

THE TEMPERANCE JOURNAL

Special Notice.

The TEMPERANCE JOURNAL is devoted to the Principle of Temperance and is designed as a family newspaper. It is issued on Saturday 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.

SUBSCRIPTION RATES:

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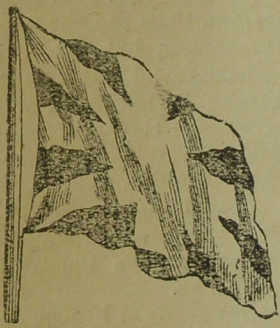
While the subscription rate for the JOURNAL is \$1.00 per year, where two will send their subscriptions together we will send a paper to their separate addresses for 75 cents each. Clubs of 5 will be sent the paper for 60 cents each—or where a division orders 5 copies, at the same rate—60 cents. Divisions ordering 10 copies, at the rate of 50 cents per year.

As a Son of Temperance, and no doubt anxious to promulgate the principles of our order, will you not kindly bring the matter of the JOURNAL, and this method of distributing temperance literature, before your division. Every subscription helps us make the paper better, and more useful as a temperance medium. The divisions are as a general thing not particularly burdened with funds, but almost any division could subscribe for 10 copies, or at least 5 copies, or surely one copy, and every one helps.

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
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 EDITOR AND PROPRIETOR,
 Fredericton, N.



RAISE THE STANDARD

OUR MOTTO

'NATIONAL PROHIBITION.'

Temperance Journal.

SATURDAY, FEBRUARY 25, 1888.

OFFICIAL VISITING.

The Grand Worthy Patriarch has been devoting considerable time of late to official visiting, which has been showing good results in larger attendance at the meetings, greater interest in the work, and new branches of the order being instituted. In company with the Grand Scribe he visited Hampton on Monday evening last. A public meeting was held which was largely attended. Addresses were delivered by the G. W. P. and G. S. After the meeting a session of the Division was held at which twelve were initiated, and the attendance at the Division was large. This is one of the banner Divisions in the jurisdiction, and is not at all behind the city Divisions in its method of working, and the enterprise of the members. Fraternal visits are frequent, and the interest is kept up the year round. Several prominent persons in the county are members, and give their time and influence to make the Division a success. Personal work and enthusiasm are the causes of the success of this, as well as all Divisions.

On Tuesday morning the G. W. P. and G. S. went on to Petitediac, and had an interview with Bro. Jonah, the Grand Sentinel, who has this part of the jurisdiction under his special control. He reported the state of the order in that locality, as not being in so flourishing a condition as was to be desired, but hoped much from official visiting. Several places were suggested as being likely to have Divisions if a little interest was taken in them. It is likely that we shall hear from this locality very soon as having been stirred up, as the G. S. is reported to be now busier than ever in looking after the interests of the Sons.

Following the G. W. P. and G. S. in their ramblings, we find them that evening (Tuesday) at Hampton Village, at which a public meeting was also held. As usual in this locality as well as Hampton, the meeting was largely attended and much interest was manifested. Addresses were made by the G. S., Rev. Mr. Todd and the G. W. P. The Division met after the public meeting and four were proposed, elected and initiated. All the secret work was well conducted by this Division, also, which has been in good hands in the way of its officers for years past.

The G. W. P. is expected to visit

St. John again shortly and may take a run up the Intercolonial in company with the G. S. We believe the system of official visiting, and fraternal visiting does more towards solidifying the order, and increasing the interest in it than any other method yet adopted. We trust the grand officers will make it a point to give as much time to this branch of the work as they can during the next few months, which are the months during which the most of the propagation work of the year is usually done.

The Westmorland Victory.

The result of the election in Westmorland County on the repeal of the Scott Act was more satisfactory than the most sanguine of us were led to expect. The law has been sustained by a large majority, a majority that will probably settle the question of another test vote for many years. The temperance people of Westmorland are to be congratulated over the result. The majority 782 represents work on the part of the supporters of the act, and particularly the ladies, to whom much praise is due for their strenuous efforts.

It is well to consider some of the lessons of the campaign. Much was expected from the French vote. Hon. Mr. Landry had been stumping the country, and several of the priesthood had come out strongly for the act, and yet the French vote went almost solidly for repeal. Dorchester, Shediac and Botsford gave the large majority for repeal, and these are the parishes where the Acadian vote is centered. The English-speaking people voted almost solidly for the continuation of the law. Probably the financial pressure, so openly avowed by the rum party was used with more or less effect in the parishes of Dorchester and Shediac, as repeal would not have stood the ghost of a chance were it not for these parishes.

This is a matter of great encouragement to temperance people. If in a railroad town like Moncton two thirds of the electors are in favor of temperance legislation, the question of its retention in a city like Fredericton or St. Stephen, should not arise for a moment.

Another important lesson to temperance men in this victory is the fact that much of this majority may be ascribed to the efforts—successful efforts—that have lately been going on in Westmorland to see the act enforced. In proportion as the act is violated and the parties allowed to go unmolested, will the public lose confidence in the law. We hope it will be a lesson to the people of Fredericton to see that all violators are summarily dealt with and every attempt to thwart justice frustrated.

The result of the vote in Westmorland is as follows:—

	For.	Against Repeal.
Moncton (town).....	204	600
Moncton (parish).....	201	330
Dorchester.....	459	252
Sackville.....	178	478
Shediac.....	354	112
Salisbury.....	79	303
Westmorland.....	65	251
Botsford.....	152	148
Grand total.....	1,692	2,474

This gives 782 majority for the act.

The National Temperance Society has five colored men at work among their own people in the South.

Mrs Mary T. Lathrap is spoken of as the coming State Chairman of the Prohibition party in Michigan.

A Prohibition club of 150 members was recently organized at the Northwestern University, Evanston, Ill.

Kentucky distillers have violated the rules of the Whiskey Trust and are now in the courts over the matter.

A Prohibition club of sixty-eight Scandinavians was formed in the Twenty-third Ward, Chicago, last week.

Saturday twenty-three licenses were revoked in New York city, for selling spirituous liquors on beer licenses.

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Joseph Cook and Miss Frances E. Willard are the editors of a new magazine published in Boston, called *Our Day*.

The Tennessee State Prohibition Convention will meet at Nashville next Wednesday (Washington's Birthday).

An absurd report is going the rounds of the daily press, to the effect that a political party in favor of license is springing up in Maine.

Communications.

Princess Louise Division, No. 343.

List of officers of Princess Louise Division, No. 342 S. of T. organized at Little River, Albert Co., on Thursday 16th inst., are as follows:

Sanford Parkin, W P;
 Miss Maggie R Steuart, W A;
 Mrs. Alfred G. Parkin, R S;
 Alfred G Parkin, A R S;
 Mrs. John Milton, F S;
 John Milton, T;
 Wilfred Beaman, Chap;
 William Lock, Con;
 Alfred Wilson, A Con;
 Benj. McArthur, I S;
 George Ladstone, O S;
 Herman Wilson, P W P;
 Sanford Parkin, D G W P.
 Night of meeting Saturday.

JOHNSTON DIVISION.

DEAR SIR,—A short time ago I was appointed official correspondent to your paper from this Division. I cannot say as I have anything of very great importance to report from our Division, although we are slow moving—membership increasing not very fast, although three were initiated last night of meeting. We are trying to hold the fort. There are times when we are called to action on account of some culprit attempting to sell liquor contrary to law.

A short time ago Waterborough Lodge held a public meeting consisting of speeches, singing, recitations and dialogues. Some of the speakers were in favor of there being a Liquor Inspector appointed by the Council to look after the violators of the law.

The Temperance sentiment at the Narrows is quite good. Queens' Own Lodge and Johnston Division moves along in harmony. On the 4th of this month Johnston Division was invited to pay Q. O. L. a fraternal visit (in return for a similar one made by Johnston Division last year). The tables were spread with every thing that one would desire. After a social repast, an interesting programme was carried out, consisting of recitations, readings, dialogues, music and singing, with speeches by the Rev. A B MacDonald, H Palmer, Geo. A Wilson, and Jas. A S Mott. Miss Maggie Straight presided at the organ.

The following officers were installed at the first of the quarter:

Mr. M C Straight, W P;
 Miss Jessie Perry, W A;
 Mr. Jacob Wilson, R S;
 Miss Maggie Straight A R S;
 Mr. George Robinson, F S;
 Mrs. Mary E Black, Treas.;
 Mr. Zeph. O Wilson, Chap.;
 Mr. E M Straight, Con.;
 Miss Annie Wilson, A Con.;
 Mr. Henry Wilson, I S;
 Mr. Thomas A Black, O S;
 Mr. D B Black, P W P.

I will just say at the close that I hope to be a regular correspondent. No more at present.

I remain yours in Love P and F.
 Z O WILSON,

Feb. 8th, 1888.

IS PROHIBITION RIGHT?

In a recent issue of *Dominion Church of England Temperance Journal*, is an article by Rev. Dr. Roy, LL. D. "on prohibition. The learned writer demonstrates overwhelmingly that at the present time even the moderate use of intoxicating liquor is 'by perpetuating the traffic inextricably linked with the ruin of individuals'—that the traffic is to-day influencing legislation against that which is good and true—that it is retarding the progress of Christ's work in nearly every country under the sun." Based on these considerations he builds up in favor of total suppression of the liquor traffic from which these evils come, an argument so strong that we take much pleasure in reproducing the following paragraph which gives the main substance of the article.

"When an act results from a man's judgment and will, the antagonism to it of some of his feelings does not make it any less the act of the man. The action of a majority of his faculties is his act. In a country blessed with popular government, an act of society, recorded as a law does not cease to be the act of society because a minority of the individuals composing the society are opposed to the act. For instance, if the legislature should pass an act forbidding the common use of arsenic, and permitting the use of it only in medicine and the arts, such an act would not be less the act of society because some persons were opposed to it on the ground that the act restrained their liberty to use arsenic, in moderation for the beautifying of their countenances.

"The prohibition would be the act of society; for, without the consent of the majority, it could not exist; and,

with the consent of the majority, it becomes the act of the body. Legal prohibition is the renunciation by society, through the majority of its competent individuals, of any practice that has become obnoxious to it, and the recording, by legal enactment, of that renunciation. The substitution of intoxicating liquors for arsenic, in the instance used for example, in no way alters the case considered.

"The right and duty of society to record and enforce this act of renunciation is now to be considered.

"First, then, the moral obligation incumbent on every society of individuals. It is a mistake to say that corporations have souls. The principles on which they are founded animate them with a common spirit; and the complete destruction of the corporation can be secured only by the overthrow of the principles that become its soul. Till this soul is destroyed the corporation will rise again and again, in new forms, after every apparent dissolution. Societies are capable of moral acts. They can set up standards of right and wrong in conduct which may mould the welfare of ages; they can act for their own prosperity or ruin; they can effect, for weal or woe, the destinies of multitudes. These are moral acts. For these moral acts, societies are held responsible by the ALMIGHTY. History is one long record of rewards and punishments of societies for their deeds. If they learn the lessons PROVIDENCE teaches, and mould their conduct accordingly, they are preserved. If they, in blind adherence to theories and customs and traditions reject God's lessons, of Providential facts, those dumb prophets of his which while they are silent, cry aloud, they die. What are Babylon, Jerusalem, and ruined Rome, but monuments of God's judgement on blind, bigoted, maddened societies that would not hearken and learn? What are His prophecies against another Babylon and all those whose garments are spotted by contact with its mysteries, its deceptive miracles and its impure dalliance with political powers? They are but warnings that God holds societies still responsible for their acts and for all the consequence of their acts. Societies, therefore, have moral obligations; and these obligations differ in no way from the eternal laws of love that are imposed upon individuals. What Christ says unto one, he says unto all.

"Now, there are times when the individual and society are alike under moral obligation wholly to abstain from intoxicating beverages. Christ clearly sets forth the circumstances when this abstinence is imperative for the individual. It is not a question of liberty at all; it is a question of how we may restrain our liberties and must do so, in order to do the most good. Without quoting the very words of Christ or St. Paul—Christ's clearest exponent among the Apostles—it may be said that the abandonment, even of things not evil in themselves, is imperative when the general well-being is imperilled by them, when the interests of others, though they be not the majority are endangered by them and when every other remedy has failed. It is not then a question of 'may,' When the limbs of man are palsied, when the brain is powerless when the will is destroyed, when the stomach itself is inflamed, it is no time for the stomach to say: 'I am at liberty to drink. I will never allow limbs or brain or will, or judgement to interfere with my liberties: I will drink if I want to do so.' It has abused its liberties, it has endangered the other members of the body, it has imperilled the whole man. The safety of the man demands the sacrifice of the will of the selfish member, and the abandonment of the gratification that has wrought the ruin. The stoppage, too, in such a case, must be prompt: life is in danger. The physician who then recommends a gradual diminution of the quantity taken must be ignored as one too ignorant of the tendencies of human nature to be a safe guide. What if there be a risk to life in the sudden stoppage? Better far to die struggling against evil, than live by continuing to plant the seeds of it in the system. Glorious was the answer of D'Arcy McGee under these very circumstances: 'I have made my decision, and, with the help of God, not even to save my life will I break it.'

"That which is noble, that which is necessary, in an individual is no less noble and necessary, in society; and there are times when the welfare of society demands such decisive measures for its preservation; when with an overwhelming voice, the lovers of good things should demand the sweeping away of all that would breed a moral pestilence, or has already caused its ravages.

"Such a time has now come in the history of the traffic in intoxicating liquor."

"THE MEN WHO DRINK."

The proposition of a member of the City Council of Richmond, Va., to add to the revenue of that city by requiring all liquor-drinkers to take out 'drinkers' license,' at one dollar a year, to be non-transferable, is commented upon at length editorially by the *New York Observer*, which suggests that before the law becomes general throughout the United States it be amended to provide for three grades of license, the moderate drinkers, the common tipplers, and hard drinkers, and says ironically:

"If it were required by law that these different license be written out plainly on stiff white cardboard, and suspended by a cord around the neck, it would put an end to all that confusion which now exists in respect to the different grades of drinkers, and thus relieve the public mind of the great amount of anxiety. The old-fashioned signs which Nature has devised to distinguish the lovers of strong drink are not always rightly apprehended and sometimes lead to embarrassing mistakes. Men who never use intoxicants as a beverage sometimes bear the marks of the hardened and inveterate drinker. But all mistakes and unfounded aspirations of character would be avoided by having the licenses neatly framed and hung from the neck. The moderate drinker would never be confounded then on any occasion with the common tippler or the habitual drunkard, but could point triumphantly to his license in vindication of his manhood and independence. The tipplers and regular sots could never then be so mixed up by mutual indulgence that they could not be quickly sorted out by the police and each receive the consideration due to his particular rank. Furthermore, it is obvious that if these licenses contained among their provisions a few sentences describing the peculiarities of their wearers it would be of great public advantage—such, for example, as the following: 'For and in consideration of the sum of—dollars paid yearly into the public treasury the holder of this license is authorized to make a brute of himself as often as he pleases and to commit such acts as he may be impelled to commit, and shall be guiltless therefore before the law'; this, with other specifications, such as 'I am a wife-beater,' 'I am ugly when I'm drunk,' 'Look out for me, I'm dangerous,' 'I smash furniture,' 'I am only an idiot,' 'I am just silly,' would insure justice all around, both to the licensees and to the member of the community in which they move."

It adds:

"Seriously speaking, we believe that the liquor-drinker should not be allowed to escape a share of the odium which attaches to the traffic in strong drink. Of course the proposition to license drinkers is utterly impracticable, but the idea of branding men publicly who deliberately turn themselves into idiots and fiends by the use of intoxicants is not far from right. We confess to have very little sympathy with this class. There has been, in our opinion, altogether too much leniency shown towards the poor 'drunkards'; they have been pitied and treated to soft words and gentle remonstrances when they ought to have received stern approval or severe punishment. Drunkenness ought to be regarded as a crime in law, with penalties sufficiently heavy to make men realize the real enormity of the offence. Instead of being regarded as a disease, or a 'weakness,' an indulgence excusable at times, and under circumstances to be laughed at and passed over lightly, it should be always and everywhere considered in its true light as a hideous sin, an offence against the laws of God and of man. Men should be made to understand that they have no more right to deliberately reduce themselves to the grade of wild and savage brutes, to make of themselves lunatics and demons, than they have to rob their neighbors or to commit arson or murder."

Philip Moses, a native of Australia has been appointed by Mrs Mary Clement Leavitt organizer of the W. C. T. U. in his country. He intends to visit America soon to study our methods of temperance work.

A Gouverneur (N.Y.) physician delivered a short but striking temperance lecture a few days since, when in filling out a death certificate the cause of death was given thus: "Chief and determining pleuropneumonia and delirium tremens; consecutive and contributing whiskey."

Great Britain's Awful Record.

The *Alliance News* for January 14th, 21st, and 28th, records the death at Limehouse of James Henry Bainford, a commercial traveller, who died through drunkenness; a brutal assault by John Mason on a police constable at London, the constable being very severely injured; the sudden death in the police cells at Liverpool of James Joyce, a drunken prisoner, 70 years of age; the death through delirium tremens of a coachman named John Paisley, in the same place; the stabbing at Manchester of a man by a drunken woman named Margaret Caffrery; the death through excessive drinking, in the same town, of James Sokes; the shocking abuse, in London, of his little boy by Henry Moore; the death through drunkenness, at Liverpool, of a laborer named Arthur Donnelly; a brutal fight at Liverpool, in which Michael Faux seriously wounded another young man; the death at Manchester of Catherine Rosetter, who fell down stairs while drunk; the sudden death at Galashiels of Terence Smith, a cattle drover, who had been drinking heavily; the death, at Westminster, of Mrs. Gibbs, who was run over by a drunken van driver; the drowning, at Booth, of Richard Moss who was found in a pit of water after a night's debauch; the death through burning of a woman whose room took fire and she was too helplessly drunk to walk out of it; the death at Liverpool of George Todd, a butcher who died from delirium tremens; at the same place, the death of George Branfather through apoplexy brought on by excessive drinking; the brutal abuse, in a drunken quarrel, of James Delaney, resulting in his death a few days after; the death through drinking whiskey of Mary Mable Pryce, aged five, at Newton Montgomery; the falling down stairs while intoxicated of Michael Nolan at Manchester, and his death from the effects of the accident; the trial at Westminster police court of Rev. George Burcroft Butterfield, for drunkenness and vagrancy; the reckless discharge of firearms of a drunken man, John Hollis, at Bootle; the death by alcoholic poisoning of Sarah Newland, at Leeds; brutal abuse of his wife by a drunken pensioner named James Gough, at Liverpool; the suicide at Falmouth of Rear-Admiral Louis Hutton Vesturme, who thrust a red-hot poker into his body after a spree, declaring that whisky was the cause of his trouble. Besides these named there are recorded other heart-sickening cases of neglect of children through the drunkenness of the parents, and there is published a letter to the *North British Daily Mail* from a correspondent who says:

"I have been well nigh two decades a reader of the *Mail*, but I cannot recall a New Year season during that long period in which there has appeared in your columns so many lamentable cases of death through drinking in Glasgow and district. I only allude to cases where the evidence is clear, that had the unfortunate individual been sober death would not have resulted. It is well known that many deaths through drinking take place that are not recorded in the newspapers. From the South-Side three cases were reported in the *Mail* on Monday—two men and a woman; on same day a man in Falkirk. On Tuesday, Wednesday, and Thursday, no fewer than eight cases were reported—seven males and one female. Two of these cases were of young persons—one, a boy of five, emptied a bottle of whiskey which had been left at hand, and was poisoned; the other a boy, 14, was found dead by his companions, he had been drinking and lay down to sleep, but could not be awakened. This is a death-roll of twelve persons through drink.

The cup to the lip causes many a slip.

It is the man who will get in front of bars who eventually gets behind them.

The Danish temperance movement musters an army of 35,000 total abstainers.

W.H. Meeker, an old member of the profession, becoming tired of the life of an actor; is now lecturing on temperance, having joined the Women's Temperance Union at New Rochelle, N.Y.

It may be of some interest to the gentlemen who are fond these cold days of taking a drink of what they fondly suppose is good, smoky, old "Scotch" whiskey, to know that the liquid they are swallowing is a manufactured compound composed of rectified spirits acetic acid, creosote and sugar syrup. The same compound, save that acetic acid is added also does duty for "Irish" whiskey.