

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.

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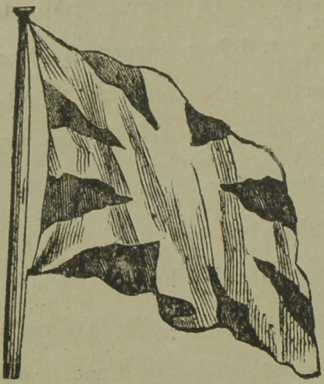
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All communications to be addressed to
HERMAN H. PITTS,
EDITOR AND PROPRIETOR,
Fredericton, N. B.



RAISE THE STANDARD.

—OUR MOTTO—

"NATIONAL PROHIBITION."

Temperance Journal.

THURSDAY, MARCH 25, 1886.

Fraternal visits are productive of much good.

Work and wait, the reward is sure to come in the end.

Send in the names of your new officers for publication.

"The saloon must go," is becoming the motto of the people.

Let your prayers go up for the temperance friends in St. John in their campaign work.

The people have the remedy for this liquor traffic in their own hands—it is the ballot—Use it.

The 11th April has been set aside as a day of special services in honor of the late J. B. Gough by the Good Templars in America.

THE SCOTT ACT IN ST. JOHN

The writ has been issued for the City and the County of St. John, declaring an election for the adoption or rejection of the Canada Temperance Act in that city and county on the 19th and 20th of next month.

Not only is St. John, city and county, interested in this vote, but the whole province of New Brunswick is looking anxiously to the metropolitan centre to see what the verdict will be. The Temperance people, who by strenuous efforts have had the Scott Act adopted in the various counties, are deeply anxious that the Act should carry in St. John, knowing that full nine-tenths of the liquor which is distributed through Scott Act counties comes from St. John; and they feel that if once the Act is adopted in that city and county, the carrying out of the law in their own County will be materially assisted.

The rum interest throughout the province watch the contest with anxious eyes, knowing that if their supply from St. John, is cut off they will be thrown out of a market in which to purchase their stock.

This is particularly true of Fredericton. The parties who persistently violate the law invariably buy their liquors in St. John and have it shipped to this City by express "Cash on Delivery," as even their own trades men in St. John will not trust them with a pint of liquor until it is paid for. The liquor comes here in all kinds of packages to deceive the public, but that it is liquor, and comes from St. John is pretty generally understood. However, this thing is not carried on anything like as extensively as it was a few months ago, now that the law is being enforced.

As for the Scott Act being carried in St. John in this second contest, we have never had any doubts. Since the last election there has been a very great change. The young men, particularly, of that city have been most active in temperance work, and all the temperance organizations have been greatly augmented. Besides, in this election there will be many hundreds of new votes that had not the privilege of the franchise at the last Scott Act contest, and it seems to be generally conceded that these new votes will be thrown nearly as a whole for the temperance cause and the act.

Then, too the clergy have been most outspoken in this campaign and when it is considered that the campaign has been going on for several months and that the temperance bodies have thoroughly organized, and are working in perfect unison, it seems difficult to understand how a defeat can be possible. To back this they have the prayers of the christian, God-fearing people of the province, who are so much interested in the overthrow of alcohol.

We bespeak for St. John a grand victory on the 19th and 20th of April.

While it seems almost certain that the temperance people will win in the coming election in St. John, it will not do for any individual to shirk his duty. Every voter must be got to the poll that is known to be sound on the Scott Act. When it is remembered that one more would have settled the question before, this is particularly important. With the Ward Committees rest a great responsibility and we trust they are fully alive to the great issue at stake. This is no mere political contest, but is a fight for the right; for justice, for the home.

Let the temperance organizations all appoint their committees, and give their hearty co-operation in the campaign. Every member of a temperance organization of whatever name should vote and work for the adoption of this law. Do not let the temperance people imagine that there will be an easy "walk-over". The experience has been in all the contests in the past that a quiet canvass is being made among those who are known as being moderate drinkers, and at the last moment money, and promises will be freely given. There is too much at stake for the liquor interest, for them to quietly allow the election to go by default.

We trust that every clergyman in the city and county of St. John, regardless of denomination, will not only vote in favour of the Act but will come out on the temperance platform, and boldly espouse the cause of temperance, and of the Canada Temperance Act. This is a question in which the clergy are deeply interested. The liquor traffic is one of the greatest drawbacks to the extension of the Lord's Kingdom. The Archbishop of Canterbury at the annual meeting of the Church of England Temperance Society in 1884 said:—

"In no past time had the preachers of the Gospel to contend with the Demon of Drink as they have in this age of our. To accept the Gospel, to live conscientiously under the precepts of the Gospel, to be followers of Christ, to be built on the foundation of the apostles and the prophets, and to drink. The two things cannot co-exist. We must drive out the spirit of Drink by the spirit of the Gospel. Veiled or not veiled, Drink must be driven out or else we have what we may call whole countries and whole regions inaccessible to the word of truth."

No stronger argument or one more to the point could be found than this by the Archbishop.

A GREAT TEMPERANCE CONGRESS

We have to acknowledge with thanks the receipt of the following circular through His Honor, Sir Leonard Tilley.

BRITISH AND COLONIAL TEMPERANCE CONGRESS, JULY, 1886.

PRESIDENT, THE RIGHT HON. AND RIGHT REV. FREDERICK, D. D., LORD BISHOP OF LONDON.

The Executive Committee of the National Temperance League are making arrangements for a National and Colonial Temperance Congress in London during the time that the

Indian and Colonial Exhibition will be open at South Kensington when a large influx of visitors is expected from the Australian Colonies, the various provinces of the Dominion of Canada, and the numerous British dependencies in India, Africa, and the West Indies, and South America.

The object of the Congress is to receive information, through written papers and oral communications, regarding (1) the extent of drinking habits in the Colonies and dependencies of the British Empire (2) the regulations in force in those localities for restricting or prohibiting the drink traffic; and (3) the results of efforts put forth by Temperance Organization Churches, Sunday Schools, Educational boards, and other public bodies for the promotion of Total Abstinence from Intoxicating Liquors.

The Congress, to which Indian and Colonial temperance organizations of all kinds are invited to send representatives, will be held in the Prince's Hall, Piccadilly, on July 14, 15, and 16, a few days after the Commercial Congress promoted by the London Chamber of Commerce, so that colonial delegates and visitors may have an opportunity of attending both.

The Congress will be inaugurated by a special service in Westminster Abby, on Monday evening, 12th July when a Sermon will be preached by the Lord Bishop of London.

The Colonial Members of the Congress will be invited to a Reception at the Crystal Palace, under the Presidency of Dr. B. W. Richardson, F. R. S., on Tuesday, July 13, the day appointed for the Annual National Temperance Fete.*

The friends of Temperance in the British Colonies and dependencies would confer a favor upon the Committee by giving extensive publicity to this announcement, and by intimating that persons desiring it may obtain further information when arrangements are matured by communicating with

ROBERT RAE,
337, STRAND, LONDON,
ENGLAND,
1st March, 1886.

* At this Fete, which will be organised by the United Kingdom Band of Hope Union, with the co-operation of the National Temperance League and other organizations, three great Choral Concerts will be given, the singers being distinct in each choir, and making in all 15,000 voices; and many other attractions will be provided. No intoxicating drinks will be sold at the bars. Excursion Trains at low rates will be run from nearly a thousand provincial stations.

Some effort should be made by our temperance organization to have one or more representatives present at this Temperance Congress. We think the Sons of Temperance and Good Templars, could each arrange to have a representative present, and the information thus gained would undoubtedly be of inestimable value to these bodies.

"WHAT IS THE MEANING OF LICENSE?"

Under this title *Temperance*, the organ of the Church Temperance Society, argues in its March number to show that a licence "is a way of declaring that the thing licensed is or ought to be under ban." It quotes Senator Murfree, of Missouri, in the "Criminal Law Magazine," who writes: "It is of the very essence of a licence that the act which it permits is an unlawful act." A more unfortunate quotation the editor could hardly have made. Senator Murfree cannot, of course, mean that if a man has a licence to sell liquor, it is unlawful for him to sell it. It may still be sinful, but it certainly is no longer unlawful. What then can the Senator mean? He must mean that the act permitted by the licence would be unlawful without the licence. In this he agrees with Bouvier's definition of the word.

We wonder if *Temperance* sees the hole it has walked into. According to its own authority, a licence makes lawful what would be unlawful without. Selling liquor then would be unlawful, but for licence. The licence makes it lawful—establishes its legality. And yet the editor further on asks: "What could be more absurd than to cry down licence, on the ground that it gives rum-selling legal protection? Well, if rum-selling is unlawful without licence and lawful with it, what does the licence do if it doesn't give it legal protection?"

It is rather significant that the advocates of High License, who declaring that public sentiment is not ready for Prohibition, feel the necessity of proving that license is Prohibition. They seem to think that it is necessary to couple the two words together in order to gain respect for license. "It is a form of Prohibition," says *Temperance*. We admit it. But the shield has two sides. On one side it show up as "a form of Prohibition;" on the other side, as a form of permission and protection. It is not for its prohibitory, its restrictive features that we oppose it. We do wish we could make our Church Temperance friends get that through their nodules. It is for its permissive and protective features that we declare war on all license, high, low or medium. When *Temperance* asserts that "so far as the terms of the license drive men out of the business engaged in it, is for them as truly a prohibitory law as the Legislature could enact," we grant the accuracy of the statement. If that were all there is to a license, we would gladly aid in securing it. If Dr Crosby and Mr Graham will draw up a bill which comprises that prohibitory feature alone, we will gladly join hands with them. We also believe a half-loaf better than no bread, if it has no poison in it. But that High License law has poison in it. If it is a prohibitory law to the men it drives out of the business, it is a permissive and protective law to the men it doesn't drive out. That is the poison.

When Judge Noah Davis argues that no man ought to refuse to close up ten saloons out of every hundred because he can't close up the other ninety of the same time, his declaration is sound enough, but has nothing more to do with the case than the flowers of spring. If he will draw up a bill which closes those ten saloons, and doesn't at the same time, legalize and hence pledge protection to the other ninety, we will go to Albany to help pull it through. But we refuse assent to a measure that puts on a legal basis ninety of the ante-rooms of hell in order to close ten. We object to poisoned bread.

We commend to our High License friends the following from the *Brewers and Dealers' Journal*, of Philadelphia:

"In a choice between Prohibition, the outcome of crazy bigotry, and High License, the outgrowth of selfishness and wealth, the latter would be preferable."

THE BALLOT.

"A weapon that comes down as still
As snowflakes fall upon the sod,
But executes the freeman's will
As lightning executes the will of God."—*Lowell*.

The liquor traffic dreads it and dreads the placing of it in the hands of those whom it has long been crushing under its iron heel. A conclave of liquor-sellers in the United States not long ago fulminated against woman suffrage, and the combined forces of liquorism may hereafter be relied upon as the strongest opponent of this reform. Prof. Goldwin Smith is a pro-liquor advocate and a anti-suffrage advocate, but it is too late in the nineteenth century for beer to hope to permanently retard the wheels of social progress.—*Canada Citizen*

WHAT TRUE STATESMEN THINK.

We commend to the careful attention of our voters and legislators the following stirring sentences and forcible comments clipped from a recent number of the *Nashville Issue*:—

"It is the duty of government to make it easy for the people to do right and difficult for the people to do wrong."—*Gladstone*.

No whiskey in that statesmanship, but Christ is in it as its inspiration. "I would rather be right than President."—*Clay*.

Those seven words are as seven stars in the national heavens. They will never set. As long as they live drunken statesmanship will stand condemned as a public traitor.

"What is morally wrong can never be politically right."—*Burke*, Pauline politics—no veteran of the vat was he.—*Canada Citizen*.

I have used your Minard's Lini-ment for diptheria with perfect success. I believe it will cure diptheria in every case, if used according to directions.—*MRS. REUBEN BAKER, Riversdale.*

The First Gun Fired.

The Scott Act Campaign.

ST. JOHN LETTER.

"The writ has been issued," that the contest in the Scott Act election is to take place here on the 19th and 20th April next, and the friends of temperance are alive to the importance of the proclamation. In the camp of the enemy all is commotion and excitement. The liquor dealers feel that the war note has been sounded, and the "death rattle" is already heard. They have canvassed their patrons to vote against the Scott Act, but their pleadings have been in vain. They hear the death knell sounding in every quarter that their doom is sealed; that the way of the transgressor is hard; that they will have to give up their illicit business and seek honest industry—that they will hear the verdict on the 19th and 20th of April, 1886, that the people of St. John can live without them! The liquor dealers have been turning over all the law-libraries in the land in the vain hope that something will turn up (Micawber like) to get them out of this muddle. They are in constant consultation with the friends of the bar, and of the bench seeking advice to prevent their having to take off their coats like honest men and earn their living by the sweat of their brow. They are in a quandary to know what to do just now. A rumor is current that they will not contest the Scott Act election—but let us not be deceived by this rumor; they will contest it. Also that they intend to spend their ill-gotten gains in English higher courts, testing the legality of the Canada Temperance Act, in over-ruling the charter first given to the City of St. John under George IV. But we consider this a vain delusion. The will of the people on this occasion will be carried out. It is a helpless struggle for them, and like a drowning man, they catch at straws. The jury are now sitting on their case and in a few weeks will render the verdict that

THE LIQUOR BUSINESS MUST GO.

A meeting of the friends of the Scott Act was held at Good Templar Hall on Thursday last, 18th inst., at which about 100 persons—representatives of the various temperance organizations of the city, Carleton and Portland were present to consider the best means of forwarding the approaching Scott Act campaign. Rev. A. J. McFarland, president of the alliance, presided, and Mr. J. W. Smith was appointed secretary *pro tem*. Besides the president, Messrs. Andre Cushing, Andrew Myles, J. E. Irvine and A. J. Clark were seated on the platform.

The secretary read the minutes of the previous meeting, and Mr. James Reynolds, treasurer, read his report of the amounts of moneys received and expended during the past year.

The following gentlemen took part in the meeting: Messrs. J. E. Irvine, Robert Ewing, Joshua Turner, W. F. Hatheway, J. R. Woodburn, Geo. Jenkins, D. McNally, J. A. S. Mott, A. Cushing, Col. Baird, C. Powers, A. D. M. Boyne, J. Lyons, E. Ross, T. Dale, G. D. Martin, Robert Wills and others spoke in support of active and renewed efforts in preparing for the coming campaign.

Delegates were appointed from each of the organizations to devise the best means of securing the aid and support of all friends of the Scott act.

The executive committee were instructed to call public meetings in St. John, Carleton and Portland, for the purpose of appointing ward committees and other work necessary in the election contest. The executive committee is composed of J. E. Irvine, A. Cushing, Andrew Myles, J. Alfred Clark, J. R. Woodburn, E. McLeod, M. P. P., Silas Alward, A. A. Stockton, M. P. P., Thos. Dale, Joseph O'Brien, W. F. Hatheway, A. H. Hanington, V. S. White, Thos. A. Rankine, John Connor, Josiah Fowler, J. Willard Smith, H. A. McKeown, secretary, and James Reynolds, treasurer.

A committee was appointed to