

To the Electors of the City and County of Saint John and City of Portland.

We ask you to read carefully, consider, and ponder on all the opinions and arguments contained in this paper from learned Divines, Statesmen, Judges and Physicians, all pointing to the necessity of controlling liquor selling in some other way than by License. All going to show what blessings would follow prohibition, with many proofs of the good that has obtained in every place when the Scott Act has been adopted.

Out of your own knowledge of how little has resulted from the License system, in checking the spread of the fearful and growing evil of liquor drinking, and how much of misery grief want crime and death has followed from the indulgence in it, it perchance may be that some among you may have had the sad experience in your own circle, or been called upon to give and sympathize with your friend and neighbor.

Is there not among you many a father, who having one or more sons just entering into manhood, does not, sometimes, on his boys' return home to him at night, glance up and say "Thank God he has escaped another day the abuse of the saloon and bar room."

We are sure if you reflect you will say, it is my duty to my sons, my neighbour and myself to vote and work for the adoption of the Scott Act in Saint John, Portland and the County

Liquor Traffic and Laws.

BY BISHOP JNO. IRELAND, ST. PAUL, MINNESOTA.

"Who hath woe?" Whose Father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the color thereof shineth in the glass. It goeth in pleasantly; but in the end it will bite like a snake and will spread like a basilisk. Thy eyes shall behold strange women and thy heart shall utter perverse things. And thou shalt be like one sleeping in the midst of the sea, and as a pilot fast asleep, when the helm is lost. And thou shalt say: "They have beaten me, but I was not sensible of pain; they drew me and I felt not; when shall I awake and find wine again?" This graphic picture of the evils of intemperance is traced for us by the Divine Spirit. The drunkard, a woe to himself, a woe to his family, given up to degrading passion, every sense and faculty chained in abject servitude to sin and suffering; the cruel appetite for the fatal cup waxing stronger and stronger, and more insatiate with each draught; as helpless amid sorrows as the ship amid tumultuous billows, whose pilot sleeps and whose rudder is lost; despair, black, bitter despair, for time and eternity, staring him, spectre-like, in the face. The drunkard, as the Book of Proverbs paints him, is to-day over this fertile and comely land of Canada, spread in legions which no eye can number, and around him have gathered dark, ghastly, death-dealing torrents of evil that no tongue can describe in words, and no fancy embody in image forms. But what I want to show you is not so much intemperance, with its attendant train of evils, as the traffic in alcohol, from which intemperance flows. This traffic openly and defiantly breaks the law of the land. It boasts of its triumphs over the law of the land. Liquor, it is proclaimed, shall not be sold to minors! But the saloon-keeper is deaf to the appeals of humanity and religion, and the boy or girl who passes a dime into his till will receive from his hands the poison-bearing draught.

Scarcely less deserving of sympathy than the boy and girl is the miserable, habitual drunkard. He drinks because he cannot control himself, and he drinks, reckless of all consequences to himself and others. The tottering gait and livid countenance tell that his days are numbered; that he stands at death's door. View well the wreck, saloon-keeper. It is your

work. Now at least pity him; spare him for a little while the vital spark which yet, however faintly, glimmers within him. You can by no pretence of argument now build up a false conscience by throwing the responsibility of the abuse upon the drinker; he is no longer accountable for his acts. Think even at this late hour of a *sorrowing mother or wife* dreading now the most terrible of all the results of drunkenness—that this poor drunkard may die in his sins. What say you, saloon-keeper? He answers by a contemptuous grin, and the glass is handed over the counter to the habitual drunkard whose sole possible safety is in total separation from drink. Yet daily they stagger by us drunk to-day as yesterday, and we are sure they will be drunk to-morrow as to-day, unless perchance the last dime has been spent. Whence their drunkenness? The saloon-keepers laugh at the law forbidding the sale of alcohol to habitual drunkards. We all know the wives and mothers of drunkards, who time and again have, with suppliant tear, begged that the saloon-keeper sell them no more drink. Their prayer was all in vain. A few days ago the wife of a drunkard was on her knees before me—a suppliant in her children's name—that I do something to reform her husband. "He obtains the liquor," she told me, "across the street from her cottage." "Speak to the saloon-keeper," I said; "perhaps being your neighbor and knowing your sufferings, he will not permit your husband to visit his saloon." "Oh!" she replied, in bitter agony, "I've spoken to him again and again, and it makes matters worse; he repeats to my husband that it is a shame for him to allow a woman to attempt to rule his actions." Provided money is received for drink, the liquor traffic is demonic in its recklessness; it has not the slightest care that homes are demolished, all joy and hope crushed out from hearts, virtue destroyed, souls damned, earth cursed, and eternity turned into darkness and despair. I must not confine my strictures to the saloon-keepers or mere retailers of beer and whiskey. They are not the most guilty parties. The *wholesale dealers, the brewers and distillers* are the chief causes that we have so many saloons, and by their social influence and their wealth they do far more than the retailers to prevent all temperance legislation. The drinking habits of the people put money in the purses of brewers and distillers, and they study and work to intensify those habits and to add to our degradation and demoralization.

MY DUTY.
Calmly reviewing the forgoing words of one of the most eloquent divines of the Catholic Church in America. Let each one of us in the City and County of Saint John, and City of Portland ask himself.

WHAT IS MY DUTY?
And the reply must be. I know well the value of Moral Suasion and I know, in so many cases why it fails. But my duty as a father and a neighbour enjoins some other action. Can I remain passive while this evil fills the Jails and Poorhouses, and robs my children and my neighbours of Virtue, Honor and life. I cannot longer be indifferent to the appeals of all the good men of every creed, in every walk in life, who have given their time, wealth and thought to the suppression of the Liquor Traffic. I am not ignorant of the good effects following the adoption of the Scott Act, in so many places in the Province of New Brunswick and throughout this Dominion of Canada, and I believe it is my most imperative duty by my vote on the 19th and 20th of this month, to secure to the inhabitants of this County all the blessings I am sure will follow the enforcement of the Scott Act.

VOTE FOR THE PETITION,—that is, for the protection of your home, your children, your friends.

THE FINES! AND WHERE THEY GO.
A strong canvass is being made by the Anti-Scott Act party with the point that the fines collected under the Scott Act is sent up to Ottawa. This is all false. All fines under this act go into the City or Municipal treasury, and go towards reducing your taxes. This question was decided long ago, and any city or country where the act has been adopted will bear us out in this. Refute that canvass where ever it is made.

WHAT IS THE SCOTT ACT?

1. It is an act passed by the Dominion Parliament in 1878, and may be applied to any city or county in Canada, upon a majority vote of the electors therein qualified to vote at a Dominion election. The object, as stated in its preamble, is to promote temperance and secure in all the Provinces, uniform legislation respecting the traffic in intoxicating liquors. It was passed in answer to the petitions and prayers of hundreds of men and women in the Dominion, for some effective measure to diminish drunkenness and promote the sobriety and happiness of our people.

2. In order to bring the act to a vote, a petition must be signed by at least one-fourth of the legal voters in a municipality, which petition, after being deposited for ten days in the office of the Sheriff or Registrar, is forwarded to the Dominion Government, and thereupon the Governor and Council examine the petition, and if they approve it, give official notice of a day upon which the electors may vote for or against the adoption of the Act.

3. When the Act has been adopted and proclaimed in force, the retail sale of all intoxicating liquors for use as beverages, is at once and entirely stopped; all bars are closed, and no licenses can be issued. The sale of alcoholic compounds is allowed for three purposes:—medical—sacramental and mechanical, and vendors not to exceed one in each township, two in each town, or one for each 4000 inhabitants in cities, are appointed by the Lieutenant Governor for this purpose. The conditions of sale for each of these purposes are very strict and such as to effectually guard against any abuse.

4. The following parties are allowed to sell by *wholesale*, and then only to the vendors mentioned in above paragraph, or to such persons as shall forthwith carry the same beyond the limits of the county or city, or of any adjoining county or city which is under the Act, viz: manufacturers of cider, licensed distillers or brewers, companies incorporated to carry on the business of cultivating grapes and manufacturing wine therefrom, and persons exclusively engaged in a wholesale trade, and licensed by the county or municipality. The smallest quantity which can be sold by wholesale is, for beer, 8 gallons, for all other liquors, 10 gallons. Whenever cider, distilled, or malt liquors are sold by those producing them, it must be only at the place of manufacture, and in all the above cases the burden of proof lies with the sellers to furnish satisfactory evidence that the liquors sold were to be carried forthwith outside the limits of the city or county under the Act. Manufacturers of pure native wines made from grapes grown by them in Canada, may also sell their wines at the place of making, but only in quantities of not less than 10 gallons, and only when duly licensed by the municipality.

5. The adoption of the Act therefore entirely precludes the retail of all intoxicating liquors for beverage purposes. All bars, shops, tipping places and she-bens are to be closed—temptations are removed; it allows the sale, under strict regulations for medical, sacramental and mechanical purposes; it limits the wholesale traffic to customers who shall forthwith carry the liquor outside the limits of the city or county, or of an adjoining city or county which may be under the Act. The Scott Act cannot be repealed under three years; has heavy and increasing penalties; and with one exception allows of no appeal from the decision of the first court.

7. Can the Scott Act be enforced? Yes. The convictions are summary, and the penalties adequate. For the first offence not less than \$50 fine and costs. For second offence, not less than \$100 and costs. For each subsequent offence, imprisonment.

When tried before a Stipendiary or Police Magistrate, a Parish Commissioner, Recorder or Mayor, the decision of the Court is summary and final. There is no long harassment of appeal.

The precise description of the liquor, the actual passing of money, or consumption of liquors, has not necessarily to be proved; if the Court is satisfied from the evidence that a transaction in the nature of barter or sale has taken place, conviction may follow.

The persons charged with unlawful sale, may be called upon to testify under oath. Apparatus for the sale found along with liquors are *prima facie* evidence of guilt, and unless satisfactorily explained will cause conviction.

Prosecutions may be brought by or in the name of any persons, or by or in the name of the Collector of Inland Revenue, and it shall be the duty of the latter officer to prosecute upon reasonable evidence. One third of the fines resulting to the municipality are to be put aside as a fund for prosecuting illegal sales under the Act.

The Act is being well carried out in Sussex Vale, Fredericton, Woodstock, and

St. Stephen, N. B., and in other places where it has gone into force. What has been done?

SUMMARY.

Nova Scotia has eighteen counties and one city, of which thirteen counties have adopted the Act. New Brunswick has fourteen counties and three cities, of which nine counties and one city have adopted the Act. Manitoba has five counties and one city, of which two counties have adopted the Act.

Prince Edward Island has three counties and one city, all of which have adopted the Act.

Ontario has thirty-eight counties and unions of counties and ten cities, of which twenty-five counties and two cities have adopted the Act, and in five counties and three cities agitation has been started in its favor.

Quebec has fifty-six counties and four cities, five counties of which have adopted the Act.

"England expects every man to do his duty!" was the soul-stirring signal of Nelson. Along the line is flashed the signal for the 19th and 20th—"Men of St. John, do your whole duty, and banish the accursed traffic from your midst!"

IS IT RIGHT?

Is it right for men who profess and call themselves Christians to pray, "Lead us not into temptation," and then needlessly expose themselves to the influence of drinks which have tempted and ruined thousands?

Is it right for men to ask God to "Give us this day our daily bread," and then support a system that licenses men to destroy the good grain by converting it into body and soul destroying drink?

Is it right to build churches, chapels, and schools to help to save the people, and at the same time license men and women to open shops in which liquors are sold which will destroy the people?

Is it right to license a man to sell drink which will make people drunk, and then fine men and women for getting drunk?

Is it right to license men to make paupers and criminals, and then tax sober and virtuous people to pay rates to keep them?

Is it right to open a public-house and beer-shop to teach vice, and then compel rate-payers to pay for schools to be opened to teach virtue?

Is it right to derive a revenue out of a system which demoralizes and degrades the people?

Is it right to force a public house or beer-shop upon a neighborhood when the people who live there are opposed to its being opened?

Is it right for people to wish the temperance cause success, and at the same time continue to drink and support the liquor traffic?

Is it right for any man or woman who wishes well to their country to stand aloof from the only certain cure for our national intemperance?

Is it right for a Sunday-school teacher to teach scholars to beware of the dangers of the public-house, with breath smelling strong of the drink which comes from such places?

Is it right for a minister of religion to preach against drunkenness, while he continues to use the drink which alone produces it?

Is it right to admit into Christian churches, as members, liquor-sellers who, by their business, are constantly hindering the spread of the Gospel and leading professors of religion astray?

Is it right to expect God to help Christian efforts, when these efforts are tainted with the money which comes from the ruin of souls?

Is it right to do wrong and expect wrong to produce right?

Is it right to ask these questions, and, if so, what answer can each reader give to them?

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