

**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:**

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. Clubs of four and over will be sent the paper for 75 cents per year.

**ADVERTISING RATES:**

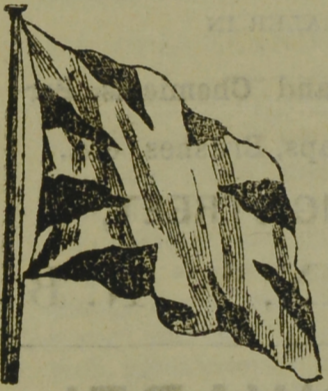
A limited number of advertisements will be taken at the rate of ten cents per line, minimum measure, five cents for each subsequent insertion. Special rates given for yearly advertisements.

All communications to be addressed to  
**HERMAN H. PITTS,**  
 EDITOR AND PROPRIETOR,  
 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.
- William Wetmore, Cellina, Collina Corner, King's Co.
- J. F. Frost, Hampton Division, Hampton, King's Co., N. B.
- G. R. Bailey, Harcourt Division, Weldford, Kent Co., N. B.
- Edward C. Wood, Baie Verte Division, Baie Verte, Westmorland Co., N. B.
- Miss S. E. Sherwood, Sunnyside Division, Lewis Mountain, West Co., N. B.
- Ezra Flemming, Centenary Division, Debec, Carleton Co., N. B.
- Hazen T. Murray, "Rising Star," Belleisle Creek, Kings Co., N. B.
- J. C. Weldon, Cardwell Division, Penobscus, Kings Co.
- Mrs. J. N. Furguson, Waterville, Carleton Co.
- J. H. Hamilton, Gibson Division, Gibson, York Co.
- C. C. Campbell, Sackville Division, Middle Sackville, West. Co.



**RAISE THE STANDARD**

**—OUR MOTTO—**

**"NATIONAL PROHIBITION."**

**Temperance Journal.**

THURSDAY, DEC. 2, 1886.

Public temperance Meetings.

Visit the nearest Division if it is within driving distance.

Our St. Stephen letter contains much interesting matter this week.

The cold weather will soon be here when fraternal meetings are much easier to arrange.

What did you do last week for temperance? Follow this up by asking yourself what you are doing this week.

We are all glad to hear that the order is progressing. If we do nothing ourselves towards this end we have not much to feel flattered about.

Do you attend your Divisions for the fun out of the sessions. If so you are only keeping back instead of promoting the objects for which Sons of Temperance are associated.

The civic elections are coming on apace in this city, and we trust that reliable temperance men may be placed in nomination, and an effort made to have a thorough temperance Board of Aldermen this year.

There is no doubt about the honest worth of Ayer's Sarsaparilla as a blood purifier. Thousands, who have been benefited by its use, will attest its virtues. This remedy cures liver and kidney complaint, and eradicates every trace of disease from the system.

The man that talks temperance and does not vote it, is not all he should be. There is something wrong somewhere.

At the beginning of the term we announced that to the Division having the greatest number of initiations during the term, would be sent ten copies of the JOURNAL free for a year. Keep this in your mind. Have your returns sent in to the Grand Scribe promptly, so that we may know as soon after the first of the year as possible which Division has been doing the most work. We will probably publish the whole list of Divisions with the number of those initiated by each, providing always that we can get them from our worthy Grand Scribe, which we believe we can.

(Will deputies kindly read this in open division under the order of business so named, if they think it wise.)

**FOR THE GOOD OF THE ORDER.**

A good many people are ever ready, when the occasion demands, to get up and say how long they have been a member of this organization or belonged to that, and how they are always to be found on the side of temperance, but there is just a possibility that many such have done more harm to temperance societies than if they had not belonged at all. The question is not how long a person has belonged to a temperance society or how many nights he has attended, or what offices he has filled, but what he has done for the cause of temperance. Does he go every night for self gratification, for the privileges of hearing himself talk, and ventilating his oratory, for the purpose of starting a discussion on some technicality, or raising objection to something that may be for the interests of the order, for the enjoyment he has in conversing in audible tones with some of the female members, or for an hundred and one of the reason that have self as the foundation, if so the Sons of Temperance would do infinitely better without him.

We do not want such members. More Divisions and other temperance organizations have gone down through just such members than from any other cause. They are those who cause the older members to drop out because—for the fun of the thing—they oppose something that is an advantage to the order, or a benefit in some way. Talk to them and they say, oh! we don't want to go to sleep. We want some life, we only opposed it for fun. But fun and temperance will not work together. This is no pleasure business, the putting down of the liquor traffic. It is an earnest, continual warfare. Divisions are societies organized for the purpose of working unitedly in this battle. The fundamental principle of our order is temperance, as Sons of Temperance never forget that. Let the songs we sing, under the good of the Order be temperance songs, let the speeches we make be temperance speeches, let the dialogues we get up, be temperance dialogues, let our recitations be temperance recitations; let it be temperance, temperance, TEMPERANCE. If it is argued that it is making the Division a prayer meeting, remember that it is infinitely better to be such and to be doing temperance work, than to be a minstrel show. After all this is a solemn business we are at as earnest temperance workers. If we have not God on our side we can never win. We believe that as Sons of Temperance we have been so wonderfully blessed because we have the Heavenly Patriarch's approval of our work and methods. While we do not profess to be a religious society, in the meaning of the term as generally used, yet we ask God's guidance on all our work, in all our sessions—or should. Let us then not be ashamed to run our Divisions like prayer meetings but rather glory in the fact that God is with us. The "Good of the Order," does not signify that the time has come for fun and a general "racket," as some organizations indulge in. Such is not for the Good of the Order and strictly speaking, should be ruled out by the Chairman.

And now, if there are any of our members who are in the habit of boasting of their long connection with the order, etc., we ask them to sit down quietly and ask themselves—not what somebody else has done, and placing themselves in their mind, in comparison—but to ask themselves what they have done to help their division, or to help along the tem-

perance cause. Have they been instrumental in bringing in some person to membership who has been addicted to the use of liquor, and who has made a good member, who has been reclaimed to society, or a person who although not a drinker has proved a good worker for the cause; have they been instrumental in organizing a division, or given any material assistance to such work; have they given anything for the cause, where they have not been repaid in selfish gratifications such as going on a fraternal visit or paying their dues or in some way in which they received a personal return for the outlay. If their record will not stand this test we ask them to think again and honestly consider whether they have not done something—many things perhaps—that has brought the order into disrepute or has caused ill-feeling, or been against its progress. If so, we ask them to turn over a new leaf, and to endeavor to make up for their lost time. If not we ask them to leave the order to those who are interested in it, who are working for temperance, who give their time, money, talents, towards its advancement. If you will not be a worker, be a drone then, but do not be one whose only object is the fun you personally can have at the expense of others who are willing and anxious to work. We earnestly pray that some of these lines will set some of our members to thinking.

**BAY VERTE CORRESPONDENT.**

MR. EDITOR.—Our Division is still on the march both by way of keeping up the usual amount of interest in regard to debates, as well as by a steadily increasing membership.

We had a public temperance meeting two weeks ago, the effect of which has brought about a marked change in the opinion of the people of this community in reference to the claims of temperance and their individual responsibility.

Several very impressive speeches were made, bearing particularly upon the necessity of the members of the W. C. T. U. together with the sisters and brothers of our division, visiting those persons in our village whom we call enemies to the welfare of mankind, to see if they would not abandon their infamous business.

It was also deemed advisable in case the above request should pass by unheeded by our opponents, to utilize every means afforded us by the law, to at once and for ever, strike that blow which shall silence the rum interest in Bay Verte.

Now Mr Editor, I think it is plain to the mind of every intelligent and fair thinking person, that the temperance world has reached that period in its history, when it should avail itself of every possible auxiliary to dethrone that usurper, King Alcohol.

The question may be asked by many of our temperance advocates (so called) have we not done all we could to promote temperance? and have we not availed ourselves of every means to retard the progress of intemperance? To such questions we may answer—Yes, many noble men and women have done their utmost for temperance; many communities have fought like good soldiers for prohibition; many states in the Union as well as various parts of the world have accomplished great victories over intemperance, and we believe, to day, had it not been for the efforts of the temperance world long ere this, the nations would have been wallowing in the vortex of drunkenness; yet withal how sadly thousands of temperance workers have neglected their duty. How they have clung to the dead, cold, formalism which too often characterizes the Sons of Temperance; how light and thoughtless they have been while taking upon themselves those solemn and binding obligations which in themselves increase the responsibility of the candidate.

It is a lamentable fact, and we blush to make the statement, that too many of our division members throughout the fraternity are actuated by motives separate and apart from those which characterize a true advocate of temperance.

Now while we have to confess our delinquency in the cause of temperance, also that the sister divisions in regard to the Scott Act have "stolen a march upon us" (perhaps they have advantages owing to circumstances, which we cannot as yet claim in our somewhat secluded position) we hope that the resolutions which have been made in connection with the temperance movement, may be verified.

We are pleased to say that the W. C. T. U. of Bay Verte and Port Elgin is exerting an influence for good upon the comparatively unthinking portion of the communities around about them.

Together with the rest of the good done by the workers of our village, might be added the celebration of the Sunday School anniversary, held under the auspices of the teachers in connection therewith, which was a grand success.

The Rev. S. T. Teed preached an excellent sermon from second Chronicles, thirty fourth, and third, "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father,"

He spoke in a very affecting way to the young.  
**OFFICIAL COR.**  
 Nov. 29th 1886.

In the Island of Madagascar there are twelve hundred churches, eighty thousand communicants, and these are self-supporting, and more than that, they gave \$20,000 in one year for missions.

When the Queen of Madagascar shut up the saloons in her Kingdom, and the ex-saloon keepers asked for compensation, she replied, "Compensate those you have wronged, and I will pay the balance."

**CAMPAIGN CARTRIDGES.**

BY REV. WILBUR F. CRAFTS.

The business interests of our country demand the suppression of their worst foe—the saloon.

It is the Arab of commerce—it's hand against every man. It takes nine hundred million dollars a year—enough to make a pyramid of a thousand gold dollars on every word of the Bible, and leave \$540,000 untouched—money that should go into legitimate trade, and buy shoes, clothes, food, books and homes for the families of drinkers, and gives in return nothing but disease and madness. If this money, obtained of the people through false pretenses by the saloons, was turned by Prohibition into the channels of legitimate trade, every man now out of work, and all the 200,000 liquor-dealers and their 300,000 employees would find immediate and constant employment in making and selling more shoes, more cloth, more groceries, more books to the half-fed, half-clad families of the drinkers. It was shown from the United States Census figures, in the Voice of Sept. 2, that three thousand five hundred dollars invested in the liquor business, represents only one employee, while in legitimate lines of trade it gives employment, on the average, to three: that is, if Prohibition turned the nine hundred million now spent annually for intoxicating drinks, into the channels of honest business, besides all gains in health and happiness and morals, it would give employment to three times as many men as now—a million more.

The interests of American homes demand the suppression of their worst foe—the saloon. A large sturdy Irish girl, who was engaged as a cook, told her mistress that she soon expected to marry the grocery boy. The mistress remonstrated, on the ground that he was small and weak looking. "Yes, mum," said the reflective Juliet, "but then, mum, he'll be aisy to handle when he gets in liquor."

What vistas of pathetic appeal for home protection there are in the background of that suggestive incident!

Country towns under license.—It is argued that the country is morally better than the city, because God made the country and man made the town; but wherever license prevails the devil has the making of both. On a ministerial excursion, some years since, after Mr. Beecher had flattered a gathered crowd of farmers on the Arcadian purity of their country lives, as compared with the wickedness of city folks, Robert Collyer thought it necessary to remind the rustics that even in the country all were not sinless saints, and so he told a story of two farmers who had often tried in vain to "swap horses." At length one of them, who had always insisted that his horse was the better one, and therefore the other should pay "boot," went to his neighbor and said he had concluded to accept his offer and "swap" even. The other consented. After the bargain was sealed, the first said: "By the way, I forgot to say that my horse is dead." "So is mine," said the other, "and skinned." The

story not only illustrates the fact that a countryman is not always an angel, but it also illustrates incidentally the difference between low license and high license, for which so many would like to "swap" it. Both are stinking carcasses, corrupting the moral atmosphere; but high license contributes a "skin" more to the revenue than low license, a mere trifle toward the doctors' bills, caused by its protected putrefaction. It is much cheaper to burn it than to skin it.

Can the liquor traffic be annihilated?—The argument of despair has not a little weight with those who live in the Sodom of city life, and are therefore easily persuaded that there is profound wisdom in the pessimist who says that the use of alcoholics is "a morbid physical fact" that cannot be changed by any laws, since men have "always used them and always will." Nay, there were none in the world during its first centuries, and people in the age of Methuselah did not die young for lack of them. Drinking was not only prohibited, but practically annihilated for ages in the great nations which accepted the total abstinence laws of Buddha and Mohammed. Christian (?) nations have weakened the obedience to these rules, but they are still very effective. In Maine there are thousands of boys and girls who never saw a drunkard.

At the opening of this century, pious pessimists said: "Slavery and duelling and intemperance always have been in the world and always will be." There is no reason why the unnatural and acquired appetite for alcoholic poison should not be destroyed as utterly as its two former associates.

Men talk of alcoholism as dependent on climate, as if that were mightier than Christianity, in every zone of the world there are thousands of healthy abstainers, and if the pessimist mourners will join the optimist workers, the number can be multiplied every year. Even if many will go on forever sinning by drink as well as by theft and murder, that is no reason why we should not provide prohibition against all these wrongs to make it as easy as possible to do right, and as hard as possible to do wrong. But the traffic which has been actually annihilated in many towns and countries, can be annihilated in the nation at large; for it is not an evil like adultery and theft, that can only be restrained, but rather an evil like dueling and slavery, that can be obliterated.

**PLAYING FOOL.**

An industrious young shoemaker fell into the habit of spending much time at a saloon near by. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply: "Oh, I've just been down a little while playing pool." His little two-year-old caught the refrain, and would often ask: "Is your goin' down to play fool, papa?" Smith tried in vain to correct this word. The child persisted in its own pronunciation, and day by day he accented his father with, "Has you been playin' fool, papa?" This made a deep impression on the shoemaker, as he realized the question was being answered in the falling off of his customers and the growing wants of his household. He resolved again and again to quit the pool table, but weakly allowed the passion of play, to out of work out of money and of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim: "No work again to-day—what I am to do I don't know!" "Why, papa," prattled the baby, "can't you run down and play fool some more?" "Oh, hush! you poor child," groaned his father, shame-stricken. "That's just the trouble. Papa has played fool too much already."

But he never played it again, and to-day his home is comfortable and happy once more.

**SHOULDN'T SWALLOW OUR ENEMIES.**

In one of the public schools the other day, while the teacher was instructing the scholars on the folly of intemperance, she commenced by saying that liquor was man's greatest enemy. A young Hibernian, fresh from the Emerald Isle, who was listening with much attention, said that we should love our enemies, a statement which the teacher thought was right, but was much perplexed by the witty remark; "but" continued the boy, with a good natured smile, and relieving the embarrassment of teacher, "we should'n't swallow them."