

**SPECIAL NOTICE.**

The TEMPERANCE JOURNAL is devoted to the principle of temperance, and is designed as a family newspaper. It is issued on Thursday 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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 " six months, - - - - - .60  
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Subscriptions must invariably be paid in advance. Postage stamps will be taken when more convenient to the party remitting. Clubs of four and over will be sent the paper for 75 cents per year.

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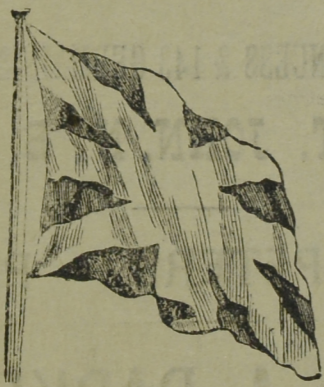
A limited number of advertisements will be taken at the rate of ten cents per line, minimum measure, five cents for each subsequent insertion. Special rates given for yearly advertisements.

All communications to be addressed to  
**HERMAN H. PITTS,**  
 EDITOR AND PROPRIETOR,  
 Fredericton, N. B.

**OFFICIAL CORRESPONDENTS.**

The following have been appointed Official Correspondents for the JOURNAL from their Divisions.

- W. C. Perry, Centreville Division, Millstream, Studholm, Kings Co.
- C. F. Mann, Baillie Division, Baillie St. James, Char. Co.
- John Keenan, Lewisville Division, Lewisville, Moncton, West. Co.
- Peter Grindwood, Havelock Division, Buttner-ridge, Havelock, Kings Co.
- Zebulon Gaunce, Millstream Division, Millstream, Kings Co.
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- J. F. Frost, Hampton Division, Hampton, King's Co., N. B.
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**RAISE THE STANDARD.**

—OUR MOTTO—

**"NATIONAL PROHIBITION."**

**Temperance Journal.**

THURSDAY, AUGUST, 12, 1886.

**KESWICK RIDGE.**

Encouraging reports come from Keswick Ridge, and we trust this thriving community will soon have among them a branch of the order. With the division at Central Kingsclear fraternal meeting could easily be arranged, and a good time enjoyed by both organizations.

**KINGSCLEAR DIVISION, NO 315.**

On Monday 2nd inst the editor of the JOURNAL accompanied by Bro. Judson Estabrooks visited Central Kingsclear and organized Kingsclear Division, No 315. The attendance was good, and the sentiment seemed strong for making the division one of the largest and best in the jurisdiction. The officers elected for the current quarter were

- B W Fox, W.P.
- John Mills, W.A.
- John I Symes, R.S.
- George Mills, A.R.S.
- Aaron Forsey, F.S.
- Saunders Patterson, Treas.
- Rev Thos Hicks, Chap
- Isaac Kilburn Sr. Con.
- Abraham Mills, A Con
- Isaac Kilburn Jr, I Sen.
- Jonathan Symes, O Sen.
- Charles Kilburn, P W.P.

**ROLLING DAM DIVISION, 316.**

And still the ball goes rolling on. We have to report that Rolling Dam Division, No. 316, S. of T., was organized at Rolling Dam, Charlotte Co. on Thursday evening, 5th inst., with 27 charter members. The following are the officers elected: E. McLaskey, W. P.; Neill McDermott, W. A.; Homer McCann, R. S.; Jessie McCann, A. R. S.; Mrs. Wm. Martin, F. S.; A. J. McCann, T.; J. Wm. Whitman, Chap.; Hermon McQuinney, C.; Leonard Macomb, A. C.; Elmar Scullin, I. S.; James Wrigley, O. S.; A. J. McLain, P. W.P.

**A WORD TO BOYS.**

A SURE WAY BY WHICH YOU MAY AVOID THE DRUNKARD'S FATE.

What do you think, young friends of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! Of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It has never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it's not only worth knowing, but it is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say: "No, no, none of that stuff for me? I know a trick worth half a dozen of that." Or will you take the glass with your own common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a skulking soul that at once begins to make apologies for itself, and will keep doing so during all his life? Boys, do not become drunkards.

**A BRIEF SERMON ON CRANKS.**

What would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep it rushing along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of most cranks, was thrown into prison and died in poverty and disgrace. Greatly venerated now! Oh, yes, Telemachus, we usually esteem a crank most profoundly after we starve him to death. Harvey was a crank on the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam navigation; Morse was a telegraph crank. All the old abolitionists were cranks. The Pilgrim Fathers were cranks; John Bunyan was a crank; any man that don't think as you do, my son, is a crank. And by and by the crank you dispise will have his name in every man's mouth, and a half completed monument to his memory crumbling down in a dozen cities, while nobody outside of your native village will know that you ever lived. Deal gently with the crank, my boy. Of course some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns something, it makes the wheels go round, it insures progress. True, it turns the same wheel all the time and it can't do anything else, but that is what keeps the ship going, ahead. The thing that goes in for variety, versality, that changes its position a hundred times a day, that is no crank; that is the weather-vane, my son. What? You nevertheless thank heaven you are not a crank? Don't do that, my son. Maybe you couldn't be a crank, if you would. Heaven is not very particular when it wants a weather-vane, almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank heaven you are not a crank, examine yourself carefully, and see what is the great deficiency that debars you from such an election.

**BOYCOTT THE SALOONS.**

"To our drinking members I extend the hand of kindness. I hate the uses to which rum has been put, but it is my duty to reach down and lift up the man who has fallen a victim to the use of liquor. If there is such a man within the sound of the Secretary's voice when this is

read, I ask him to stand erect on the floor of his Assembly, raise his hand to heaven, and repeat with me these words:

"I am a Knight of Labor. I believe that every man should be free from the curse of slavery, whether the slavery appears in the shape of monopoly, usury or intemperance. The strongest link in the chain of oppression is the one forged when I drown manhood and reason in drink. No man can rob me of the brain my God hath given me unless I am a party to that theft. If I drink to drown grief I bring grief to wife, child and sorrowing friends. I add not one iota to the sum of human happiness when I invite oblivion over the rim of a glass. If one moment's forgetfulness or inattention to duty while drunk brings defeat to the least of labor's plans, a life-time of attention to duty alone can repair the loss. I promise never again to put myself in such a position."—[T. V. Powderly.]

**FALSE PRETENCES.**

TEMPERANCE SERMON PREACHED BY THE REV. GEO. M. CAMPBELL, ON SUNDAY, THE 25th JULY, 1886.

Job i, 6.

After a few introductory remarks, the preacher announced as the topic for discussion, 'The false pretences of the liquor traffic. By the liquor traffic, he understood the manufacture, the buying, the selling and drinking, as a beverage, of alcoholic liquors. And so defined he claimed it was the devil's masterpiece. His greatest act was not in plucking and offering the forbidden fruit to our first parents, but in grinding the apple into pulp, expressing the juice, and letting it stand until possessed with all the influences and fires of hell. Satan had discovered that the business of a fruit merchant, selling forbidden goods, was not so profitable as that of the brewer, the distiller, the liquor seller, who, by changing the wholesome provisions of God into a poisonous liquid, destroyed soul and body at one stroke. Somehow, we still think of Satan as standing in the garden offering the freshly plucked fruit; but he is as surely standing by every sideboard, on which in crystal and silver, flashes the wine, and behind every bar selling for the mites of the poor—whiskey, brandy and rum. It was time the people were aroused to the awful character of the traffic and the fearful results following therefrom. Although this Satan tried to transform himself into an angel of light, his hoofs and horns were visible, and the talseness of his pretences were very apparent. What Satan was among the sons of God, at the time of the text, so the liquor-traffic is among the peoples of the earth to-day. As a traffic it makes many pretensions that will not bear investigation. Some of the most important were now considered.

It pretends to be a great industry—the greatest on the continent. Nothing to us is more sacred than labor—the method by which we answer for ourselves and those dependent upon us the petition, 'Give us this day our daily bread.' No matter how humble the work may be, there is worth in it—it gives honor and dignity, and is a blessing to the race. The man is doing something to help himself and others, and for this purpose God sent him into the world. But if his activities be engaged in converting that which God gives in wholesome and nutritious form—in hops, and grain, and potatoes and apples—into a sword of temptation and death, or his time occupied in dealing out the vile stuff, then his labor is injurious, tends towards the destruction of the state, descends with maledictions upon the race. Again, if the business of one man, or any company of men, brings about a reduction in the average prosperity of the country, the government is under obligation to forbid the prosperity of that man or class of men. Because if, in any traffic, the consumption is greater than the production, that traffic is an evil, and the state has a right to prohibit it. To prove this true of the liquor traffic, he quoted from the returns of commissions appointed by the governments of the day; then, noting the effect of this traffic on the elements in which the prosperity and perpetuity of a state depends—viz., its ratio of production to consumption; its lightness of burdens; its intelligence; and its morality; and from this data drew

the conclusion that to call the traffic an industry was fearfully false, and that among the industries of a nation it was as Satan among the sons of God.

The claim that the drinking customs of society minister to a wholesome social life was next considered and its falseness shown. It was the enemy of the home—the central social organism of the world. Its presence at feasts and banquets made it unsuitable for ladies to remain, as something indelicate might be said. For if there was any roughness in man's nature, it was sure to manifest itself when under the influence of liquor. It was the destroyer of pure fellowship. Its tendency to isolation was illustrated, and the conclusion was reached that the drinking customs, within the circle of wholesome social life, was a Satan among the sons of God.

Reviewing briefly other pretences, he then considered, in conclusion, the plea that the moderate use of alcoholic liquors is more scriptural than total abstinence—a doctrine finding support from many parents, some so called Christians and a few ministers. After giving the Bible teaching, he proceeded to show that the Christ—who knows the weakness of humanity, who hears the cries of widows and orphans, made such by strong drink—was by the friends of the traffic represented as smiling in approval, not upon those who were working for total abstinence and prohibition, but in the interests of the traffic, and on the men and women who call it a good creature of God to be received with thankfulness. Eighteen hundred years ago the Son of God became incarnate, taught and died. And do the words he spoke and the life he lived teach us nothing? We are Christians, to stand for Him to speak for him; His representatives to speak the Christly word, and do the Christly work. And we see the multitude rushing on in their devotion to this traffic, treating their probation as an occasion to eat, drink and be merry; and we, the people of God, act as if we forgot that the work of Christ, which is ours also, is to overthrow evil, remove temptation and teach men that "it is not all of life to live, nor all of death to die." We forget the perishing are about us; the streets trodden by the fallen and homeless; and sometimes by our attitude, if not by our words, in the midst of this, give our approval to the parties who uphold such a traffic in the community. By so doing, we become train-wreckers, and not safe employes to whom has been given to know and use the signals. We are not aroused to our danger and duty. The woman who tolerates the wine at her wedding, in her parlor, may fathom in her life or that of her daughters the meaning of "At the last it biteth like a serpent." The man who has a vote and gives it to the support of the traffic needs conversion. The time has come when we must vote as we pray. The man who talks temperance and votes the liquor ticket is inconsistent. Responsible for political opinions and acts, we must do at the polling-booth as we pray in our church—and we will if we are consistent. If satisfied with the present, if we wait for others to do what we should do, there will be no bright future for us in time or in eternity.

In conclusion, he urged them in the name of the fallen and the falling to help on the reform, and called upon them in the face of the dark history of the traffic, and by every motive appealing to their patriotism, their love of humanity and God; by the need of prompt action, the failure of substitutes and indecision; in the names of the many slaves of the habit; of mother, whose hearts are breaking; of young men endangered; of young women who might become drunkards' wives; of earth ruined and heaven lost—he urged them out to the rescue. Duty demanded it; God asked it; humanity needed it. Then, in Christ's name, do it. Now is the hour of battle. Destinies are poised on our action.

'The crisis is upon us, face to face! with us it stands,  
 With solemn words of questioning like the Sphinx in Egypt's sands  
 This day we fashion destiny, the web of life we spin,  
 This day, for all hereafter, choose we holiness or sin,  
 Even now, from misty Gerizim, or Ebal's cloudy crown,  
 Call we the dews of blessing or bolts of cursing down.'

—From *Provoque Courier.*

**PROPOGATIVE WORK.**

**THE GRAND PIC-NIC.**

The Grand Worthy Patriarch, Grand Chaplain and Bros. J. T. Whitlock and L. W. Hughes drove out to the Rolling Dam on Thursday evening last and after holding a very successful public temperance meeting proceeded to organize Rolling Dam Division No 216 with a charter membership of twenty eight. This district presents a good field for temperance work being quite thickly settled by an industrious and prosperous class of farmers, who, if they take hold of the work with the same energy they put into their daily avocation, will doubtless build up a division that will compare favourably with any in the jurisdiction.

Like most country districts they have not a suitable place for holding meetings of this kind and recognizing the importance of providing suitable quarters to meet in, in order that the division may be a success, a committee was appointed to see what could be done to procure a hall. If all who feel an interest in the welfare of the community will come forward and connect themselves with the division they can make it a power for good in their midst, and a worthy representative of our principles in that locality.

The committee on the Howard Division pic-nic are busy perfecting their plans for the comfort and pleasure of all who may attend. As it was impossible to get the train for the 24th it was necessary to change the date of the picnic to the 25th which is rather unfortunate as the Charlotte Co Sunday School Convention meets in St Andrews on that and the following day, and many members of the order who would like to attend the pic-nic are delegates to the Convention. However it could not be avoided and as the spot chosen for the pic-nic on the shores of Chamcook lake is not far from the shire town, perhaps the delegates can arrange to "take in" both the pic-nic and convention and thus "combine business with pleasure." The fare for the round trip has been placed at the low figure of fifty cents and the committee have decided not to make it public but extend a cordial invitation to members of all temperance organizations and their friends. The friends from St Andrews will furnish chowder in abundance and will also provide boats for those who enjoy going upon the lake, and other amusements will be provided by the committee. This will be a real temperance jollification and we hope all the friends of the cause who can do so will join with us and make it a day to be remembered among us, as one of pleasure and profit.

On Monday last M H Patten was convicted of violation of Canada Temperance Act and fined fifty dollars and other cases are to follow. An effort is being made to get ex-Gov St John of Kansas to lecture here, which it is hoped will be successful.

The fact of the power of this iniquitous traffic is forced upon us day after day as we realize how firm a hold it has on this community today, even after so much has been done to stamp it out, and it teaches us that we must fight on, if we would overcome the evil, trusting not in our own strength, but with faith in God going forward, firm in the conviction that He will yet give us the victory.

"Stretch forth Thy hand, O God our King,  
 And break the galling chain;  
 Deliverance to the captive bring,  
 And end the usurper's reign."

HOWARD.

St. Stephen, N. B. Aug 9, 1886.

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- Jewels, Regalias,
- Office Books, etc

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