

Temperance Journal.

ORGAN OF SONS OF TEMPERANCE OF AMERICA

OUR MOTTO—NATIONAL PROHIBITION.

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Editor and Proprietor.

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A TEMPERANCE POEM.

(For the Journal.)

Down with the liquor traffic!
Down with the crying shame!
Because it blots our land to-day
Our manhood is to blame.

Down with the liquor traffi
Wipe out the hateful stain,
And let true liberty alone,
In Freedom's strong-hold reign.

Down with the liquor traffic!
The cry is heard above,
Of women and of children,
In tears, in woe, in love.

Down with the liquor traffi!
Red-handed murder lies,
Around it and beneath it,
The stench has reached the skies.

Down with the liquor traffi!
Man cannot pass it by,
Its poison trail will spoil the earth
Then crush it till it die.

Down with the liquor traffi!
Oh! Men with manhood's powers,
Let all else go—but vote it out
And victory is ours.

M. B. LINDSEY.

Asheville, N. C.

WHO IS TO BLAME?

THE AWFUL RESPONSIBILITY THAT
RESTS ON EVERY VOTER.

Suppose I had before me a number of saloon-keepers, their wives, and their children; suppose I call one of their boys to me, and after passing my hand a few times over his head, I could make just such a change in his physical and moral nature in five minutes, as a saloon will surely make in five months or five years; suppose I pass my hand over his head and blunt his intellect, destroy his health, plant disease within him, cloud his judgment, sear his conscience, paralyze his will, obdurate his heart, take away his self-control, self-love, love of home, love of industry and property, and all the good opinion of manhood; suppose I could thus stand and in five or ten minutes destroy the health of his boy, inflame his eyes, pickle his brain, tan his stomach, and rot his bowels, and poison his blood, and kindle fires of hell on his tongue and in his throat, and the fires of the second death on the lips and cheek that is now bright and fair, and should thus present him to my audience of saloon-keepers, a raving maniac, while screaming wives and mothers fainted. These men would leap upon me and tear my body limb from limb. And they would be doing right; and yet, this is the infamous work the saloon-keepers are doing to 60,000 fathers and sons every year, under the accused protection of the law. And when men protest against it they are called fanatics. This every Christian man will admit, that the saloons under the protection of the law are doing more to destroy souls, and people the region of the damned, than the churches are doing to save men. Who is to blame? Is it only the men who are elected to office that have power to enact a license law? I say not: If I vote for a man knowing that he will help enact a law that will give a man the authority, but will protect him in committing the awful crime of robbing my neighbor of his happy home, taking from him the comforts of life, sending a poor wife and mother to an untimely grave, murdering the father of that home with the accursed rum, and with him they fill a drunkard's grave, sending his soul to a drunkard's hell. I appeal to the judgment of every Christian man especially and ask if I vote with a party and with the men whom I know would give the man authority and make it legal business to commit this great crime, am I not a partaker of the crime? I leave it with my readers to answer. I pierce the veil with my eye of faith that hides the invisible and I see three men standing at the judgment throne. One is a poor drunkard, another is a saloon-keeper, and the other a Christian. I hear the judge say to the poor drunkard why are you here in this awful condition? It was rum that brought me here in this condition. Where did you get your rum? This

man sold it to me. Why did you sell this man that accursed stuff and rob him of his eternal happiness? This Christian man, who said he loved God and was led by the spirit of God, said it was right, and if I would give him so much money for a license, the law would protect me and uphold me.—*Rev. F. A. Campbell in Greenwood Leader.*

Dublin's Rum Lord

"RUNNING EDUCATION, SALVATION
AND DAMNATION."

Canon Wilberforce, of the English Church, has been spending some time in Dublin, Ireland, looking after the interests of Protestantism in that island. He finds that "the world, the flesh and the devil" have been quite prominent factors in the upbuilding of the English Church in Ireland, and especially in Dublin. In a letter to his parochial magazine he states that the two Protestant Cathedrals of Dublin are both memorials of drink, one of them having been born from the proceeds of porter brewing, and the other from the proceeds of whisky distilling. The largest Presbyterian chapel also was built by a whisky distiller. He says that brewing and distilling appear to be the main industries of Dublin, with the result that half the crime of all Ireland not growing out of the rent troubles is in Dublin, and that of towns of over 100,000 inhabitants Dublin, is statistically the most drunken in the United Kingdom. One of the cathedrals above referred to was built by the great stout brewer, Guinness, the fame of whose liquor reaches all countries. Mr Guinness has also established some important schools in Dublin, and it is said that on one occasion, an American visitor, having been shown over the school, the cathedral and the brewery, said of Guinness, "He is the most remarkable man I ever knew; he seems to run both education, salvation and damnation."—*Herald and Presbyterian.*

Whiskey and Idleness.

With enough idle men on the streets of Chicago to exceed the population of many pretentious cities, they cannot all be lost to view, even in so great a metropolis as this. There are idlers everywhere. They besiege the employment offices, stand upon the street corner, and swarm about the parks. This picture is not overdrawn in the least; but let it be said to the credit of honest labor, that there is but a small percentage of this army that belongs to the craft of the skilled workman. An employment-agent, in speaking on the subject, said: "It seems as though we had in Chicago the professional idlers of the world. There is something about a city that attracts the vagrant, for he knows that he will get something to eat without working. The farmer or the villager is more practical, and demands an equivalent in labor if he feeds the wanderer who asks for bread."

While the number of those who do not want work, and would not take it under any circumstances, is great, yet there is another class which is looking for something to do that is easy and does not savor of hard, manual labor. A clerkship in a mercantile house possesses a charm for some ambitious youth, and he looks far and wide for such a place. If he succeeds in finding an opening the compensation is not more than seven dollars a week, and he struggles on and lives on a mere pittance. His prospects are not very bright, but he accepts the only opportunity offered him to remain in the city. He pays for the glittering allurments of city life with a full measure of misery, and becomes an element in that great throng of pretenders who eke out an existence and live above their means.

The Secretary of the Young Men's Christian Association makes the statement that out of an average of forty applications a day for the last

two months he has procured a position for but one young man whose compensation was \$10 a week, all others being below that sum. Sturdy laboring men are not among either the class of vagrants who do not want work, or the deluded youth who scorns honest toil, preferring to live upon a pittance rather than adopt a skilled trade.

"I do not believe in the phrase so often repeated, that any man can find work who wants it," said J. M. Hitchcock, of the free employment bureau attached to the Moody church charities, "but," he continued, "I also know that sympathy is wasted on a great many who are looking for work."

"What per cent. of the men who come here for work belong among those skilled in some mechanical trade?" was asked.

"Not more than ten per cent. are skilled workmen, the rest having no trade or profession. In all instances they are themselves to blame for their condition."

"What do you mean by their being responsible for their own misfortunes?"

"I mean that nine out of every ten are drinking men, and that drink has brought them where they are. This is a strong argument for prohibition, and it is valuable because it is positively true in my experience of twenty years."—*Chicago News.*

Prohibition Does Prohibit.

In Iowa, out of 66 counties, 59 county jails are already without an inmate, and the prohibitory law is being enforced equal to other criminal laws. Gov. Larrabee, in his latest annual address, said: "Much progress has been made in the enforcement of the prohibitory law. Not only has public sentiment much improved in relation to it, but judicial officers are more disposed to secure its enforcement. Many judges give strong testimony in its favor, showing that where it has been well executed there has been a marked reduction in criminal offences, and also in court expenses. During the last year, and particularly during its latter half there has been a decided falling off in penitentiary convicts, and a very large number of county jails have been empty some of them for the first time in years. There has been a marked improvement in the condition of our poorer people, especially in the families of laboring men addicted to strong drink."

The Iowa State Register says: "It is gradually extending its domain of accepted power over its whole state. In over eighty counties it is absolutely enforced. In ten others it is more or less enforced. In only a few is it any longer resisted and defied."

Hon. J. J. Ingalls, United States Senator from Kansas, in a recent article in *The Christian Press*, said: "Prohibition is so rigidly enforced in Kansas that there is not an open dramshop or 'saloon' from the Missouri river to Colorado. I do not hesitate to say that, though attended with some deplorable tendencies, it has been of great advantage to the state, both morally and from the material and economic standpoint. Very few of the citizens would willingly return to the dominion of the dramshop, with its attendant crime, disorder, and social misery."

The annual convention of Congregational ministers of the state of Kansas adopted the following: "We, as representatives of the Congregational churches and ministers in Kansas, hereby put on record our most emphatic testimony that prohibition does prohibit in Kansas, and is proving an incalculable blessing to the moral and material interests of the state."

Hon. John D. Stewart, Member of the United States House of representatives, from Georgia, in a speech May 2, 1888, said: "I have in my feeble way held court for five years in the state of Georgia, and of the eight counties in my district, six

were prohibition counties and the others non-prohibition or whiskey counties. I want to say as a witness on this subject, that in the counties where the sale of intoxicating liquors was absolutely prohibited my duties in disposing of the criminal docket would occupy sometimes one or two days, sometimes half a day; while in the counties where there was free whiskey I have scarcely ever cleared the criminal docket in less than three to five days."—*Iowa Messenger.*

The Devils' Kindling Wood.

It is, as our readers by this time know, a settled conviction with us that abstainers, and especially of abstainers of not long standing, should go in to reduce the thirst which they have created by drinking alcoholic liquors, and which still consumes them when they do abstain. While they continue to be tormented by an incessant desire for liquor, harmless in itself, the danger always lurks in the way of a relapse. At some moment they may be excessively thirsty, and, to get rid of that thirst' may be tempted to abate it with an alcoholic compound, and their last state be worse than their first. And to the danger of the thirst itself has to be added the other dangers, for instance, of matter in the otherwise harmless seltzer, lemonade, or soda, which may poison the blood and drive the drinker very near the precipice of the grave.

A very strong warning appears in the report of Staff-sergeant Mason, of the East India Station. He reports that out of eight cases of enteric fever, all but two were those of abstainers who had drunk native lemonade ashore; and this took place after being warned against drinking these dangerous beverages, as they are known to be a fruitful source of intestinal disease. In China the sources whence these liquor makers obtain their water supply are horrible. Now, it is as unnecessary to expend money upon these artificial waters as upon pernicious liquors. Our readers should make a stand. They should resolve not to indulge in Temperance drinks. And they will find that in tea, coffee, and similar fluids, with pure water, they have the best means of abating thirst.—*Glasgow Reformer.*

The Scott Act in Wellington.

Wellington Co., Ont., is thoroughly organized and ready to put the Scott Act to the test at the polls. Last month the S. A. Association was reorganized, with Rev. J. B. Mullin as president, Jabez Coram as secretary, and W. Costello as treasurer. The following resolution was adopted: "That, in view of the efforts now being made to repeal the Canada Temperance Act in this county, and hearing the frank, full and hopeful reports from the municipalities, and being convinced that the Act has done much good in this county in restraining the open treating practice, and also regards open drunkenness, and believing that it has been as well sustained as any previous restrictive law on the liquor matter, and believing it to be the best existing law on the question, this Association stands pledged to sustain it to the utmost of our power until a better is enacted, and we hereby invite all Temperance Associations and Christian churches to assist us in an earnest and united effort to prevent the repeal of the said Act, and this resolution to go out before all the country as the determined and uncompromising decision of this Association."—*Royal Templar.*

"Pretty Boy," an Indian of the Yankton Sioux tribe, at Fort Peck Agency, crazed with rum, killed his squaw in a most brutal manner, murdered two policemen, fatally wounded a third and then killed himself.

Cause for Thankfulness.

The daily grist of drunks and disorderlies" usual in cities where saloons exist, are reduced to a minimum for a city of nearly 50,000 inhabitants, in the capital of Iowa. The business of the police court is comparatively small. Especially was the absence of the saloon noticeable during the holidays. In the olden time there was for the whole week crowds of noisy half-drunken men on streets half the night, but since the banishment of the saloon no such disorderly crowds are seen, and Santa Claus visits many a home now where his presence was not known in saloon days. The blessing of freedom from this great curse is in danger of sinking into forgetfulness as time removes us farther from the old regime and we should often remind ourselves of our great redemption, and sing praises for our deliverance. Never let us forget that the saloon is outlawed in our state and has no legal existence on our soil. While exercising the utmost vigilance against the illegal sale of intoxicants, and sometimes tempted to complain that there is illegal saloons that never fail to rejoice in the absence of the open saloon and to count the benefits that fact brings us.

The Saloon Blocks the Way.

Father Conata, in the course of an address before the Catholic Total Abstinence Union, in Boston, said: "The saloon blocks our way, intellectually, morally and politically. It blasts intellect, saps morality and defiles politics. It is the one thing in our community which cannot allege man's good as a reason for its existence. We are gathered in Boston, in the home of the great antislavery movement, under the shadow of the great shaft of liberty, proudly boasting of our title of American freemen. We are here as the representatives of a still higher form of liberty battling against slavery worse than that of white over black or Czar over serf. In the name of liberty we appeal to all men to enter our ranks and be free. We appeal to the fiend that threatens it; we appeal to labor in the great struggle in which it is engaged; we appeal to women, who suffer more than any one in the home cursed by intemperance; we appeal to all lovers of the liberties of our glorious country; we appeal to all who value humanly."

Temperance News and Notes.

The church, constructive; the saloon, destructive.

Temperance is the moderate use of good things and total abstinence from bad things.

It is stated that the Emperor William of Germany has entirely given up alcoholic liquors.

The rum-power is too colossal to be ignored, too cyclonic to be regulated, too insolent to be endured.

Not a newspaper in Kansas is advocating re-establishment of the saloon, while two years ago there were fifty.

Absolute prohibition of the liquor traffic is law throughout the 2,500,000 square miles in the Northern Territories of Canada.

The liquor traffic of the six principal nations of Christendom devours year after year the produce of 35,000,000 acres of farm land.

What a list of horrible crimes now burden the telegraph wires daily. And intemperance stands out as the chiefest among the causes for these terrible affairs.

The new law in Boston which goes into effect on the first of May will close one-half of the saloons, and temperance people hope will decrease crime by thirty per cent.

The brandy cigarette is the latest thing from Boston. It is made of tobacco that has been soaked in brandy, and the smoker is enabled to keep mildly intoxicated without touching a drop of liquor.