

SPECIAL NOTICE.

The TEMPERANCE JOURNAL is devoted to the Principle of Temperance, and is designed as a family newspaper. It is issued on Thursday morning of each week.

The articles are specially selected and are such as to recommend the Paper to all.

Deputies of all temperance organizations are our Authorized Agents.

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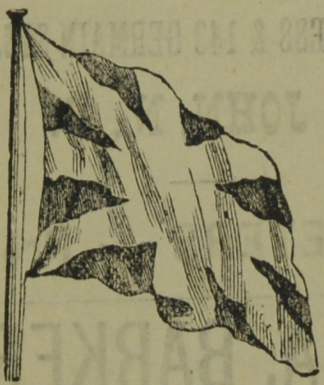
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All communications to be addressed to
HERMAN H. PITTS,
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 Fredericton, N. B.

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The following have been appointed Official Correspondents for the JOURNAL from their Divisions:

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RAISE THE STANDARD.

—OUR MOTTO—

"NATIONAL PROHIBITION."

Temperance Journal.

THURSDAY, JULY 1, 1886.

Several more fines under the Scott Act in Fredericton last week.

Where will the Mammoth Temperance Excursion and Picnic be this year?

Send in your returns promptly to the Grand Scribe, and make his heart glad.

Do not let the warm weather interfere with your attendance at your division.

Howard, No 1 goes steadily on with the work, and has gained a grand reputation the past quarter.

Bro. Robertson of Albion favored us with several calls last week. Always glad to see members of the order.

We have good reports from Gibson Division. The division is flourishing, and the promoters are greatly encouraged.

A public meeting should be held at least once a month. Have a committee appointed for that purpose.

Let us commence this quarter with the intentions of making a grand record for the order and for the cause.

There will be a prohibitory law in this country before long if the temperance people will only continue agitating.

Be prompt in sending in the list of officers for publication in the JOURNAL—let the country know you are alive.

Several members of the order in New Brunswick will attend the Grand Temperance Congress in London which opens in July.

Try and induce your friend to join. It will show him you have an interest in him anyway whether you succeed or not. Remember too that "Try never was beat."

Every day we read of some terrible death or fearful crime through the drink curse. Are you going to sit down, and let this thing continue without any effort to stop the evil. Arise! work.

Have some temperance literature to distribute one a month in your locality. Show the people you are alive. It is money well invested and will bring in, very often, some negligent members.

Make arrangements early to attend the Grand Division Session, to be held in Moncton on the third Tuesday in October. This is the annual session, and important business such as the election of officers etc. will take place.

TEMPERANCE IN THE SCHOOLS.

The St. John Sun in a report of the Provincial Teachers Institute contains the following:

W. G. Gaunce not being able to be present, his address on temperance in the public schools was read by Mr. Kerr, of Woodstock, an abstract of which follows:

I take it for granted that when the committee asked me to speak on the subject of teaching temperance in the public schools, it was not intended that I should occupy the institute in an aimless discussion of the evils of intemperance or the virtues of total abstinence. Temperance affects the welfare of the future state. Independent of the temperance cause, as such, I shall consider the true meaning of the subject viewed in the light of the onward march of the idea. It is resolved that it is the duty of the state to ask the public school to teach the children the nature and effect of alcohol upon the human being. The state saves the public school shall teach its children to read and write for its own safety. The vital principle of the New Brunswick school law lies in the recognition of the state's duty to the child and itself. The state considers its own interest and the comfort of its citizens. In a state like Canada, where practically, universal suffrage exists, the masses govern the country. So its strength is measured by the intelligence and virtue of its people. What we would have in the citizen we must teach in the school. Loyalty is taught by loyalty, health by health, reverence by reverence. The state whose masses are taught to respect each other, to obey the laws of health and of society, would be a stronger state than one whose peoples were graduates in arts, but lacking the good will towards each other. Against alcohol and its effects on the physical, mental and moral nature of man an over-whelming mass of evidence is produced. Science denounces the effects of alcohol in the human body and brain—society feels its blight on the soul. Our workhouses, asylums and penitentiaries denounce it. The press, too often silent in the matter of wrong, condemns it; the Christian pulpit pleads for its overthrow, the bench proclaims it fatal to social order. The object of all these is human good. Four years ago the American medical association resolved that "alcohol is the cause of a large percentage of the crime and pauperism in our cities and country." That association cannot be accused of fanaticism. That association memorialized the Senate for the passage of a bill requiring scientific temperance instruction in all schools under state control. Of the 2,000 present when the memorial was presented not one opposed it.

The speaker quoted from a number of the great men of the world who oppose the use of alcohol. A delusion is abroad in relation to the character and effect of alcohol, and a great majority of those who become addicted thereto, do so unconsciously of the jeopardy in which they place themselves. The state's duty to itself lies in the direction of public education on this question. Like the storm signal to the mariner should be the danger signal to the citizen. The speaker showed the progress of the temperance sentiment in several of the American states, and closed with the words: Where are some of these to-night for whom the State has expended its treasures to prepare them citizenship? The higher walks of life know them not, and society has striven to forget them. Wherefore?

Untaught by science of the dangers of alcohol they become pledged to its use. The State knows this, but it is slow to reckon with the evil. The future of the State lifts its hands, in our children, to the present of the State in us. In our elementary schools the teaching of temperance must begin; through the middle and advanced grades it must be followed; in our high schools and colleges it should not be forgotten—the State should give the alarm—the citizens should heed.

PRIZES FOR TEMPERANCE PAPERS.

Mr. Crocket followed with confirmatory remarks, and he read a letter from the W C T U confirmatory of his position, and offering prizes as follows:—

For the best paper on temperance from girls in the high school, \$10
 Second best, \$5

For the best paper on the same subject from boys in the grammar school, \$10
 Second best, \$5

The prizes will be presented at next Christmas vacation. The communication was signed by Mrs Turnbull.

FREDERICK DOUGLASS ON PROHIBITION.

The Issue, of Nashville, Tenn., publishes the following significant and valuable letter from Frederick Douglass, announcing his full adhesion to the cause of prohibition:

"T. A. SYKES, ESQ.—Dear Sir: You have my hearty God-speed in any and every well-directed and earnest effort you may be able to make to banish the damning curse of intemperance from the hearths and homes of the colored people there and elsewhere. For a long time I refused to commit myself to the doctrine of absolute prohibition of intoxicating drinks, because I thought it interfered with the personal liberty of the citizen. But the sober contemplation of the evils of intemperance not only upon the dram-drinker, but upon his family, his friends, and upon society generally, has compelled me to go the whole length of prohibition.

"Society has the same right to protect itself against drunkenness as against yellow fever, cholera, or any other evil. If the drunkard were alone the sufferer we might hesitate to go this length. But the weight in the other scale is overwhelming. Wife, children, and society are more than the miserable appetite of the drunkard. Five-and-forty years of my life have been given to the freedom and elevation of my colored brothers and sisters. I have but little more of the brief span of life before me, but I am determined that what remains of it shall be on the side of the cause of temperance. I neither smoke, chew, take snuff, nor drink whiskey. Yours truly,

"FREDERICK DOUGLASS'
 WASHINGTON, D. C., Feb 8, 1886."

A doctor, with whom it was a settled principle never to speak to a rum-seller, was sent for to visit a saloon-keeper's wife. He paid no attention to the summons, although it was three times repeated. The man sent word that his wife was as much opposed to his business as the doctor himself, and begged him to come, assuring him he would keep out of sight. The doctor went with alacrity, and the patient was "on her feet again" after two or three visits. The liquor-seller waited long for his bill, but none came. Then he sent for it repeatedly, but with no result. One day as the doctor was about to step into his "sulky" a young man thrust a ten-dollar bill into his hand, and explained that the liquor-seller wished him to keep it all. "Such a look of horror came into the doctor's face," said the young man, "that, to this day, I feel as though somebody was murdered right there and I helped to do it." "I can't touch it there is blood on it!" cried the doctor as his threw it away. And yet he was in particular need of the money just then for temperance work. The young man said the doctor must have been a mile away before he recovered himself enough to search for the bill, and when he found it he took it carefully between his thumb and finger unable to resist the impression that it was dripping with human blood. In a little over a year the liquor-seller closed his store forever. Years after, as they lay under the stars one night, the liquor-dealer told the doctor that from the day he sent that bill, he never took in a piece of money, large or small, that the words, "There's blood on it!" did not ring in his ears.

ARCHDEACON FARRAR ON THE DRINK BURDEN AND ABSTINENCE.

Archdeacon Farrar was lately given a reception by the Synods Temperance Committee of the Presbyterian Church of England, attended by a large number of the leading ministers and laymen of the Presbyterian Church and others, in the lower room of Exeter Hall, London. We quote from his eloquent address upon the occasion the following:

"I know no burden so heavy as that caused by drink or no passion so terrible. Honest and industrious poverty is rarely intolerable, but when poverty becomes pauperism, when poverty results from drink, then it produces, as I can testify from experience amongst the poor, a cause of horrors which cannot be equalled, I believe anywhere except in the worst condition of things that we can imagine. Seeing and knowing that to be the case, I feel that anything one can do to diminish that curse must be a source of benefit to mankind. I will ask you to dismiss two notions which I find are extremely prevalent as regards total abstinence. One is that they are all Manichæans. As far as the first of those charges is concerned, I always thought that the Pharisee was one who thought in himself that he was righteous and condemned others. Certainly the Pharisees in the time of our Lord were not total abstainers, and most certainly the total abstainers of that age were not Pharisees. There is a certain Pharisaism in the human heart, but I can speak, not for myself only, but I am certain for thousands of total abstainers, that while we have thought it to be, for one reason or another, our individual duty to take that pledge, we do not judge others, we do not dream of condemning others, nor any moment of our lives do we because of total abstinence consider that we are even to an infinitesimal degree superior to our brethren who have not thought it their duty to abstain. (Hear, hear.) Then as to the notion that we are Manichæans one would like to ask whether the prophet Samuel or John the Baptist were total abstainers. They were Nazarites—total abstainers. Is it necessary because one does not take a particular kind of food and drink one is therefore believing in the inherent existence of evil in matter? The charge seems entirely absurd, and I would ask you to dismiss it. Supposing I were to refuse to partake of *pate de foie gras*, should I be believing in the inherent evil in matter, and guilty of a Manichæan heresy? Let us take a common-sense view of the matter. Alcohol has been since the days of Noah a curse and a scourge to a large number of mankind, and we know that it is perfectly easy and possible for every person to save himself from that danger. We all know that there are many evils in this world which are not preventable, but while human nature continues to be what it is these evils will always exist: but there is one most dreadful and most colossal evil which is perfectly remedial and perfectly preventable? That evil is the curse of drink; and the absolutely effectual remedy for all who choose to try it is the remedy of total abstinence. (Cheer.) It seems to me to be our duty, whether we are abstainers or not, to see what means we can use to put an end to the present state of things. We are living, undoubtedly, in times of very great danger. If you put your ear to the ground you will hear far more loudly than would have been heard a few years ago the sort of low tones of the ground-swell in the great depths of the ocean of humanity, which, depend upon it, forebodes a storm which will soon cover the whole surface with heaving waves. Socialistic ideas are getting an extraordinary hold upon the mass of the people. Many of them are being driven onward by a sort of blind envy and a sort of blind misery to revolutionary notions which materially shake to the foundation the most sacred order which is now constituted in society. The people are, practically at this day our masters. We have given them votes, they are the arbiters of our destinies. (Hear, hear.) Now I am not afraid of a great, wise, and understanding people, but a people which is liable to be ruined by this temptation to drunkenness seems to me to be a people that will always be at the mercy of the agitator, and that atheism and immorality will be liable to work among them side by side

with these great socialistic notions. I believe that England sober would be England free. (Cheers.) I believe that England drunken will be England enslaved to the most terrible of masters. An old Latin saying runs thus: "that although we extend our dominion from shore to shore, if we are not masters of ourselves and our own appetites and cravings, we are under the sway of cruel and injurious laws." (Cheers.) I believe that that is essentially the case with England, and therefore it is the duty of everybody who desires to be a patriot to deliver the mass of people from that which is to so many of them a most terrible temptation. Judge Henry, in his interesting account of the struggles of the American Colonies against our dominion, in 1775, tells a story of a soldier who was wounded in a battle near Quebec. A shell from the fort took off the man's leg. He was carried to the house of an English gentleman, and there the lady of the house treated him with utmost kindness and brought him a dish of tea. The refreshing, fragrant beverage was extremely tempting to a man lying, as he was, in his agony. He said, "No, ma'am, I will not touch it; it is the ruin of my country." In those days tea was regarded by every true Yankee as being the cause of the war, and they would not take the beverage which put the money into the pockets of their oppressors. We pay a tax to the monarch alcohol of £137,000,000 a year. I believe if we could get rid of that tax it would tend to the wealth of England, not only in the modern sense, which means material wealth, but in the old words in which we believe in it—the commonwealth and moral wealth of the nation. (Cheers.) I think you will believe that that poor sergant showed the spirit of true patriotism, and if you can estimate how infinitesimal was the harm done to America by tea in those days and compare it with the gigantic misery which is produced by alcohol in these days and has been ever since, and in the whole of the last century during which gin has been commonly consumed in England, if you will measure that you will see how necessary is that patriotism which will strive its very utmost to put an end to an intolerable wrong, and how incumbent it is upon every one of us, in whatever way we think most likely to be successful, to fight against that which the late Prince Leopold in the last public speech he made called "The only enemy which England has to fear." (Loud cheers.)"

THE LIQUOR-LICENSE SYSTEM.

The fifth annual report of the Massachusetts Board of State Charities thus arraigns the liquor-license system:

"When most carefully enforced, such a policy amounts, in practice, only to a restriction on such sales, for every law on this subject will be more or less evaded. But to the poor, and the wives and children of the poor, it makes a wide difference whether we take our departure from the point of prohibition or from that of license. In the latter case, as has been seen the past year, the current sets in favor of more selling and more drinking; and this means to the poor laboring man or woman, and to the children growing up amid bad influences, more poison of the blood, more delirium of the brain, more idleness, more waste, more theft, more debauchery, more disease, more insanity, more assault, more rape, more murder, more of everything that is low and devilish, less of everything that is pure and heavenly. Poverty and vice are what the poor man buys with his poisoned liquor; sickness, beastliness, laziness, and pollution are what the State gives in return for the license-money which the dramseller filches from the lean purse of the day laborer and the half-grown lad and hands over, sullied with shame, to the high salaried official who receives it. But the treasury reaps little from this revolting tribute; for, along with the licensed shops and bars, twice as many that are unlicensed ply their trade and debauch the poor without enriching anybody but the dramseller. These are the practical results of a license system in Massachusetts now."

What is the use of talking about the evils of intemperance and bemoaning the tendency of the times. Go to work, and make them better. Work more, talk less.