, until at length  
It will the world reclaim."

And it is already discovered that our Order is not that puerile, inefficient thing, it was at first supposed to be—destined to "dazzle for a moment, and then disappear."

And when its influence in the temperance cause generally, shall be fully developed, all that we claim for the Institution will be cheerfully conceded.

We know it was early predicted that the prosperity of the Order would prove the complete overthrow of the great temperance reformation; but thus far its tendency has been directly the reverse, and we have daily assurance that its progress tends only to give action, and stability and permanence to the temperance movement, wherever its influence is felt. And in hundreds and thousands of instances, persons who had for various reasons withdrawn from the field of labor, have received new life by uniting with us; and very many have enlisted in the good work for the first time, through the direct agency of our institution. And here comes in the influence on old associates, for no good Son of Temperance can be an idler in the cause—it is his duty and his privilege to—

"Look around among mankind,  
And warn his fellow man from error's path—"

And in doing this, he is often reminded of his own personal, individual obligations and responsibilities, and thus, while he blesses others, is himself doubly blessed.

And now, if any apologies are required for this organization, we point our readers to the glorious trophies which adorn our Order. We point to you the thousands and tens of thousands who are seemingly lost to virtue, honour and happiness; lost to Love, Purity and Fidelity; lost to their friends, families and country; lost to the hopes of a blessed immortality; but now redeemed, disentrained, and standing erect in the consciousness of their freedom; and restored back to the fond embrace of their friends and the confidence of the community, where they are held by the silken bands of this united brotherhood.

Is any further apology necessary? Then we would point you to the fidelity, energy, well-directed, unflinching efforts of the Sons of Temperance, as they have from time to time battled with the enemy, and aided in many of our most important and glorious victories. But for their untiring efforts, the temperance vote would have been defeated in many of our cities and more important places throughout the country. They are the *regulars* in the temperance army, on which you may always rely for defensive, or aggressive movements upon the enemy. They are, in short, (together with the *Rehabites*.) almost the only efficient, reliable temperance organizations, at present in the land. Other Societies scarcely breathe; many, we know, exhibit no pulsations of life, and some are absolutely defunct.—Visit the places where they were, and inquire for their officers, and no one can point

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you to them. Things ought not so to be; but such is the fact. But you inquire, perhaps, what assurance can you give us that the Divisions of the Sons of Temperance will not become lax, and pass into desuetude. We answer, because their Constitution contains a vital principle. It requires them—it makes it their solemn duty, unless higher obligations prevent, to assemble weekly and listen to the most affectionate and persuasive motives and considerations to Love, Purity and Fidelity. We are so constituted that we need continually the appliances here furnished, to secure vitality and perpetuity to a mere human organization. They are even necessary in a divine institution, like the Christian church. How long would there be a visible church on the earth, if she were not required by another divine institution—the Sabbath—to assemble every seventh day, and sit under the most solemn, soul-stirring motives, to obedience and faithfulness?

Do you ask for another apology? We offer the fact that the pledge of temperance is invested with a solemnity and sacredness which is not given to it under the ordinary circumstances in which it is taken. Not that we are bound to it by oaths, bloody and horrid enough to conjure up from the vasty deep the very ghost of Morgan himself. We abhor any such unauthorized and guilty paraphernalia and parade. Nevertheless, the pledge is administered under circumstances calculated to impress the mind rationally and solemnly, by motives drawn from the word of God, and appeals to the most honorable considerations of an individual, as a man and a gentleman.

Every true philanthropist has often been pained at the fact that the habits of inebriates have so frequently proved stronger than their pledges, taken under the eloquent appeals of the temperance advocate, and has earnestly desired that some plan might be adopted to hold them true to their signatures. We may rejoice, therefore, to find in the Order of the Sons of Temperance, an influence that almost triumphantly meets this difficulty. Here they are continually surrounded by those conservative means and influences, which, by the blessings of Heaven, holds them steady and keeps them true, until they become thoroughly sober, and the higher considerations of religion, and the motives drawn from the other world, are made to bear with effect upon the mind and heart. Said a young man in Auburn, N. Y., who, in a debauch the night before, had drank six bottles of champagne, to an officer of a Division in that place, "Do take me under your care and protection, or I am ruined for this world and the world to come." He felt that this Order was the City of Refuge, to which he might flee and be safe. And a man thus saved and blessed, is a blessing to others; to his family, to his friends, to his old associates, to all mankind! Nor will the wife of his youth, who has been the partaker of his joys and sorrows, or the sisters who have loved him in all his recklessness and wanderings, be indifferent to the change that has so recently come over him. They will rejoice in his moral elevation, and feel that they, too, are sharers in that elevation, while they respect and love him yet the more for his courage to oppose, and his power successfully to resist temptation.

The reclaimed man, too, will find in his own renewed manhood a renewal of the joys of home ; and having once more tasted those joys, if he be kindly treated there, he will feel little or no inclination to return to his cups. And more than this ; the reformed Son of Temperance will find himself in the enjoyment of a thousand little comforts and conveniences, which his former habits of dissipation have deprived him of ; he will feel no pinching want ; he will dread no coming evil ; for among the members of this Order there are to be found no candidates for the Poor House, the Jail, the Penitentiary, nor the State Prison.

If, then, the influence and action of our Order are good, and good continually, let unnecessary prejudice be laid aside. Let Divisions be established in every part of the country, and especially in those places where the temperance cause is languishing, and in a little time you shall learn by observation, that the true son of Temperance is not the man to neglect the temperance cause at large, nor the claims of his business, nor the duties he owes to his family, or to his God.



## THE TEMPERANCE BANNER.

BY H. HASTINGS WELD.

Not in the brasen pomp of war,  
 Not with the sound of martial drum,  
 Not with the blight of wound and scurf,  
 Doth the mighty conquerer, Temperance, come :  
 His arms are the things that make for peace—  
 His contests bid all warfare cease.

Not in the dew of the widow's tear  
 Like the warrior's wreath, in his chaplet green ;  
 Before him runs no shivering fear,  
 And in his train no woe is seen,  
 But he wipes the tear from sorrow's eyes,  
 And bids from the dust the stricken arise.

Not in the breath of the orphan's sigh,  
 Like warlike flag, doth his banner wave,  
 Around him sounds no wailing cry,  
 Beside him gapes no hideous grave,—  
 But, in his career, the orphans blest,  
 Strew flowers on the place where their fathers rest.

Not in the hoarse and husky voice  
 Of fiends triumphant, peals our shout,  
 But the cheerful heart that must rejoice,  
 In musical utterance, gushes out,—  
 As the water glad, from the hidden spring,  
 Seeketh the light to dance and sing.

Proud is the banner that we bear,  
 With love emblazoned on its fold,—  
 Love that can sooth all woes and care,  
 Love that does gild refined gold :  
 No sense of alms the spirit may fret,  
 When a brother receives a brother's debt.

Purity washes away the stain,  
 Fidelity mentions it never more,—  
 The fallen man is a man again,  
 And wins more friends than he knew before ;

Nor in adversity, pass they by,  
 For once become friends, they are friends for aye.  
 Flock to the Banner then, one and all,  
 Maiden and Mother, and Son and Sire :  
 Rescue a world from the dead'ning thrall !  
 Deprive of its victims the withering fire !  
 Save ! 'tis a Mother appeals for her child—  
 A daughter implore you in accents wild !

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### THE STAR OF TEMPERANCE.

“ A pall had o'erhung the fair breadth of our land,  
 Intemperance had lifted its death-dealing hand,  
 And the darkness of woe was both witnessed and felt,  
 A besom that deluged our country with guilt.

Then rose there a Star, that in brilliance and beauty,  
 Could illumine the pathway of virtue and duty,  
 That peered thro' the gloom like some messenger fair,  
 Of Hope's gentle dawn, 'mong the realms of despair !

The Star of bright Temperance then shed its first ray,  
 To show to the rover the true beaten way,  
 To light the transgressor once more to his home,  
 And banish the blackness of guilt's fearful gloom.

It rose like a “ beacon light, streaming afar,”  
 Oh ! welcome, thrice welcome, blest Temperance Star !  
 Thy radiance shall gild the inebriate's hope,  
 And teach him in strength, with the demon to cope !

Ay, glisten, thou fair one ! on thee shall we gaze,  
 And sing to the anthems of heart-flowing praise ;  
 To thee shall the woe-stricken look and rejoice,  
 To thee, lift in gratitude many a voice !

Thou'st risen in beauty, oh ! never to fade,  
 Beneath thee our Banner is proudly displayed ;  
 With thee for our champion, we'll vanquish the foe,  
 Then thou'lt gleam on a land that hath sought of its woe !

'Tis well, gentle light, thine own brilliance shall shed  
 Its beam of delight on full many a head,  
 Bowed down by stern sorrow, and laden with tears!  
 Oh! welcome the Star that so sweetly appears.

Yes, tread thy fair way, signal orb of the blest!  
 Till thou crownest our land with thy glittering crest!  
 Gleam on, thou fair sentinel, never to set  
 Till men shall the evils thou'st conquered forget."

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### SONS OF TEMPERANCE.

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" All hail, ye Sons of Temperance, hail!  
 Ye stand secure, a noble band;  
 Admitted but within your pale,  
 The strong and weak united stand.

All hail! we greet you brothers, friends,  
 Your glorious ark of safety greet;  
 To suffering love you make amends,  
 And guide and guard unwary feet.

Success attend your rapid strides,  
 Which soon will compass sea and land,  
 Not o'er the prostrate neck to ride,  
 But in fraternal love to stand,—

And shed around a glorious light,  
 Genial as the Summer sun,  
 Strengthening every Temperance plant  
 Till all your hallowed work is done.

Go on, ye band of brothers, go,—  
 Shed light and hope o'er Misery's dwelling;  
 Lift up the head long bowed in woe,  
 And leave the heart in rapture swelling.

While ye pass on—Love, Purity,  
 Fidelity,—ye still advance;  
 Till all who claim humanity  
 Become true " Sons of Temperance "

