

# Temperance Journal.

ORGAN OF SONS OF TEMPERANCE OF AMERICA

OUR MOTTO—NATIONAL PROHIBITION.

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Editor and Proprietor.

## Our Triple Pledge.

BY T. J. MERRYMAN.

We're a mighty temperance army,  
Organized against the wrong,  
Total abstinence our banner  
And cold water is our song.

We have heard the many evils  
Of the poison alcohol;  
How it drags its victims downward  
Till in sin and shame they fall:

We have pledged, with God's assistance,  
We will never drink the cup;  
And will urge that those who use it,  
May forever give it up.

And we'll seek to free our country  
From this mighty growing wrong;  
Till each hamlet, home and palace,  
Shall resound our temperance song.

And that filthy weed, tobacco,  
We disclaim in every form;  
For its uses are disgusting,  
And it does the body harm.

Not a word profane or vulgar  
Shall be spoken by our band;  
But we'll work with all our might for  
"God and Home and Native Land."  
—Temperance Banner.

## Moderation.

Where is it? 'Tis the strangest spot that eye  
could wish to see—

A station on the downward line, ere going "on  
a spree,"

Where the train just stops an instant, then  
dashes on apace,

In spite of Resolution, the owner of the place.

Resolution! Yes! he keeps a school where  
pupils learn to stand

In human strength, unaided, 'gainst the curse  
which blights our land;

And the very meanest scholar there obtains a  
high degree—

The title Moderate Drinker, or in other words,  
M. D.

Never saw the place? You've met the scholars  
then!

The world is full of graduates—some very clever  
men—

Who drink in moderation, never dreaming of  
excess,

And who hate those nasty drunkards with un-  
wonted bitterness.

Hate poor drunkards? Why? Because they  
never learnt the rule

Of stopping when they got enough, but drank  
till they were full;

And then, with eyes which saw things twice,  
not singly, as before,

They'd shake hands with the handle and vow  
friendship to the door.

Do the students all remember the lessons taught  
at school?

No! for drunkards in their thousands break  
each year the simple rule:

Men who'd scorn to wear a muzzle, or be bound  
by any pledge,

Like curs for a bone contending, fight with  
anger's sharpest edge.

What, then, is this Moderation? Vain conceit  
and nothing more,

Which has ruined with its thralldom, noble  
natures by the score;

Men who shone with dazzling brilliance in their  
different spheres of life—

Men of genius, culture, learning—all have  
perished in the strife!

But the Scriptures—they teach Moderation?  
Yes; and this they also teach—

Wine's a mocker—drink is raging—drunkards  
ne'er shall Heaven reach:

Moderate men their airy castles may construct  
from day to day,

Yet these fragile structures perish, whilst God's  
grace endures for aye.

—Irish Templar.

## "Am I my Brother's Keeper?"

This question which Cain propounded to God over six thousand years ago, is still being propounded to Him by people of this age, both in and out of the church.

God never answered the question direct, but the religious world has, since the day of Cain, in view of events that followed, accepted the doctrine that every man is his brother's keeper; that we all owe it to our brother to do what we can to elevate him and ameliorate his condition.

The only truly religious and noble lives are those that live and work for the good of others. The thing that religion consists chiefly of is sacrifice for the good of the world, and the only way to be religious is to will that the love of self be dominated by love for mankind.

The two greatest evils of the day, those that produce more misery and sorrow in the world than any other,

are the social vice and intemperance, brought on by the liquor traffic.

The latter is a national sin because it is licensed and protected by our national government. It is a crime that the government can protect or prohibit as it sees fit, or outlaw, as it does murder, theft and arson. People who make the laws are responsible, and it is both the religious and moral duty of every citizen to aid that party whose mission is to abolish and outlaw a traffic in men's lives and souls, that is only upheld by the principle that Cain and his followers taught—that we are not our brother's keeper; that it is no business of ours if our brother stumbles over the block left in his way by us; that if we can grow rich off another's misfortunes, or profit by his weaknesses, it is all right.

The devil put such a doctrine into Cain's head, and the same agent is this day putting the same doctrine in a little different shape into the heads of thousands, when his satanic majesty makes them believe they are right when they vote to license a wrong, a traffic that "can never be licensed without sin."—*Southern Journal.*

## Watchwords for the Hour.

BY MISS FRANCES E. WILLARD.

The government fulfils its duty best that most protects its choicest treasures, and these treasures are its homes, but in the presence of the liquor power, home is to-day like a shorn lamb to which no wind is tempered.

The three sworn foes of boyhood and young manhood are the saloons, the gambling house, the haunt of shame. You would scorn to give a legal status to the last two. Why do you give a legal status to the first, with which the others are almost inseparably linked?

Prohibitory laws are vastly better enforced than license laws, and that they are more effective against the enemy, is amply proved by their more strenuous efforts against prohibition.

High license is the brake put on by politicians to slow up the prohibition train; it is the Trojan horse, concealing deadly foes, admitted by the unwary to the temperance camp. No enemy so powerful as one who comes in friendship's guise.

The simple fact is that high license proposes the continuance of the saloon, and does not provide for discontinuing its consequences, which are disease, poverty, crime and death. Hence, in effect, the compact which high license makes with a municipality amounts to this: the taxpayers take collateral and the home take the consequences.

Representatives of the liquor traffic will speak to you in behalf of what is dearest to them; they will tell you of vested interests in brewery, distillery and dramshop. I speak instead for those whose vested interests are the sons for whose sake they went down into the valley of unutterable pain, and in the valley of death, with the dew of eternity upon their foreheads, passed the sacred but terrible ordeal of motherhood.

In the name of boyhood bewildered and manhood betrayed; in the name of womanhood tortured and home violated and destroyed, I denounce high license as a crime in these high places of the nation, and pronounce upon it the *anathema maranatha* of the American home. It is the devil's counterfeit for the pure gold of prohibition. It binds men to moral distinctions, sells them to the demon of expediency and sets its grinding heel upon the pure face of righteousness and truth. It merits the malediction uttered by the gentlest lips that ever yet pronounced a curse.

May God bless every voter with whom the solemn power of this august decision rests, and may each stand like a soldier on duty to guard the weak, the unrepresented and the voiceless, in my earnest prayer.

## Moral Education the Rock Upon which to Build.

But broader than all this is the necessity for a moral education, which will make social vice come to be regarded as the most degrading crimes since it produces the saddest results, the bitterest desolation of soul and often total wreck of both innocent and guilty lives. It is the meanest and most selfish of all sins! And yet it is by far the most difficult of all evils to deal with wisely.

Children must not be left in ignorance until knowledge itself comes to them as pollution. So much is certain. But neither must their impressible minds be left to dwell upon these subjects. They must be turned in the direction of all that is good and beautiful; is most generously, distinctively human and humane. In dealing with the young, the depravity of the world should be put in the background. All that is best and highest must be taught to them, held before them, made to interest them. This is their one safeguard. Hurtful impulse must be transformed!

The older religions sanctified vice as we have just been told; but later religion does not stigmatise it in the light of the debasement which it fosters; of the strength, humanity, and vitality which it lowers and contaminates. It is too leniently regarded, as it is helplessly accepted. The forms which it is taking on in our civilization, working everywhere a progressive debasement, must be held up as the crime of crimes against humanity itself. It menaces more evil to the individual and to the nation than any other vice.

Education in the light of physiology, psychology and sociology is the deepest need of every civilization today. Every impulse in human nature which is noble and unselfish, which can absorb the sympathies and occupy the intellect must be brought into action to counteract the uncalculating tendencies towards mere personal gratification injurious alike to oneself and to others. This is the only method through which an adequate moral elevation can be secured. And the case is not altogether hopeless; it must, it will be finally secured.—Dr. Lewis.

## Save the Boys.

When this great question of submitting an amendment to the constitution of Nebraska was pending in the legislature, Representative McNickle requested the privilege of a word of explanation before the result should be announced. He said:

"I represent two counties in this house, and I have promised them both that I would have to vote against submission, but this question is presented in a peculiar form. I have given this subject much thought, and I have communed with a higher power and asked His guidance in this critical hour, and now, on the other hand, if I vote for submission I shall disregard the instructions of my constituents. But I have a boy, and that boy appeals to me with all a father's love and tenderness, and as I look in his face, I feel I owe him a duty higher than any other, and that is to save him from an awful fate of a drunkard's life, and, God helping me, I have resolved that if my vote can give the people a chance to banish the saloon from our State, that, come what may, it shall be freely given, and I change my vote and ask that it be recorded in favour of this measure."

The report says that when he had finished there was scarcely a dry eye in all that vast audience. So it was with scores of members. They voted for their boys, to save them from drunkards' graves. Upon our attitude upon this same question may depend the salvation or the ruin of many a son or daughter dearer to us than life itself. Vote right!

## A Division Room and its Work.

It is a pity that on a subject of this kind misapprehension should be awakened in the minds of outsiders. Anyone who has any acquaintance with Division work knows that the Division room is just what the members please to make it. Let it be granted that some one or two Divisions may be at fault; that their work is mere play; that the members forget their duty to the drunkard and the community. Surely this is no criterion on which to formulate an opinion of inefficiency on the part of Divisions generally. We can say for ourselves that we have seen Divisions that failed to reach their duty. We can say the same of churches. But does this afford ground for general censure? Does it prove that the real aim of the division or the church is mere talk and diversion? The fact is, the Division *ought* to be and always *should* be, a training school: taking the youth from the Band of Hope, and introducing among them all who can be persuaded to reform from drunkenness or moderate drinking. The Sons of Temperance are to be the guardians of those who come in among them for shelter and sympathy. All their exercises ought to be directed toward one end—instilling into the minds of the people a detestation of strong drink as a snare to humanity and a reproach upon all that is good in society. There may be—should be—much variety and novelty in the exercises. Readings, music, recitations; healthy competition as to success. But the result looked to should always be one thing—to reach the masses and save the fallen. A great purpose, it is always understood, must find expression in all our Division work—Prohibition! It is one of the first ideas we remember as connected with the Sons of Temperance teachings thirty years ago. We have thought it so indisputable that the world should give us credit for this aim, that we have not stopped to ask whether anyone ever doubted it. It seems to be the object of some to-day to make the world believe they invented the word and no one ever before thought of the idea! They are simply trading with borrowed capital, and have not the fairness of saying so.

The Division room should be—and is, we are happy to say—a social centre, from which good influences go out to all surrounding localities. We have certain Divisions under our eye at this moment that would convince any one of their power by the work they do.

Outsiders cannot form any correct impression of our work. As for our members, we are sure they could not intend to speak disparagingly of the Division room in general.—*Clarion.*

## LOVE, PURITY AND FIDELITY.

We republished by request.

The three cardinal principles of our Order are familiar to every member, while their full import is but little understood. The lessons they teach commend themselves to every worthy person, and should be studied by all whose names are upon our roll book.

### LOVE.

The Love inculcated among the principles of the Sons of Temperance is not that selfish passion which leads members to esteem those who administer to their daily want, or to whom they are bound by social or family ties? but it is broad like the mantle of Jehovah, in which the universe is swathed, and unselfish like the life of Him who died for humanity.

It teaches us to watch by the bed-side of a sick member with a solicitude born of tender affection; to succor the weak, the unfortunate and the feeble; to lead back tenderly the erring member whose feet have wandered from the paths of rectitude and duty; and to make our Noble Order a fit instrument for that God whose grandest name is Love.

### PURITY.

The Purity we inculcate is not only an abstinence from the use of liquors which degrade, and from those carnal lusts that deface the image of God, and make men

only reasoning brutes; but that cleanliness which shuns defilement like a pestilence, and would welcome death rather than suffer dishonor.

Believing our bodies to be temples consecrated to the most High we pledge ourselves to inviolable chastity in speech and action, avoid blaspheming God, or traducing man or woman, and to live lives of such spotless virtue that whoever shall say, "he is a Son of Temperance," may be able to add, "he is a clean handed and clean hearted man."

### FIDELITY.

Our noble Order teaches Fidelity, proof to all earthly seductions; faithfulness that can bear the buffetings of a tempest of temptations with a serene brow. Firmly sensible of the exalted worth of our Order we solemnly consecrate ourselves to advance its cause, not only by precept, but by the Divine gospel of practice. True to every obligation, esteeming nothing so trivial that it may be slighted we aim to make our organization a beacon to the world, the Alma Mater of many noble sons and daughters.

These are our principles, and who is there so sordid that can speak out against principles like these.

On the rock of these, our triune virtues, we have built an edifice that as long as we are true to ourselves will stand as stable as an eternal rock.

Rooted in the noblest aspirations that animate mankind its ramifications will reach through the world and twine around and cement together the hearts of the fraternity.

"As some tall cliff that lifts its stately form Swells from the vale and midway leaves the storm,

Tho' round its breast the rolling clouds may spread;  
Eternal sunshine settles upon its head."

## Common Errors.

Many persons have imagined that drinking liquor will enable them to do more work than they can do without it. But Dr. Parker, a distinguished English physiologist, by systematic experiments, showed that a man can lift considerably more before taking two or three glasses of spirits than he can afterwards. Sea captains have found that, when their men undergo excessively hard work, hot coffee or tea does them good, while whisky would do them harm.

Similarly, it has been thought that spirit-drinking would lessen the danger to the life of those exposed to extreme cold. But abundant evidence shows that, under the same circumstances drinking men will freeze to death, while those who abstain may survive. By lulling sensibility alcohol lessens the preception of cold only, not its depressing effect upon the body. Sir John Richardson, Dr. Kane and other Arctic explorers, have fully confirmed this observation.

Against the heat of tropical climates, also, liquor has been supposed to be a protective; but the experience of British physicians in the East Indies contradicts this altogether. Nowhere does the use of alcoholic beverages prove so destructive as in the tropics. Moreover, in America, the greatest number of deaths from sunstroke occur among the intemperate.

Formerly, it was a popular idea, that alcohol might render the system less liable to endemic and epidemic diseases, such as ague, yellow fever and cholera. But those who have seen the most of these diseases assert that this is entirely a mistake. The use of liquor affords no sort of protection in any disease; and when an intemperate person is attacked, especially with cholera, he is almost sure to die.

If the question be asked, What is the influence of the use of alcoholic beverages upon the system, when taken in health? the summary answers of physiology and sanitary experience must be, that it is injurious, in proportion to the amount of alcohol used, the frequency of its imbibation, and it may be added, the youth of those who indulge in it. Many examples prove that the earlier in life the drinking habit is formed, the more rapid and certain are its destructive effects.—The Guide.