

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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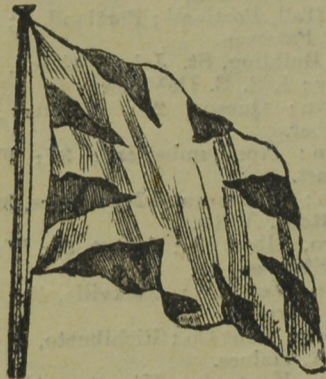
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All communications to be addressed to
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Frederickton, N. B.



RAISE THE STANDARD.

OUR MOTTO—

“NATIONAL PROHIBITION.”

Temperance Journal.

THURSDAY, FEBRUARY 11, 1886

BOOM THE “TEMPERANCE JOURNAL.”

With the issue of Jan. 7th the Journal began as a weekly publication. We have long seen the necessity for the change, and we trust the temperance people will not be slow to appreciate our efforts, and will give us their assistance in the way of subscriptions and advertising. We want all who receive a copy of this paper, whether subscribers or otherwise, to introduce it in a few kindly words to their friends, and solicit their subscription. Those who subscribe before Feb. 1st will receive the paper for the year for 75 cents, after which we shall be obliged to advance the price to all new subscribers to \$1.00. Deputies of Divisions will remember that the Grand Division S. of T. has subscribed for one copy to be sent to each deputy, and if at any time the paper should not come regular, we would ask Deputies to kindly notify us by postal card and we will have the paper address placed in our books.

OUR TRAVELS!

Among the Sons of Temperance in the Eastern Counties.

ALONG THE LINE.

BLOOMFIELD, Feb. 3rd.

On Thursday morning last we left Frederickton in the early train for St. John, preparatory to a visit to a number of Divisions in the eastern and northern parts of the Province. The snow was steadily falling when we started, auguring a very slushy house at Bloomfield, where our first lecture was announced to be delivered. Before reaching St. John, however, the storm cleared away, and the sun came out brightly, “enthusing” us with new life and energy. In St. John we met several of the Grand Officers, and workers in the Order, and enjoyed several very interesting conversations with these persons on the progression of the Order lately, and the way the temperance cause was booming in and about that city. We left St. John in the 5 p. m. train, arriving at Bloomfield at 6.15, where we were met by the

DEPUTY OF “LEADING STAR”

Division, Mr. O. A. Wetmore, who had the looking after of the arrangements in connection with the lecture

at this place. Accompanying him to his home we were regaled with a sumptuous repast, which was fully enjoyed after our day's travel in St. John and in the cars, and at 7.30 o'clock we repaired to the Hall which is only a short distance from Mr. Wetmore's house, and about a mile from the station. The Hall is a very fine one for a country district. It is not large, but fully large enough to accommodate the audiences that are wont to assemble in that locality. It was started in 1876 by the old order of British Templars, and was not completed until about a year ago. It was finally taken hold of by a few leading spirits in the community; a Division was organized, and after strenuous efforts on the part of a few ladies and gentlemen the Hall has been finished, and the district should be very proud to have such a fine and commodious building to hold their public meetings and Sunday services in.

At 8 o'clock the Chairman, Mr. O. A. Wetmore, introduced the lecturer in a few appropriate remarks, and we proceeded to express our views on the present aspect of the temperance question, for an hour or more.

The audience was quite large, and appeared interested in the many difficulties the people of Frederickton have had to contend with in the carrying out of the Scott Act; in the progression of the Order of the Sons of Temperance, and in the effort of this Order to spread the principles of temperance; to bring within its folds those who could be an influence and power in the different communities, and to “enthuse” the young people with new life on this question.

Our next lecture was delivered at Hampton.

On arriving at Hampton we were met at the station by Geo. Barnes, Esq., and kindly invited to partake of his hospitality. Hampton is a place where the evils of the liquor traffic are not known. A sober, industrious community, they do not see, or understand the horror the traffic has in large centres of population. The people are very religious and Church-going, and the places of worship of the various congregations are conspicuous by their handsome exteriors and the number they will accommodate. The Hall at the Station is large, well seated, and well lighted; as fine a hall as we have had the pleasure of visiting since leaving Frederickton. The people turned out in the evening to the lecture, in large numbers, filling the hall. Owing to their nearness to the commercial metropolis, and to the opportunity they have of listening to able discourses every Sabbath, to their temperance principles, and their high moral standing, an audience at Hampton is not one easily addressed on temperance, or on any other subject, in fact. The young people looked for amusement, the old people for solid temperance with dry statistics.

We discoursed more to the younger part of the audience, and may, possibly, not have pleased, so well, those of more mature years, and longer experience.

Through the kindness of the friends we were shown through the public buildings, machine shop and other places of interest, and have to thank the brothers at Hampton Station and Village for their many kindnesses and their hospitality.

On Thursday morning we took the early train for Newcastle, arriving at that town about 4 o'clock p. m. Our worthy brother, W. C. Anslow, took us in charge, and made our stay in that town enjoyable and one long to be remembered. In the evening a very large gathering of the temperance people were in waiting at the Temperance Hall. They listened with apparent interest while we discoursed solid temperance for something over an hour. The kindly and genial face of Bro. McGruar at the left of the Chairman inspired us with confidence and enthusiasm, and the happy faces, and friendly greetings were appreciated deeply by the “wanderer.”

We regret to say that the authorities are not yet strictly enforcing the Scott Act in Newcastle, and it is reported that liquor is freely sold. However, now that the Act has been declared constitutional, and that recent decisions make it impossible to appeal from the Magistrate's decision, it is expected that the Act will be fully enforced in the town.

We have to express our thanks to Bros. W. C. and Jas. Anslow,

McGruar, Weeks, and many of the other brethren whose names we do not now remember, for their kindness and words of encouragement.

On Friday morning we drove down the river to Chatham, and put up at the well known temperance resort, the “Canada House.” Brother Johnson, an enthusiastic temperance advocate, and a member of the order of the I. O. G. T., extended us a hearty welcome. Bro. Strothart, Deputy of Northumberland Division, was on the lookout for us, and made the afternoon pleasant by reminiscences of his work in connection with the Division in this place. Notwithstanding a carnival was going on at the rink, a large audience was present at the lecture Chatham having been visited by such eloquent and talented speakers as Colonel Hickman and Mrs. Ellen J. Foster, it required no little effort to address a temperance audience in this town. We have to extend our thanks to those brothers and sisters, and the temperance people who made our stay in Chatham so enjoyable.

(To be Continued.)

(FOR THE JOURNAL.)

HARCOURT DIVISION.

WELDFORD, Feb. 9, 1886.

MR. EDITOR.—Knowing you and your numerous readers are pleased to hear at all times how the temperance cause is progressing in the different localities in the Province, I send you a few notes from Weldford, Kent County, where Harcourt Division is located. The little village of Weldford, Mr. Editor, I am pleased to be able to state, is almost a temperance community; although there are three Hotels where the ardent can be procured, they are patronized almost entirely by the travelling public and by people from the surrounding country.

Harcourt Division has been in operation some three years, and although we have at times had a larger membership than at present, the Division was never in as prosperous a condition as at present. We have a membership of upwards of 70, and initiations every night of meeting, and an average attendance of about thirty-five, and at our meetings a deep interest is taken in the cause of temperance. The members are endeavoring to organize a Division some ten or twelve miles distant. On Monday evening last we had a public temperance meeting when our commodious hall (for this place) was packed with an audience (judging from the attention given and the good order that prevailed,) that were in sympathy with the temperance movement. The chair was taken at 6.30 by Brother H. Wathen, D. G. W. P., who, after a few introductory remarks, introduced as the principal speakers for the evening Rev. Messrs. Kirby and Tait from Richibucto. The Rev. gentlemen, who are well known here, did not take the audience by surprise, for a rich treat was expected, and we were not disappointed, as the audience were held spell-bound for about an hour and a half by eloquent and soul-stirring addresses on the old, yet ever new subject—temperance. Afterwards there were a number of short, pithy remarks from Bros. G. Bailey, our present Worthy Patriarch, the right man in the right place; A. Dunn, W. A., the brother who is always ready to speak for the cause of temperance; Bro. T. Atkinson, our present representative at the Municipal Board of Kent, the brother who is always ready to work as well as speak for the cause; I. N. Wathen, in his usual eloquent and forcible manner; W. C. Atkinson, the working as well as speaking member of our Division; and last, though not least, B. O. Bailey, D. G. W. P. of Kingston Division. Quite an array of speakers, Mr. Editor. It is sufficient to say, although our meeting took up three hours, the interest never flagged, and as one of the results of the meeting at the close four persons handed in their names for proposition for next night of meeting.

In conclusion, Mr. Editor, I may state that we purpose holding several public meetings during the remainder of the winter, trusting they may be beneficial, and also trusting our just cause (for it is assuredly just) may go on and prosper not only in our own Province, but in each and every Province of our loved Dominion, and in each and every country under the blue canopy of heaven.

Yours in Love, Purity & Fidelity,
D

TEMPERANCE AND PROHIBITION.

Temperance is a negative virtue, and relate to the individual, while prohibition a political question and relates to the entire population of the state. Temperance don't belong to the domain of politics, but rather to the theatre of moral instruction, while prohibition is a purely political question, and never can be secured without the aid of political machinery. Make these distinctions clear, and down go the great bugbear of ‘personal liberty,’ and ‘sumptuary legislation.’

Therefore we say take temperance into our schools into our homes, into our daily lives, into our pulpits—teach it, live it, show its excellence, its beauties.

Press its claims upon the attention of all classes by both precept and example. Use moral suasion and example suasion also, demonstrate that temperance men and women are the best, the purest, the safest men and women in any community. Make temperance respectable, or rather let temperance make you respectable.

In the propagation of a true temperance philosophy there is no agent more potent than moral suasion, unless it is the power of a well balanced, temperate life and example, and this is moral suasion, individualized. To prevent drunkenness, moral suasion, or what is the same thing, good, sound temperance instruction, is without a parallel for efficiency.

But, powerful as this means is, when wisely and judiciously employed, in preventing the cultivation of the alcoholic appetite, it is of little or no use in suppressing the traffic or in reforming the confirmed drunkard.

In these departments of our work we need logical suasion, without which much that is secured by educational and persuasive means cannot be preserved. But those two departments of work must not be confounded. Educational means are the proper agents to employ in disseminating the true principles of temperance, but nothing short of political action can ever secure and maintain practical prohibition.

It is much easier to prevent drunkenness by a proper system of education than it is to reform the drunkard or cure his diseases after they have once become chronic.

The only remedy of any value for the confirmed inebriate, and the only safeguard for the state and nation, is constitutional prohibition, backed up by a political party to defend and enforce it. In conclusion, then, we say, “don't take temperance into politics,” and with equal emphasis we would say: “Don't leave your prohibition at home when you go to the polls to vote.”

Don't let your political action nullify and make void your moral suasion.

Almost from the beginning this temperance reform has been made a personal reform viewed from the standpoint of principle. It rallied too much under special leaders, who could touch the heart of the people as they took up these living issues. It has been too often a “Brown movement,” or a “Jones movement.” In other words, the reform has been used too much to build up the leaders, instead of the leaders building up the reform. But I'd like to emphasize the truth—that this temperance reform is greater than any of all its leaders. We see that the women's work in this movement has ever kept in view God as their Leader, and so it has gone forward unchecked. Do you not see that so long as the people were led to feel that the movement depended for its success upon the success of the leader, they were constantly afraid it would fail? But it is not possible to check God's movements in advancing the principles of truth and righteousness.

The church that does most for God, and thinks least of self-advancement, does most for self. The lodge that uses the temperance cause to build up the selfish aims of the lodge will die, and ought to die.

Some time ago President Seelye said Prohibition was the rising tide. Every week that tide is rising with increased rapidity. The last report is from West Virginia. There, out of fifty-four counties in the State, forty-one have refused to grant licenses to sell intoxicating liquor. It is a tidal wave this time sure, and a wave that has come to stay, for it is produced by a permanent accession to the ocean of Moral Sentiment.

LIQUOR REBELLION.

Great political changes, which would otherwise be impracticable, are sometimes brought about by a feeling of resentment. It is in some measure an excuse for the exercise of Granger legislation that they were prompted by the strong indignation that high-handed and defiant conduct on the part of railroad officials had aroused. A still stronger illustration may be found in the overthrow of slavery. A large majority of the people of this country had been opposed to abolition. But the insolent and domineering conduct of pro-slavery politicians, and their aggressive acts, led to earnest efforts to restrict the spread of that institution, and, when these were resisted by rebellion and war, the people were roused to exterminate the system at any cost. It is a question whether the liquor interest has not been preparing for itself a new illustration of this principle. The remarkable growth of the prohibitory sentiment at the West is certainly due, in no small degree, to the aggressive, insolent, and law-defying course of liquor manufacturers and liquor-dealers. For many years they have been bullying political parties, threatening the slaughter of every public man who did not agree with them, domineering over State and local governments, resisting every reasonable effort to restrain their traffic within such limits as the public welfare demands, and defying and generally nullifying every law for that purpose. In short, their behavior has been exactly like that of the Southern slave-drivers, and, like the South, they have arrayed themselves in open hostility to law. In effect they are in rebellion against the civil authority, and have thus roused a feeling which has passed an abolition amendment in Iowa.

The mass of those who open saloons are at least impecunious, broken-down men, useless in any other occupation. The one care of such men is to make money. Their poverty, their lack of conscience, the pressing demands of wholesale dealers for the repayment of loans, urge them to increase their receipts at all hazards. Indeed, the wholesale dealers pick out for the retail trade men who will make money, slight care paid to other qualifications. In this manner the saloon becomes an agency to recruit drunkards. Inducements are held out to entrap the unwary—opening soirees, free lunches, concerts, flower displays, attract victims into the meshes of the keeper. Once they are within he is skilled in the tricks of his art; with smile and word he works up drinking parties in which the etiquette of treats will call for numerous rounds. The liquor is adulterated to cheapen it for the seller; ingredients are infused into it that will dull the palate, irritate the appetite. There are saloons which, to increase custom, ally themselves with all that is criminal and foul. How many of your saloons are not avenues to dens of deepest infamy, are not the homes of quarrels, robberies, murders, the harbors of gamblers and thieves, reeking with blasphemy and lust?

A merchant gives the following reason why he is a prohibitionist: “Because the money of the country is being absorbed by whiskey and beer shops. Every bad account on my books I can trace directly to beer. The beer shops get what is due to me. The amount paid for whiskey and beer is just the amount taken from my trade. The drunkard—and the country is full of him—don't buy hats, boots, clothing or food to any extent. His wife gets but very little of what I sell, for neither she nor her children are properly fed or clothed. It has mortgaged the farms of men who owe me, who, when they did not drink, used ten times more than they do now, and paid for them. The number of drinking places is increasing so rapidly that unless the business is destroyed, it is only a question of time when they will absorb the country. I voted for prohibition in self-defense.”

Most christians greatly deplore the alarming extent of Sabbath desecration, and inquire what can be done to prevent it. We should especially remember that the liquor saloon and the beer garden are the most prolific causes of Sabbath desecration. If we would preserve our Sabbath, we must pulverize the rum power.