

A Whisper from St. Martin's Division

DEAR SIR.—For some time you have heard nothing from our Division in consequence of our having no official correspondent of late. I am happy to say however that St. Martin's Division was never in a more flourishing condition than it now is; and on our night of meeting every member is anxious to get there for they well know that something rich awaits them, in the shape of entertainment, which is both amusing and instructive. And their interest is not in entertainment alone as the coming in of new members will show.

At the beginning of this quarter the following officers were installed by our D G W P, F L Mosher; S V Skillen acting as Grand Con.

Charles Smith, W P; Annie Skillen, W A; Jas. E. Black, R Scribe; Annie Cleveland, A R S; Thos. Foster, F S; Chas. O Rouke, Treas; Saml. Osborn, Chap; F L Mosher, Con; Lillie Carson, A Con; Ralland Brown, I S; Lizzie Skillen, O S; Emery A Titus, Organist.

Fraternally Yours, O. C.

Asheville Division, No. 15, S. of T.

Ashville Division, No. 15, elected the following officers for the ensuing quarter:

Mrs. R. L. Shaford, W. P; F. L. Shaford, W. A; George Kimber, R. S; F. M. Lindsey, A. R. S; Chas. L. Lindsey, F. S; Neal Lee, Treas; Rev. William Ward, Chap; Robert McCannell, Con; Chas. Rich, A. C; A. C. Roberts, I. S; John G. Lindsey, O. S; Miss Fannie K. Lindsey, P. W. P.

Our Division is the oldest in the State and has now about fifty members in good standing. I will give you more of our history later on.

Yours in L. P. and F., Chas. L. Lindsey.

GRAND DIVISION OF NOVA SCOTIA.

FROM P. G. W. A., W. J. GATES,

DEAR EDITOR,—I am glad to inform you that our first 1889 quarterly session just closed at Spring Hill, N. S., was among the best and most successful ever held. The utmost harmony prevailed throughout, and so there was much good work done and more mapped out for the future, the fruits of which will be seen later.

At the public meeting the packed hall of the most intelligent of the town proved their interest. The address of welcome by Rev. A. W. Nicholson, P. G. W. P., and editor of the *Clarion* was replete with good and witty words and was ably responded to by G. W. P. Reid, followed by several more of the nobility of the Order, interspersed with thrilling music, and readings by the world-famed H. A. Taylor, Barrington St., Druggist. One thing seemed to make a "hum and buzz" for a brief period, viz., the sudden entrance of an "abominable bumble bee" with its tail out off short," but Deputy Lawrence hustled it so carefully that no one was harmed. This Bro. took the cake among the boys (and men too). At the close a Temperance League of nearly 100 men, good and true, was formed, pledging 2 to 10 cts each to root out the 60 liquor vendors in this 7,000 peopled mining town. They mean business every time. Success to them! No wonder leading citizens spoke warmly when their own sons have come home to them drunk and these fiends in human shape boast that they would do this very thing.

A good Methodist Minister in a town further East, begged of a rum-seller not to sell a dear friend strong drink; but with fiendish, flashing eyes he said: "I will sell your son or father or yourself rum. It is my business to do this thing."

Could anything be more devilish. Is it not awful that our Government fills up its coffers with this unhallowed, blood money—License. Such wretches to sell and so make men and boys inhuman, then fine and imprison the poor dupes who commit crimes under such an influence. How can such rulers expect to prosper? When will the people arise in their might and stamp out the curse and save our homes from the fell-de-stroyer and let our unthrottled rum-ound victims go free?

The power is yours. See to it that your vote goes only for the right men in our Division and Local Legislation; also Councils, &c.

Fraternally yours, W. J. G.

Love, Purity and Fidelity.

MR. EDITOR:—I have long been considering the very peculiar cardinal principles of our Order—Love, Purity and Fidelity—on which the foundation of the Order is laid.

The inspiring motive of the Order must be love as the inspiring motive of all the good done in the world can be told in that one little word—love. Love in health, sickness, prosperity, and adversity. Love is the very essence of friendship; so is it the uniting bond of the Order, which binds us in a fraternal brotherhood which should bind all mankind in the strongest of fraternities, good will toward all men. For what is love but the key to the better principles of our whole nature?

Let us see what the influence of that one word can lend to the interest of the Division room. If we possess the charmer we are interested in every meeting, every one has its charm for us, while you will not for an instant think of saying or doing that which will tend to hurt or wound the feelings of your associates. You will be thoughtful of the comforts of others as well as being ever on the watch for an opportunity of doing something for the interest and enjoyment of the meeting, as well as doing some one a kindness. And it is often the case you will see some one in the Division room whose every word and action seems to be a harbinger of good to some one. In many instances it is through the noble influence of Love that many are kept in the Order, and it is this very element that calls many to the Division meetings in all weather. It is love that makes our Division or our homes, a Heaven, or the want of it that transforms either or both into the opposite (Hell).

Purity with which to graduate love, Purity in heart, and conduct, and freedom from all base and selfish motives and views.

For who would dream of the full strength of Purity as defined? Yet where is the good man or woman that does not possess Purity? It is as indispensable to the success of the Division, as it is to the happiness of our homes; for when Purity is turned from our door, the opposite must reign in its stead, which is selfishness, jealousy, prejudice and revenge. When the last named principles hold full sway, I need not tell you of their effect for all know but too well what they mean. So thus you see the instant that purity is discarded our noble Order must perish. For then some selfish motive will lead every thought, every deed, every action will be biased by some base desire in just the same proportion as we discard Purity.

Whatever does not tend to our personal gratification we oppose, not because it will injure the Order or lessen the interest in it, but simply because we as individuals are not interested, or are inconvenienced in some way, or change, therefore do all in our power to defeat the measure before the house. Now let us look into the recesses of our own hearts and see what portions of our conduct governed by Love and Purity, and what portion by its baser opposite.

Now let us consider the last but by no means least of the cardinal principles of our Order—Fidelity. So much depends on the Fidelity of the members to advance the interests of the Order that I may say that in proportion to the Fidelity manifested you can judge the health and prosperity of the Order, for Fidelity is its very life and strength.

In keeping the pledge inviolate is only a small portion of the obligation of the Order.

To deliberate on the means best adopted to promote the interest and harmony of our noble Order. When we take into consideration the interests of the Order we have no mean subject on hand first our own Division, then out side interests come under consideration. Our vows bind us to assist our neighboring Division if we can, and our assistance will be measured by Love Purity and Fidelity.

It is but reasonable to expect that matters will be introduced that will strike your minds in different light to discuss such matters with equal freedom is our equal right; but to yield a cheerful compliance to the constituted majority is our equal duty. I will leave this to your readers to imagine in how many ways they may be broken, yet to

keep them are just as necessary as to keep the pledge, and there is more worthy members leave the Order because of the violation of these very principles than for all other reasons combined.

Now is every member doing all that he or she can to promote the interest of the Order? Oh! who can tell! where the influence of the Sons of Temperance will stop? Surely not till the great enemy is driven from the face of the earth.

For forty six years or there about the Sons of Temperance has been fighting the common enemy alcohol.

With Love Purity and Fidelity for a war cry let us make a strong charge along the whole line. Let each member see if they cannot be the means of bringing one more into the Order. Let each Division see if they cannot be the means of instituting another Division in their neighborhood.

If your Division is in a rural district look to your neighboring valley. Perhaps in that Village there may be a few that will leave your Division to join a new one, but if such be the case do not let selfishness hide your Love Purity and Fidelity. Remember that the few that may leave your Division may be the very life of the new one, although your Division loses the member dues. They are still in the Order. While your Division loses nothing it gains much. Who can tell how much good that new Division will do to fight the cause in the neighboring village and the world at large, nor the good you may receive from your new neighbor.

Truly Yours in L. P. and F., O. C.

AN HONEST ADVERTISEMENT.

A subscriber of *Athica*, Ind., requests the publication of the following article:

Friends and Neighbors, having just opened a commodious house and premises for the sale of "liquid fire," I shall commence the traffic of making drunkards, paupers and beggars for the sober and industrious members of society to support.

I shall deal with "familiar spirits" which shall excite men to deeds of riot, blood and robbery; and by so doing shall diminish the comforts, augment the expenses, and endanger the welfare of the community. I will undertake at the shortest notice, and with the greatest expedition, to prepare victims for the asylum, the union house, the prison and the gallows. I will furnish an article which shall increase the number of fatal accidents, multiply the number of distressing diseases, and render those which before were but trifles, incurable.

I shall deal out to the people a deceiving drink, which will deprive some of life, many of reason, more of their substance, and all of true and holy peace; which will make good fathers, fiends, happy wives, weeping widows, and dear children, wretched and begging orphans. I will dispense an opiate which shall cause the rising generation to grow up in ignorance and immorality. I will send forth a very plague and pestilence into the vitals of the nation, and crime, and depravity, and death shall curse and destroy the people. I will cause contention, strife, and hatred in families. I will corrupt the ministers of religion, obstruct the progress of the Gospel, defile the purity of the church, and spread temporal, spiritual and eternal death. Should any dare to ask why I have thus deliberately determined to do all this evil, and in so doing imperil my own salvation, my answer is, "The love of Gain." The strong drink traffic is a lucrative one, and the community is ever ready to encourage it. Even some professing Christians give it their ready countenance and support. I have therefore determined to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who may honor me with their custom. I know the Bible says: "Thou shalt not kill," that it pronounces a "Woe unto him who giveth his neighbor strong drink," that it enjoins "Peace on earth, good will toward men," and recommends that love which worketh no ill to our neighbors. I am aware that the Holy Scripture exhorts me not to put a stumbling block in a brother's way, to have no fellowship with the "Unfruitful works of darkness," to abstain from "Fleshly lusts" which war against the soul, to "Shun the appearance of

evil" and both to eat and drink to the glory of God." I also read in the Divine record that "No drunkard shall inherit the kingdom of God," and I am convinced that the drunkard maker is more guilty than the drunkard. Yet, what can I do? I am as a nominal professor and member of the church, daily praying "Hallowed be Thy name, Thy kingdom come, lead us not into temptation but deliver us from evil," but I know that God's name is awfully blasphemed and his kingdom woefully retarded by the sale of these very liquors, and therefore, I propose honorably and charitably to be a liberal subscriber to missionary societies, and to keep up the church at home by handsome donations. When I pray "Give me this day my daily bread," I know that I am selling that which will cause my fellow creatures to want for bread, and although I am convinced that my traffic is a curse, and a fearful curse too, on my deluded customers, yet the love of gain, though it be wet with the tears of the widow and the fatherless, and red with the blood of my murdered brother, the love of gain inspires me, and gain I will have, regardless of all consequences, here or hereafter; and though as a professing Christian, I know I ought to "Love my brother as myself," and if I seek not his salvation I can have no hope of my own, yet the love of gain impels me and "I will gather the wages of iniquity on the ruin of my fellow-men."—*Royal Templar*

Plain Talk.

The disturbances which are caused by young men under the influence of intoxicating liquor are a growing evil which is growing so common that all charity for it, or forbearance with it, ceases to be a virtue. There is scarcely a week in which reports do not come to us from some part of the county, of disturbances caused by drunken hoodlums. It matters not where it is, whether on a train returning from a fair, at a dance, on a pleasure excursion or wherever else, such disturbances are a nuisance and very annoying to all decent people. Young men or old men, thus guilty, are a disgrace to any community and unworthy the respect or fellowship of respectable persons. Some means must be used to prevent this growing evil. In the case of the hoodlums who disturbed the peace at Orland we are glad to see that they fell into the clutches of the law and had to pay the penalty. But this is not enough. Public indignation and condemnation should be so scorching and withering that the guilty ones will want to sink into the ground to hide their shame. And while we are about it, for the protection of society and ourselves, the sale of the "beverage of hell," which is at the bottom of the whole trouble, should be stopped. —*Ellsworth American*.

Have You a boy to Spare?

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 boys from each generation for raw material, some of these factories must be thrown upon a cold world, and the public revenue will dwindle. "Wanted.—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The Minotaur of Crete had to have a Triveme full of fair maidens each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you not selfish, voting to keep the saloons open to grind the boys, and then doing nothing to keep up the supply? Heaven help us! When will we look at this thing—the saloon—stripped of all its subterfuges and cloakings, naked in its hideousness, a murder mill, a drunkard factory, a recruiting station for hell.—*Good Words*.

It is declared that by his advocacy and personal influence Canon Wilberforce has been instrumental in obtaining over half a million temperance pledges.

TEMPERANCE NEWS AND NOTES.

Ohio spends \$70,000,000 yearly for drink.

There are no rounds of drink in the ladder of success.

It is estimated that 32,000 families are homeless in London through intemperance.

Is it right to take care of your own boy and vote to license a place which will ruin your neighbor's boy?

The temperance people of Minnesota and Colorado are making urgent demands upon their Legislatures to submit Prohibition amendments.

Gossip has it that fashionable New York milliners and dressmakers keep a stock of wines on hand to "relieve the fatigue" of their customers.

In Mr. C. H. Mitchell's three boys' temperance organizations in Brooklyn N. Y., there is an aggregate of 222 members besides many who are on probation.

The *Detroit (Mich.) Journal* says "Ferdinand Schumacher, of Akron, O., known as the 'Oatmeal King,' is a Prohibitionist of such fixed opinions that when one of his mills was destroyed he distributed 20,000 bushels of scorched grain among the farmers for chicken feed rather than sell it to the distillers to be made into whiskey."

The *Quarterly Journal of Inebriety* gives as the most noticeable feature of progress toward sobriety in England the great decrease of intoxicants used in workhouses, stating that during the last four years there has been a reduction of more than twenty-five per cent. while in twenty four work houses of England and Wales intoxicants are absolutely prohibited.

The temperance awakening in Denmark has called forth active enthusiasm. The last general meeting of the Denmark Temperance society received reports from 408 local societies comprising a membership of 17,500. The general meeting for 1889 will be held at Veile, the birth place of the Danish temperance movement.

In a recent address Mr. Moody declared his belief that strong drink had caused the deluge. It was certain that wine had worked mischief after the flood; and he believed it was the cause of the wickedness of the world before the flood. Strong drink led to the destruction of Sodom and Gomorrah and strong drink was destroying the world to-day.

A new saloon building in Haywards, Cal., is described as of beautiful architecture, snowy white color, with elegant curtains, frosted show windows and luxurious parlors; One is forcibly reminded of the remark of a Kentucky evangelist, Mr. W. H. Munnell, who said: "Unless missions are made as attractive and accessible as the saloons and other places of vice, forty per cent of our population will pass them by."

No indication of the growth of temperance sentiment among the young men of our country could be more encouraging than that afforded by the recent action of the class of '91 at the Military Academy, West Point, and of the class of '92 at Cornell University, in ruling out wine at class suppers and banquets. Of 400 members at Cornell, only eleven voted against the resolution to prohibit wine. One Christian mother, who has a noble and high-minded son in each of these classes, may well be proud of the two pure white ballots cast as the fruit of her life-long teaching.



CAPE BRETON RAILWAY.

Tender for a Bridge at the Grand Narrows.

SEALED TENDERS addressed to the undersigned, and marked on the outside, "Tender for Bridges," will be received until noon on Wednesday, the 6th March, 1889.

Plans and specifications can be seen at the office of the Chief Engineer of Government Railways, Ottawa, where forms of tender may be obtained on and after Wednesday, 20th February instant.

Each tender must be accompanied by a deposit equal to 5 per centum of the amount of the tender. This deposit may consist of cash or an accepted cheque made payable to the Minister of Railways and Canals, and it will be forfeited if the person tendering neglects or refuses to enter into a contract when called upon to do so, or if after entering into a contract he fails to complete the work satisfactorily according to the plan, specification and contract.

If the tender is not accepted the deposit will be returned. Tenders must be made on the printed forms supplied.

The Department will not be bound to accept the lowest of any tender.

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 7th February, 1889.