

The Son of Temperance.

VOL. II.

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No. 10.

The Good of the Order.

In His Keeping.

BY HOWARD N. FULLER.

The wind was cold, the snow lay deep
And covered everything;
I wondered, as I looked without
And heard the sparrows sing,
How they could be so well-content,
With all things else so drear,
And earth and sky gave out no sign,
Their little hearts to cheer.

For days, perhaps, they had not found
Sufficiency of food,
And though their lives in peril lay,
Yet happy was their mood;
And puffing out their feathery coats
To keep their bodies warm,
They sang in such a joyous strain,
As spoke no thought of harm.

I blessed the faith that e'en in birds,
Makes sorrow to be sweet,
And was about to go below,
'To throw them crumbs to eat,
When twittering all, in glad accord,
They flew down from the tree.
I lifted quick the window-sash,
That I the cause might see.

My eyes beheld a precious sight,—
Clad in his first-worn frock,
Dispensing life and joy, my babe
Was caring for the flock.
Ah, then, I said, why should we fear
To rest in God alone!
In famine's gloom, at plenty's noon,
He careth for His own.

Our Cause in Maryland.

BY THOMAS L. POULSON, D.D.

MARYLAND has ever been one of the most active and advanced States of the nation on the temperance question. At every stage of the reform she has been found abreast of her sisters in the zeal and intelligence of her temperance workers, as well as in the vigour and persistency of the friends of the drink-traffic. The irrepressible conflict has been hotly waged within her borders for a half-century or more without much abatement of intensity at any period of that eventful time. Some apparent defeats have been suffered, but not a few decided and permanent victories have been achieved for the cause on this battle-field.

Our metropolis, Baltimore, gave birth to the famous Washington-

ian movement in the year 1840, and from this centre and by that method went the vital thrill that afforded hope and redemption to thousands of human wrecks who might otherwise have drifted and split upon the rocks of doom.

In Baltimore City in 1853 an entire temperance ticket was elected to all the municipal offices and to the State Legislature, showing the profound and widespread temperance sentiment prevailing here at that time. In all probability, no such event has ever transpired in the history of any other large city of our country.

The Sons of Temperance were strong and zealous in the State in *ante-bellum* times, and, remaining intact during the trying years of the civil strife, subsequently became the nucleus of renewed and more vigorous developments when the war-clouds were dissolved.

Other temperance organizations have sprung into active operation in our midst at different dates since the late war, but none perhaps so zealous and popular as the Good Templars, who soon spread over the State, and for a time accomplished a grand work. Then came the Jonadabs, who were full of fire and convictions, and captured many stubborn ramparts which they still hold. Meantime what was termed a reform movement was inaugurated and conducted among us by reformed men, through which means thousands of moderate drinkers and drunkards were induced to sign a pledge of total abstinence from the use of intoxicating drinks, many of whom remain to this day.

In May, 1873, one of the largest and most respectable State temperance conventions assembled in Baltimore that had ever been held in the commonwealth. It was composed of delegates from churches, schools, temperance and

other moral reform societies, and embraced some of the very *elite* from among the cultured and influential men and women of the State. At this meeting a Maryland State Temperance Alliance was organized, with carefully-prepared constitution and by-laws, and a full board of efficient officers. The objects of this organization, as set forth in their platform, were two-fold—viz.: 1. To unite the churches, temperance societies, and outside friends of the cause in a common and combined effort to resist the encroachments of the rum-power, and to advance the interests of the reform more particularly by legislative enactments. 2. To adopt an educational plan by which the masses should become better informed on the practical and vital facts and exigencies of the cause. Individuals, churches, and societies were admitted to membership in the Alliance by the payment of small sums of money, which were appropriated to advancing the direct work of the organization. Rev. P. Coombe, one of the most effective temperance speakers and organizers in the country, was employed to travel over the State in order to circulate documents, to preach and lecture on the subject, and to establish county alliances auxiliary to the State society. The energies of the Alliance were specially directed to the work of procuring from the Legislature what is known as local option—*i.e.*, the privilege of voting as to whether or not the citizens wanted intoxicating liquors sold as a beverage in a given neighbourhood. This policy seemed to unify all the temperance elements in our midst. So effective were the movements of this new machinery that at the session of the Legislature just nine months after the organization of the Alliance twenty-eight thousand names appealed to that

body in favour of local option, a committee on temperance was appointed by them, and a general bill favourably reported, which came within five votes of passing the House, the Senate seeming fully ready to concur. However, on the failure of the general bill, special local-option laws were passed for the counties of Talbot, Caroline, Queen Anne, Dorchester, Worcester, and seven districts of Somerset. Another Act was passed at the same session transferring the granting of licenses from the hands of the county clerk to those of the Grand Jury for the twelve counties of Harford, Cecil, Kent, Caroline, Worcester, Calvert, Montgomery, Charles, Queen Anne, Garrett, Frederick, and Talbot. In the subsequent election, under the local-option statute, were carried for prohibition by majorities larger than those obtained for any party ticket the counties of Dorchester, Worcester, Talbot, and Caroline, and two districts in Queen Anne and six in Somerset. There was at the same time a great reduction in the number of licenses issued in several of the counties where the aforesaid Grand Jury law prevailed.

A liquor-dealer in Caroline County took an appeal from the lower court to the Court of Appeal to test the constitutionality of the local-option law. The case was strongly presented and ably argued by competent lawyers on both sides. The court decided by a vote of four to one that the law was valid, and also that licenses procured previously to the day of voting on the question were null and void from the time of said vote. The court took the position that a license to sell liquor was not a contract between the dealer and the State, but simply a privilege which might be withdrawn at any time.

At a subsequent session of the Legislature local-option bills were passed for Kent and Calvert Counties, and at the election under the same both counties were placed in the prohibition ranks by handsome majorities.

At the last session of the Leg-

islature local-option bills were passed for several other counties. Under those bills elections have taken place during the current year, and decisive majorities have carried for prohibition the three counties of Prince George, Cecil, and Montgomery, together with nearly half the districts of Frederick, four districts in Somerset (where the vote was retaken), and six districts in Washington.

Thus, to recapitulate, we have nine entire counties, with the exception of a few districts already indicated, and portions of other counties equal to about one and a half more, making in the neighborhood of *ten and a half counties of the State* (out of twenty-two) now under prohibition.

We consider this splendid work for the short space of seven years. Another seven years of equal success will sweep the State with prohibition of the vile traffic by *the direct vote of the people*. Such an achievement would hardly have a historic parallel in brevity and brilliancy since the heroic conquest of Jacob over sordid Laban. Seven years! Significant words! May they presage the everlasting downfall of the hoary rum Babylon!

Hon. William Daniel, of Baltimore, has been president of the Maryland State Temperance Alliance from its foundation, and still occupies that position. To his incessant and efficient labours and generous material contributions, more than to anything else, are due the glorious results that crown to-day the efforts of the past seven years. Long may he live!

Who is the Rumseller?

ANSWERED NEGATIVELY.

1. *He is not a maker of anything useful.*

The Carpenter takes the lumber, handles his tools and toils all day. At the end he gives to the community the chair, the table, the sofa, the chest of drawers or other article he has made. This article is from raw material of comparatively little value; the article itself is of comparatively

high value from its usefulness and service to people.

The Shoemaker takes the leather, cuts it into patterns, sews it together, and labours all day at his work. At night he gives the community a pair of shoes that can be worn, that contributes to comfort and helps the wearer to reproduce something in return.

The Blacksmith makes the implement of use from iron, the tailor the clothes we wear, the cotton manufacturer the fabrics we use, the iron founder the stoves and furnaces so indispensable to us.

All these and their fellow-workers are honest toilers whose labour contributes to the comfort, necessities and progress of the community.

The Rumseller *makes nothing useful*. He stands lazily behind his bar, trusting to the appetite he forms, the attractions he spreads, to find customers, and to them he passes *Alcoholic liquors* which stupefy the senses, weaken the will, whet the passions, enervate the mind, disease the body and destroy the soul.

2. *He is not a supplier of anything necessary to health, happiness or purity.*

The Grocery and Provision man supplies people with tea, coffee, eggs, butter, hams, fruits, sugar, meal, fish, flour, all of which contribute to the sustenance of our bodies, the happiness of our homes, and enable us to grow strong, to work and earn and enjoy.

The Dry Goods man supplies us with cottons, silks, woollens, carpets, threads, blankets, and innumerable other articles, which clothe us, keep us warm, beautify our persons and our homes, and so conduce to the welfare of the people.

The Bookseller supplies us with news, thoughts, histories, philosophy, and such like food so necessary to our mental growth. And so on all through the chapter.

But the Rumseller stands lazily behind his bar, trusting to the appetite he forms and the attractions he spreads, to find customers, and to them he passes *Alcoholic liquors*,

which warm no one, feed no one, clothe no one, beautify no one, add no good thought, no good impulse, but which rob many a man and many a home of all happiness, all prosperity, all hope.

3. *He is not a patron and encourager of labour.*

The cotton manufacturer calls for workers. Set him down in a community and lo! the idle are employed and the busy hum of industry succeeds to the lazy stillness of indolence, and men are employed, wages are paid, homes are full of plenty, business prospers.

Set the sewing machine manufacturer down in your city. 400 men are called for, early and late they are busy, the forge glows, the molten iron runs into its mould, the countless machines polish, drill, put together and beautify; and all the time wages are paid, families are supported, wants are supplied, prosperity is afoot and happiness sings her endless song.

But the Rumseller stands lazily behind his bar, trusting to the appetite he forms and the attractions he spreads, to find customers, and passes to them *Alcoholic liquors*, which steal the mechanic from his work, the labourer from the mill, the workman from his place in the foundry or factory, and in addition take his wages for nothing, aye, worse than nothing. If he gave him nothing, the labourer would only be out of his money. He gives him drink, and the labourer is out of both *money and time*; lies drunk in the rumseller's den or the police cells, and the place in the factory is vacant, the daily wage for the home is lost.

4. *He supplies no mental food and develops no intellectual faculty.*

The teacher studies at his home, devises ways and methods for instruction, is alert to invent and constant to enforce, and for six hours per day works with the young brains and hearts of the children, and all to present information, to inculcate habits of thought and work, to develop mental powers, and make intelligent, competent and cultured citizens. He holds up the bright ideal of excellence, he implants

the noble and quick ambition, he opens the closed portals of knowledge and brings the hidden and wondrous things of nature before the admiring eye of man. He guides the unskilled hand and directs the unskilled eye until nature's best moods are caught and transferred to canvass, a perennial delight to all beholders. He imparts precision to the touch and taste to the execution until sweet strains of music are drawn from the silent pipe of the organ and struck from the ivory key of the piano.

But the Rumseller stands lazily behind his bar, trusting to the appetite he forms and the attractions he spreads, to find customers; and to them he passes *Alcoholic liquors*, which deaden the quick action of the brain, paralyze the skilful touch, poison intellectual ambition, sensualize the bright ideal, and degrade the god-like mind.

5. *He adds no moral stimulus and develops no spiritual powers.*

The preacher communes with God, is taught of his wisdom, studies the chart of life, spends his time in meditation and thought, and all to feed and stimulate and help us develop our spiritual natures. He extols the tenderness of love, the strength of moral rectitude, the grandness of patience, the rewards of virtue and the abiding riches of character. He takes men by the hand and leads them from sorrow, affliction and sin the earthly evils, up to the joys, the rewards, the purity and heavenly blessings of the better life. He ministers to all ills, advises in all trials, helps in all difficulties, and spends his life in the service of his fellow-men.

But the Rumseller stands lazily behind his bar, trusts to the appetite he forms and the attractions he spreads, to find customers, and to them he passes *Alcoholic liquors*, which rob the soul of its purity, quench all aspirations after God, becloud the spiritual sense, sap the very foundations of rectitude, destroy character, fill the mind with sensuality, and chain the better nature to a vice which renders hope impossible and Heaven unattainable.

We find, then, that the Rumseller

- (a) Supplies nothing useful.
- (b) Supplies nothing necessary to health, happiness or prosperity.
- (c) Is not a patron or encourager of labour.
- (d) Supplies no food or stimulus for mental improvement.
- (e) Adds no moral impulse or spiritual force to the community.

Let him step down then from the company of honest toilers. He has no place among manufacturers, traders, shopkeepers, mechanics, teachers or preachers. All of them would do better work if he were not; each of them meets him as an obstacle to this full success.

Our Divisions.

Freedom Division.

DEAR SIR.—It is with pleasure that I inform you and the readers of the *Son* of the progress our Division is making. We have a good number of members, but only a few who take enough interest in the cause to keep it in working order. To stimulate the members and bring new life in the Division, we concluded to hold a social on Friday evening, December 24th, and to invite some of our friends to participate with us. At the appointed time the W.P. took the chair, and the Division being opened in usual form, the routine business gone through with, and the officers elected for the next quarter.

The W.P., then announced a short recess, and then followed a bounteous feast, prepared by the Sisters of the Division, which all partook of. Bro. Carson Hewitt, was then called to the chair, when a pleasant time was spent in listening to speeches, songs, recitations, and stories.

After the entertainment was over, votes of thanks were tendered to the visitors for their attendance, and to the Sisters for providing refreshments, and we all went home well pleased and encouraged with the evening's performance. May the members of the Division long be

spared to enjoy many such evenings is the fervent wish of your obedient servant.

CARSON HEWITT.

Wild Rose Blossom Division.

SIR,—A farewell social was held by the Members of this Division on the 21st December, in honor of W. S. Howell, W.P., who has been a member of the Division for over three years, and who, following his avocation as public school teacher, will at the close of the term, remove from this locality. At the close of the entertainment, Bro. E. F. Brown was called upon, and, on behalf of the members, read the following farewell address:—

“To Wm. S. Howell, W.P.,

“The members of this Division desire to present you with this address, as a token of our esteem and friendship, and to express our unfeigned regret that circumstances have occurred which will deprive us of your valuable assistance in carrying on the affairs of this Division, and also of the Sabbath school. During your prolonged stay with us you have been untiring in your efforts to promote the welfare of those with whom you have associated, and to train and instruct those placed under your charge, in such a manner as to win our highest commendation. Hoping that wherever fortune may place you in the future, you will adhere to those principles of honour and integrity which you have displayed while here, and that you will help onward the cause of temperance, and advance the interests of our noble order, ever bearing in mind that intemperance is the greatest social and moral evil with which Christianity has to contend. We hope that during the remainder of your life you will have health and happiness, and when your labours are over you may be called to enjoy the society of the Worthy Patriarchs who have gone before to those realms of bliss.”

Yours in L., P. & F.,

FRANK BROWN.

Sombra, Dec. 28, 1880.

The Son of Temperance

IS PUBLISHED MONTHLY,
AND CAN BE PROCURED OF
THOMAS WEBSTER,
Grand Scribe, BRANTFORD.

To whom all business letters must be addressed.

TORONTO, FEBRUARY, 1881.

To the Divisions.

WE regret the Divisions are not responding, as they should, or as they were expected to do, by the Grand Division, to the call for assistance to carry on the publication of *The Son of Temperance*. We can only publish one more number, unless the fund is increased to \$200 within the next six weeks.

A Mistake.

THE following telegram, dated Toronto, appeared in the *Hamilton Evening Times* of the 27th January. “It is understood that Mr. G. M. Rose, the well-known temperance man, has withdrawn from the arbitrary channel of Prohibition, for a conscientious reason, preferring rather to use his influence for the milder form of temperance work.” Mr. Rose instructs us to say that the *Times'* correspondent must have been drawing upon his imagination when he penned the above, for he never entertained such an idea, but feels more convinced than ever that if Canada is to be freed from the liquor curse, it must be by a sweeping Prohibitory measure. Mr. Rose, however, will continue to work, as he has always done, with those who differ from him with regard to Prohibition in general temperance work.

Sons of Temperance.

THE Order of the Sons of Temperance was organized on the 29th of September, 1842, in the City of New York. On the 21st

of June, 1848, the first Division of the Order was planted in the Province of Ontario (then Canada West), in the Town of Brockville. The Divisions rapidly increased both in numbers and in influence, and have been the means of saving many persons from the evils of intemperance, by their continual agitation in favour of total abstinence, and against the legalized sale of all intoxicating drinks. In 1854 the Good Templars started, and from them other close Temperance organizations. The effect of having so many such organizations has been to weaken each other, not necessarily implying that the Temperance sentiment has at all diminished, but in having several Orders instead of one the number of members in each is therefore less.

The Sons now have been in existence over 38 years, have initiated 3,000,000 persons into their ranks, and have been the leaders in every great and good movement to repress, control, or prohibit, the traffic in intoxicating drinks.

Who were the chief workers for the Maine Liquor Law? Who for the Dunkin Act in 1864, in Canada? Who for the Canada Temperance Act of 1878? Who for the strictures in the License Laws of the different Provinces of Canada and in the States of the Union? Who, but the Sons of Temperance!

The Sons were at work before the other Orders were ever thought of, and are working yet, having the same objects in view, viz.: the educating of the young of our country in Temperance principles, the training up of

young people in good business habits, the saving of drunkards, and stopping the sale of the cursed liquor by moral suasion, and if necessary, and as soon as it can be accomplished, by legal prohibition. Some of the ablest statesmen in the United States and in Canada have received their training in this old Order, and many of them can say "Thank God for the Sons of Temperance!" In the Order we visit those members who may become sick, soothe their pillow in death, and follow their bodies to their last resting place in the grave; we insist upon the members having good moral characters, and we most firmly require a faithful compliance to the Pledge of the Order. In short we practise "love to our members in sickness and health," we ask "purity of heart and life" amongst our members, and "fidelity to the solemn and binding obligations" taken by each of them.

So many other Societies, both Temperance and every other conceivable kind, have been organized since our Order started, that it is more difficult to keep one up now, and especially if it is of a strictly moral or religious tendency. This being so we deem it our duty to write this article to let the public know, as it were, where we stand.

First.—We appeal to every young man and woman in our country to join our Order. We do so because we know it will do you good, and will remove many temptations, if you can say, when asked to drink liquor, "No, I belong to the Sons of Temperance." We do so also, because we know that the business training

of the Order will be useful to you in many of the paths of life. And we also do so, because we believe it is important for every person to early enlist on the side of right against the wrong.

Second.—We appeal to every moderate drinker to give up his slight indulgence in the use of liquor, for the sake of the example he may set to, and the influence he has over, others, and to cast in his lot with our Order. The liquor does you no good, it does not improve your health, or your strength, you expose yourself to danger and you are setting a bad example to weaker ones around you. Give up the little you use and join our ranks, as we need your help. Christ says: "He that gathereth not with me scattereth abroad."

Third.—We appeal to old men and women to come in and join our ranks, so you can set a good example to those around you, and so that you may die in the harness, proving your anxiety to do good to those over whom you may have any influence.

Fourth.—We appeal to all former members of the Order to come back and rejoin us. We need your help. You know the good the Order has, under God, done to some of you and to others, in the past, and you should be up and doing to help on the good work. If you have left through some slight dispute, come back and "write the errors of your brothers in sand." If you have left through becoming connected with some other Society, and not having time to attend both, is it fair to leave the one that gave you the training which fitted you

for the other? Is it fair to leave your first love? If you have left us through lack of time, could you not spare a little time, even if not every week and give it to us. If you have left through a medical advice "to take a little wine for thy stomach's sake," do you not now see that such advice was folly for you, and do you not now know that the best medical men say liquor is not necessary for any person in health, and is dangerous to use even as a medicine, except on special occasions, under the immediate supervision of a doctor. If you have left for any other reason, can't you try to come back to the Order, forget the errors, if any, of the past, and try by and with the Order to work for the country's good.

Fifth.—We appeal to all mankind to come and join us, for the Order was formed for man's good, and has done good and will do so if worked properly. "We seek to enlarge this circle of fraternity until it shall embrace the entire race of man."

Join some existing Division in your vicinity, and if there be none such, send to the Grand Scribe, for an application for a charter and other necessary information.

From the Grand Scribe.

Receipts from Divisions from Dec. 16th to Jan. 15th, 1881.

FOREST HOME, \$1.47; Mt. Hurst, 15c; Plainville, \$2; Kettleby, \$6; Allenford, 15c; Greenbank, \$3.68; Enniskillen, \$3.43; Stanley Mills, \$1.26; Vernonville, \$2.17; Eugenie, \$2.66; Tyrone, \$4.20; Pine Grove, \$1.89; Malton, \$3.15; Crystal Spring, \$4.00; Union Star, \$2.80;

Harwood, \$4.69; Plainville, \$6.79; Rising Star, \$2.94; Prospect, \$4.44; Huron, \$2.38; Mt. Meldrum, \$3.08; York S. G., \$2.45; Malvern, \$1.40; Good Hope, \$1.89; Port Robinson, \$2.41; Solina, \$5.74; Box Grove, \$1.89; Leaskdale, 60c; Bowmanville, \$5.18; Stamford, \$3.08; Ethel, \$3.39; Green River, \$2.52; Ashworth, \$3.13; Bethesda, \$7; Laskay, \$9.52.

Contributions to "Son of Temperance" from Jan. 1 to Jan. 25, 1881.

Orono, \$2.00; Stanley Mills, \$2.00; Plainville, \$2.00; Rising Star, \$2.00; Solina, \$2.00; Ethel, \$2.00; Bethesda, \$1.00; Ravine, \$2.00; Eugenie, \$2.00; Oshawa, \$2.00; Henderson, \$2.00; Horton, \$2.00.

Extracts from Deputy's Reports.

— Bro. G. P. Bliss, P. D. G. W. P., writing from Moncton, 19th January, says:—"I will do all in my power to keep you posted in the work of our glorious Order in this part of our fair land. I feel like a new man. The Scott Act is beginning to show the good effect in our town; some of the rummies are talking of fighting us, and others have acted, for the first time in many years, like men; they have bowed quietly to the law, and say they feel as if they can breathe the pure air of Heaven now. The mass meeting held on Monday night elected a committee of nine to see that the law was properly kept in force, and, to my surprise, my name was on the list. This, of course, will give me more work; but I care not how much I am asked to do in this great moral work; God grant me strength and judgment to do my duty faithfully. The Mass Meeting was a grand success, there being over seven hundred of the influential people of Moncton present; and when the list was opened for subscribers to a fund for legal purposes in case of appeals, &c., before the evening was half over, four hundred dollars had been placed at our disposal, and while the Grand Committee were in session the

sum was run up to seven hundred by other of our friends who came in later. We have one great thing in our favour—every clergyman in Moncton is a total abstainer, and all work on the Temperance platform like one man. No question is asked what church do you belong to; they all agreed that this grand movement was for all, and they put aside party and church feeling. I will let you know more as we go on in this good county where we cannot smell rum. God grant it may always remain so."

—Bro. J. B. Kennedy, D. G. W. P. writes from New Westminster, Dec. 31st, 1880, as follows: "I am sorry to say that my report for the quarter just past will be a rather sorry one. Our Division (Royal City, No. 1) has held very few meetings during the quarter, and has failed to elect a staff of officers for the ensuing term. Quite a few of our members are absent from town for the winter, and those who remain seem to be otherwise engaged very frequently on Division nights. I have moved out of town and can't attend so regularly as I would like to, and altogether we must confess that we have made no progress during the quarter. We held one public meeting, and were fortunate enough to get a short practical address on temperance from the Methodist clergyman here, the Rev. Ebenezer Robson, who expressed his willingness to assist on all such occasions when asked to do so. But now I am glad to be able to say that I think our cause has got a 'bigger lift' in one day than I expected it to get in a year. Rev. Mr. Robson went around to all the clergymen of the place and got them to join in holding a mass meeting for the purpose of expressing their views to the people on this question. Said meeting was held last evening, and the Skating Rink Hall was crowded. Addresses were delivered by his Lordship, the Bishop of New Westminster (Anglican), Rev. Mr. Jamieson (Presbyterian), Father Horris (R. C.), Ven. Archdeacon Woods, and

Messrs. W. D. Ferris and J. C. Brown. The Bishop, with Messrs. Jamieson and Brown, took the stand as total abstainers, and advocated total abstinence as the great panacea for the cure of the evil; while the other three, not being total abstainers themselves, could only counsel moderation, and some of their arguments seemed to me very far behind the age. The chair was occupied by the Mayor of the city, Robert Dickinson, Esq.; and the audience comprised representatives from all classes of the community. The best of order prevailed, and the addresses were all listened to with the closest attention. I anticipate the happiest results from this meeting, for the question has never been publicly discussed here in this way before. A suggestion made by Mr. Brown (who is a member of our Division) in his address, I consider especially likely to be productive of much good if followed out, that is, that the leading business men of the community should do their utmost to break down the very stupid custom (which prevails largely here) of treating over nearly every business transaction of any importance. The Rev. Mr. Robson was also to have addressed the meeting, and was brimful for the occasion, but time would not permit, and I feel that the public will have to get his address on some other occasion, I hope not far distant. The greatest credit is due to this gentleman for organizing and carrying out this meeting, and I feel sure that he has the sincere thanks of every thorough temperance man in the community."

—Bro. C. E. Ewing, Co. D. G. W. P., writing from Cobourg, on the 13th January says:—"We had a very pleasant and I trust profitable session of the District Division of the S. of T. for the West Riding of the County of Northumberland in this town yesterday. There are now eleven subordinate Divisions within the limits of this District, nearly all of which were represented at our meeting yesterday. The reports of D. W. P. and D. S. were on the

whole satisfactory and the addresses of some of the delegates were very interesting indeed. Several important resolutions were adopted, which if acted on, will doubtless prove to be powerful auxiliaries in advancing the interests of our Order, not only within the limits of this District but elsewhere. Having been honoured with a commission as your deputy for the County of Northumberland, I shall endeavor to visit each subordinate Division in my County as soon as circumstances will permit. With the compliments of the season."

The Work and the Workers.

—The first decisive temperance victory of this year, in behalf of the adoption of the Scott Act, took place in Queen's County, Nova Scotia. On Monday, 3rd ultimo, a vote was taken in that county, and so far as we have been able yet to learn, 750 votes were recorded in favour of prohibition, and but 82 for license, with a clear majority of 678 on the right side. A verdict of nearly ten to one in an old and intelligent county, like Queen's, is certainly a significant sign of the drift of public opinion. The key note for 1881 has been well struck. We confidently expect to be able to record a large number of similar victories during this year. The hearts of the people are stirred to rid the country of the blight and curse of the licensed rum traffic, and God is crowning our efforts with encouraging success.

—The Division at Jarratt's Corners, Simcoe Co., held a very successful Christmas Festival. The ladies provided an excellent and abundant repast, and there was the usual amount of good music, speaking and readings. After the installation of the officers of Orillia Division, the ladies entertained the members to a supper.

—The Sons of Temperance in Nova Scotia are working hard in behalf of the Order. Two Grand

Division agents are in the field in that Province. Our old friend Mr. Thomas Hutchings, well known years ago in Quebec in the temperance work, has spent several years in successful work in Nova Scotia. Mr. R. Thompson is also actively at the work.

—Col. J. J. Hickman, R.W.G. Templar, has recovered his health, and is again hard at work for the extension of the Order of Good Templars, of which he is the honoured head.

—In Sweden, a man who is seen drunk four times is deprived of his vote at elections. The adoption of that principle would considerably restrict the franchise in this country.

—The *Christian Weekly* refers with justifiable pride to the fact that about three hundred of the employees in the New York post-office are members of the Post-Office Temperance Society, and that it is unpopular in that institution to drink or swear.

—Liquor selling not only causes pauperism, but those races that sell most liquor furnish the most paupers. Eight-tenths of the liquor dealers of Chicago are Irish and Germans; and the records of the "Relief and Aid Society" in 1874, showed that of the 12,938 who were cared for by that Society, 10,040, or nearly eight-tenths were Irish and Germans.

—The *Hamilton Evening Times* of Monday states that the Ottawa Government have just notified the Scott Act Association, of that city, that the petitions for Hamilton and Wentworth Co., in favour of submitting the Temperance Act to the people for adoption, have been declared all right, and it is now expected a proclamation will soon be issued ordering the vote to take place in both municipalities simultaneously—probably in March some time. No mention is made of those from Halton County, but probably that is a mere oversight. As has been before intimated, the License Victuallers have been at the expense of sending an able

lawyer to Ottawa to oppose the acceptance of these petitions by the Government at all, and in consequence some three or four months' delay has occurred. It now looks, however, as though all their trouble and expense has been for nothing, and it may recoil against them in the end. The whole country will watch with interest the result of this contest.

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. B. 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. 143, 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.

Solina Division, No. 40, meets in the Division Room, Solina, 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. 159, 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.

CAMELTON & 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	1 00
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	60

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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