

**THE COLD WATER MAN.**

BY J. GODFREY SAXE.

It was an honest fisherman,  
I knew him passing well;  
And he lived by a little pond,  
Within a little dell.

A grave and quiet man was he,  
Who loved his hook and rod;  
So even ran his line of life,  
His neighbours thought it odd.

For science and for books, he said,  
He never had a wish;  
No school to him was worth a fig,  
Except a school of fish.

He ne'er aspired to rank or wealth  
Nor cared about a name;  
For, though much famed for fish was he,  
He never fished for fame!

Let others bend their necks at sight  
Of Fashion's gilded wheels,  
He ne'er had learned the art to "bob"  
For anything but eels!

A cunning fisherman was he,  
His angles were all right,  
The smallest nibble at his bait  
Was sure to prove a "bite."

All day this fisherman would sit  
Upon an ancient log,  
And gaze into the water, like  
Some sedentary frog;

With all the seeming innocence  
And that unconscious look  
That other people often wear  
When they intend to "hook!"

To charm the fish he never spoke—  
Although his voice was fine;  
He found the most convenient way  
Was just to drop a line.

And many a gudgeon of the pond,  
If they could speak to-day,  
Would own, with grief, this angler had  
A mighty taking way.

Alas! one day this fisherman  
Had taken too much grog,  
And, being but a 1-ndsman, too,  
He couldn't keep his log.

'Twas all in vain, with might and main,  
He strove to reach the shore;  
Down—down he went to feed the fish  
He'd baited off before.

The jury gave their verdict: that  
'Twas nothing else but gin  
Had caused the fisherman to be  
So sadly taken in;

Though one stood out upon a whim,  
And said the angler's slaughter,  
'To be exact about the fact,  
Was, clearly, gin-and-water!

The moral of this mournful tale  
To all is plain and clear,  
That drinking habits bring a man  
Too often to his bier;

And he who seems to "take the pledge,"  
And keep the promise fast,  
May be, in spite of fate, a stiff  
COLD WATER MAN AT LAST!

**THE SCOTT ACT.**

REV. JOS. McLEOD'S DEFENCE OF IT SUNDAY EVENING, AUG. 30TH, 1885.

Rev. Joseph McLeod preached a temperance sermon on Sunday evening, making special reference to the coming campaign on the repeal of the Scott Act in this city. He took for his text: "Let no man deceive you with vain words."—Eph. 5, 6.

It is not my present purpose, said the preacher, to discuss the great principles underlying the Temperance Reform, nor to put before you an array of facts showing the terrible evils resulting from the rum traffic. These things have been done many times here and elsewhere, and will be done many times more. What I have to say now is simply preliminary to much that will necessarily be said by many gentlemen before the campaign is ended, and is designed to sweep away the mists of misunderstanding and deception, enabling you all to clearly understand the situation and intelligently determine your course of action.

The first point discussed was the condition of the law. He had found that not a few persons believe that the law had been so changed by recent legislation that it is useless. Some, even, had the impression that the Senate's amendments, permitting the sale of wines and beer are part of the law. He explained that the law is not in any respect weaker than when it was adopted by the City in 1878 and by a re-vote in 1882. Whatever changes have been made have been to strengthen it, providing enforcing machinery that it did not have at first.

"But why is there not a better enforcement of it?" is a question often asked. It is a proper question, and should be fairly answered. Let the responsibility be placed where it belongs. If the fault is in the law, then condemn it. But if it belongs elsewhere, do not vent wrath on the law or its friends. Who does not remember how effectually the Act put the shutters on every rum shop in the city on May 1st, 1879. The law remained on, and the trade was practically prohibited till a judgment of the Supreme Court of the Province declared the Act unconstitutional. When, later, that judgment was quashed by the Supreme Court of Canada and the Privy Council, the Act again had power to stop the trade; and from that day to this there has been demonstrated again and again its prohibitory power. Only when the Court has obstructed the law failed to do its work. The speaker expressed his respect for the judiciary as such, but was forced to the unpleasant belief that certain judges were determined by any and every means to bring the law into contempt; and it appeared that in order to accomplish this end they were not always careful to have their judgments consistent with each other. It is a significant fact that the judges of other Provinces do not agree with those of this Province in their attitude towards the Act. To the members of the N. B. Court belongs the unenviable distinction of persistently obstructing the will of the people as embodied in the Canada Temperance Act. The friends of the law ask no favors for it, but they do claim that it deserves fair play. This they demand and are bound to have. The day has passed when any body of men—be they Senate or Bench—can continue to put their authority in the way of the people and go unrebuked. The genius of our free institutions and the sturdy manliness of our race will not brook unjust interference, and whoever or whatever stands in their way must take the consequences.

The speaker then emphasized the statement that the Court is responsible for whatever difficulties in enforcement have occurred; claimed that the law had done much good in spite of the obstructions; asked that no one be so unjust as to make the law responsible for what is not its fault, and held out the hope that very soon the last difficulty would be removed and the enforcement be practically unhindered.

Discussing the present movement for repeal of the Act he asked, "Are there any promoters of repeal?" "Why do they wish it?" Answering the first question he classified the petitioners,

showing amongst other things that the men who used to sell rum are now selling it as much as they dare, and wish to sell it by license if the Act is repealed, have signed the petition. He thought it could be shown that the movement originated with the rum sellers; that they paid for the preparation of the petition and for its circulation, and that they are indeed the head and front of the whole movement. True, there are on the petition the names of a few good citizens, but it is more than probable that their signatures were obtained by wrong representations. It is a suggestive fact, one that ought to have great weight with every one who favors temperance, that the rum sellers are the chief opponents of the law. Does any one believe that they wish to promote sobriety? Does any one believe that they would object to the law if it did not interfere with their trade?

Among the reasons for wishing alleged repeal, said the speaker, are, the increase of taxation, the greater and more general drinking, and the constant violations of the Act. Referring to the first he denied that any citizen's taxes had been increased a cent by the law, or that there would be a cent of decrease if a License Law were substituted for it. He cited the fact that prior to the obstruction by the Court the fines collected were in excess of the license fees, and claimed that fines imposed and now hanging over violators are a larger amount than licenses would be, and that just so soon as the present difficulties are removed the fines must be greater than license fees can possibly be. So that, putting the question on the low plane of dollars and cents, the city cannot afford to repeal. He also pointed out the absurdity of the statement that there is more drinking now than before the adoption of the Act. As to the plea that the Act should be repealed "because it is violated" he made the point that the very men who have violated the law—many of them having been fined, and some of them having been in jail for it—are the promoters of the repeal movement. Besides, fully two hundred of the signers are drinking men who have been parties to the violations. It is not very surprising that these men—the sellers and their customers, especially the sellers—should regard the law unfavorably. It would be surprising, however, if other citizens should be deceived by them into repealing the Act. Mr. McLeod wondered why, if violation of law is a good reason for its abolition, some one doesn't move to have the law for the prevention and punishment of theft abolished. As the rum-selling fraternity are the leaders in the movement for the repeal of the law which interferes with them, it would be the proper thing for the petty larceny fraternity to inaugurate a movement to remove the difficulties in their way. Going farther, he said, "if violation of a law is sufficient proof of the un wisdom of its enactment, it followed that God made a mistake when He gave the Ten Commandments, for they are violated every day. It is a wonder some of these wise men do not propose to memorialize the Almighty to abolish the Commandments as a failure because, forsooth, they are violated—by the memorialists."

The speaker went on to show what would follow repeal—a license system. Under the old license system the city had 20 to 30 authorized drink shops and as many unlicensed ones. Was there less drinking then? Would there be less if we return to that plan? Perhaps wives would be happier to know that their husbands were made drunk in a regularly licensed place? Perhaps parents had rather their boys would be made drunkards by authority of law. Perhaps citizens, when they see a drunken man or boy, or hear of the brutalities caused by the traffic, would feel a deeper satisfaction to know that it was all done by their authority, under the license law which they wish who vote for the repeal of the Canada Temperance Act.

By argument and illustration he showed the wrong from every point of view, and the wickedness of licensing the drink traffic.

The question above all others for the citizens to consider is, "Is the drink traffic right?" If it is right, then let it be as unhampered as any other trade. If it is wrong—and who has the hardihood to deny it?—give it no countenance whatever. He would not believe that Fredericton is yet ready to give its sanction to the unholy rum traffic and by licensing it to become responsible for the indescribable evils that flow from it.

In conclusion he counselled his hearers to give earnest thought to the whole matter, to prepare themselves to refute all the false and misleading statements of the rum party, to diligently canvass their fellow citizens to vote right, and to pray for the blessing of God on all efforts for the promotion of temperance.—Gleaner.

**COMMUNICATIONS**

For the Journal.  
"SEBA" RAMBLINGS.

In my last contribution to the JOURNAL, I mentioned the interest taken in the cause of temperance by Victoria Temple of Honor, of St. John, in adopting the method of visiting all the orders engaged in the great reformation. The Temple commenced their visitations about six weeks ago with visiting Albion Division, S. of T., No. 14, which meets in Market Building on Wednesday evening. This Division has reclaimed more inebriates than any other Division of the S. of T. in New Brunswick. They are what is called the "Bachelor Division," prohibiting females as active members; of course they always welcome lady visitors, but they contend that they can devote more time to business than to entertainments by excluding lady members. The membership is composed of the best men of the city, comprising His Worship the Mayor, the Chief of Police, merchants, lawyers, M. P. P.'s, doctors, etc. Mayor DeVeber is the junior P. W. P., and his interest in visiting the unfortunate, who, by chance or otherwise, have fallen into their old habits, is indeed very noticeable. The Deputy of Albion, and Grand Treasurer of New Brunswick, (Mr. David Thompson) is unceasing in his efforts in the advancement of this time-honored order. Albion Division, unfortunately, has had more trouble with its members of late than any other in the city or Province. They have undertaken

to reform men that all other organizations could have no influence upon, and in a wonderful degree have been successful. During the past few weeks they have had under consideration methods best adapted to reach those who have not resolution enough to withstand the temptation set before them, and the debates and discussions, *pro* and *con*, in regard to allowing the violators to be re-obligated time and again, have awakened a lively interest in the attendance at Albion and other divisions. Committees have met and formed resolutions recommending remedial measures, and the matter has been taken up by the other divisions. Dr. D. Berryman has expressed his views very strongly in the matter, and has taken a deep interest in the order since becoming a member of old Albion. Bro. Thompson devotes all his energies in this important matter as Deputy of the division, and also visits the persons reported, and through appeals and sympathy for their weakness, has been the means of bringing back numbers to be re-obligated. He has also, in the absence of the G. W. P., organized several new divisions in this province during the past year. "Dave" is a live temperance worker, and is highly respected by all who know him. In fact the general membership of Albion Division is composed of men of the right stamp. A visit to Albion will verify the statement that they are in earnest.

The next visit of the Temple was to old Gurney, No. 5, which meets on Thursday evening, in the market building. Gurney unlike No. 14, has a large number of lady members. They also have their trials and troubles in dealing with members unfaithful to their obligations. Various methods have been devised by the members of No. 5 to reclaim those who are forgetful of their vows. The membership of Gurney is composed of such men as M. W. A. Everett, P. G. W. P. Wills, Deputy Sheriff Rankin, G. S. Paterson and numerous other well know officials and citizens.

The Temple next visited Portland Division, on Monday evening, the 17th inst. They numbered about forty, and headed by the Juvenile Templar Band, marched to Valley Division, en route to Portland, where they were augmented in large numbers by that division. The Temple, with their handsome aprons and jewels, and No. 250 in regalia, made a very pretty sight in the march. The W. C. Templar, Bro. Lewis Aurley, on the arrival at "Old Portland," took the right of the Chairman of the evening, Bro. L. P. Crea. A lengthy programme was carried out, and the party broke up by the singing of the National Anthem and cheers and countercheers for Old Portland and the Temple of Honor.

On Thursday evening, the 25th, the Temple paid a visit to Granite Rock, Carleton, and spent a very enjoyable evening with readings, songs, recitations, speeches, etc., in which a really good time was enjoyed by all who were present. The membership of Granite Rock is largely increasing of late and they have their large and commodious hall beautifully decorated with variegated streamers. Bro. J. V. Ellis, M. P. P., was present and was one of the many speakers of the evening. The Temple numbered on this visit some 30 members, and returned by the last trip of the boat.

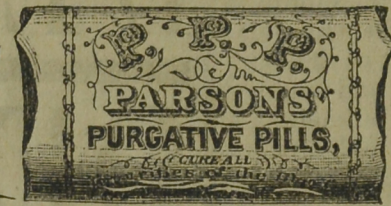
On Tuesday evening, Sept. 1st, the Temple paid a visit to Valley Division, and afterwards to Gordon Division; they next visited the I. O. G. Templars lodges.

At the meeting of Gordon Division, No. 275, on Friday evening, Aug. 28th, an animated and prolonged discussion took place on the S. of T. Mutual Life Insurance Association. G. W. A. Vroom, of St. Stephen, and a W. P. of Nova Scotia were present. Bro. Vroom, J. W. Smith, J. Law, H. A. McKeown, H. Wills, H. P. Sandall, Dr. Berryman and Robt. Maxwell, took prominent parts in the debates on the Insurance Society, each give his experience in his connection with the S. of T. Association and other societies. The debates and discussions arising in this division every evening for the good of the order (after the entertainment programme has been exhausted) are growing interesting and entertaining.

The feeling in the city and county in favor of Bro. Everett is very strong among the temperance people and his election is now considered certain.

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The accessions to the temperance party in this city—men who voted strongly on the opposition side—are very numerous. Let us hope 'victory' will be our reward.

(For the JOURNAL)

MR. EDITOR.—The difficulty in obtaining any legislation asked for by the temperance people, as shown by the fate of the Scott Act amendments at the last session of Parliament has shown us the necessity of electing legislators who have an interest in advancing our principles. I do not wish to discuss now the necessity for a third party, but in the absence of such, it seems to be the duty of every temperance man to vote only for staunch temperance men for any public office. The election in St. John to fill the vacancy in the House of Commons will soon take place, and viewing the standing of the two candidates on the temperance question would it not be wise for temperance men to drop party politics and unite on the man who will correctly represent them? This is the only way in which we can make ourselves felt, and if we adopt this policy, our wishes will soon be consulted by politicians, as we can muster no mean force in this country. Being politically strongly opposed to the present government, I speak more freely on this point. The course I will pursue and recommend in the future is this: If both party candidates are temperance men I will support the party with which I have always voted, but if as in St. John at present, my party candidate is not a temperance man and his opponent is, I drop party and vote for the more important issue.

VOTER.

St. Stephen, Aug. 31st 1885.

(For the JOURNAL)

CONSISTENCY.

MR. EDITOR.—The Sabbath School Superintendent is called upon to perform a great work, that of training the young minds in the ways of Truth, Virtue, Temperance and of seeking Christ early in life, and the promise is seek me early and ye shall find me. If possible the work is of more importance than that of the Ministry which is specially devoted to the more advanced in years. When such superintendent is doing his duty toward the children, with his Heart full of love to Christ and a holy desire for the Salvation of the souls of the little ones, Oh! how pleasing such labour must be to the master. But alas! alas! How can it be, what a wonderful transfiguration when the same man, with the same heart can be so changed at the Sabbath evening's close to be ready on Monday morning to fight with wind and brain for the Devil and those serving with all their might and power to ruin the human race body and soul. When Christian men and women are working and praying day and night for the suppression of the liquor traffic, how can it be that Sabbath School Superintendents can in the face of God, men, women and children do such christian work (or hypocritical performance) on the Sabbath, and stoop to such dirt on week days. Calling it business and working for pay. Well it is business which will not receive the welcome, "come in thou blessed of my Father, thou hast been faithful over a few things, I will make thee ruler over many."

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TEMPERANCE

Fredericton Aug. 31st.

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