

THE SON OF TEMPERANCE.

TO EDUCATE FOR INDIVIDUAL ABSTINENCE AND NATIONAL PROHIBITION.

VOL. I.

RENFREW, ONTARIO, JANUARY, 1892.

NO. 1.

The Ungodly League Of Church and Saloon.

From the New York Voice.

Prohibitionists of America, the time has come for a new warfare. The ungodly league between churches and saloons must be broken, if the churches have to be split from turret to foundation stone in order to do it. A church that will any longer palter or stammer in the presence of these 140,000 gaping hells in America is one that is an enemy to God and a menace to the moral health of the nation. The minister that any longer supports by his ballot or his silence the policy of license or a license party is as guilty before God on this subject as a barkeeper, and no longer worthy to be a religious instructor or moral guide. The time has come when the truth must be shown in all its nakedness. The saloon exists because it is legalized and protected. Its legalization rests upon the voters of America. There is the responsibility for all this immeasurable woe and sin. Men who deliberately shut their eyes to this fact are men unfit to take seats at God's table, and a church that will let them do it is unfit any longer to be called a church. We say this in all deliberation, conscious all that it implies. If we cannot condone this sin in a party or a political leader, much less can we do it in a church or a minister.

What is this institution that is tolerated, perpetuated, protected by nearly four million voters who are church members? Here is a description of it by the New York Tribune four years ago:

"It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It is at the centre of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly-inspired power which at every salient point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of advantages of modern progress; which debauches and degrades millions, brutalizing and soddening them below the plane of healthy savagery, and filling the centres of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation."

Every word of this is true, none the less true because extorted from a journal ally of the traffic, and it is this "monstrous evil" that men are commissioning to carry on year after year by professed Christians. If the saloon-keepers are "poisoners-general," as John Wesley said, then those who commission them for this business stand side by side with

them in their guilt. If they are "traffickers in human blood," as Lyman Beecher said, thousands of ministers and about four million professed followers of Christ have on their hands the same blood and have nothing like the same stress of temptation to palliate their guilt. "This question should not be dragged into the pulpit." In God's name isn't murder to be dragged into the pulpit and censured? "To sell rum for a livelihood seems bad enough," said Horace Greeley in words that burn to-day. "but for a whole community to share the responsibility and the guilt of such a traffic for a beggarly \$10 seems a worse bargain than that of Eve or Judas.

Men and brethren, there are stains of blood on the pulpit. There is blood in the pews. The foundation stones are wet with it. The words of Lowell's "Parable" are truer to-day than when they were written:—

"But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the great foundation-stones

The Son of Mary heard bitter groans.
'Have ye founded your thrones and altars
then,

On the bodies and souls of living men?"

What is to be done about it? There is but one thing to do. The guilt which we refuse to share politically is one we should refuse to share religiously. The Church must be purged of this guilt. Persuasion, argument, entreaty, have failed. Resolutions have been passed by conferences and synods and councils, and official declarations delivered, but the guilt of the Church remains. Resolutions, even the strongest, will not remove it. Do not even the liquor dealers pass good resolutions? The guilt of the Church remains so long as a man who deliberately supports the legislation of drunkard making is allowed to remain in its pulpits or in its pews. It is time the Church be put to the test. A blood-guilty Church is even worse than a blood-guilty party. It is as bad to share in the one as in the other. If any church or any minister or church paper refuses hereafter to free itself or himself from complicity with this "traffic in human blood," every true Prohibitionist, in our opinion, ought to repudiate such a church or minister or paper and withdraw his or her support. We want some sanctified cursing done. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

One thing more. A few years ago, J. W. Bruce, of Canastota, N. Y., said that the Church is the bulwark of the rum power. We criticized Mr Bruce for the utterance. We want to apologize to him now. His vision was clearer than ours. Thank heaven there are churches (a very few) and ministers (also few) who are shining exceptions, but the controlling, dominant power of every large denomination in America is in league with the saloons and slums of our land, and that league is ratified yearly at the ballot-box. More than that, the attitude of the Church is a bar, though it ought not to be, to the action of those outside the Church.

The attitude of the churches of America is the bulwark of the rum-traffic. God pity us, it is the truth.

AWAKENING EUROPE

A Call to Total Abstinence from Intoxicants by the Scientific and Thoughtful Classes on the Continent.

The following appeal to total abstinence from intoxicating liquors as a beverage, having attached to it some of the foremost names of Europe, is being widely circulated on the Continent. It emanates from the Zurich Society for combating the Alcohol Habit, and presents, from a scientific and humanitarian point of view, the awful dangers, political and social, which menace the future of Europe, as the result of the almost universal use of intoxicants. We give the appeal in full, which has been specially translated for "The Voice."

APPEAL.

In recent years the question has been propounded for public consideration whether one of our most wide-spread practices, the use of alcoholic beverages, does not threaten a serious danger. In the course of discussion of this question, no one has denied that immoderate indulgence is injurious. Science has shown beyond question the changes that are wrought in the organs of the body by the often-repeated and free use of such beverages. It characterizes these as changes occasioned by a process of poisoning, in many respects akin to arsenical poisoning, and recognizes them as causes of degeneration, sickness and death. Not less clearly understood is the direct action of alcohol as a narcotic, resembling ether, chloroform and morphine and, like them, bringing a more or less profound paralysis of the mental functions. The close relation of these poisoning effects to the social consequences that attend drunkenness and the drunk habit, begins to make itself manifest to the general intelligence. If penury and misery follow the steps of the drunkard, it is his weakened mental grasp—weakened by the workings of the poison—that inflicts these misfortunes upon him, just as the destruction of the internal organs inflicts pain and disease.

These established and clearly perceived facts have not hitherto shaken the satisfaction with which the moderate use of alcohol has been regarded, or the belief in its benefits. There is no doubt that the moderate use does not have the same ruinous results that spring from the immoderate; and daily experience seems to teach that the highest mental and physical performances may be associated with temperate indulgence. Yet have we not also observed persons with feeble eyes, or blind in one eye, epileptics, and persons hard of hearing, who have been able to place themselves among the most exalted of the race, notwithstanding the defects that such obstacles have cast in their path? Because the blind Milton and the lame

Heine were great poets, is it to be assumed that they did not feel their physical deprivations? Therefore, let no one conclude that alcohol is harmless because the strong are able to withstand it. And if into the life of every individual is introduced a factor that tends to enfeeble the strong and to kill the weak, must not the effect upon the people as a whole be to prodigiously diminish the aggregate capability?

Should we not give some little heed to those friends of humanity who complain that their efforts for the rescue of infirm and easily seduced natures are brought to naught by the constant glorification of this agency of seduction that is so truly the central influence in our social life? And should we not vouchsafe some attention for the peril that is in store for future generations, if it is true not only that the drinker transmits to the child an inferior constitution and a nervous system predisposed to all kinds of maladies, but also that the injurious effects of alcohol increase from generation to generation? To this reply may be made by citing a familiar argument, and pointing to the much extolled drinking powers of our forefathers. If alcohol is potent for the destruction of a nation, how is the existence at this day of the descendants of so many generations of drinkers to be explained? But, in reality, we of to-day are not of the indicated descent. The great mass of people in our ancestors' times were wholly unacquainted by alcohol, excepting on great feast days their drink was water. And if the families of the eminent and the wealthy suffered debasement through drink, they could always find renewal by intermarriage with the untainted.

It was not until our own days that manufacturing took such strides, and the earth was made to yield alcohol and liquors so abundantly, as to create a ramifying and menacing traffic in such liquors as articles of daily request among the entire people. Not until now has the problem been of a kind to touch the whole Nation, instead of separate circles.

But let us pass from this sad subject of the hereditary effects upon the nervous system of the continuous use of the poison, and let us look at alcohol from the point of view of its best friends—as an ever-ready means for the alleviation of sorrow. But this sorrow-alleviator—is it not indeed, a mischievous Danaid's gift, and does not our utilization of it proceed from a vitiated understanding, from instincts disqualified for perception of the danger that threatens the bark of our being? Must we not trace our acceptance of it to the same causes that blunt the sensibilities of the masses, and make it possible for them, in times when they ought to be spurred to seek release from the economic conditions that hodge them in, to rest satisfied with rude and unpalatable fare, with the unadorned and comfortless home, with the dirty groggery, and with the boory discourse, that

(Concluded on Fourth Page.)

The Son of Temperance.

ISSUED MONTHLY.

Subscription - - - - - 25c. a Year.

Address all business and literary communication to

W. E. SMALLFIELD,
RENFREW, ONT.

SALUTATORY.

Some years ago, when the Scott Act was in force throughout many parts of Ontario, the writer was charged with the duty of publishing, for the Renfrew County Alliance, *The County Temperance Advocate*, an anti-repeal campaign sheet. Although it failed to prevent repeal, many readers were kind enough to say that it was an effective publication. The campaign sheet died with the campaign; but the desire and intention then formed to publish what might be termed a *missionary temperance paper* have never departed. The time has now come when it seems possible to the publisher to start the paper with a chance of keeping it afloat; and with the New Year (1892) will be commenced the publication of "THE SON OF TEMPERANCE."

It is to be understood from the outset that THE SON OF TEMPERANCE does not pretend to be the "organ" of the temperance society of that name; but will be a "champion" of the Order as vigorous as we can make it. It is not financially bonused by the Society, nor will it speak with any authority for it or its officers (although some of them have promised their hearty assistance in making it successful.) We give it the title of "THE SON OF TEMPERANCE," because, after membership in the Order for a dozen years, we have faith in it and loyalty towards it, we know some of the good it has done and is still doing, and we are anxious, in the interests of the temperance reform, to see the numbers of its membership increased and its influence extended. We have noted with satisfaction the growing prosperity of the Order in Ontario during the last year or two, under the faithful efforts of its Grand Division officers; and we are very willing to aid their efforts by press and type. We design to make the paper a credit to the Order. It will not be large at the outset, measured by inches, in this day of "blanket" sheets, but we aim to fill the four columns in each of its four pages with wheat:—the thoughts of able men and vigorous writers—and to make it really more valuable than a larger sheet filled with chaff—in the shape of what is known as "boiler plate" and patent medicine advertisements. (Judged by the character of the advertising in most temperance papers, temperance people must be a sickly lot, and temperance as a promoter of health a sham.) At first, THE SON OF TEMPERANCE will be issued monthly. Prosperity will be followed by increased frequency of publication rather than by increase of size.

In view of the financial wreck of so many temperance papers in the past, it would be blindness to expect to rapidly make a profitable concern of THE SON

OF TEMPERANCE; but we believe that, conducted on business principles, and with some assistance from the members of the Order, it can soon be made to pay its own way, and be of use to the Sons and the temperance cause at large.

The subscription price will be—25c. a year. Can you afford that much?

THE PUBLISHER.

WHILE we hope, before the year is over, to give our readers many valuable and interesting original articles by Canadian writers, we make no apology for drawing largely upon the columns of *The Voice*, of New York, for matter for this and subsequent issues. Our chief aim is to give our readers the best ideas of to-day upon the temperance question; and we know of none more uniformly correct in fact, more logical in argument, or more vigorously expressed than those of *The Voice*. It is the leading champion of the Prohibition Party of the United States, but no paper that we can find gives more thorough attention to other phases of the reform besides the political.

THERE is special reason, too, for giving place to the two articles from it, published on our first page this month. One is a calm presentation of strong reasons for the pursuance of the total abstinence branch of the work of the Sons and other temperance societies; the other is a vigorous presentation of the need of a strong attack in a certain direction upon the part of those whose work on moral suasion lines has led them to see that their labors must be to a large extent futile so long as the State legalizes the running of drinking places. Cardinal Manning put the matter very forcibly when he said:—

"It is mere mockery to ask us to put down drunkenness by moral and religious means when the Legislature facilitates the multiplication of incitements to intemperance on every side. You might as well call upon me as the captain of a sinking ship and say, 'Why don't you pump the water out?' when you are scuttling the ship in every direction."

PEOPLE can so much more easily discover the mote in their neighbor's eye than the beam in their own, that we propose to devote considerable space, as time goes on, to letting in light on the methods adopted by our neighbors of the States in dealing with the liquor problem. In considering the weakness and inconsistency of many of their supposed remedies, light may just happen to shine in upon us that our own country does not show much more sense in the same matter.

"THE UNGODLY LEAGUE."

PROBABLY no single article written for years past has stirred up greater feeling among what might be called the better classes of the people of the United States than that editorial of *The Voice* which we copy on the first page of this issue. While many ministers and laymen have written, expressing their approval of the sentiments of the editorial, other prominent members of religious bodies have taken warm exception to it, claiming that it libelled the church and would do harm to the temperance cause. The replies of *The Voice* have been just as vigorous as its first article. It points out that in arraigning "the church" it does not imply that Christianity—in too many cases a very different thing to "the church"—is

linked with the saloon. In a second article, it said.

Does any man believe it is easy to write these words? God knows we have been long enough writing them. Mrs. Browning's "A Curse for a Nation" comes to us over and over as we write these things:

I heard an angel speak last night,
And he said, "Write!—
Write a nation's curse for me,
And send it over the Western Sea."

I faltered, taking up the word:
"Not so, my Lord!

If curses must be, choose another
To send thy curse against my brother.

"For I am bound by gratitude,
By love and blood,
To brothers of mine across the sea,
Who stretch out kindly hands to me."

"Therefore," the voice said, "shalt thou write

My curse to-night,
From the summits of love a curse is driven,
As lightning is from the tops of heaven."

We are not launching any curse upon the Church; we are simply declaring the curse that the Church by its complicity with the sin of drunkard-making has launched upon itself and cannot escape except by an emphatic change in its present guilty course.

ARE these words of *The Voice* regarding an Ungodly League applicable in Canada? In spite of the scandalous state of political affairs at Ottawa and Quebec, exposed during the last few months, we are among those who hold that Canada's national affairs are not yet in as corrupt a condition as those of our neighbors. This is partly because Canada has a smaller proportion of its population living in the cities, and partly because it has not attracted so large a percentage of foreign immigrants of the lowest classes. Neither, in our view, are the Canadian political parties as yet so deliberately and offensively controlled by the liquor power—(though, in effect, they are much more largely so controlled than most of the voters are aware.) Nor is the church so dead to real Christianity as a large section of it seems to be in the United States.

There are, however, tendencies to-day in Canadian political affairs, and in the life of the churches, which will, if not checked, rapidly lead us to a point where *The Voice* editorial will be quite as applicable to Canada as it is to its own country at present. The liquor element in Canada is yearly learning more fully what power it can exert in political affairs. May the churches more quickly learn what their duty is! And when they have seen it and done it, there will be no legalized liquor traffic in our land. May it never be possible to say truthfully of Canada—"The attitude of its churches is the bulwark of the liquor traffic."

GET THE LIQUOR QUESTION OUT OF MUNICIPAL POLITICS.

WOULD it not be a wise move—from the standpoints of both temperance and municipal reform—to get the liquor question wholly removed from municipal politics? In the Ontario Legislative Assembly, a session or two ago, Hon. Mr. Mowat, replying to the attacks of the Opposition on his administration of the license system, said that the Government had taken the appointment of License Commissioners out of the hands of the municipal (or county) councils, on appeal from the temperance people, because of the corruption brought into municipal affairs through the operation of the old system. The writer is not old enough to remember the corruption complained of, but can well believe it existed. Whatever sphere of public affairs the liquor traffic touches, it corrupts. We now have it tainting all of our govern-

mental systems—Dominion, Provincial and Municipal—through excise, license and revenue. Would it not be a decided advance to get its influence removed from one of these spheres?

At present, the municipal councils have certain powers in fixing the amount of a portion of the license fees; and are also able to prevent the submission of the local-option by-law to the vote of the people. The liquor-dealers have thus a direct business interest in seeing that only such men as favor a low license fee or will prevent a local-option vote, get into the councils. Questions of fitness for performing the general and more important duties of the municipal office are lost sight of in the struggle for the election of low license or high license, local-option or anti-local-option councillors or aldermen.

Let the total amount of the license fees be fixed by the Legislature: let the petition of a certain small proportion of the ratepayers compel the council to submit the local-option question (or that of the reduction in the number of the licenses) to the vote of the ratepayers at the same time as the annual municipal elections: and then the liquor question will be effectively removed from its corrupting influence in the selection of municipal officers.

To those who are concerned for good municipal government, and who, from practical experience, know the existing state of affairs in many places, the removal of all object for liquor interference would be hailed with satisfaction; while in several particulars it seems to us the temperance cause would also be in a better position.

And would not another decided step in advance, from a temperance point of view, be the taking over of the whole license fee by the Provincial Government? It would be much easier to carry prohibitory laws if there were no municipal revenue to act as a soothing syrup to the ratepayers. Remove the ground for the argument of "See how the license fees lighten our taxes"—(the direct taxes);—and how much more readily would Prohibition on the local or national plan be adopted.

In conversation, we find these suggested changes are looked upon favorably by temperance workers. How do they strike the Sons in other parts of the Province? Let us have comment and criticism through the columns of THE SON on the suggestions. Let the matter be debated in the Divisions. Then, if the commendations outweigh the objections, let us force the matter on the attention of the Legislature.

Since the above was prepared for THE SON, we find the following in *The Voice* of Dec. 31st:—

The Governor of South Carolina, in his message to the Legislature of that State last month, touched the liquor interests in a very tender spot. He advocated that municipal corporations be prohibited from levying any liquor license at all, but that all revenue from liquor be paid into State and county treasuries; and he asks the significant question: "How many municipalities would retain the sale of liquor if they derived no benefit from it?" Some liquor papers are squirming over Governor Tillman's proposition. We do not wonder. The liquor power will never permit the license bribe to be abolished. It is their strongest hold upon the public.

NORTHCOTE (in Admaston township) is the junior Division of Renfrew county. Organized some six months ago with fourteen members, it now has half a hundred. An entertainment on Dec. 18th brought in \$30. At present the Division meets in the section school-house; but a Hall of their own is the ambition of the members.

Ontario's Grand Division

A Grand Session—The Order on the Forward March—Encouraging Gains in Membership—The Finances "All Right"—Amendments Proposed to Liquor and Tobacco Laws—Speed the Temperance Press.

The session of the Grand Division of Ontario (Sons of Temperance) held in the little town of Bradford during the second week of December was, in the words of a veteran,—"the grand session, indeed; the best in many years, if not in the history of the Order." The very complete arrangements for the comfort of the visiting Sons which had been made by the Bradford temperance people tended much to make the session enjoyable; but away and beyond all this, in the life of the session, was the encouraging tone of the reports of the Grand Officers and the actual progress recorded by the figures which they were able to present.

At the first session, after the initiation or enrolment of some sixty new members (about 120 representatives present and nearly as many visitors), these reports were presented.

G. W. P.'S REPORT.

Bro. Jas. Brooks, Grand Worthy Patriarch, pointed out that "progress, prosperity and activity" pervaded the Order in spite of the tumultuous political events which had convulsed the country for the past year, and in spite of the fact that too many Divisions practically courted suicide, limiting their influence and usefulness, by fixing the quarterly dues at too low a rate. (He suggested as a remedy that the Grand Division should fix minimum figures to be charged by subordinate Divisions for fees and dues.) During the year, District Divisions had been instituted in Frontenac, Leeds, Elgin, Simcoe and in Lanark and Renfrew; making, in all, thirteen District Divisions now in operation. He had been present at thirty-three regular sessions of these District Divisions, and the Grand Scribe at seventeen. A well conducted District Division had been found a most valuable medium for pushing on the work. He (the G. W. P.) had attended about 250 meetings in the interest of the Order during the year. He urged more attention to the pushing of the work of the juvenile branch of the Order—"The Loyal Crusaders"—and commended the National Mutual Relief Society as furnishing cheap and safe insurance for Sons of Temperance. He recommended—that Divisions appoint committees to keep temperance reading matter constantly before the public through the columns of the local papers; that the circulation of papers devoted to the interest of the Order should be pushed; and that the by-laws of the Grand Division should be remodelled and published in revised form.

GRAND SCRIBE'S REPORT.

The Grand Scribe, Bro. W. H. Bewell, in his report referred to some of the proceedings of the sessions of the National Division at St. John, N.B.; and then went on to quote the figures presented at that meeting in July, and which marked the advance of an Order in Ontario in 1890-91. In March, 1890, there were 5,871 members; in March, 1891, 7,780. (In September, 1891, this number had been further swelled to 9,003.) Some 480 temperance meetings had been held, and 8,000 temperance tracts distributed. In many sections much interest and enthusiasm are manifested in the work and extension of the Order. Harmony seems to prevail within our borders. During the year, forty-five new Divisions have been organized, four resuscitated, and eight companies of Loyal Crusaders instituted.

GRAND TREASURER'S REPORT.

The Grand Treasurer, Bro. Peter H. Ellis, reported the year's income as \$3,823.94 (including the balance of \$148.12 from last year); and the year's expenditure as \$3,247.34; leaving a balance on hand of \$576.60.

In the evening, the officers and members were tendered a public reception and entertainment in the Town Hall, which was packed to the doors; while many who came were not able to gain entrance. Rev. Bro. H. S. Matthews welcomed the visitors on behalf of Bradford Division and Bradford town. The reply was made in happy vein by Grand Worthy Patriarch Brooks. Then followed a stirring address from Bro. B. R. Jewell, of Boston, M. W. Scribe of the National Division; and briefer oratorical contributions from Reeve Graham; Bro. G. M. Rose, of Toronto; Bro. E. J. Davis, M. P. P.; Bro. F. M. Bradley, P. M. W. P., and general superintendent of the Loyal Crusaders; Bro. Edward Carswell and Bro. Rev. T. W. At-

wood. Variety was afforded during the evening by excellent music from Bradford vocalists: Miss Broughton presiding as accompanist.

We condense into paragraphs the actual work of the sessions of the next two days.

A resolution, presented by Bros. Daniel Rose and Dr. Christoe, was concurred in by the committee on legislation, and carried by the Grand Division. It asks the Ontario Government to provide an amendment to the License Act which will make the penalty for selling in prohibited hours the cancellation of the license instead of the infliction of fines. The money penalty has not been found a deterrent. It is thought the fear of losing his license altogether will keep the dealer within the limits of time prescribed by law.

Bro. Shaver presented the report of the Committee on Publications; which was adopted. It recommended that Divisions be requested to appoint correspondents for the local papers, and the following clause: "that we wish to record our appreciation of the enterprise of Bro. Smallfield in preparing to issue a paper to be called 'THE SON OF TEMPERANCE,' and urging all Sons to subscribe for it.

In accordance with the report of a special committee, Bros. Wriuch, Bogart, Colter, Henderson and Shaver were appointed to thoroughly revise all District Division work and report at next session.

A motion presented by Bro. Thos. Caswell and Rev. Bro. H. S. Matthews, was carried. It instructs the G. W. P. and G. S. to petition the Dominion Government to amend the criminal law so that "any child actually or apparently under sixteen years shall be prohibited from smoking or in any way using any cigar, cigarette or tobacco of any form whatsoever in any public street, place or resort"; and also prohibiting any person from selling, paying for or furnishing such cigar, cigarette or tobacco to anyone under sixteen years of age.

A motion by Bros. W. H. Orr and (Rev.) D. L. Brethour, urging the importance of using the local option law as a lever to drive the retail liquor traffic from the municipalities, was also carried.

The Finance Committee recommended that the salaries of the G. W. P. and G. S. should be increased by \$10 a month each—(the increase in the expenditure for propagation work having increased only 14 per cent., while the increase in membership had been 65 per cent.) The increase was voted. The sum of \$150 was voted to defray the expenses of such of the eligible representatives of the Ontario Grand Division as attend the sessions of the National Division in New York, Sept., 1892.

The Committee on Bible Selections for Chaplain reported progress and announced that their list would be completed in a few days.

The charter of Bytown Division, Ottawa, was annulled, and the G. W. P. and the G. S. authorized to grant clearance cards to all members of the late Bytown Division who become entitled thereto and apply therefor.

The Committee on Sick and Funeral Benefits presented a report, which was referred back to Committee with instructions to prepare by-laws, etc., and present the same at next G. D. session.

On motion, a donation of \$10 was made to Dominion Alliance funds.

The Grand Division Trustees were instructed to present a full detailed report at next session.

For G. D. Trustee—the term of Bro. Hon. G. W. Ross having expired—Bro. W. H. Orr was elected to fill the vacancy.

On motion, the sum of \$7.50 was voted to Bro. Luck, of Holland Landing, as remuneration for loss sustained in defending the property of the Grand Division.

Bros. Jewell, Bradley and Attwood acted as scrutineers while the election of officers for the current year was in progress. The vote resulted as follows:—Grand Worthy Patriarch, Bro. Jas. B. Brooks, Toronto; Grand Worthy Associate, Bro. Rev. H. S. Matthews, Bradford; Grand Scribe, Bro. W. H. Bewell, Whitby; Grand Treasurer, Bro. Peter Ellis, West Toronto Junction; Grand Chaplain, Bro. Rev. W. T. Hicks, Streetsville; Grand Conductor, Sis. Grace Hallett, Palermo; Grand Sentinel, Bro. Jas. Brethour, Sunderland.

On the following day these officers were installed by Bro. Bradley, Bro. Jewell acting as P. G. W. P., and Bro. E. Carswell as Grand Conductor.

Port Perry, Ottawa and Milton each asked for the next session of the Grand Division. Milton won the vote.

A vote of thanks was tendered Bros. Matthews, Driffl, Campbell and the other members of Bradford Division for their kindness during the session. This was replied to by Bros. Driffl, Campbell and Broughton, of Bradford; and the 42nd annual session closed with the singing of "God Be With You Till We Meet Again," and prayer by the Grand Chaplain.

From the Field.

[Has your Division been doing anything to help on the cause? Has it found any particular line of work useful? Has it originated any plans that would be beneficial to others? Let us know about it. Be short and crisp in the telling of it. We will not have room for the publication of lists of officers.]

ADMASTON.—Admaston, No. 157, is not only the strongest in Renfrew county, but is one of the banner Divisions of Ontario. It stands seventh on the list, with a membership of 144. It owns its own large hall. Recently the interior was plastered and finished; and now it presents a very neat and attractive appearance. On the evening of the 18th, the annual winter public entertainment was given, and the Hall was packed with an audience abounding in good nature. The programme, largely provided by members of the Division, though assistance was given by some young friends from Renfrew, was of a most enjoyable character—lively throughout, with a good deal that was amusing in it, but still with enough temperance sentiment running through it to let outsiders know what the organization exists for, and to set them thinking of the reasonableness of the temperance movement. The receipts were between \$30 and \$35. There is a heartiness about the young people of Admaston that makes it a pleasure to mingle with them, and explains to a considerable degree the continued growth of the Order in the locality.

ARNPRICK, No. 158.—MR EDITOR: I have very great pleasure in wishing you and your paper, THE SON OF TEMPERANCE, all possible success. And in the hope that it may prove of interest to the order, I trust you may find a place for a few facts in connection with the Arnprick Division. As our Division is comparatively young, it is an easy matter to give a very condensed account of its work. Our numerical growth has been on the whole satisfactory; and it is also a pleasing fact that we rank amongst us several to whom we have been helpful in their noble effort to free themselves from the fetters of intemperance; and that our members are largely made up of young people, just passing through that period in life most susceptible to influence. And we trust with God's help to exert a good influence until they reach an age, when good habits and a mature judgment sustained by divine grace, will carry them safely beyond the reach of intemperance—the most potent agent of evil. With a view to make our meetings more interesting, our young members usually entertain the Division with a debate on some popular question: and as a result, while adding to the interest of our meetings, they are training themselves for future usefulness. Another feature that has lately added to the interest taken in our work, is holding open Division meetings every four weeks, at which readings, recitations, songs, music and short addresses make up a popular programme. And still another innovation which promises to be a complete success, is the holding of "Gospel Temperance Meetings" in our hall every Sunday afternoon. So far, the meetings have been good in every way.

HORTON.—No. 97 gave a concert in the Division Hall on the 15th. When a contingent of Renfrew Sons arrived on the scene, the programme was under way, under the chairmanship of Bro. Duncan Stewart, reeve of the township. His connection with the Order is the story of how the "single man planting himself on his instincts" finds the "huge world will come around to him," as Emerson has put it. In Mr Stewart's boyhood days, drinking was the fashion at every township gathering—barn raising, marriage, burial, party or dance. He was convinced by some of the then novel total abstinence literature, and refused to drink. He was sneered at, jeered at, and coerced in every possible way; but he planted himself on his instincts of what was right: stuck to his pledge and helped organize the Sons and has practically found his township come round to him: for to-day it is one of the banner temperance districts—not a license granted in it, a large proportion of its inhabitants total abstainers;—and he is honored Reeve. But to get back to the concert, the young folks of Horton and Renfrew furnished song and dialogue, and brief addresses were delivered by Bro. John Johnston, another pioneer temperance man, and by Bro. Smallfield, Co. D. G. W. P. Altogether it was a pleasant assembly.—The interior of No. 97's Hall has been nicely fitted up during the present season.

RENFREW.—This Division will celebrate its fortieth anniversary on January 20th. The members are talking of marking the event by a social celebration. The programme which is being discussed is that the District Division of Lanark and Renfrew shall meet in Renfrew on that day, and in the evening hold a public meeting, at which

some of the Grand Division officers will be present—as well as some of the most prominent temperance men of the district.—In its palmy days No. 151 rolled up some 200 members; now, it does not muster half that. With one or two notable exceptions, the old members (that is, those old in years) now neglect to attend; but a growing number of young folks are extracting much enjoyment from the regular meetings, earning the reward of those who are faithful in such "small" things as prompt attendance and an attempt to properly perform the duties of office.—The Division is this winter holding a series of fortnightly "Popular Readings," which have so far attracted good audiences. Each night there is "Something Solid" from some speaker (not always on temperance topics; but still instructive) and songs and recitations for amusement. People who would not attend the ordinary temperance lecture come out to these Readings.

Dates of District Divisions.

Peel District Division, at Burnhamthorpe, Dec. 23, 1891.
Northumberland, at Eddystone, Jan. 8, 1892.
Simcoe, at Barrie, Jan. 12.
Frontenac, at Cobden, Jan. 13.
Leeds, at Morton, Jan. 15.
Halton, at Campbellville, Jan. 15.
Elgin, at Colton, Jan. 19.
York, at Agincourt, Jan. 21.
Ontario, at Sunderland, Jan. 22.
Lanark and Renfrew, at Renfrew, Jan. 22.
Durham, at Courtice, Feb. 10.
Dates of W. C. and Brant District Divisions are not yet to hand.

Publisher's Notes.

To the Sons of Ontario.

In his December quarterly circular to the Deputy Grand Worthy Patriarchs of the Divisions, Bro. Bewell, the Grand Scribe, after pointing out the large gain in membership in the Order throughout Ontario during the past year, adds:

"There is no reason why the record of 1892 shall not be even better than that of 1891."

What are you going to do to make the record better?

Experienced workers all admit that few agencies help as much to spread the ideas and influence of our temperance reform as the printed word. Pamphlets and leaflets, freely distributed, are good in their way; but they can never wield the same influence as a paper reaching the same people regularly, and for which they have paid something. To spread temperance truths and to aid in the upbuilding of our Order is the design with which THE SON OF TEMPERANCE is published. We want to send it regularly to the home of every Son of Temperance. But that is by no means the extent of our ambition. We want to get beyond the charmed circle. Too much of our temperance effort—lectures, etc.—is to a large extent wasted: it reaches only those who are already of our own way of thinking. We want to get away beyond this. We want to get into a great proportion of the homes of every community. To do this, we ask the assistance of every Son and of every Division. The price of THE SON has been fixed low, to make it easy to get subscribers; and we will allow a commission on every subscription sent in by any individual Son or by any Division. We want our friends to make a house-to-house canvass for us in every section where there is a Division. Will it not doubly pay the Division to do this? There will be a cash commission, which can be applied to the general purposes of the Division, and there will also be the decided advantage of having a paper friendly to the Order and full of temperance truths going regularly into all the homes of the neighborhood. Is it too much to expect from this, extra sympathy and extra membership for the Order? Cannot much be done in this way to make the record of 1892 better than that of 1891? We ask the Divisions to take this up as a matter of "business" or "good of the Order." If they refuse or neglect to do this as organizations, will not some active member in each take up the work individually? The commission we allow (the D. G. W. P.'s will be informed of the amount) will help to pay for the time spent in the work; and there will be the satisfaction of doing something for the spread of our principles.

Many Divisions now "pick up sides," and have contests for the "good of the Order;" allowing a stated number of marks for readings, recitations, songs, speeches, and new members. Why not add a certain number of marks to the side reporting having gathered the largest number of subscribers for THE SON, and presenting the most cash to the Division funds from the commission on subscriptions?

Is neighbor A a temperance man? If so, ask him if he takes into his family any paper especially devoted to temperance. Ten chances in one, he doesn't. Ask him then to give you 25c. to get such a paper for a year. Ten chances in one, he does it. Is neighbor B, rather inclined to be against the temperance "fad"? Ask him if he is not willing to read your side of the question. The likelihood is that he will agree to do so: and will think a good deal more of what he reads if he has paid something for it.

If our friends in the Divisions will loyally support us in getting THE SON well circulated in their neighborhoods, we will undertake to push it in localities where the Order does not now flourish, and thus open the way for new Divisions.

Forward march for 1892!

(Continued from First Page.)

wretchedest product of our cogitation? Is it not precisely this daily narcotizing to which the citizen abandons himself as soon as his work is done, that renders him callous to the cheerlessness of his existence, that deadens the saving impulse to contend for a nobler and a sweeter lot? Before the individual can undertake to mitigate the bitterness of life, he must have a comprehension of it. Undoubtedly there are those who would rather not live at all than deprive themselves of the possibility of avoiding realization of their wretchedness. But we address ourselves to the larger number, to the reflecting people, who look with faith for a healthy and marked development, and to such we would say: Before you lies the future, a future of which you know that it will make larger and larger demands upon the activity, the judgment and the cultivation of mankind. And now, young men, there is proffered to you an agency that if availed of, not only can prove, but (we may predict) will prove unfailingly instrumental, in the struggle which is ahead, for blinding you to the conditions of actual life, for deluding you as to prospects, and for causing you to forget what you have to battle for. And this agency is potent to cast about you the coils of fascination, it is accorded all conceivable recommendation and praise, alike by the sagacious and the inexperienced; it is esteemed at doubly exaggerated worth; it is devised to take from you the capacity for a discriminating understanding of the beautiful and the sacred. Can you believe that your youth will conquer?

It will be no easy task to persuade men to spurn this deceitful poison which has long been so tenderly cherished, unless a distinct knowledge of its dangers shall fix the resolve. And now the truth must be made manifest that even the entirely moderate person, who has never been intoxicated and daily takes his glass of wine at meals for the sake of preserving or improving his health, is in error; for a substance that has noticeably poisonous effects upon those unaccustomed to its use, even if the doses taken are very small, cannot be considered a means of nourishment.

Again, if temperate indulgence is altogether harmless for persons of position and strength of will, why is it that every moment of the day persons of moderate will-power are being dragged to their ruin? At least the treacherous mask of friendship beneath which alcohol makes its insinuating way should be torn off.

A number of individuals, who, in pursuance of their relations to the affairs of life, have been specially impressed with the importance of this duty, have banded themselves together to promote the suggested object by example and precept. They are resolved to break with that compulsion which enforces recognition of alcohol as the necessary presiding genius of every social gathering; with that instinct which finds in alcohol the proverb of manhood, the fountain of gaiety, and the inspirer of poets and orators. They are resolved to demonstrate that the zest for enjoyment of life which is afforded by the capabilities of a mind unpoisoned is of a nobler quality than that which is purchased by confusion; and the companionability which has for its basis a true exchange of thoughts and sentiments does not require the co-operation of wine and beer to make itself endurable. They are resolved to prove that there may be the same capacity without the least indulgence in alcohol. Their position, therefore, is not that of moderation, but that of abstinence from and repudiation of alcohol and all alcoholic drinks, in all the relations of their lives, for their own interest and the interest of their fellow-men.

If this example is to be efficacious it must be supported by the influence of numbers among the people at large. We beseech all who have a heart for the future of mankind, all who watch with sensibility the ever-deepening conflict that man is waging with the conditions of existence, to come to our side; for the genius of the race can triumph only by employing the maxim: "Be not dismayed but fight."

Appended to this appeal are the names of some two hundred leading teachers, clergymen, editors, physicians and scientific men of the continent.

Don't Send My Boy Where Your Girl Can't Go.

Don't send my boy where your girl can't go. And say, "There's no danger for boys, you know."

Because they all have their wild oats to sow. "There is no more excuse for my boy to be low."

Then your girl. Then please do not tell him so.

This world's old lie is the boy's worst foe.

Don't allow him to go into places of sin, And then to your hearts and homes take him in.

Saying: "Oh, for a boy there is nothing to fear,

And it don't matter much if he does drink beer.

He will stop by and by,—it was always so,— All men and boys have wild oats to sow."

You tell them this, and they think it is so, Not foreseeing that, sown, those seeds will grow.

To them the harvest is hidden from view, Until, too late, the sowing they rue;

For, at last, their horror-struck souls will see

What the outcome of sowing wild oats must be.

Don't send my boy where your girl can't go,— For a boy or a girl sin is sin, you know; And my baby-boy's hands are as clean and white

And his heart is as pure as your girl's tonight.

Drunkenness a Crime.

Saxony has made drunkenness a crime. This has been done on the advice of the best physicians in the land, who scout the idea of pomania, and declare that men get drunk, not because they are crazy, but because they are vicious, and should be restrained. There is a good deal to be said in support of this position. Inebriate asylums are all right for some purposes, but for certain other purposes the whipping post would be a valuable adjunct.—*South Bend Times.*

"That Man's a Fool—or I am!"

At a reception recently given in London to Mr. J. N. Stearns, Secretary of the National Temperance Society of New York, Dr. B. W. Richardson paid a tribute to the "Temperance Work of America." In his reply, Mr. Stearns told the following story in regard to one of Dr. Richardson's temperance books: "A local doctor, going into one of the reading-rooms, took up the book, and, after glancing at it for a moment or two, threw it down, with the remark, 'That man's a fool.' A few days after he came in again, took up the book, read on a little farther, and said, 'That man's a fool—or I am.' The next time he came he read right through to the end, then looked up, and said quietly, 'Well, I'm the fool, after all.'"

Dr McCulloch Describes Whiskey.

Hold a mouthful of spirit—whiskey, for instance—in your mouth for five minutes, and you will find it burns severely; inspect your mouth and you will find it inflamed. Hold it for ten or fifteen minutes, and you will find the various parts of the interior of your mouth have become blistered; then tie a handkerchief over the eyes, and taste, for instance, water, vinegar, milk or senna, and you will find you are incapable of distinguishing one from another. This experiment proves to a certainty that alcohol is not only a violent irritant, but also a narcotic. Can you believe that the still more tender and important internal organs of the body can be less injuriously affected than the mouth?

Disreputable—Unprofitable—Impossible.

Either we must abridge and break down the liquor business, or it will ruin and destroy us in body and soul, in home and State. There is but one solution of the problem that promises any safety to ourselves and our homes. The liquor business must be made disreputable, it must be made unprofitable, and, lastly, it must be made impossible. The first step has already been taken, when, in California, the saloon business, especially, is recognized as a dishonorable, a disgraceful occupation. The very man who patronizes the open bar despises the man who serves him behind it. The second step has been taken in many communities and even States of our Union, which have so heavily taxed and so restricted the saloon as to make it unprofitable, and drive most, if not all, saloon-keepers out of the business. Some day, and soon, too, we shall pursue this course in California. Ultimately, the last step will be taken, and the saloon will be made impossible either by a high taxation that breaks it down or by its absolute prohibition. This step, also, has been taken by many communities and States, and their number is daily increasing.—*Rev. Charles W. Wendell.*

Water at a Communion Service.

A noticeable feature of the communion service conducted by Dr. Hale at the Unitarian Conference of 1891 in Saratoga was the substitution of water for wine. A writer says:—"Some of us felt that it was a new and modern miracle wrought by the Christ-spirit. It seemed to be a happy harbinger of a change yet to come in church and home everywhere. Dr. Hale said, in handing the cups to those acting as deacons, 'Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.'"

Dare to be Singular.

"Are you afraid of being thought less hospitable by those who only value you for your mistaken hospitality? Can you bear to be singular? Can you resign a little paltry gratification of the senses that you may not stand in the way of a great reformation?" To drink deeply—to be drunk—is a sin; that is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober, who had not taken anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more. But where does the sin begin? At the first glass, at the first step to complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication, an advance in sin, and a yielding to the unwearied tempter of the soul? Reader, think of this, think of your own danger, for who is so strong that he may not fall? Think of the millions who lie bound in the chains of this foul spirit, and ask yourself, 'Are you all doing your duty in discountenancing the cause of so much sin and misery?' If you cannot say 'Yes' with a clear conscience, rise superior to foolish and wicked customs, and put your influence and your example to the effect of those who have declared war against the causes of the sin of drunkenness, which will only terminate with their extermination from the surface of the earth."—*The late John Bright.*

Wine Ruins the Lives of Two Young People on their Wedding Day.

The *Christian Advocate* vouches for the truth of this story:—

A scene of tragic pathos took place in Long Island City a short time ago at the family residence of a wealthy citizen. A large number of friends had gathered to see the daughter of the host married. The bride was ready, and the minister was in waiting, but the groom came not. After a long delay, during which the friends became anxious, the family had about made up their minds to inform the guests of the non-arrival of the missing bridegroom, when he entered the door. The person he met first was the father of the bride, who saw that he was in no condition to act as principal at a wedding. Without a moment's hesitation he ordered the young man from the house, and told him never to darken the doorway again. The young man started in to argue the matter. The description of what followed is taken from a daily paper. The discussion was becoming heated, and the guests who had crowded into the hallway were fearful that Mr. — would throw the young man out on his head, when there was a rustling on the stairs and the bride appeared. Her eyes were wet with tears, but there was a blush of indignation upon her handsome face, and she pointed a gloved hand toward the front door and commanded — to leave. He obeyed instantly.

Love may be as strong as death, but wine is stronger than love. We pity the bride that she loved an unworthy object, and felicitate her that his mask slipped off before she became irrevocably his.

Alcohol and the Senses.

Alcohol causes the blood to accumulate in the eyes and finally brings blindness to those who make an abuse of strong liquors. The drunkard's eyes are red and deprived of eyelashes, while his eye-lids become scarlet-colored, tumefied and sanguineous. The sense of hearing is also affected. On the day that follows a spree, the ears are felt ringing and buzzing, and after some time, hardness of hearing and deafness follow. The sense of smell and of taste also become altered in the drunkard, who, finally, can hardly distinguish the flavor and taste of food and liquors. But the sense of feeling is the one most affected by alcoholism. The drunkard's skin becomes fat, glossy, and greasy; it also red and tumefied and finally becomes cadaverous, yellowish, and the seat of a multitude of diseases, such as red spots, boils, blotches, eruptions, and pimples. Those who wish to avoid these troubles and to dispense with the doctor, have only to shun taverns and alcohol.—*Le Monde.*

Our Dumb Animals.

"We Speak for Those who Cannot Speak for Themselves."

While the size of THE SON OF TEMPERANCE will not permit us to give much attention to other reforms than that of temperance, we do propose to devote a column or two in each issue to Our Dumb Animals. Observation of many things in a country town has led us to see the want of a change in many respects in the treatment of domestic dumb animals. We will draw largely in this space from the magazine, *Our Dumb Animals*, published at 19 Milk street, Boston, by Geo. T. Angell, who has made the cause of humane education his lifework. Teachers, who would find his publication very useful, can have it at half-price, or 25c. a year.

"BLACK BEAUTY."

Among the latest publications of the Humane Society is "Black Beauty"—called the "Uncle Tom's Cabin" of the horse. Upwards of 500,000 copies, a larger number than of any book ever printed in America, have been printed and distributed. Many schools are using it as a text book, and it has been translated into several languages.

The perusal of the book must give to any one a new feeling of care and thoughtfulness for the dumb creatures who serve us so faithfully and bear so uncomplainingly the cruelty and neglect to which so many of them are subjected.

"Black Beauty" may be obtained from the publisher, Geo. T. Angell, 19 Milk st., Boston, for 20 cents (in boards), or 10 cents (in paper covers).

Docking.

Take a fine, noble-spirited horse, cut off the half of his tail bob short, put him in harness with a short check-rein, hitch him in the sun where the thermometer is as high as ninety, and where flies are plenty! If he is a horse of common sense, he will take the first opportunity to run away and destroy your carriage, and dash out your brains (if you have any).—*Brooklyn Star.*

Your Canary.

Don't forget to give your canary the best of water and seed every day. See that he has a good Sah bone. Clean his cage every day. Keep him out of the hot sun and the glare of night lights, and yet let him have sunshine. Talk to him—talk to him with a kind voice. Let him out of the cage occasionally. Give crumbs of bread soaked in milk, lettuce, chickweed, a little piece of egg, sometimes a little fruit, a nut, and lots of good things, and let him eat or reject as he pleases.

Remember he is a prisoner in confinement, dependent on you every day for health and life, and constantly strive to make him happy. A little 10-cent looking-glass has added greatly to the happiness of many a bird. Take care that neither sun nor other light reflected shall dazzle him.

A Lost Dog.

There are many touching sights in a great city, but none more so than to watch a lost dog. At first there is a look of startled surprise on his face when he loses the scent, quickly followed by a grim sort of humor, as though pretending his bewilderment is but a joke. He circles round and round, and his face grows thin and his eyes almost human in their anxious pleading. He starts off in one direction, sure that he has found the trail. He is baffled, and turns back. He looks in the face of all who pass, as if questioning to know his way. He thinks he recognizes his master, and is of like a flash, only to return more anxious and eager than before. He gives himself no rest, but doubles and pursues and turns back until all hope is dead in his faithful canine breast, and he starts off with a long lops down the street. Then it is that some demonic boy or some detestable man flings a stone at him or kicks him as he lies by, and the cry is raised: "Mad dog! Kill him!" So the great host of idlers in ambush, who wait the opportunity for mischief as bees wait the blossom of the buckwheat, are tempted loose upon his track, and his doom is sealed. From a lost dog to a hunted and dead cur is an easy transition.—*Chicago Herald.*