

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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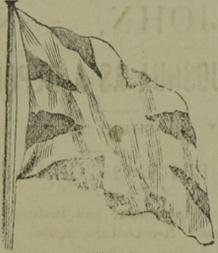
One Copy, one year, \$1.00
 " six months, .60
 " three months, .30

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ADVERTISING RATES:

A limited number of advertisements will be taken at the rate of ten cents per line, minimum measure, five cents for each subsequent insertion. Special rates given for yearly advertisements.

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



RAISE THE STANDARD.

—OUR MOTTO—
"NATIONAL PROHIBITION."

Temperance Journal.

THURSDAY, APRIL 15, 1886.

HOW TO VOTE FOR THE ACT.

For the Petition



Against the Petition

To vote for the Scott Act, place an X in the upper blank space, alongside the words "For the Petition." Place no other mark on the paper. The above is a diagram of a ballot-paper marked in favour of the Act.

CAUTION.

In many of the "Scott Act" contests, it has been the custom of those opposed to the act, to circulate misleading statements just before the date of the election. Full time has been given for discussion since this movement began in March 1885, we therefore feel justified in asking electors to refuse credence to any wonderful stories on the day of election.

Public Mass Meetings will be held in the Mechanics' Institute on Thursday 15th, Friday 16th, and Sunday 18th. Mr. Spence of Ottawa will address these meetings, with other well known orators.

Our subscribers outside of the City and County of St. John will understand that we are giving up our space for this issue to campaign work for our friends in that city, which accounts for the large amount of campaign literature.

APPEAL

To THE CITIZENS OF ST. JOHN AND PORTLAND.

The undersigned executive of the citizens' committee, appointed for the purpose of bringing the Canada Temperance Act into force in the city and county of St. John have taken the preliminary steps necessary to that end.

Petitions were prepared and sent forward to the secretary of state, and the governor in council has now fixed the 19th day of April for the election in the city and in Portland, and the 20th day for the county.

The committee now deem it proper to make this appeal to the several electors, urging upon them the necessity of supporting said act with their votes, in order that public sentiment may be so emphatically pronounced in favour of the law as to leave no doubt or question as to the popular will respecting the matter.

We need not now enter largely into argument to show that the principle of the act is a good one for the purpose designed; suffice it to say that the evils resultant from the liquor traffic are now almost universally admitted to be the greatest evils which afflict mankind.

Political economists as well as moral reformers agree in this.

Hon. Wm. E. Gladstone has said: "Greater calamities are inflicted on mankind by intemperance than by the three great historical scourges—war, pestilence and famine. His Eminence Cardinal Manning said in Exeter Hall, London: "What are all our politics compared with this question? * * I wish some of our statesmen would walk through our great towns and would go from house to house and see the condition of the people; I wish they would come and hear the biographies of intense misery which are found under the hamlet roofs; and when they have heard these things and found that they are all to be traced up to our black fountain—intoxicating drink—I believe they would lay aside their political questions and conflicts and take in hand that which touches the very root of the life and morals of the people.

The hesitancy of dealing with the evil politically, is rapidly giving place to the conviction that law must be applied in suppression of the traffic and in similar ways that it is applied in the suppression of other evils.

The interests of the state are in constant jeopardy; suppression of the trade demanded for the security of life and property, to say nothing of the aspect of the question when viewed from a social, moral, and religious standpoint. It is the universal experience of those who have made the temperance reform a study and who have been engaged in it all their lives, that the methods hitherto adopted have proved inadequate, having been made almost nugatory by the continuation of the traffic, and that the temptations held out by the bar-room and saloon have been more than a match for the moral influence they were able to bring to bear in the line of reform." These reformers of life-long experience with few exceptions believe most thoroughly in the practical efficacy of prohibitory laws. They strongly advocate and demand them. Their experience is worthy of consideration.

"The license system, relied upon so many years, has in all its phases proved ineffectual either to regulate or check the evil. Why, then, continue it? Why, indeed, should any Christian community support a system so contradictory to all Christian principle? Daily we send up our petitions to the divine being: "Lead us not into temptation, but deliver us from evil," and daily we are guilty of the gross inconsistency of legislating and spreading abroad the most trying temptations to a large portion of our citizens, the result of which floods us with unmitigated evil. The responsibility of this evil no community can wholly escape which legalises the traffic and shares in the profits involved in the license fees.

Eliza Wright has said: "The time is coming when temperance people everywhere will claim exemption from certain kind of taxation—taxation under which the consumer now suffers, but which should be thrown upon capital. If the great tax which is now required to support charitable and pauper institutions should be put on that portion of the population which is supported by liquor, their capital would retreat."

Public opinion in other civilized countries is rapidly forming in favor of prohibition rather than license. Our Canada Temperance Act foreshadows a similar state of public opinion in the Dominion. While not altogether prohibiting, it has proved effectual in suppressing the general traffic in a large degree, even when but partially enforced, especially since its constitutionality has been affirmed by the privy council of England. Delays, occasioned by legal technicalities, have almost ceased and the law is executed with comparatively little trouble. Moreover, with the additional facilities afforded by our local parliament at its recent session, for enforcing the act, we have reason to believe that the great objection to the law heretofore, viz. "that the law could not be enforced," has been done away with, and we trust that the remarkable unanimity manifest in the vote of our legislators in passing the enforcing act (it being carried in the Assembly with only four dissenting votes and in the council without division) is but an index of the public will that "The Canada Temperance Act," more popularly known as "the Scott Act," shall be rigidly

applied and enforced whenever adopted. For reasons about set forth and many others equally important, your committee do most earnestly appeal to you, citizens of the city and county of St. John, to lend us your aid and most hearty co-operation in this most important work.

We invite your aid not only in your capacity as voters; we invoke your aid as Christians, as simple men and women, having the best interests at heart, and who, each, severally and individually, must feel in greater or less degree the withering blight which, of necessity, falls upon all through the terrible evils involved by the liquor traffic.

Let us abolish it and the slavery it imposes. Our first practical step is to remove the temptation from our daily walk.

We appeal to all—"Help us in this effort to close the dram shop, a prolific fountain of all evil."

Remove the temptation—Let this be our watchword, and may God prosper our cause.

J. E. Irvine, Andre Cushing,
 Jas. A. Clark, Josiah Fowler,
 Jas. Reynolds, A. A. Stockton,
 Joseph O'Brien, W. F. Hatheway,
 J. Willard Smith, T. A. Rankine,
 J. R. Woodburn, Thos. Dale,
 V. S. Smith, Andrew Myles,
 E. McLeod, John Connor,
 A. H. Hannington, H. A. McKeown.

A GARLAND IN THE ANNALS OF ST. JOHN.

One of the arguments advanced in favor of adopting the Scott Act in St. John, is the action of the people of that city at the time of the great fire in 1877. The unanimity of the entire citizens in adjudging the liquor traffic a nuisance and curse that should be removed by legal suasion, is truly wonderful, and speaks volumes in favor of absolute prohibition the world over. Here are the facts as they stand recorded for all time in the history of St. John:—

"THE PUBLIC MEETING IN THE COURT HOUSE, (June 22nd, 1877.) LIQUOR STORES TO BE CLOSED, &c. A. L. Palmer, Esq., then moved the wisest motion that was put—Resolved that a committee be appointed to prevent the sale of ardent spirits throughout the city for a week; and also—Resolved that Portland be asked to do so. Thos. Furlong, Esq., seconded the motion. After some speeches, pro and con, the matter was put and carried. J. Travis moved that Messrs Palmer and Furlong be appointed a committee with power to add to their number to prevent the sale of liquors.' Again 'the citizens committee, A. L. Palmer, Thos. Furlong and Silas Alward, Esqs., called upon many of the liquor dealers and made them acquainted with the citizens' resolutions of yesterday, requesting them to close for a week, and they are happy to report they were met in the most satisfactory manner, not one refusing to comply with the request. Further: 'A committee of citizens has been appointed to have the liquor shops closed for a fortnight. It will be enforced to-day' (June 23). And still further, the committee report regarding Portland 'that they were met by a generous response.' This report was accompanied with the names of 55 tavern keepers in Portland, 'who agreed to sacrifice their business for the public good.'

What could be more conclusive evidence than this that the liquor traffic is a bad business, injurious to life and property. The city of St. John had been reduced to ashes, and the inhabitants struck by mortal panic through fear of drunken rowdies, and the people determined to close the bar-rooms, after serious consultation, as the only effectual means of security, and the liquor dealers in unison determined 'to sacrifice their business for the public good.' What renders this action of the citizens of St. John still more wonderful, is the fact that one of the most prominent liquor dealers (Thos. Furlong, Esq.,) in the place was one of the chief leaders in the movement. And now in adopting the Scott Act in St. John, its friends only ask, if the majority of the electors are agreed, what the united people of St. John demanded nine years ago. They seek to rid the community of that which was considered in 1877—and still remains unchanged—a vast and intolerable evil, by peaceable and lawful means. In doing so they only seek the public good. They consider the Scott Act a just Act, enacted by Her Majesty, with the advice and consent of the Senate and House of Commons of Canada, giving to each and every Municipality in the Dominion, the privilege of deciding the matter in a legitimate way—at the polls—for themselves. They don't wish to deprive any man of his natural rights. No moral wrong can be a natural right. If it is a 'natural right' to dispense intoxicating liquors to the detriment of our neighbor, why did the liquor sellers of St. John surrender that right by closing their bar-rooms nine years ago? These questions are logically unanswerable, and will no doubt be calmly considered by every honest voter before casting his ballot on the 19th inst.

TO THE LIQUOR DEALER.

Will you read the following extract from the Remarks of Judge Reading of Chicago and whether you have ever sold to a minor or not, ask yourself

"Am I in any way responsible to my neighbours in St John for the sin and sorrow depicted in this address?"

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell them, and no one has a right to molest you in your legal business. No matter what the consequence may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what wives are treated with violence, what children starve or mourn over the degradation of a parent—your business is legalized, and no one may interfere with you or it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements of amusement; you may use all your arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may induce thirst, by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full because it is lawful; you have paid for it—you have a license. You may allow boys, almost children to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass, you may be schooling and training them for a period of twenty-one, when they too can participate, for all this is lawful. You may hold the cup to their lips, but you must not let them drink—this is unlawful. For while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say; "Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, and the community to see him take the road to death. Give him to us in his childhood at least. Let us have a few hours of his youth in which to enjoy his innocence, to repay us in a small degree for the care and love we have lavished on him." This is something which you who now stand prisoner at the bar have not paid for: this is not embraced in your license. For this offence the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of \$75 and costs; and that you stand committed until the fine and costs of this prosecution are paid."

THE RESULTS OF PROHIBITION IN MAINE.

(By Rev. W. S. McINTYRE, President Maine State Temperance Alliance)

In 1851, Maine enacted a prohibitory liquor law. What are the facts?

In 1830, thirteen distilleries in this State manufactured one million gallons of rum. Now there is not a distillery or brewery in the State. In 1833 there were 500 taverns, all but forty of these having open bars. Now if a hotel proprietor wants to sell liquor he must keep it in a private room, in an out-of-the-way place, where it can be found only by diligent inquiry; sometimes in the cellar. In 1830 nearly every grocery store sold intoxicating liquor as freely as molasses. Bars of rum, whiskey and brandy were on tap in open store. Now nothing of the kind can be found in any grocery store in this state. In 1832, with a population of 450,000, there were 2,000 places where intoxicating liquors were sold—one grog shop to every 225 of the population. Now we have about one liquor dealer to every 800 inhabitants. All of these are secret sellers, excepting town and city agencies.

The effect of the law prohibiting the manufacture and sale of intoxicating liquor is seen in the sobriety of the people of Maine. In reports of actual arrests in sixty license cities we find the average number to be twenty seven to every thousand population. In 1882 there were 1357 arrests for drunkenness in Cumberland County, with a population of 86,360. This county includes Portland, the largest city in the state.

In Androscoggin County with a population of 45,044, there were 75 arrests for drunkenness, less than 2 per 1000 inhabitants. This county includes Lewiston, with a very heavy foreign population. In Franklin County, with a population of 32,618, there were no arrests for drunkenness. The number of arrests for drunkenness in the entire state in 1882 were 2652, or 4 to every 1000 of the population. What do the facts show? That prohibition has not been a failure.

Brunswick, Me.

Some Proofs OF THE GOOD RESULTING FROM THE SCOTT ACT.

RENFREW.

From Rev. Father Bougier.

RENFREW, Nov. 12th, 1885

To my mind the Scott Act has ended public drunkenness in our midst. From 1st of May last, our village has been remarkably free from the sad spectacle of the drunken man staggering in the streets. From the above date we have had no police constable in Renfrew, yet we had not to register the painful records of disorder or riots, not unknown to us previously to the act being in force. Our public gatherings have also all passed off without noise or unpleasant incidents ever since.

To resume in one word, my conviction is that the Scott Act has done and is doing a great good in preventing drunkenness and dispersing away the parasites of the bar room. Of the evils said to follow from it I have no personal knowledge. I therefore highly approve of it believing that in the future the good effects of it will still be better carried out all over the country.

I am, dear Sir,
 Yours truly,
 P. ROUGIER, Priest.

McNAB.

McNAB, November 17th, 1885

DEAR SIR,—In reply to yours asking my opinion of the working of the Scott Act in this County, based on my own observation. I may state that the benefits derived from the passage of the Act have far surpassed my expectation, as I have not since the 1st of May seen one case of drunkenness either in McNab or in the village of Renfrew, although in the same space of time before that, one hundred would be nearer the mark.

I remain, yours very respectfully,
 JOHN STEWART,
 Reeve of McNAB.

CALABOGIE.

CALABOGIE, Nov. 14, 1885.

DEAR SIR,—Yours of the 10th inst. to hand, inquiring into the working of the Scott Act, so far as it has come under my observation. I have to reply that in this part of the country at least, there has been diminution in the amount of drunkenness and its attendant evils. Whereas, before the Act came into force, Calabogie was notorious for drinking rowdyism, now all is quiet and orderly. There have been several gross violations of the law; but the conviction and punishment of the offenders have had a salutary effect. There is still no doubt a certain amount of liquor smuggled in and drunk, but the quantity bears no proportion to that which was consumed before the passing of the Act and a drunken man is a spectacle which is now seldom seen.

I remain, dear Sir,
 Truly yours,
 COOLIDGE,
 Methodist Minister.

ROSS.

We are of the opinion that the operation of the Scott Act has greatly lessened the consumption of liquor in this Township, notwithstanding its nearness to the County of Pontiac; and that the passing and enforcing of the Act there would give us almost its entire freedom from drunkenness and its consequent crimes.

GEORGE McCASKILL, Reeve.
 WILLIAM JAMIESON,
 JOHN DELAHEY,
 JAMES McALISTER, } Councillors.
 RICH'D HUMPHRIES,
 JOHN REYNOLDS, Clerk.
 Ross, Nov. 21st, 1885.

DOUGLAS.

From Rev. Father Marion.

To THE EDITOR OF THE RENFREW MERCURY.

DEAR SIR,—I deem I need offer no apology in communicating to you, Sir, or the readers of your journal, my observations on the working of the Scott Act within the limits of my jurisdiction.

It is most unjust to expect the Act to accomplish what no law in the history of the world ever accomplished—the absolute observance of this provisions. There will be law-breakers of every other statute designed to promote the public well-being;