

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:	
One Copy, one year,	\$1.00
" six months,	60
" three months,	30

Subscriptions must invariably be paid in advance. Postage stamps will be taken when more convenient to the party remitting.

SPECIAL RATES FOR DIVISIONS.

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.

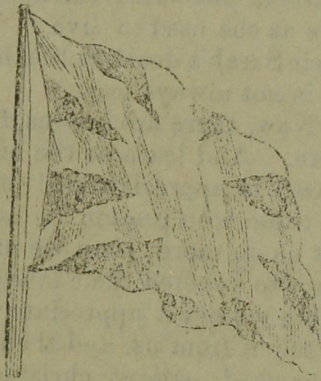
As a Son of Temperance, and no doubt anxious to promulgate the principles of our order, will you not kindly bring the matter of the JOURNAL, and this method of distributing temperance literature, before your division. Every subscription helps us make the paper better, and more useful as a temperance 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

HERMAN H. PITTS,
EDITOR AND PROPRIETOR,
Frederickton, N. B.



RAISE THE STANDARD

—OUR MOTTO—

'NATIONAL PROHIBITION.'

Temperance Journal.

SATURDAY, APRIL 23, 1888.

Don't forget the Semi-Annual Session on the 8th May.

LICENSES. — Mayor Thorne has granted licenses in St. John to 45 retail rum-sellers, and 14 wholesale. It is said that the wholesale men propose testing the validity of the License Act.

Have you, as deputy, sent in your report of the standing and progress of your Division to the Grand Worthy Patriarch yet? You should have it in immediately that he may be able to give a correct report of the work in the jurisdiction.

WHAT NEXT?

The result of the recent Scott Act elections in the province of Ontario, has given the rum party all over the Dominion some crumbs of comfort, and has set them asking of one another, What next? They imagine that a reaction is about to set in, and that the powers of darkness and evil will secure so firm a grip upon the public mind, that a boom in drunkenness and its associate crimes is sure to follow. Desperate effort, on the part of those engaged in the business of drunkard making, will be made to resist existing laws, and measures will no doubt be taken to prevent the enforcement of the recently enacted License Law of this province.

And now, the same question comes home to every Christian man and woman, and to every temperance worker in this Dominion. We must look this new reverse squarely in the face, and dispose of it in such a manner, that will counteract the dreadful results of the renewed energy that will be manifested by this enemy of God and humanity; the traffic in strong drink. We must meet this new development in such a way, that in years to come we will not be compelled to look back with regret upon the remembrance of our inability to grapple with the crisis in our temperance history.

We must admit that a failure to enforce the existing temperance legislation, produces discontent and discouragement. In our large centres this failure is more or less apparent. The opposition to the prohibition of the rum traffic exists, not only in

the traffic itself, but also among the respectable tipplers, many of whom are to be found among our most prominent church members, and professing christians. It is this fact, together with the apathy of the church, which renders the enforcement of the Scott Act, a very arduous task. It is of course a very humiliating spectacle, thus to realize that so large a force can be found in the influential circles of most every community, co-operating with, and supporting a system that is incessantly drawing upon our family circles, willing recruits to fill the ranks of the vast army of our national drunkards. Nevertheless this fact exists, and as such, we must meet it.

It remains for us, as temperance men and women, promptly to take this matter into consideration. It is desirable that those whose appetites have rendered them opponents of prohibition, as well as those whom social customs have placed side by side with the rum-sellers, in opposition to this feature of our temperance work, should be brought to a knowledge of the dangerous responsibility of the position they occupy. It is a duty incumbent upon us, that the light and knowledge which we have received upon this question should be imparted to those of our fellow citizens, who have not been blessed with a temperance education. There are many among our opponents, who are there from ignorance as well as because of their appetite, who are open to conviction, and who can be educated to accept prohibition, and assist in its enforcement. Let us suggest, that one of the best instrumentalities for the accomplishment of this most desirable result, would be the liberal distribution of temperance literature. The people who are not prepared for a prohibitory law, as well as those who are, should be supplied with facts and arguments bearing upon the question, and the horrors of the evil of intemperance, kept so constantly before their minds, that a firm and deep seated hatred to the traffic in all its forms, would result therefrom. It is painfully apparent, that the importance of using this method of educating public opinion up to the acceptance of the truths of which we advocate, has been too much ignored by the active workers in the reform. If we expect success in our labors, we must not forget the educating instrumentalities, and we must recognize the influence of the newspaper press as a most valuable auxiliary in our mission. We throw out these suggestions to our readers and urge upon them the importance of prompt and decisive action, in the endeavor to prepare the public mind for the struggle between good and evil, which will continue to exist, so long as the rum traffic is permitted to carry on its demoralizing work in our land.

"QUIT YOU LIKE MEN, BE STRONG."

Although there never was a period in the history of the Temperance movement when such a strong public sentiment existed in Canada in favor of Temperance, as at present, there never was a time when it behoved Temperance workers to stand more friendly shoulder to shoulder, than at the present. During the past few years we have had much permissive, or restrictive Legislation directed toward the liquor traffic, presumably with a view of curtailing the business, but each enactment seemed more impotent than its predecessor and none of them have met the expectations of the promoters, or the requirements of the case. The attempt to restrict or control the liquor business by legislative enactments has been a greater source of annoyance to those who have the best interests of our Dominion at heart, than any other question with which we are familiar, and it does seem strange that all the legal ability of our parliaments cannot produce an act which cannot be driven through with a "coach and four." This has been our position for the past score of years, and this is emphatically our position today. If half the zeal and scrutinizing ability or legal acumen employed to detect errors in our Temperance enactments, were expended in framing them, the result might be different and Temperance advocates would not be called upon to experience so many indignities as they have been exposed to of late. The new provincial license act which has just now come in force in this province is, we fear, but another movement of

faulty or defective legislation, and in fact it has already been declared faulty by the best legal authority in the Dominion. Whether this declaration, or legal opinion as it is called, is sound or not, we are not prepared to say, but we do know that it has had a very inspiring effect upon the opponents of the act, and if it were not a fact that Temperance people have been accustomed to this sort of legislation for years, might have a very dispiriting effect upon the course of Temperance. With this legal opinion to back them, the rum interest will fight this act to the very last ditch and even should the act triumph in the end the same delay, expense, and annoyance to which we have long been accustomed must run its course. In the city of Saint John which is the principal seat of the liquor interest in this province, the fight against the Provincial act has already begun and although the preliminary steps to secure licenses have been taken, it is now said that many will refuse to pay the fee and will sell without license in defiance of the act. It is understood that this conclusion was reached, at a meeting of liquor dealers held in St. John a few evenings ago, and what the result will be time alone will reveal.

License Acts in general are distasteful to the great mass of the Temperance people, and each failure only goes to show them more conclusively that in their advocacy of total prohibition they are working in the only direction which can secure the results they seek, and from this they should not swerve one single inch.

As prohibitionists we will accept no compromise with rum, but are bound to fight it out on that line. We gladly accept any rightful agency which we believe will tend the sooner to assist in bringing about total prohibition, but we have grave doubts as to whether a license act is such an agency or not. Some say "give us a good license act with a high license fee and the business will be kept in respectable hands," in other words it will be made more respectable. Just exactly what we do not want to do. We do not want to be a party to assist in making the rum business respectable. We do not care how disreputable it becomes; the more so, the better for temperance. By all means drive it from every respectable locality and from the guardianship of every respectable agency. Compel it to seek its level, to do which, it must resort to the lowest slums. This business should feel at home in no other quarters, and those who would engage in it or patronize it must resort thither.

The principal good which has ever been accomplished in the temperance reform has resulted from moral suasion, and with this agency we hope soon to create such a public sentiment as will give us the only legal enactment which can meet the case—prohibition. Temperance men have no reason to be discouraged. Every inch of ground we ever gained has been by persistent efforts with the odds against us everytime. Still we have conquered a great measure of success and by standing shoulder to shoulder as one man, by presenting an unbroken front we shall ultimately achieve complete victory.

In closing this article we cannot do better than quote a few lines of the sermon delivered before the St. George's Society in St. John a few days ago by Rev. Canon Brigstocke, of Trinity Church, a gentleman whom we are most happy to count among the advocates of temperance. He said:—

"If we are to be true patriots, if we are to fulfil the part now assigned us in our day of generation and leave a rich inheritance to others, it can only be by taking this word of St. Paul which has given us our subject today, "Quit you like men, be strong" and acting it out in our lives.

And a great work lies before us the two great problems that beset our age and are calling upon men especially to solve, are social purity and temperance. What mean the ceaseless agitation, the enormous organizations, the recourse to legislative enactments to check, if possible, the desolating scourge of intemperance—what do they mean? They mean that men are the slaves of a most degrading vice that destroys both soul and body. They mean that men are unmanly. Tears fill the eyes and chase each other down the cheeks of the manliest, as we know of the unmanliness of our fellow men, who regardless of the

dearest and the most sacred ties that can bind hearts together become the victims of intemperance."

CATHOLIC THUNDER AGAINST THE SALOONS.

BY REVS. CANVIN AND SHEEDY.

I came to speak to you upon the subject of intemperance, as a man, a Christian and a priest. I came to speak to you upon that great sin, intemperance, and to plead with you to cultivate that great virtue, temperance. When God created this universe He formed two classes of beings: one class after His own image, with His nature and His virtues; the other class with all the appetites and nature of an animal. A great gulf separates these two classes. In the centre of this chasm He placed man, who is a mixture of matter and spirit. His body is of the animal or grosser nature, and his soul is the breath of God. All that is great or good in man lies in the development of that pure, spiritual being, which God created. Sin drags a man down; but no sin pulls him down to lower depth than the sin of drunkenness.

God created man after His own image, and we should respect and hold that image in reverence. But where is that image in the bloated and disfigured drunkard, whom we see reeling along the streets? The man who sins by drunkenness does not only destroy that image of God in his heart, but he outrages all humanity.—Whatever other sin man commits he retains that image. One demon only can insult the Almighty God and destroy that image; one only can ask Him to find an image of Himself in a broken-down, miserable, degraded drunkard! The evil of intemperance is the only sin that can destroy man's nature. It is the only sin that can get into his blood. The assassin or the robber, when dying, retains his senses and calls upon God to forgive him; but a drunkard, dying in his sin, can not. He has lost all his senses and answers his summons in a drunken stupor. St. Paul tells us, in language that can not be mistaken, that "no drunkard shall inherit the kingdom of God." If you do not understand that, ask your priest, the saints, or the judges of our criminal courts what it means.

The Pennsylvania State Board of Charities say that seven tenths of the poverty in State is due to drunkenness. Gladstone says that it causes more misery and more care than war, pestilence or famine. One hundred thousand American citizens are each year filling drunkard's graves. Statistics show that in 12 months \$900,000,000 are spent for liquor, or at the rate of \$15 per year for every man, woman and child in the United States. Statistics show that every year \$1.50 per capita is spent for education, and \$1 per year for religion and public charities. Every year there is more money spent for liquor than for food, clothing, education and religion combined. The traffic is threatening the nation, and we are fast becoming a nation of habitual drunkards. The state, the church and the press have realized the fact and are rapidly bringing the people to look at the matter in its true light.

Before the reformation in the granting of liquor licenses in this county, there were about 2,000 saloons in this city—10 saloons for every church! There were less than 200 ministers of all denominations and more than 2,500 bartenders! Each saloon, taking a very low estimate, averaged \$10 per day in receipts—\$20,000 spent daily in this city for liquor alone.

TO DEALERS AND BONDSMEN.

I now turn from the drunkards to the liquor dealers. I know I make enemies when I do so; but I intend to speak the truth, regardless of the consequence. The liquor dealer violates all the codes of civil law and religion. First, by selling on the Lord's day, which is set aside by God and is respected by the law; second, by keeping open his door after midnight and making the night hideous. Civil laws, and religions, say they cannot sell liquor to minors; but the quantity that is sold to the boys and girls in our city is incredible. Law and religion again declare that he shall not sell liquor to an habitual drunkard; but, alas! as long as a wreck of humanity can stagger up to his bar and pay for his drink the bartender sells it to him;

and then throws him out to die in the streets or the station house. The liquor traffic rules the county convention, the ward caucus, and in many states, even the courts; but thank God! here it does not govern our judges.

The last Plenary Council at Baltimore adopted a resolution, which was endorsed by the Pope, which instructed all priests to endeavor to persuade all Catholics engaged in the saloon business to leave it, and engage in one more respectable. No good Catholic will keep a saloon, neither will any good Catholic go on a saloon-keeper's bond, which is as bad as keeping a saloon. What is causing so much misery among the Irish Americans but the drink traffic? They are ruining their own countrymen. There was a time when the Catholic Church could be held up as endorsing the liquor traffic, if not affirmatively, then negatively; but now they have come out squarely against it.

Father Canvin then gave several illustrations of the power of the terrible habit of drink, and the evil results and closed with a strong plea for his hearers to think long and earnestly upon the subject.

Rev. Father Sheedy also made a few remarks, during which he said no true Catholic would go on a saloon keeper's bond, and that it would merit the condemnation of the church for any Catholic to do so, or to keep a saloon.

Habitual Drunkards at Home.

Some interesting and curious statistics have just been published by Mr. H. Braithwaite, of the home for inebriates at Twickenham. According to these tables, which form the record of fifty cases of inebriety treated since the autumn of 1885 to the end of 1887, the average age of the habitual drunkard, who either places himself or is placed by friends in the home, is about thirty-nine years, while the average time during which the disease has grown before the home is entered is 9.84 years. Twenty-seven of the patients entered after signing the habitual drunkards act; twenty-three were private. In thirty cases the patient was married, in eighteen single, and in only two widowers, which says a great deal for the "single blessedness" which follows the decease of one of a married couple. The forty-seven of the fifty habitual drunkards were also smokers is worthy of note, and that thirty-six of these were of a nervous temperament, accounts perhaps for their preference for the narcotic as well as the intoxicant. The largest number (forty-two) were of social habits, and in fifteen cases "company" had brought about the habit of intemperance, which says a great deal for the truth of the old text, which points out that "evil communications corrupt good manners." Seven from among the fifty had had a university education, twenty-four a "good" and fourteen a "fairly good" one; and, with regard to occupation, the merchants (nine) head the column, whereas only two wine merchants are among the number. By far the largest number are men employed in the professional work; next come tradespeople of various kinds, and no artisans or mechanics are mentioned. Delirium tremens has set in once with twelve patients, twice with six, three times with one and four times with another. In forty-five cases the intemperance was permanent, in five it occurred at intervals of from one to three months, and in only one case was "trouble" the cause of the disease—business or domestic worry causing, after company, most drunkenness. In the eleven cases where other diseases accompanied intemperance, the former were of the kind which most frequently are results of the latter. Twenty-three patients had no preference for any special liquor; eleven preferred whisky, six spirits and four brandy. Wine and beer and brandy and whisky had been the stumbling stone of one each; and beer and whisky had caused three to fall. After having left the home, fifteen of the patients were reported to be doing well, eleven were total abstainers, nine had relapsed, seven were still under treatment, one had died, and of the remaining seven nothing further was known.—*Pall Mall Budget.*

If truth had left the field because foes faced and fought it, where would the church of God be to-day? Echo.